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SCHOOL OF BIBLE AND RELIGION

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**A New Year's Greeting.**

BY M. S. FANNING.

We come to greet you, sisters!  
We come in Jesus' name—  
And, by our sacred kinship,  
Your heart's attention claim.  
Here, standing on the threshold  
Of dawning "eighty-four,"  
Shall we clasp hands, resolving  
To love and labor more?  
To love with true devotion,  
The dear Redeemer's cause,  
To govern word and action  
By his all-perfect laws,  
By living true and humble,  
Reflect a light abroad,  
Constraining wandering sinner  
To love and honor God.  
We feel the kindly pressure  
Of many an earnest hand;  
Dear "loving Marys" thronging  
Press in from every land!  
A host prepared to struggle  
Against the fearful tide  
Of fashion, vice, and folly,  
And conquering "worldly pride!"  
We hail you, loving sisters!  
And offer heart and hand.  
Go forth, dear, earnest workers,  
For Jesus firmly stand;  
Your mission's grand and holy,  
Extending far and wide;  
Including high and lowly—  
Each soul for whom he died.  
You may not fill the pulpit,  
Nor grace the "lettered page,"  
Nor wield the sword "polemic,"  
In this transforming age.  
But, dearer "portals" waiting,  
Invite with sweet accord,  
The mother, sister, daughter,  
To labor for the Lord.  
Sweet home—the center circle—  
The kingdom of the soul—  
The world in smaller volume—  
Is waiting your control.  
'Tis yours to mould the power  
That rules the world abroad;  
To breathe the inspiration  
That draws the soul to God!  
This holy, "inner temple,"  
O woman! still is thine;  
And thine its priestly office  
Conferred by right divine.  
Oh! build its sacred altar,  
And light the sacred flame,  
Till from its glowing center,  
Sounds out "Messiah's name."  
'Twas woman's love that lingered  
By Him who came to save;  
'Twas woman's tears that watered  
His consecrated grave;  
'Twas woman's voice first published  
The pealing note of joy,  
"The Lord is risen!" Oh! woman,  
Be this thine ever dear employ!

Mount Vernon, Texas, January 1st, 1884.

1884.

What a history in the above expression! And yet how few stop to think or study over the character of that history. The nations of the world have generally counted time from some noted event in their history. The ancient Grecians counted time by Olympiads, beginning with the first noted Olympic game, and thence forward they measured time by the recurrence of these, which was once every four years. Each four years was an Olympiad. But we count time by the regular succession of years, beginning with a period so far back that this year makes the 1884th. Why count thus? Why not count from any other time, or any other event, just as well? Infidels may answer if they can.

When we count back 1884 years, it brings us to one of the most important events recorded in the history of time: that is, the birth

of the Savior into this world. How could such a method of computing time ever have started, had not such an event occurred? For when we start back in the history of the past, the nearer we reach that event, the easier would have been the task of infidels to have overthrown the whole story of Jesus—his birth, his life, and his death—had not those events been real facts. It is a very easy matter now, at the end of over one hundred years, to establish in the history of our country the declaration of independence, which was made on the 4th of July, 1776. The fact that such a declaration was made at that time, no one has the hardihood to deny. But go back fifty years from now, and it would have been much easier to have made out a matter of fact testimony regarding the matter then, than now. But go back seventy-five years, and at that time there were living witnesses that knew personally whether such an event occurred or not. And had no such an event occurred, how could the fourth of July have been established and set apart as the memorial of the declaration of independence, had not that event been a known fact? Then go back twenty-five years more, making one hundred years, and that brings you within just a few years of the time the event commemorated by our fourth of July, is said to have taken place. Upon the consideration that the declaration was made, the nearer you get back to the time, the easier it was to find matter-of-fact testimony in the case. For then you find hundreds of living witnesses, many of whom were present at the time, besides the signers of the document themselves, and the testimony would have been irresistible. The whole country then was in a perfect ferment in regard to that matter. It was the one all-absorbing and exciting theme of the times. It was on everybody's tongue, and in everybody's mind, from one end of the land to the other. No one could dispute it. No one thought of doing so, and no one did do so. Hence there is not one voice from all that section where the declaration was made, nor in that entire age, to say that no such an event transpired. The whole thing was a matter of fact, about which there was no possible room for deception. Matters of fact of this sort could not be palmed off upon people, in any age or country, had they not been true.

But on the other hand, suppose the whole matter to have been a fabrication—that there was nothing of the sort ever done; then the nearer back to the time you go, the better the chances to have detected the falsehood. There would, in that case, have been nothing said or done, nothing of the sort even thought of by the people. And the man who would have had the hardihood to have stated such thing in a few years afterward, and called upon a whole nation to observe a certain day in each year as the memorial of a grand national event that had never occurred, would have been pronounced crazy, and put into a lunatic asylum.

Just the same thing is true regarding Christianity, and the birth of Christ. Count back seventeen hundred years ago, and it is an indisputable fact that there were thousands of people that believed on Christ as an actual person, and believed that he was born in Bethlehem at the time he was said to have been born. These people living so near back to the time locating

that event, certainly had a remarkably good chance to have detected the falsehood, had it been one. Then besides, there were many then who were attacking the truth of Christianity in every shape and form that they could. Now had it all been a fable, could they not have demonstrated it to be so? And yet, strange to say, none of the opposers of those times pretended to say that such a personage as Jesus was not born at the time and place claimed, nor did they pretend to deny that such person lived and died in the time claimed by the friends of Jesus. And does not every body know that if the enemies of Christ could have shown that such a man was not born into the world, and did not live and die at the times and places alleged by his friends that they would have done so? And is it not equally clear that they could have shown the falsehood of the whole affair, had it been false? Then go back a hundred years more, and then you are in eighty-four years of the time laid for the birth of Christ, and within about fifty years of his death and resurrection from the grave. And it is a historical fact, as well attested as any fact recorded in history, that at that time, eighteen hundred years ago, there were tens of thousands of people, and many of them too, in the most noted cities of the world, who heartily believed all the New Testament says of the Son of God. In Jerusalem, in Antioch, in Corinth, Ephesus, and throughout Asia and Macedonia, and almost over the whole world, there were thousands and tens of thousands of the most enlightened people of the whole world that not only believed the facts that were given in the New Testament regarding the Son of God, but were ready to seal that faith with their own life's blood. It is also true that many, both of the friends and enemies of Christ, were still living, who also lived at the very time Christ was said to have wrought so many miracles, and in the very country where these things were said to have occurred, and yet not one voice comes down to us from those times to say that no such person lived, or that no such things were enacted. His death was located at Jerusalem, the most noted city of antiquity, and placed at a time when vast numbers were assembled at one of the annual Jewish feasts, and thus at the time we are speaking of, there was every possible opportunity to have detected the falsehood if it had been false.

Yet there is not one word of testimony that comes to us from that time to tell us there was no such personage there at that time. Who does not know that if these things related of Jesus had not been true, that the enemies of Christ would have crushed out such an idea at once? Would they not have risen up all over the country and said, we know these things are not true? they would have said we lived at that very time, we were in Jerusalem at the very feast of the passover when Christ was said to have been crucified, and when the sun was said to have been darkened at noon, and the earth said to have quaked, and we know that these things did not occur. In fact there never has been anything reported to this world of a character to have been more easily refuted than the story of Jesus of Nazareth, had it not been true. Then go back fifty years more, and you find the apostles preaching right in the city of Jerusalem, at headquar-



ters of the history of Jesus and his crucifixion, and you see and hear them stand up and briefly give the history of Jesus, of his life, his death, his burial and resurrection, and vast multitudes of grown up men and women, both in Jerusalem, all Judea, Samaria, and unto the uttermost parts of the earth believed these things, embraced them, and many of them died in attestation of them. Every sane man that will just think these things over a little, will know that it would have been impossible to have established them, to have induced the people to embrace and die for that which they knew to be false. For if they knew it to be false, then there was no inducement in the world for them to embrace it. To them there was no hope in it for the future. There was no money in it, no honor, no earthly reward of any sort before them when they knew it to be false, which they did know, if it was not true. Why then should so many embrace and die for it, knowing it to be false, to say nothing of the apostles themselves, who knew it was all false, and yet suffered the loss of all things and their own lives to propagate it. The thought is too absurd to indulge for a moment. Such is the character of the testimony that we have that Christ was born in Bethlehem, eighteen hundred and eighty-four years ago, or about that time.

Every time we write 1884, and date all our business transactions, measure all past time back from it to the beginning of these years, we have before us in living characters, strong and indubitable testimony that Jesus, the Son of God, was born at the time indicated. Let us then work with renewed energy during this year for Jesus and his cause, and for the salvation of our race. Let us strive to do more than in any former year of our lives, if possible. It is very easy to resolve and not perform. But let every child of God labor earnestly to do the will of the Master, and only eternity will reveal the good that shall be done. We have preached to larger audiences through the ADVOCATE during 1883 than ever before. And we hope, by the aid of the brethren, to preach to still larger ones this year. And now brethren, accept our earnest wishes and prayers for a prosperous and useful year to you in the Lord's vineyard. E. G. S.

#### MEN PARTAKE OF THE SPIRIT UNDER WHICH THEY ARE TRAINED.

The above caption forms an insurmountable reason for correct training from the start, and all the time. Those who are educated under Catholicism, and are disposed to be religious at all, accept Catholicism as true, and partake of its spirit. And the more devotional they are inclined to be, the more devoted they are to all the claims and ends of Catholicism, as a system of religion. And the longer they work in it, and under its training, the stronger their convictions of its truth. When men have been trained and reared under Mohamedanism, they have no idea that any religion is true but that. And such are ready to take the sword and lay down their lives in its defence. A Mormon who has been born and raised in Salt Lake City, and has imbibed the principles of Mormonism from his cradle up, scoffs the very idea of anything being true but that which Joe Smith invented, and Brigham Young more fully formulated and enlarged; and Christianity, in its purity, would seem as nonsense or an idle dream to him.

And upon the workings of the same principle, those trained up under Methodism are Methodists, and those trained under Presbyterianism are Presbyterians, and so on to the end of the list. Then again it is equally true that those raised

up under, and educated in the plain truth as given to the world through Christ and the apostles, will be Christians in the true sense of the word, and only Christians. They will accept nothing as a rule of life but the plain word of the Lord, and will regard every invention of man as a mere innovation by human wisdom upon God's divine arrangements. When men have been educated and trained up under the get religion system, it is no use to preach obedience to the word of God, the gospel of Christ, to them, for they will not believe nor accept its sufficiency. And when men have obeyed the plain word of the Lord, and have become Christians, if they are then trained up under the habit of going to meeting every first day of the week and hear preaching, and not to go when there is no preaching, they soon accept the idea that a church cannot live without regular preaching. The worship of the Lord's house as such, the reading of the word of God, the singing, the prayers, the exhortation of plain earnest men, the contribution and such like things, have no charms for them, and to such assemblies they will not come. With them there must be preaching, must be a sermon, oration, or something to entertain the ear, or there is nothing worth their attention.

While, on the other hand, those who are raised up and educated where there is but little preaching, and who learn to love the worship of the Lord's house as such, never stop to ask whether there will be preaching or not when Lord's day comes. They know their brethren will meet to break bread, to read, sing, and they delight to go. We have known of men so thoroughly trained up to the simple worship of the Lord's house on the first day of the week, that they would go regularly on foot four miles to, meet with their brethren and worship with them. Such as those do not need the attraction of an entertaining sermon to carry them to the house of the Lord. Their love for the Lord and his cause, and their love for the brethren, and for the genuine spiritual food to be enjoyed there, is enough to draw them; and go they will, unless providentially hindered.

I know that people in cities claim that their surroundings are different from the country, that the very surroundings demands regular preaching, while those in the country do not. But any one that will study these things, will soon see that the difference is far more in the education and training, than in their actual surroundings. People can meet and worship the Lord as well in cities without preaching as they can in the country, if they were trained up to it. The trouble is that in cities the denominations all have their regular preachers, and the most popular ones they can get at that, and our brethren, like the ancient Jews, when they demanded a king, want to be like the nations, want to be like the denominations. They tell us if they do not have preaching regularly, their young members, and some of the old ones, will go where there is preaching; will go to hear the denominations. And perhaps in many instances this would be true; for no doubt there are many in the church that do not love the Lord or his cause, do not love to worship and serve the Lord because he first loved us, but must be pleasantly entertained. This class, perhaps in many instances, would be led off, and perhaps abandon the cause. But the cause of truth and of God would not lose much, if they did. Such as these are without love, and Paul says such as have not love are nothing, are as sounding brass or a tinkling cymbal.

But these things show clearly that people, as a rule, fall into the system of things they are trained up under; accept as true and right the things handed down from their fathers.

Many of the churches in cities have been built without preaching every Lord's day. And if churches can thus be built up, and grow until they become self-sustaining, as it is called; become able to provide themselves with weekly preaching; why could they not continue to live and prosper in the same way; The building up of a congregation in this way is certainly about as hard work as keeping one up after it has been built up. Surely the order of work that will build up, will keep up that work after it has been built up. Hence constant preaching is not essential to the growth of the church, either in city or country. As a rule, those churches in cities that have preaching every Lord's day at their own place of meeting, do very little evangelizing work outside of their own congregation. It takes all they feel like they are able to pay, to sustain their own preacher. There are many churches in cities that pay from one to two thousand dollars, or more, that do not at the same time expend one hundred for evangelizing outside; nay, some of them do not spend ten that way. They have been educated to think they cannot themselves live without constant preaching, and that from the best preachers they can get. And in this way most of the very best preachers are engaged all their time preaching for congregations already established, while, in a great measure, only young men just starting out, do the evangelizing, do the building up.

Suppose that all these city churches was to sustain each one a good preacher all the time, and decide that one half the time they would meet and worship without a preacher, and send him to destitute places to preach one half of his time; what an immense amount of preaching would be done in one year in new places, and to week congregations, struggling for existence. If all the congregations that employ regular preaching would do this there would be more missionary work done in this way than by all the missionary societies in the whole country. And our judgment is that the churches themselves would do even better than they are doing in the present order of things. We know of some congregations that are sending the preachers they employ, half or more than half of their time, to new and destitute places, and thus new congregations are springing up all over the land. Why could not all the churches, both in city and country do this? Eternity alone would reveal the good that would be done by it. Suppose they, for a year, will break up this long cherished custom in which they have so long been trained and to which they have yielded themselves with such readiness, and see what will be the result. In this way, all of our strongest and best preachers would be half their time in the field, doing the work of evangelists, would be giving their talents and their most mature knowledge of the word of God just where it is most needed. Young preachers generally know how to preach the gospel, and bring people into the church; but they do not always understand how to instruct and start them into the practical work of the church. Men of much study and experience are needed for this sort of work. In the pioneer days of the cause of truth in this country, the very best talent, with the most extended knowledge of the word of God, were out in the field evangelizing, and building up churches, and training them into the worship of the Lord all their time. None of them were then confined to preach all their



time to a single congregation. And that is one reason why the cause prospered and grew so much more rapidly in proportion to means and members then than now. Tying down all the best preachers to labor constantly with single congregations is suicidal to the growth of the cause. Let the present habit into which the churches have so readily fallen, be changed. We mean that they should not pay any less than they now pay, but only let them send out their preachers for half the time they employ them, to evangelize, to make new converts, and to edify and strengthen weak ones, and God will bless them in this work.

We have not said all we set out to say in this article, and have said some things we did not have in mind when we began. But we think these things of so much importance to the prosperity of the cause, that we have no disposition to change it now. We think the churches have fallen so deeply under the influence of denominationalism, that if they go much further with it, we will soon be but a denomination ourselves. We are gradually falling into the channel of things that some of our forefathers, spent their lives in opposing. Many of the churches, instead of sending out the gospel themselves, have fallen into the hands of societies, conventions, and such like, which take half or more of the money raised to grease the wheels and keep up the machinery. These things are imbibed from surrounding influences, from the tide under which people are trained up. They are not learned from the Bible. Not one word about any such organizations found there. Let all, therefore, break loose from these habits, from the course of things which we have learned and adopted from our surroundings; and let us take hold of the word of God, and practice its requirements, and them alone, so these things will become habitual, and we will pursue them with greater pleasure and success than we pursue the present order of things. But it will require an effort, as it always does, to break up any fixed and cherished custom. But that it can be done, and that it ought to be done, there is no sort of doubt.

E. G. S.

#### PREST. C. L. LOOS

Spent the Christmas holidays with his son, W. J. Loos, in Edgefield. He spoke for the church in Edgefield in the morning, and the Church Street church in the afternoon, of December 23d. We heard his morning discourse. It was my first meeting with him. He was not so commanding and dignified, or seemingly so full of force and energy as his likeness had led me to expect. But this failure (?) was much more than compensated for in a benignity of countenance, simplicity of manner and speech, and a general directness and earnestness in what he said and did. He has the simplicity of manner and speech that pertains to true learning and greatness. He possesses the directness and artlessness of manner that especially mark the educated European, but that are so often drowned out by a swelling pomposity and effort at ornate elegance in the educated American. We presume he had not uttered a dozen words, before every one in the audience felt that he was a man that anyone could freely approach.

His theme was one that naturally grows out of his calling, and indicated that his heart is in his work of moulding the character of the young for true success, through bringing them into full harmony and communion with God. That through this union the only true success that comes to man, may be found. He contrasted the divine idea of the matter and manner of God's teaching with man's.

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Man, in making a revelation, would doubtless reveal with fullness and exactness of detail, the work of creating the "worlds and all that in them is," and would give wise philosophies and reasoning, as to the wherefore of things. God gave only a few verses to the whole history of the creation of "the worlds and all that in them is," yet devoted chapter after chapter to the development of the life and character of one man. Evidently the life of Abraham, God's dealings with him, his walk with God, was greatly more important to the world than would have been a minute and scientific detail of the whole history of the creation and the workings of the heavens and the earth. So God saw it, but man would not have so thought.

He insisted that the idea that the young were simply to be nursed and coddled and borne with in the church, and to be borne along and helped on by the older members, and that just so they barely escaped the hand of discipline, they were doing well, is a most hurtful idea. He insisted the young ought to develop positive characters, ought to engage in active work, in self-denying service, for God; that they ought to have firm standards of right; that they ought, with true, heroic devotion, to train themselves to stand for the right. This is the only way to true success.

He took it, he said, that the manly spirit in the young and the old scorned the idea of being merely tolerated, borne with in any position; that they would scorn the idea, after God's mercy had so opened the way, of merely gaining heaven by forbearance of God still; that they had crept into heaven on merely negative grounds. But that, on the other hand, all would delight to feel that through and in appreciation of the grace of God that enabled them, they had, by valiant and earnest service, won the crown of righteousness, and by well doing had deserved that "an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." That they should be accepted, not as idle servants, tolerated through the forbearing love of God, but should be received with the joyous plaudit from the Master, "Well done, good and faithful servant, enter into the joy of thy Lord."

He gave examples then of those who gained success with God, and through success with God, permanent and real success with men. He showed the means through which the success was gained. Abraham could break all earthly ties, surrender all human prospects, cut loose from all those to whom man looks for help and advancement, to follow God, he knew not whither. He succeeded. Isaac was a character with fewer faults than others presented in the Bible. He was one given to "meditation," to communion with his own heart, to self-examination; and this meditation and self-examination always flowed out into communion with God. Man's closest, most natural communion with God, is in prayer.

David, the shepherd lad, was chosen to be king. When Samuel went to anoint one of Jesse's sons king, he ordered him to bring them before him. To all human appearance David was so little fitted for it that he did not have him called. Beginning with the first born, Eliab, of commanding mein and portly stature, and skilled in war. Certainly, said they, this is the one. The Lord said, "Look not on his countenance, or on the height of his stature. \* \* \* Men looketh on the outward stature, God looketh on the heart." The seven passed before him; all were rejected. Samuel had to inquire, "Are these all?" Jesse told him, "The youngest is only a shepherd lad, with the sheep." "Send for him," says Samuel.

When he came the Lord said, "Arise, anoint him, he is my chosen." God seeth not as man seeth.

The trusting, courageous faith of David, led him to fight the battle with the giant, for the Lord's honor. He refused the humanism of Saul's armor, his buckler, his cuirass, his helmet, his sword; he asked no other shield than the name of his God,—he would use no other weapon than the shepherd's bag, and the stones from the brook, approved of God. He fought in God's name, with God's weapons, for God's honor and God's glory. His courage came through faith in, and communion with God. God's strength was his strength. David was preeminently a man of constant, earnest, unfaltering prayer. David succeeded.

Daniel was another example of success. He was a boy—a slave. He was brought into the king's household, away from friends, advisers, counsellors. Rich viands from the king's table, the stimulating wine was offered him, he had the courage, when a boy, to reject the enticements of these royal luxuries, and live upon the bean pottage. He was advanced in place and power, he had the courage to withstand the king's commandment, to enter the lion's den, rather than to dishonor his God. He succeeded not by courting men's favor, not by winking at the crimes, not by flattering the pride, not by catering to the prejudices or fawning upon the great, but by the stern integrity of purpose, and the true courage that is born of faith in, and fidelity to God,—especially does it come of that close communion Daniel ever maintained with God, through bowing the knee to him in prayer, three times in the day. Here was success with men, through success with God—a permanent, lasting success.

He referred to Paul as one who more than all the apostles, has left his impress upon the ages, that must go down to eternity. He was a man of faith in, and fidelity to God. He was brave—courageous—he had the patient, the enduring courage, that standing firmly to the right, can suffer and wait. He prayed constantly—he prayed for this church, for that church, for all the churches, for this individual, and that individual, and seemingly for all the individual Christians he knew. He must have done what he expected others to do, "pray always, pray without ceasing; lifting up holy hands without wrath and doubting."

The Son of God himself sought the seclusion of self-communion, and of prayer to God. These were means of his union with God, and of his strength in and through God. The exhortation was to all, especially to the young, to seek the strength, the courage, the manhood that alone can succeed by harmony, union and communion with God. By walking in the right, knowing that only the right can succeed, and can succeed not by the wise devices of humanity, but by a trusting use of God's appointments. We have not attempted to give an idea of the style of the speaker or his verbiage, but as he said of inspiration on David, we have aimed to give the impressions his speech left upon our heart. His speech would not have been considered eloquent or a great sermon, but it was very helpful to the heart, conscious of its own weakness and infirmity, anxious for the help that God alone can give.

D. L.

Pride stops up the conduit of divine communication. If the heart begins to swell, it is time for God to hold his hand, and turn the flow; for all that is poured on such a soul, runs over into self-applauding; and so becomes as water spilt, in regard to any good it doth the creature, or any glory it brings to God.—*Ocean Grove Record*,



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## THIS LIFE ONLY.

Every life carries its own burden, however gay it may seem to others; and the universal history of man attests the fact that there is no perfect happiness for man here. This life, abstractly speaking, is not worth the living; only as it has reference to another, and a better life, can it be even tolerable. The shadows are so dark, and the sunshine so fleeting, that almost the whole of life is spent in the deep shadows of the unlooked for and unexpected present, looking and hoping for the bright to-morrow—the deferred blessing which never comes. We reach forward from childhood to manhood, fondly dreaming of the joys that await us at the top of the hill of life. The road seems long, and to us manhood offers the only good, worthy of the race. In manhood we find ourselves constantly engaged in a hand-to-hand fight with the cares, and anxieties, and hopes, and fears of a busy, earnest life. We fondly hope at last, that old age may bring the peace of life, which we have missed in the race for its pleasures. Old age comes on, and we look back with regret to the childhood we *might* have enjoyed, but wasted in our rush for man's estate. And now, the only pleasure we find is in recounting the few childish pleasures we did snatch from time, in our haste up the hill. While we realize that life, viewed only in the light of time, is a most consummate failure. Happy they who have wisely used the present as preparatory only to the next life, which is eternal.

## SHORT OF BIG MEN.

The Methodist church must be short of "big men," judging by the way their papers puff and blow over the fact that they have caught Bob Toombs. Now, who is Bob Toombs? Is he any better, or any greater, in the eyes of God and the angels, than the poor farmer from whom you buy your winter wood? Do angels fly on swifter wings to report the conversion of big politicians, than of the humble laborer? In the eyes of God, there is no respect of persons; but in every nation, he that feareth God and worketh righteousness, is accepted of him.

This catering to the pomp and show of the world is abomination in the sight of God. Bob Toombs, with all his eloquence and his political prestige, is worth no more than the humblest Christian. Perhaps not so much. The gospel has the peculiar faculty of bringing all to one common level. It brings up the poor, and the rich down, and makes them *one* in Christ. No rich, no poor, no great, only as they become *servants* of all.

Dear Bro. Poe: Bro. Pennington's letter in reference to his work at San Antonio, and the failure of the churches and brethren to fulfill their promises, together with a talk from Bro. C. M. Wilmeth, on last night, in behalf of the San Antonio mission, induces me to offer a few suggestions in reference to this kind of work. It has been customary for our preachers to go to a field of work, under the promise of a church, or churches, to pay a *stipulated salary* for a given length of time, which salary is to be raised by, or before, the expiration of the time for which the laborer was employed. In a great majority of cases a failure is the result. The work may have been done faithfully and effectually, but lo! the cry comes up that the promises of remuneration, to a greater or less extent, have

in the Lord's instructions for the support of the laborer? Or was it because the Lord's instructions were not heeded? A preacher can safely work under the guidance of the Great Teacher.

1. He can be sent by a church, or churches, and when sent, the church, or churches, thus sending him, are in duty bound to sustain him in the work, as he hath need, out of the Lord's treasury, *which is kept supplied* by the weekly contribution of the saints as the Lord has prospered them.

2. Under the divine mandate, "Go preach the gospel," with his heart aglow with Christ-like zeal, his walk upright and manly, his mind and heart tempered with a knowledge of God's law, and a faithful trust in the unerring promises of God, he can confidently go out on his mission of love, having on the whole armor of God, and with the sword of the Spirit work manfully for the Great Captain of Israel's hosts, till God shall reward him with an unfading crown as an heir of immortal bliss. The church, or churches, thus moved to action by God's law, and the preacher that thus labors, will never become "entangled with the affairs of this life," and the cry of indebtedness because of unfaithful brethren or churches, will no longer be published to the world, to the detriment of the "plea for a return to the primitive order of things."

I have been amazed at listening to preachers start out with declarations to the effect that our acts, as individuals and churches, must be circumscribed by God's word; that we must "speak where the Bible speaks," and "be silent where it is silent," and then see them conclude with unscriptural practices. The hat must be passed around to a promiscuous assembly to gather the offerings of a *generous people* to assist in sustaining a preacher put to work by a *convention*.

Dear brethren, let's be sure that we work *scripturally*, and then with heart to heart, and shoulder to shoulder, we can confidently move forward under the blood stained banner of the prince of peace. We will then no longer hear the cry of progressiveness, for none will have progressed beyond the orders of the captain. We will no longer hear the cry of *leaning backward* or *leaning over*, for all will stand *erect* with faces Zionward, "having on the breastplate of righteousness."

JNO. S. DURST.

## A STRUGGLE.

Dear reader, did you ever watch the light of morning, as it struggled with departing night, and mark the shadows, disappear before the light of a coming day? If so, you had then before you, an illustration of the earnest effort upon the part of our more unfortunate and wilder brethren at this time to drive away the shadows of superstition and belief in omens from them, in order that they may rejoice in the light of Christian civilization. Their chief is hopeful, "already" he says to his people, "we are being baptized into the blessings of civilization." True, he adds, "it is a baptism of blood to some of our wilder brothers, but in God's own time our destiny will be worked out, and we will take our place among the intellectual and good of the earth." Queen Esther, in the fullness of her earnest soul, went before the king with supplications and strong crying for her own, and the life of her people. Patrick Henry, with burning words from his liberty-loving soul, quivering upon his lips, stood face to face with the Virginia court, and confronted religious tyranny, argued the rights of free-soul liberty.

But I am not going to plead for the life of Esther, or the ancient Jews. The queen overcame the king's heart, and she and her people went free. Nor do I ask for religious liberty in our own God-favored country. Patrick Henry melted the heart of the court, made out his case, won the suit, and we are blessed, may we not hope, forevermore. Behold, on what small hinges great doors turn! But I come in the name of Jesus, who "being made perfect, became the author of eternal salvation unto all them that obey him," and said, "Go ye therefore, and teach all nations. \* \* \* Go ye into all the world, and preach the gospel to every creature," and ask you to help us with public or individual contributions, so that we may be able to go on with the good work already begun in Chickasaw nation. We have begun, and dare not, cannot

"come over and help us." The Lord Jesus Christ says go; shall we not hear their call and obey our Lord's command? Some of the churches have responded, others say they will. The S. S. of Commerce St. church, Dallas, Texas, sent by Bro. S. Y. Trice \$3.00 to help in the work. *May the God of love bless that Sunday-school, and may others follow the example.*

We have \$38.35 of Indian mission fund in the bank in this city. One thing you may be sure, all money sent for Indian mission will go directly for that work. While we are not disposed to cast a shadow upon mission work by any means, all men and things must stand upon their own merit, and if it be of God it *will* stand, and if not it will fall. But we are justified in stating that there is no agent, mission board or anything else to spring a leak in funds sent for the building of a house in Chickasaw Nation. It goes directly to that work. Now, brethren, don't lay this matter aside and forget it, make up your mind and do what you can for the work, and remember, that we have not a mission or missionary in the Nation. If each one who reads this would send one dollar, we would be able to go to work at once. *Old Path Guide* and *C. Messenger* please copy.

R. W. OFFICER,

December 1st, 1883.

City evangelist.

## FAITH ALONE.

Faith only, James says, will not save a man, but is dead. He says the devil has faith alone. He is totally depraved, therefore cannot be saved. So a man who is totally depraved cannot be saved. A man who is totally depraved is spiritually like a rotten carcas physically. All the antiseptics in the world cannot restore it to be sound flesh. So the old world were totally depraved, therefore God destroyed them. I do not like alones; faith alone, confession alone, repentance alone, nor baptism alone cannot save. I do not like the term baptism for remission of sins. We had best say obedience to the gospel for remission. That includes all. A man who has obeyed the faith of the gospel is pardoned, saved, sanctified, redeemed, and is a new creature.

I will not try to hinder my brethren sending the gospel to heathens; but we have heathens in our own land. I only say, brethren, see that all is done according to God's plan. So may we all do.—[James L. Thornberry, Scyene, Dallas Co., Texas, Nov. 27, 1883.]

## PROPOSITION.

How many preachers will resolve by the help of God not to do or sanction anything in the service of God unless we have Bible precept or example for it? And also determine not to preach regularly for any church unless they meet every first day of the week if practicable? And also meet early, and in place of Sunday-school, let brethren invite in neighbors and children. Then let overseers conduct the study of the Bible, preacher and all in the class. Then let overseers conduct the remainder of the service. Then let the preachers preach the word. This will end the one man pastorate, and make the church and not other outside societies, but the church the "light of the world."—[James L. Thornberry, Hill County, Texas, Nov. 27, 1883.]

Dear Bro. Poe: I send to you answers to your questions in GOSPEL ADVOCATE, of the 5th inst. Had to pass through eleven persons; and nine between Adam and Shem. I will also answer some of Bro. Lauderdale's. Jacob was about fifty-seven years old when Joseph was born, and between forty and forty-five when he fled to Padan Aram, and remained there about twenty-one years. Amram and Jachobed were the names of Moses' father and mother. (An unlawful alliance. See 18th chapter Leviticus. Ex. vi: 20. They were aunt and nephew. Moses, I think, was the elder one Exodus ii: 2. The brazen serpent was broken to pieces by Hezekiah. 2 Kings xviii: 4.—[E. L. L.]

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## The Farmer's Most Active Enemy.

The destroyer of the farmer's hard earned savings is on every farm, in every house, and never leaves us day or night summer or winter. It damages at midnight, and destroys at noonday. The marks of its teeth may be seen on the pasture fence, it is wasting the barn sills, and pegging away at your sulky plow. Even iron and steel are not exempt from its ravages. The plow comes in from the field bright with use; next week it needs several hours of work and worry to make it scour. You lend your new bright handsaw to a neighbor, who kindly leaves it lying on the grass a night or two, and its condition when returned mars its usefulness, and lessens your faith in human nature. A careless farmer leaves his new mower in the field, or the fence corner until next summer, by which time this fell destroyer has damaged it one-third of its value. The sections are black with rust, the journals are all gummed, and the wood-work is penetrated and weakened in every part.

Those who have read thus far, will have recognized this enemy as rust, rot, or decay, the most active promoter of which is OXYGEN. This invisible gas forms one-fifth of the entire bulk of the air, and eight-ninths of the weight of all the water on the globe. While of the greatest value in the economy of life, it is also a destructive agent of the most untiring kind. Yet its ravages are easily checked in many instances. A thin covering of some oil will perfectly protect steel and iron from its action. A coat of paint good enough to keep water from soaking into wood, will protect it from decay almost indefinitely. In the far West, where building is somewhat more expensive than in the East, farmers are disposed to leave their farm-tools out of doors the year round. Such men are making a great mistake. If they are not able to afford shelter for their tools, they can buy a gallon of paint, which, if carefully applied to the wood-work will go a long way towards protecting it from decay. It is certain that if the farmers of any State would expend one thousand dollars for paint next year for this purpose, they would save ten thousand now likely to be utterly lost. If any one thinks this overstated, let him look around among his neighbors, and see the hundreds and hundreds of dollars' worth of machinery that is going to ruin from decay, which a little paint would prevent. Here at least in the protection of farm implements a penny saved is as good as a penny earned.—Prof. S. R. Thompson in *American Agriculturist*.

He that has no bridle on his tongue has no grace in his heart.

## Tell Your Mother, Girls.

Wonder how many girls tell their mothers everything. Not those "young ladies" who, going to and from school, smile, bow, and exchange notes and pictures, with young men speaking in a way that would make their cheeks burn with shame if they should hear it. All this, most credulous and romantic young ladies, they will do, although they will gaze at your fresh young faces admiringly, and send or give you verses or bouquets. No matter what other girls may do, don't you do it. School girls' flirtations may end disastrously, as many a foolish, wretched young girl could tell you. Your yearning for some one to love you is a great need of every woman's heart, but there is a time for every thing. Don't let the bloom and freshness of your heart be brushed off in silly flirtations. Render yourself truly intelligent. And above all, tell your mother everything. Be not ashamed to tell her, who should be your best friend and confident in all you think and feel. It is strange that many young girls will tell every person before "mother" that which it is most important that she should know. It is sad that indifferent persons should know more about her fair young daughters than she does herself.—Ex.

Childhood is like the mirror, catching and reflecting images all around it. Remember that an impious or profane thought uttered by a parent's lips may operate upon a young heart like a careless spray of water thrown upon a polished steel, staining it with rust, which no after-scouring can efface.

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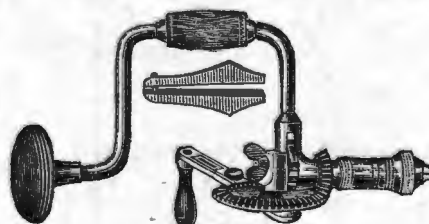
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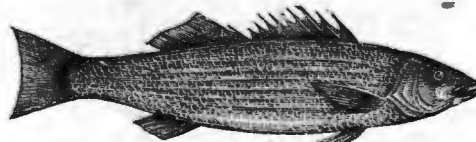
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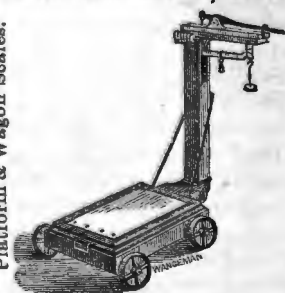


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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., JANUARY 2, 1884.

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## RE-BAPTISM.

Dear Bro. Poe: I see that Bro. Lipscomb, in advertg to what I said about the Campbells, Scotts, Franklins and Fannings, flew off at a tangent. I never said anything in regard to the practices of any of these honored dead in relation to the subject of what is called "re-baptism." I said, in substance, that if Methodists, Baptists, etc., could do valid baptizing, while *any body* else could not, then these revered dead had wasted their lives to no purpose. So Bro. Lipscomb's gratuitous, and dissociated remarks about the "sense" of these heroic old soldiers of the cross, or their converts was wide of the mark. I love the memories of these sleeping heroes "of the faith." To the work left by one of them, in his masterly effort, and marked victory over Robt. Owen, a reputed chief against the Christian religion, I owe, and shall ever have a heart-felt gratitude for the first ray of sunshine that ever darted athwart my dark horizon of unbelief, something more than two years ago; and I should be an ungrateful wretch to impugn his motives or under value his great intellect; yet I do believe with my whole heart, that immersion without a previous preparation of the heart, though it may be done to "obey God," is no more the one baptism spoken of by Paul, than any mode of affusion "to obey God" would be, except that the action is externally the same. Our brethren preach lustily that "all the water in the ocean would not save a soul," but that it is the obedience that saves. This is all true, but it is the obedience of what God has commanded through His Son and His apostles, step by step to the watery grave, and then into it, that saves us from past sins.

"There is one baptism." My brother, this oneness does not consist wholly in the action, but it is a oneness more comprehensive than this. It is a oneness of antecedents, of design and of action—a three-fold oneness. It has two inward and two outward offices. These inward offices are faith and repentance in, or with the heart. The outward are confession "with the mouth," and the action representing the "burial" of our Savior. This is all for the remission of sins. It is thus that we gain heirship. Take Paul's language to the Roman brethren: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Put this language along with what Philip said, "If thou believest with all thine heart, thou mayest," after he had been asked, "what doth hinder me to be baptized?" Reconcile Paul's and Philip's language who can, without fixing the confession as of divine appointment, and as immutably as God's apostles can, fix any fact. I don't mean that Philip was one of the twelve. "Go teach" etc. The moment any one says "I believe that God, for Christ's sake, has pardoned my sins," before baptism, that instant, that one betrays a lack of "teaching," that as utterly unfits him or her for the "burial," as a chunk of wood. Yet it is held, that as they do it "to obey God," it is scriptural. Away with

such illogical, unscriptural ideas of Ashdod! I verily believe, that the recognition of such "stubble" on the one foundation, has let into the camp of "Israel" foreign element, that after boiling and seething away for years, has come to the surface in missionary conventions and Island Park ordinations, and is threatening the peace and unity of the church of God. I do not mean to say that all who have come from the sects, are in sympathy with these threatening innovations. I know some who are with us on their *sectarian baptism*, and doing valiant service against these infringements; but through this side-door the despoiler may have entered, and from my heart I believe it; for there is something wrong, and radically wrong, when the truth as God furnishes it, will not restrain our people in their wild rush to new inventions. God told the children of Israel that they should "make no league with the inhabitants of this land; ye shall throw down their altars." But they did not obey God, and He said, "I will not drive them out from before you, but they shall be as thorns in your sides." Now, we are told, that "whatsoever we do in word or deed, do all in the name of the Lord Jesus. Paul says to the Corinthian brethren, "What agreement hath the temple with idols? for ye are the temple of the living God, etc." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Now if we take idol worshipers into the "body" and use any of their modes of worship, these people will become "thorns in our sides," too. The more nearly any counterfeit approximates the genuine, the more dangerous it is. I wonder if those disciples that Paul found at Ephesus, who had "not so much as heard whether there be any Holy Ghost," were baptized in the first instance "to obey God?" If they were, it seem that Paul did not, in that case, act as Bro. Lipscomb would now act. I believe Paul was right. And we will add, "that it is not the lack of sense" that keeps a certain "convert" of one of the illustrious names that we have mentioned from seeing the insecurity of sect baptism. No, not; but it is his failure to give free, impartial exercise to what he has that keeps him from seeing his inconsistencies. So incalculable mischief is done when good is intended. I love Bro. L. for his work's sake, and consider him to-day, the ablest man in the church, so far as I have read after our living leaders, but he is *wrong* on this subject, and I know it, and intend to stand with my feeble efforts for the maintenance of those things that consistency and reconciliation of apostolic writings demand, even if it forces me to deny what *every man this side* of the apostles have written. God grant that we may all be willing to accept the truth. A. MCGARY.

We do not think a discussion of the question of re-baptism of much profit, from the fact that the question at issue is always assumed, and the brethren look at it wholly from a prejudged standpoint. But we make a few suggestions on the subject of baptism that we hope will be profitable.

When any one assumes that Baptists never teach the Scriptures on the connection of baptism with the remission of sins, he errs. During the last summer, the second chapter of Acts came within the International Sunday-school Lessons. We were careful to note the explanatory notes that were given on this subject in at least a dozen Baptist papers, embracing the leading ones,—*Boston Watchman*, *New York Chronicle*, *National Baptist*, *Religious Herald*,—and every one of them gave the true exegesis and interpretation of the passage. It is true that when the partisan spirit is aroused, they controvert the doctrine of baptism for the remission of sins. But my conviction is, only a few Baptists believe that persons who wilfully or indifferently neglect baptism, are in a saved condition. It is true they attach a different meaning to the remission of sins, from what I believe the Bible does; and will say they are converted and their sins pardoned, when they really mean only that they

have been brought to trust the Lord. They take this as an evidence of pardon, and here mistake.

But I have believed for years, that an undue prominence has been given to remission of sins as the design of baptism. Not that baptism has been too earnestly insisted on as a condition of remission of sins; but to say remission of sins is the design of baptism, is to say either that it is the only design or end of baptism, or that it is pre-eminent above all other designs, ends or purposes, effected by baptism. We do not believe either proposition. Many results flow from baptism properly submitted to, (and we speak of no other as baptism.) Remission of sins is only one among a number of blessings to be received. We doubt if a man submits to baptism only for the purpose of having his sins remitted, whether he is properly and acceptably baptized. To be baptized for the remission of sins as the only design—that is, if we do it, moved alone by the desire of securing the remission of sins, the design is wholly a selfish one. I do not believe that men baptized by a design purely selfish are acceptably baptized. It is said we are baptized for the dead. This is a design of baptism as well as the remission of sins. Why is it more important to understand one of these designs than the other? Does Bro. M. understand, what baptism for the dead means? Did he understand, when he was baptized, that baptism was for the dead? If a failure to understand one design renders his baptism invalid, why not the failure to understand this design?

Then in the commission, as announced by the Savior, nothing is said of the remission of sins. It is embraced in the being in Christ. But then all spiritual and true temporal good are likewise embraced in this. Christ commanded them, "Go teach all nations, baptizing them *eis* (into, or to put them into the names,) of the Father, and the Son, and the Holy Spirit." The *eis*, into, indicates the object, or end, or design, for or into which they were baptized. To put a man into Christ, is oftener presented in the Scriptures as the end or purpose for which man was baptized, than any other. "As many of you as were baptized into Christ, were baptized into his death." Acts viii: 16. "They (the Samaritans) were baptized into the name of the Lord Jesus." Acts xix. Paul asks those disciples at Ephesus, "Into what were ye baptized? They say, Into John's baptism. They were baptized into the name of the Lord Jesus." Revised Version. This explains why they were re-baptized; they were baptized into John or John's baptism after John and his baptism had vanished away. The trouble was not that they failed to understand any matter, but they had not been baptized into Christ. Paul asks the Corinthians, "Were ye baptized into the name of Paul? I thank God I baptized none of you save Crispus and Gaius, lest any man should say that I baptized into my own name." Implying they ought to be baptized into Christ or Christ's name. Paul says, (x: 2,) "The children of Israel were baptized into Moses in the cloud and sea." xii: 13: "We are baptized into the one body, that body is Christ." Gal. iii: 27: "As many as have been baptized into Christ have put him on." The word *eis*, or its English into, denotes object or end. These Scriptures explicitly declare that the great end, or object, or design, or purpose of baptism, is to put men into Christ.

Remission of sins is one of the fruits of being in Christ, but is only one out of a number of fruits to be enjoyed through entrance into Christ. It is referred to as resulting from baptism in three instances only in the Scriptures. In each



of these cases the individuals were laboring under a deep sense of guilt for specific sins of which they had been convicted. On the day of Pentecost they were convicted of the murder of the Son of God. Under a sense of guilt for a crime so heinous, they are anxious to free themselves from the guilt and the condemnation resting on them for this crime. To relieve them, Peter tells them, "Repent and be baptized every one of you in the name of Christ Jesus, and your sins will be forgiven you." In the third chapter, others of the same murderous crowd were convicted of their crime, and were told, "Repent and turn again, that your sins may be blotted out." Paul, with his hands red with the blood of the martyrs, and still with bloody intent pursuing them to foreign lands, is converted, is convicted of persecuting Jesus. He is told, "Arise and be baptized and wash away your sins, calling on the name of the Lord." In other words, the forgiveness of sins is singled out as a prominent end to be gained through baptism, only when the parties are convicted of heinous and flagrant sin, and are keenly anxious to escape the penalty of that sin. The Samaritans, living with ordinary fidelity to the light they possessed, were baptized, but remission of sins is not singled out as the end. So of the Eunuch, so of the house of Cornelius. Living up to the light they possessed, they are made conscious that they were in an unsaved state, were commanded to be baptized into Christ, to get into him, but the remission of sins is not singled out as the specific end. So of each and every other one.

We think a fair deduction from a study of the commission, and the examples of baptism, in the Acts of the Apostles, and of the reference to baptism in the epistles, will satisfy any one that remission of sins is not held forth as the exclusive, the sole end, the chief design of baptism. But that entrance into Christ is the great end, embodying all other objects proposed by God. That remission of sins is only one out of a number of blessings that comes to man as the result of being in Christ. That remission of sins is mentioned as a blessing to be enjoyed through baptism only when the persons were laboring under a sense of crime, of which they felt guilty, and were anxious to know how they could be free from the condemnation. Then the Holy Spirit, to quiet their fear, told them their sins would be remitted. It is mentioned in the commission as recorded by Luke, because repentance and remission of sins were conditions essential to dwelling in Christ.

To single out one result of the entrance into Christ, through baptism, and hold it up as the design, either the sole or the chief design, to the overlooking of other results, and to the obscuring of the great end which embraces all fruits and results, is to do violence to the order of God.

To single out any purpose or design, God proposed to accomplish for men, and make the understanding of this purpose of God necessary to acceptable obedience, when God has not done this, is to presumptuously add to the requirements of God, and to fall under his condemnation.

The purpose God may have in view, the blessing he proposes to bestow through an act of obedience, is one thing, and the motive that leads men to that obedience is another. God intends to bestow remission of sins, clearly as one of the fruits of entrance into Christ, through baptism. But if man comes to baptism only with the design of securing that selfish good, his service lacks the spirit that renders it acceptable to God. He comes to honor God, to depreciate self, to die

to self, to pass out of self, to obey and honor God in the obedience, and to enter into Christ, and in Christ, love and honor God.

No man can come to baptism in order to obey God, without possessing the true qualifications of faith in Christ and a desire to obey God. He might desire the remission of sins without these qualifications, but he cannot desire to obey God without them. Hence God has made our obedience to him, the test of our love to him. This is the love of God, that we keep his commandments. This is not depreciating the office or the importance of baptism, but a magnifying it to its true position. It is making submission to baptism necessary to enjoying not only remission of sins, but all blessings that are enjoyed in Christ Jesus.

I think it not certain the impression intended to be made by our brother's reference to the confession, is strictly correct. "With the mouth confession is made unto salvation, and with the heart man believeth unto righteousness." That this is intended specifically to refer to a verbal confession at or before baptism, we doubt. We think it rather a reiteration of the principle laid down by the Savior, "If ye confess me before men, I will confess you before my Father and the holy angels." That language was clearly directed to those already baptized and recognized followers of the Savior. There is necessity at every step we take in the Christian life for faith to lead to righteousness, and of a constant and open confession of our faith in Christ, as a help to our salvation. This was especially true at the time of the writing of this epistle to the Christians at Rome, under the persecution of Nero, when the temptation was to deny faith in Christ to escape the pangs of death.

The confession of the Eunuch is generally accepted as an interpolation, but if not, it was made not because a confession with the mouth was necessary to baptism, but because faith was necessary, and the confession was made to give assurance that he did believe. We always take the confession unless a clear evidence of faith is otherwise given, because the confession is the evidence that the person believes. I do not believe that on the day of Pentecost or in primitive times a formal confession was required in order to baptism. Then every man who says, before or after baptism, that he believes God for Christ's sake has forgiven his sins—confesses his faith in Christ as the Son of God, the Savior of sinners.

We think clearly then, that the leading object of baptism is to put a man into Christ, that his sins may be remitted in and through Christ, that he may enjoy all the blessings of a child of God in Christ. That is the purpose or design of God in bringing men to baptism. But is it needful to understand the purposes, motives, designs of God in ordering us in a certain walk, to enable us to acceptably obey God? Abraham followed God without knowing whither he led. It was regarded as a manifestation of strong faith. Certainly no one will say it is necessary that men should stop and inquire the why or the end of God's commandment now, in order to please God. The design on man's part must be to honor and obey God in doing his will, and to subject himself to the authority of God in all things. When this is done, it is worse than folly to say the obedience is not acceptable. If we must understand all the fruits, results, benefits that God intends to bestow in and through baptism, before it is acceptable, neither Bro. McGary nor myself are yet fit subjects for baptism, nor was Tolbert Fanning or A. Campbell at their death.

D. L.

## THE SUNDAY LAW.

Much is being said lately regarding what is called the Sunday law, especially in cities. There has been for some time an effort to put down, as far as possible, all traffic on the Lord's day, and especially to allow no intoxicating drinks to be sold on that day, by forcing all saloon-keepers to close up throughout the day. In this contest we have nothing to say, as we take no part in things of that sort. But, as is usual in every political question that comes up, preachers are putting in, all over the land, trying to show that the law ought to be carried out. The basis of their claim is, that God has "required man to rest one seventh of his time; that is, one day in seven." Now, we are a little curious to know where any such requirements are found. It is very true that God required the Jews to rest *the seventh day*; but never, since time began, did he require man to rest one day in seven. The Sabbath, which was the seventh day rest, was done away, at the same time the law of Moses was done away, as a part of the law. The first day of the week has no connection with the Sabbath day, and never did have. There is not one syllable in the whole Bible, to indicate that the Sabbath was changed, as preachers claim, from the seventh to the first day of the week. This first day of the week is the day on which the Holy Spirit requires the Lord's people to meet to break bread, and to attend to the worship of the Lord's house. But this is in no sense of the word, the Sabbath. The preachers ought to learn a little more of the Bible before they put their tongues and pens into every political question.

If the law of the land wants to prohibit men from secular employments on the first day of the week, that is all well enough. But that is purely a political question, and not religious; and therefore a question for politicians and law makers to settle, not preachers. Christians are required by the Lord to meet on that day to worship, and this they must do, if they would be loyal to their king, the Son of God. This obligation upon Christians depends in no sense upon human law, but upon the law of the New Institution, the Church of God.

The human law, in prohibiting men from labor, from engaging in any secular employment on the first day of the week, affords a good opportunity for the people of the world to attend the meetings of the Lord's people, and in this way to learn and embrace the gospel themselves also. But to enact, and carry out this law is purely the business of the world, and not of the church, and the world would get along in this matter just as well, and a little better, without preachers than with them; especially so since God has not made it the duty of his people to make laws to govern the world. The church has never yet added any glory to itself, either by making or enforcing human laws. God can only be honored by his own laws, through his own appointments. And he has promised to bless and care for his people if they will do his will. Let preachers, therefore, spend their time in efforts to teach and enforce the laws of God, the Christian religion, upon the hearts and lives of men, and let the world make and enforce its own laws. And, by all means, if the preachers will meddle whether or not in these worldly matters, let them not torture and pervert the word of God in such efforts as they have done, and are doing continually on this Sabbath question.

E. G. S.

There is nothing greater than the name of Christ, and nothing more to be feared than to bear it unworthily.—*Quærel.*



## ANOTHER LETTER FROM UNCLE MINOR.

FOR THE CHILDREN.

Almost Christmas, and by the time many of you read this, it will be "Christmas week." As it is a time in our country when boys and girls usually *have fun*, if you will come and sit down by me I will talk a little while and possibly tell you how you can have more pleasure than usual. But first, I want to tell you that I have been south all this winter and have enjoyed the sweet sunshine, the warm days and blooming flowers; but then all the pleasure is not to be found in the south in winter time, for the boys and girls in the North have just as much fun and pleasure in sleighing, coasting and skating as they do in the south hunting rabbits, squirrels and *possums*, or gathering flowers and evergreens from the woods or gardens.

*Christmas*, what is the meaning of the word? get your dictionaries and find out. Don't like the word. Yet the object of celebrating the day is good. It is intended to celebrate the *birthday of Christ*. No wonder it should be celebrated as a day of thanksgiving, praise and pleasure. When we are told in the Bible that the angels in the upper world came down and sang praises and rejoiced; saying, "Glory to God in the highest; peace on earth and good will to men."

While so many of you have such happy good homes, and so many comforts, let us think about the poverty of Jesus, who was rich in glory with his Father, yet became poor for your sake. He was born in a stable where the ox and campbell were fed. No costly gowns adorned his person as is the case of many new born babes in this day; but plain coarse garments were wrapped about his person. The wise men came to do him homage from afar, led by the star of *Bethlehem* which overhung the place where he lay.

Think of the boyhood days of our Savior, he ran and jumped and played possibly as other boys did, was *obedient* to his parents, and even at thirty years old had not accumulated a fortune of worldly goods, for on one occasion when one wanted to follow him and share his home and fortune, he turned and said in piteous tones: "The foxes have holes and the birds have nests, but the son of man hath not where to lay his head." How poor, yet how rich.

But I am forgetting myself, this sounds too much like a sermon, I started to write something for the children. I hope you will all have a merry, happy time this Christmas, and will only engage in those plays and sports which will bring pleasure and happiness, not only to you, but also to others. I love to see young people have *fun*, laugh as long and loud as they please at the right time and place. But then remember others have rights as well as you. I have been a pretty *wild* boy myself and I *know now* where I did wrong. For a Christmas trick I used to load up old Uncle Farrow's (our colored man's) pipe with fine tobacco and put a little powder in the bottom, then stand off and watch him puff away until the powder would ignite, bursting his pipe, and almost putting out his eyes. This was fun for us boys but not much for him. Poor old man would almost cry and say, "What have I done young massa, that you want to put out my eyes and kill me."

As I grew older I learned better, and am very sorry that I ever had what we thought was fun at other people's expense. If you will just think a moment, you can have more pleasure in engaging in those sports that will be innocent and helpful to others, than in cruel mockings. I am not one of those who carry a long face and think it a waste of money to buy little toys or even *fire crackers* for children; they bring pleasure, real happiness to them. In selecting presents, however, a great deal of care and judgment should be used. I would say to the boys never buy *toy pistols*, they are *too dangerous*.

I knew of two little boys who made a slight wound in the hand with one of these pistols and both died with lockjaw. I also saw it reported in a Boston paper that there were sixteen deaths in that city last Christmas from the same cause. It appears that there is some kind of poison used in the manufacture of *ever paper caps*, that when getting into the blood so poisons it that it is almost sure death. So boys, my advice is to buy something else, and *not pistols*. Those of you who are older, be sure and put some little pres-

ent, if it is only some nuts, popcorn, candy, orange or apple in the stockings of your little brothers and sisters, this will make them love you more and remember you long after you are dead and gone. I like to see brothers and sisters make each other little presents, it shows they love one another. And then, too, you must not forget your dear mother and father. O, how they love you! If you have no money to buy them a *pair of specks*, or a nice new gown or a good book, steal softly into their room before they are up, and throw your arms around their necks and imprint a kiss of love upon their cheek, and promise to be faithful and true; this is worth to them more than gold.

Remember too, the dear children who have no kind father and mother—orphans—no one to make them little presents of love, divide with them and make them happy. God will love you for it. And now dear, good children, I hope you will have a merry, good time, Christmas. And may the blessing of God be with you all.

UNCLE MINOR.

## FOREIGN CHRISTIAN MISSIONARY SOCIETY.

At the request of A. McLean, Corresponding Secretary of the Foreign Missionary Society, we publish the following:

George Darsie, in the annual address, emphasized the thought that what our people need first and foremost on the missionary question, is *light*. The dying words of Goethe, "More light, more light," express the need of the hour. Competent judges believe that the only thing necessary to interest the entire brotherhood in this cause is a knowledge of the facts. This statement has been prepared with this thought in mind. Its aim is first to set forth what has been done by the Society; and secondly, to outline the work of the present year.

I. What has been done since its organization in 1875. Eleven missions have been established under its auspices. These missions are located in England, France, Denmark, Turkey, India, Japan, and on the Isthmus of Panama. Since the Convention, Garabad Kevorkin was sent to Tokat, in Asia Minor. He is a physician as well as a preacher. A total membership under its care is about 1,300. It has five chapels in England, worth in all, \$80,000. Its receipts from the first amount to \$97,000. Last year they were over \$25,000. Several of these missions will soon be self-supporting, and will become sources of revenue. The efforts put forth thus far have been signally blest. The results have far exceeded all expectations.

II. The work proposed for the present year. It is briefly as follows: 1. To send three evangelists to England. 2. To strengthen our present missions in France and Denmark. 3. To send a physician to India. 4. To build a home costing about \$4,000, for our missionaries in India. 5. To establish one or two new missions. We may have to revise and enlarge our plans as we go on. Our policy from the first has been to follow the leadings of Providence.

To carry out these plans we will need a dozen missionaries. We will need besides \$60,000. We can afford to raise this sum, and at the same time give double as much as in any previous year for all home enterprises. The Disciples of Christ ought to pay \$0.10 a member, when the Methodists pay \$0.20, the Baptists \$0.40, the Presbyterians \$1.00, the Congregationalists \$1.20, and the Moravians \$5.19. It should be born in mind that only one-fifth of the sum pledged at the Convention is payable this year. This is a very small part of the amount that will be needed.

There are now one hundred great societies in existence. They spend annually \$7,000,000. They have 2,000,000 converts under their care. They have translated the Bible into the language of four-fifths of the race, and yet it is the conviction of some of the wisest and best men living that the Christian world is only *playing* at missions. The American people pay more for dog tax than for the conversion of the heathen. They pay more for liquor weekly than for missions annually.

From our doctrinal position we ought to lead the world in missionary activity. We believe, as no other people, that faith comes by hearing, and hearing by the word of God. We believe that

men cannot believe in him of whom they have not heard; that they cannot hear without a preacher. With us it is a cardinal maxim that in conversion the Spirit operates through the truth. To be consistent we ought to surpass all others in zeal and liberality. We are not doing a tithe of what we are able to do. As a people we are not giving as the Lord has prospered us. Very many are doing nothing at all. May the day come speedily when our efforts will be commensurate with our numbers and resources. This cause needs the hearty support of every member of the brotherhood. May we not ask for yours?

## CORRESPONDENCE.

Bros. L. & S.: Thinking that your readers might be interested in matters pertaining to the cause of Christ in this portion of the vineyard, I take the liberty of writing you.

The population of Atlanta is composed largely of those who have come here from other points, and in consequence of this fact, nearly every degree of life, either of a religious or social nature, is represented. The population now is nearly 50,000, is being constantly augmented by a steady influx of all classes of people; but the majority of those are young men. It is estimated that there are 10,000 young men in the city to-day.

The brethren here have a comfortable House of worship where services are held every Lord's Day; also a prayer-meeting Wednesday night. A flourishing Sunday-school is connected with the Church. Bro. A. C. Bruce, formerly of Nashville, is our efficient Superintendent.

Dr. A. G. Thomas is the pastor in charge. He is a very earnest Christian laborer for the cause of Christ. He brings into the work a mind richly stored with the blessed truths of the Gospel, being a graduate of Bethany College, and after finishing the regular course, had the additional advantage of being a private student of Alexander Campbell for two years.

The congregation worshipping here is not very large, but is steadily increasing.

On the first Lord's Day in this month a new House of Worship was dedicated at Austell 18 miles north west of Atlanta. About fifty of the brethren accompanied Dr. Thomas from here, and a very enjoyable day was spent.

On the 7th inst. a protracted meeting was begun here, which is still continuing. Much good has been done, and the prospects are very favorable that ere the meeting closes, many sinners will be brought to a saving knowledge of the Lord.

May the power of the truth continue to be felt till the whole world shall be converted to Christ. Pray for us, brethren, that the labors here may be attended by glorious results.

Your Brother in Christ,

W. H. FAIRBANKS.

## "I WAS GOING TO."

Children are very fond of saying, "I was going to." The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss, and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable, and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy wets his feet and sits for hours without changing his shoes, catches a severe cold, and is obliged to have a doctor for a week. His mother told him to change his wet shoes when he came in, and he was going to do it, but did not. A girl tears her new dress so badly that all her mending cannot make it look well again. There was a little rent before, and she was going to mend it, but she forgot. And so we might go on giving instance after instance, such as happen in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but is the worker of vast mischiefs. If a Mister "I-was-going-to" lives in your house, just give him warning to leave. He is a loungeur and a nuisance. He has wrought unnumbered mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put Mister "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.



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To Moderate Drinkers.

On the edge of a slate quarry a thrush had made her nest. It was so close to danger that when the rock was blasted a piece of falling slate came almost into the nest. At the ringing of the bell the bird saw the men run. She left her nest too, and after the explosion she returned. This the thrush continued to do whenever a blast was fired. The men rang the bell to hoax the bird, but she only peeped over the nest, and as the men did not run settled down again."

Thus it is with our "moderate drinkers" and their associations; they may cry "Danger in the cup" all they please but as long as they do not fly from the hating thing themselves, the common drunkard and the young men and women about them, will follow the example in preference to heeding their precepts. The only safety is to preach and practice total abstinence—*Ex.*

As the doctor turned sadly away from the patient whom he found using Dr. Bull's Cough Syrup, he said: "it bores me every time."

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Owing to the continued warm weather, we are overstocked of

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and not wishing to pack them till another season, have made great reductions. We offer—

20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

10 pcs Medicated Twill Flannel at 25c, former price 35c.

15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

35 pcs White Wool Flannel at 15c, former price 25c.

20 pcs White Wool, 30 inches wide, 20c.

15 pcs fine white all wool Flannel at 25c, reduced from 40c.

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Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turns much colder. Our prices now are

Our \$2.00 a pair Blankets now	\$1.50
Our 2.75 " " "	2.00
Our 3.50 " " "	2.50
Our 4.00 " " "	3.00
Our 4.50 " " "	3.50
Our 5.25 " " "	4.50
Our 6.00 " " "	5.25
Our 7.50 " " "	6.25
Our 9.00 " " "	7.50

These are not imaginary reductions, but positive mark down.

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We have just fitted up an elegant Cloak Parlor, and can show the largest variety of Dolmans, Russian Circulars, etc., etc., in this city. I in need of a winter wrap do not fail to see our line, as we will positively save you from two to three dollar on your purchase.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## THE TENTH.

Bro. Harding: In an article headed, *The Churches and the Societies—A Contrast*, you admonish us to live in accordance with the divine will; which I accept and try to do. But in the next sentence you say, "I am satisfied that the Christian should give a tenth of his income at least." Now I want the chapter and verse in New Testament that satisfied you of this. You say the Jew did more: he gave the tenth of all that he made. I admit that to be true; but we are not Jews. Neither are we under the Jewish law, but under a new and better one. You say, "Everything seems to indicate that the tenth is the proper amount to give." Now, Bro. Harding, I do not see the tenth indicated in any of the apostles' writings. I think the New Testament thoroughly furnishes Christians to every good work, but have never found in it a command to give the tenth. I want to obey the Lord in everything, and for the benefit of myself and others, please turn to the last will or law of God to man, and show us where he ever intimates that we should give the tenth. With brotherly love, in the one faith, I am  
Astoria, Texas. JAS. W. THORNTON.

Bro. Thornton very much misunderstood me, if he imagined that I thought the Christian should be satisfied with giving the tenth. If he wants the chapter and verse for giving, let him read Mark x: 21; Luke xii: 33; and Romans xii: 1. These verses teach clearly enough that the Christian is to give all. We are to regard ourselves as stewards of God. All that we have belongs to the Master; and it is our duty to use what he commits to us—all of it—for the benefit of his creatures, and the advancement of his cause. Not only does the New Testament in many places forbid the accumulation of money, but the golden rule, "Thou shalt love thy neighbor as thyself," forever stands in the way of increasing in riches. Christ has bought us, with all that we have. But now with regard to the Lord's day contribution: Paul commanded the churches of Galatia, and the church at Corinth, saying, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This is the only intimation that we have as to how churches should raise money for any purpose. The churches need money now for sustaining elders and evangelists, and for ministering to their poor. How shall they get it? I say, let each of us lay by him in store, upon the first day of the week, as God prospers him. But if we lay by as God prospers us, that is, in proportion as we are prospered, we must either give some per cent of our prosperity, or else we must give all that we make, above a living. But Paul says, in talking about this collection, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." I conclude therefore that we are not expected to give at this Lord's day contribution all that we make, but some per cent of it. How much then shall we give? In talking about this question, I did not profess to specify the amount. The Scriptures do not do so. But I did argue that it is no more than reasonable that we should do as much in supporting Christianity as the Jews did in sustaining Mosaism. Is not Christianity as good as Judaism? Has it not a much wider field in which to work? Shall we do less for Christ, since he has died for us, than they did before they knew of his wonderful love? That a nation can give much more than the tenth, and yet be very pros-

perous, has been demonstrated in the history of the Jews. Ought we not to do what we can? By thus giving, the Jews were enabled to support one tribe out of the twelve, while it devoted itself wholly to the work of the Lord. By our giving as much as they did, every twelfth man among us could devote his entire time to the ministry of the word. But if a man does give the tenth as a regular contribution from week to week, he will then, perhaps, fall in love with giving. If he does, he will have no trouble, if he will keep his eyes open and remember the golden rule, in disposing of whatever cash may be left after providing for the daily needs of his family. Bro. Thornton was needlessly alarmed if he supposed that I thought the Christian should give only a tenth. I think he should give at least that much in the Lord's day contributions. This collection should be, as we purpose in our hearts; as God prospers us; not grudgingly or of necessity: for God loveth a cheerful giver. Bro. Thornton thinks "the New Testament thoroughly furnishes the Christian to every good work." The Bible does not say so: neither is it true. The Holy Scriptures thoroughly furnish the man of God for every good work. Without the Old Testament the New cannot be properly understood and appreciated. While our law is found in the New, the Old is just as much the word of God. There are many grand lessons in it that are not so fully set forth and illustrated in the New. Were it studied as it should be there would be more faith and more self-sacrifice in the church.

## WILL WE DIVIDE.

Bro. Rowe in a recent editorial in the *Review* intimated that it might become necessary for "those who stand exclusively upon the Bible" to meet in mass-meeting, and there reproclaim the fundamental principles upon which the reformation started. "Let our men of faith," said he, "be in frequent consultation, and if need be, meet in public conference, and republish to the world our platform of gospel principles." Whereupon the *Standard* hastened to publish a certain rumor it had heard about a "convention to create division among us." This combination, the rumors said, is headed by Rowe, Kincaid, Holloway and Elmore. That the rumors were just so many lies, I did not doubt at the time of reading the *Standard* article. Since then the charges have been denied, in part and in whole, by Bro. Rowe; and the *Standard* has made an ungracious and insulting retraction, in reply to which, Bro. Rowe has written one of the best editorials of his life. In this article I desire to call attention to some lessons to be drawn from the controversy. (1) Bro. Rowe evidently spake unwisely in suggesting that the lovers of the primitive order might find it necessary to meet in mass-meeting to reaffirm the principles of the reformation. He has been for years opposing these conventions—mass-meetings—as unscriptural. Some one accounted for his suggestion on the principle that "what kills, cures." Certainly there is as much divine authority for the General Convention, as there is, for such a mass-meeting. (2) It is clear that if division comes in the ranks of this reformation, it will come through the conventions. Were the anti organ, anti-missionary-society men to do what their opponents have already done, that is, were they to meet in such mass-meetings, an organic division would inevitably result. Such a division could not take place without the conventions. There would be nothing larger than a church to divide; for there would be among Christians no other organization than the local congregations. (3) Observe the tendency to sec-

tarian forms of speech among the scribes. They talk about the division of the reformation, and call it the division of the church of Christ. The reformation is not a church of Christ, nor is it the church of Christ. Whenever it becomes sufficiently "organized" to divide, it will be a schism; and then it ought not only to be divided, but smashed to atoms. The congregation is the largest religious organization the Father has seen fit to give us; and the wisdom of his work is more and more evident every day, as we see the folly of those who try to add to it, or improve upon it.

There is a division, however, that we have not been sufficiently active in keeping up; that is, the division between the church and the world. There are many whom we are told to "Mark," and "avoid," men from whom we are to "withdraw" ourselves; men who trouble the churches of God by forcing upon them untaught questions; who gratify their own tastes by forcing organs and other such things into the worship, thereby driving numbers of the oldest and best members out. From such let us turn away.

It is worthy of remark that the things that are troubling the churches, are the inventions of men; the organ, the human missionary societies, the suppers and festivals for raising money, etc. are the bones of contention. And thus once again in the history of the church is illustrated the lesson that we must respect the silence of the scriptures if we would preserve the unity and harmony of the people of God. Did not the apostles get along without missionary societies? Yes! Did they not get along without the organ? Yes! Are not these things divisive? Yes! they have rent more churches, alienated more brethren, and caused more heart-aches among the children of God than any other things that have troubled the Zion of our King in this century.

Nevertheless, even Bro. Allen, after saying that the conventions are "unwise," "unsafe," "unjust" and "unscriptural," as they now exist, after he sees that they are causes of division and strife, that they are doing more to rend the brotherhood asunder than any other cause, after he has written articles on "our plea," showing that we must return to apostolic teaching and practice; if I understand him, he is for them anyhow. I don't know when anything ever astonished me more. When he wrote, showing that the General and Foreign Conventions as they exist, are unscriptural, unjust, unsafe and unwise, I thought he will surely oppose them, and if he cannot remove them, he will desert them forever. But not so; he is for them. Of one thing I am sure: if we would all strive to teach what the apostles taught, and to do as they did, we would draw nearer together instead of drifting farther apart, as we are now doing. Of another thing I am certain, viz. that we would not displease the Heavenly Father in so doing.

END OF KENTUCKY DEPARTMENT.

A man who is more anxious to correct errors in others, than in himself, is not a true man. A man who is more anxious to expose the errors of his neighbors' families, than to correct those of his own, is not actuated by good motives. A man who looks upon the evils of others, and conceals the growth of the same in his own household, the world pronounces a hypocrite. So the preacher or church member that is fond of discussing and exposing the errors of others, but is opposed to the discussion and correction of errors growing up in his own church, makes himself a mere sectarian, and loves the triumph of party more than the prevalence of truth.

D. L.

It is not often we feel thankful for a dirty floor, but we are thankful that the pulpit floor of the Edgefield church was dirty on last Lord's day. Almost all of our preachers from North of us take particular pains to ask the audience to stand in prayer. Some of them complain that their congregations kneel when asked to stand. They persist in it, knowing it is contrary to the customs of the churches, and ought to know it is contrary to all the examples of the Bible. We knew Prest. Loos, believed that kneeling, or the prostrate attitude is alone recognized in the Scriptures as proper, when persons take position for prayer. But we did not think to notice him when the congregation was asked to engage in prayer. But the dusty floor advertised to the congregation that the learned Prest. had kneeled in prayer to God, even on a dirty floor. We are glad of the example—we are glad of the dust that called attention to it. But this is natural; true learning is humble, true dignity bows to the authority of God. D. L.

## ITEMS, PERSONALS, ETC.

The spring term of my school will open January 28th, 1884. W. LIPSCOMB.

Married, at Sulphur Springs, Lincoln County, Tenn., Mr. Thos. H. Harris to Miss Alice E. Massey, by T. C. Little.

Married, December 18, 1883, at the residence of brides mother, near Bellwood, Wilson County, Tenn., by P. W. Harsh, Mr. J. T. Srun to Miss Maggie Ragland.

Bro. J. Harding was in the office last week, just from his Portland Avenue meeting, Louisville, and reports fifty-three additions. His address is South Tunnel, Tenn.

Bro. J. L. Sewell has so far recovered as to be able to return from Lebanon to his home near Viola, Warren County, Tenn., and is still improving, but has not fully recovered yet.

If a man is just rich enough to own a horse and wagon, the law will prevent him from hauling freight on Sunday; but if he is rich enough to own a railroad he may haul all he pleases.—*Ex.*

Married, December 18th, 1883, at the residence of the bride's father, near Valdosta, Ga., by Elder J. S. Lamar, Dr. Edward Charlton, of Wingo, Ky., to Celia D., youngest daughter of Elder Richard Wisenbaker.

In Bro. Poé's department, he publishes price of "Hand-Book of Christian Evidence" as \$2.50 instead of \$1.50, as it should be, and \$2.00 for it and the "Mooted Question." Lawrence W. Scott, 717 Olive Street, St. Louis, Mo.

## LOOK OUT.

Should any one whose time is not out at the end of 1883, fail to get the first number, they should write to us immediately. And as the ones for whom this is intended may not see it, we hope others who do see it will tell any that they may hear speak of it.

We were delighted at the pleasure of a call from Bro. C. L. Loos, president of the Bible College, Ky. University, Lexington, Ky. He is truly a pleasant and interesting Christian gentleman. He has been spending a few days in the Christmas holidays with his son, W. J. Loos, who preaches for the Edgefield congregation.

Elder J. C. McQuiddy, pastor of the Christian church at Columbia, and bride, *nee* Miss Emma Bell are at the Nicholson House. They were married yesterday afternoon, at the residence of the bride's father, Mr. Geo. W. Bell, near Bellbuckle.—*Nashville Daily American*, December 25, 1883.

Bro. R. Lin Cave performed the ceremony, and reports our Bro. McQuiddy happy and justly proud of his Christmas gift.

We add our most hearty wishes for the prosperity, happiness and usefulness of both husband and wife.

## MARRIED.

Sutton—McGlasson: Thursday, December 20, at 4 o'clock, p. m., at the residence of the bride's father, Newton McGlasson, Spencer, Tenn., L. L. Sutton, of Farmer's Exchange, Tenn., was married to Miss Lou McGlasson, A. B. Herring officiating. The happy and promising couple leave quite a number of friends in Spencer, and will take up their abode at the groom's house in Hickman County, where they will be welcomed with delight by all who know them.

## APPOINTMENTS.

E. G. Sewell will preach at the following places, and at the times given below, the Lord willing. At Philadelphia meeting house, Warren County, Tenn., Saturday and Lord's day, 12th and 13th of January, which will be second Lord's day of the month. At Antioch, near Viola, Monday, 14th, and possibly Monday night or Tuesday morning. At McMinnville, Tuesday night and Wednesday night. At Holum, in Warren County, Thursday and Friday, January 17 and 18. At New Smyrna, Saturday and Lord's day, January 19 and 20. At Bethlehem, in White County, near Simpson's Mills, Tuesday and Wednesday, January 22nd and 23rd. At Sparta, Wednesday and Thursday night, January 23rd and 24th. Thence home, and preach at Bethel, near Olmstead Station, Ky., Lord's day, January 27th. And if in my power, would be glad to be at Spencer on Monday night, January 21st. This, however, will depend upon my getting conveyance from New Smyrna to Spencer, and from Spencer to Bethlehem.

## NEW PUBLICATIONS.

"Furman's Farming, or a Series of Letters on Intensive Farming." The author gives experiments on fertilizers for cotton, on Georgia lands, where he lived. Send to *Home and Farm*, Louisville, Ky., for it. Price 10 cents.

"An Eclectic Commentary on the International Sunday-School Lessons for 1884." By J. W. Monser. Published by John Burns, St. Louis, Mo. We regard it an excellent book, especially for Sunday-school teachers. Bro. Monser gives first on each lesson a brief history of the place, or leading events of the lesson. Then he gives the lesson, both in the new and common versions, and then the comments, and lastly, miscellaneous remarks on the principles and general teaching of the lesson. We think upon the whole, that the work of Bro. Monser is well done, and that the book will be found a valuable aid to Sunday-school teachers and workers. The book has over 350 pages, neatly bound in cloth, we believe at one dollar, but not sure. Send to the publisher as above, for a copy. E. G. S.

## VICK'S FLORAL GUIDE.

For 1884 is an Elegant Book of 150 Pages, 3 Colored Plates of Flowers and Vegetables, and more than 1000 illustrations of the choicest Flowers, Plants and Vegetables, and Directions for growing. It is handsome enough for the Center Table or a Holiday Present. Send on your name and Post Office address, with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10cts. Vick's seeds are the best in the world! The "Floral Guide" will tell how to get and grow them.

Vick's Flower and Vegetable Garden, 175 Pages, 6 Colored Plates, 500 Engravings. For 50 cents in paper covers; \$1.00 in elegant cloth. In German or English.

Vick's Illustrated Monthly Magazine—32 Pages, a Colored Plate in every number and many fine Engravings. Price \$1.25 a year; Five Copies for \$5.00. Specimen numbers sent for 10 cents; 3 trial copies for 25 cents. JAMES VICK, Rochester N. Y.

He who possesses religion finds a providence not more truly in the history of the world than in his own family history. The rainbow, which hangs a glittering circle in the heights of heaven, is also formed by the same sun in the dewdrop of a lovely flower.—*Richter*.

## General News.

The Ohio, and many other rivers north of that, have been greatly swollen by the recent rain and snow, and much damage has been done to vessels, barges, and by overflows. The Cumberland is high, but not doing any damage.—The Fenians, of New York, are calling on Irishmen to avenge the death of O'Donnell, recently executed across the water.—The wire fences in Texas are still suffering. It is reported that two hundred miles have been destroyed recently in the region west of San Antonio within the past fifteen days.—The Hudson river is entirely blocked by ice, and navigation suspended, while ice companies are arranging for their harvest.—A cyclone did very great damage at Fort Collins, Col., last week.—Three pension attorneys have been indicted for illegal use of the mails, and devising schemes to defraud the widows of soldiers out of their money.—Forest fires are said to be doing much damage in some portions of Florida, both to property and timber.—There are said to be 190 flowing wells in Fort Worth, Texas. One artesian has just struck water at 252 feet giving a continuous stream of two inches.—The ice in the upper Mississippi and Missouri rivers is giving much trouble to navigation.—Scarlet fever is raging in Atlantic City, N. J.—South Carolina will appropriate \$10,000 for her exhibition in the Cotton Centennial.—The new bridge over the Niagara river was recently opened in the presence of 10,000 persons.—Birmingham, Ala., is soon to have a bank.—The gold fever runs high at Las Vegas, New Mexico, over the recent discovery of gold near that place.—Mayor Stephens of Cincinnati, has ordered Keno banks to close up.—The streets of Clarksville, Tenn., have been recently lighted up with gas for the first time since the war.—Mr. Jonnard, of this city, was knocked down and robbed one evening last week, at his gate. He was collector for the First National Bank, and was on his way to the post office with their mail. Fortunately the assassins got nothing of any value, but injured Mr. Jonnard very seriously by a severe blow on the head.—Archbishop Perche, of the Catholic church died at New Orleans on the night of December 27th.—The steamer B. D. Wood and three barges went over a dam at Pittsburg and were wrecked in the recent rise.

FOREIGN.—The decree withdrawing the prohibition against American pork was discussed in the Chamber of Deputies, and a vote taken, which the minister of commerce concedes will restore the prohibition.—King Humbert is quite hurt at the condition of Crown Prince Frederick during his recent visit to Rome.—Moody and Sankey concluded a fortnight's mission at Stepney. The interest excited by the mission was remarkable, as it reached a lower class of the population than heretofore.—Mr. Moody goes to the south of France to spend the interval before opening the Clapham Mission with his family.—The governor of French Cochinchina reports the council of the regency of Hue has notified him that Hiep'hema had abdicated the throne of Annam, and the new king, aged fifteen, was crowned December 2d, under the name of Kienphua.—The khedive has instructed Baker Pasha to endeavor to conciliate the tribes before resorting to force.—The English Government is adopting the most extraordinary precautions possible against outrages in London. Joseph Pool was hanged for the murder of John Kenny, in Dublin. The Glasgow dynamiters were placed on trial.—Sir John Hawley Glover is appointed governor of Newfoundland.—The French chamber of deputies passed the Tonquin credit bill of 25,000,000f.—The north and north-east Lancashire manufacturers will adopt short time, to help the manufacturers of Blackburn and elsewhere, whose operatives are on a strike.—Prince Victor, son of Napoleon (Plon-Plon), has written his father, disavowing opposition to him as the head of the Bonaparte family.—The queen has gone to Osborne, Isle of Wight.—The prisoners in the Penitentiary at Rio Janeiro mutinied, breaking the bars, doors, etc. The troops easily stopped the rising. Several were wounded.—The yellow fever increases at Rio Janeiro, and the heat is suffocating.



## Home Reading.

## THE DANGER CLIFF.

There was once a gentleman, it is said, who was wealthy. He had a large family of beautiful children; and he loved his wife, and sons, and daughters very dearly, and daily he would make his coachman take them out to ride.

Away they would go through the country and city, and forest and park. But near one of those pleasant drives there was a deep chasm, and its sides were rocky and steep, so that to go too near it would be almost certain death.

But the coachman would often see how very close he could drive to the edge of the abyss without dashing his precious load to destruction. This he continued to do day after day, though he did not mean any harm. He only wanted to show how near he could come to danger and yet escape. But one day he came just a little nearer, when in an instant he became dizzy as he looked down in the dark chasm and was gone.

But the horses, coach and family all escaped, and came safely home.

Then another coachman must be found; and the gentleman sent word all about, and advertised for a good, safe, skilful man. And many came, and he questioned them, each by himself, in order to get the right one.

"How near can you drive to Danger Cliff"—so that chasm was called—"without driving over? asked the gentleman of the first who came.

"Ah, your honor, it's not every coachman that can do the likes o' me. Sure I've driven as near as your finger's breadth minny's the time, and 'twas as the sim as though 'twas a mile or more. I've never hurt a hair o' the hide."

"You may pass out," was the answer, "I do not wish your service."

Then came another, and he was asked the same question about driving near the chasm. And he said he could come within six inches, but feared to go any nearer.

"I do not wish you," was said, and he passed out, and wondered how near the gentleman wanted his coachman to drive to this place of danger.

So they all came and went, till one answered, "Sir, I think I could drive very near, even to the edge if necessary; but I always make it a point to keep as far away as I can."

"And you are the very man I wish, sir. Keep as far away from that and all other dangers as you drive the coach about the country. Remember my family is in your keeping, and for their sakes, as well as your own, do not take one risk unless you must."

Many's the boy who has said, "I'm not afraid to taste cider, or beer, or wine, just this once. I know where to go and where not to go, and what I can stand. And I don't need any pledge. And if I want to smoke a cigar I can smoke one, and there stop. And I can read one bad book, and no more, if I set my heart upon it. And I can spend an hour with Jim Brown and not swear, even if he does. What's the use of a fellow's going to excess every time? Why cant he have a little of these things, even if they are not quite so good, and stop just where one wants to?"

Yes, but nine chances to one the boy will keep coming nearer and nearer to Danger Cliff, and then in an instant his head will whirl, and over he will go, and disappear in darkness forever.

Yes, but who ever plunged over Danger Cliff who kept as far away from it as possible?

Keep far away as you can from every Danger Cliff.—*The Pansy.*

## SAVED IN A BEAR TRAP.

It was nearly midnight, and Ben the trapper sat by his cabin fire, enjoying a pipe before retiring, and his old yellow dog "Rags," curled up in a fox skin by his side. "Well! Rags, old boy, I think it is time we were turnin' in for the night," he had just remarked, when a low tap made the dog prick up his ears. "Who can that be!" cried the trapper, crossing to open the door, and starting back as he confronted a dark Indian face, that looked ashy in the fire light. "Ogla!" he exclaimed, "what is it, anything wrong at the fort?" "Miss Daisy! the captain's

little pale-face Daisy! I can't find her!" gasped the man. "What! Daisy Carlton lost, this winter night?" asked Ben. "Yes, I tell her wait by lake. I go smoke, drink with Reservation Indians, I come back, no Miss Daisy! Oh! Ogla 'fraid to go home and meet captain's eye." "No wonder!" growled Ben, "and there's no time to be lost! These Injuns are never to be trusted!" Hastily drawing on a great coat, taking his rifle, and lighting a lantern, he was ready to set forth, accompanied by Rags, who ran ahead, leaping gaily through the drifts. Almost in silence the two men waded through the snow towards Moose Lake, occasionally shouting, in hopes of a response. "I fear she is buried under a drift," said Ben at last: but just then aloud, joyful barking from Rags attracted their attention. "I declare, if that 'ere dog ain't a diggin' at the bar-trap, and I believe there's a bar in it," and he hurried in the direction. Sure enough the box had fallen, and Rags was scratching around it with might and main. "I must have a peep, if I'm shot for it!" said the old man in great excitement, lifting his lantern and peering through the wires; but at the first look he almost fell back in the snow, as he cried, "If there ain't them blessed babes in the woods, safe and sound in old Ben's bar-trap!" A loud whoop of joy from Ogla rent the air, and then both lifted the heavy box, and gently raised the two children from their cold resting place. Daisy awoke bright and well, and so surprised to find herself out in the woods in Ogla's arms; but old Ben shook his head sorrowfully, as he laid the still unconscious Jack by his cabin fire, and tried to rub a little warmth into his stiffened limbs but it was long before the boy opened his eyes, and came slowly back to life. "Another half hour and he would 'a bin frozen deader than a door-nail," said Ben. —*Agnes (Carr) Sage, in American Agriculturist.*

## THE SENSE OF HONOR IN BOYS.

There is great confusion in boys' notions of honor. You should not go to your teacher with tales of your schoolmates, but when questioned by those in authority over you, parents, guardians, or teachers, it is your duty to tell who did mischief or broke a rule, no matter what result to yourself, or how unpopular you become.—Boys have a false honor which hides mean and skulking actions in each other, which ought to be ridiculed out of them. The most cowardly injuries and injustice among boys go unchecked, and the weaker are abused and bullied in a way every decent boy should resent, because this false notion of comradeship leads them to prevaricate, or keep silent to screen the guilty. Teachers and parents ought to put down this ignorant, petty "sense of honor" for something more intelligent and upright. When you know a wrong, and keep silent about it when asked, you become a partner in the wrong, and are responsible for the original meanness. It is a pity that boys and grown up people do not carry the same strictness of principle they show in screening bullies and frauds into points of genuine honor and courage. —*Wide Awake.*

TWO WAYS.—Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does. When work is before him he waits as long as he can—he hates so to touch it! Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says, "I can't help it," or "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well he asks some one who does know, and then he takes care to remember. He says, "I never want to be ashamed of my work."

Which boy, do you think will make a man to be trusted?—*Ex.*

Let your promises be sincere, and so prudently considered as not to exceed the reach of your ability. He who promises more than he can perform is false to himself, and he who does not perform what he has promised is false to his friend.

## A CHRISTMAS STORY.

On Christmas-day, having exhausted somewhat the contents of their stockings, the children begged Uncle George to tell them a story.

"A really, truly Christmas story, Uncle George!" cried Mattie; and "Yes! yes! a Christmas story!" chorused the rest.

Uncle George cleared his throat, smiled on the eager children grouped about him, and began:—

"One cold Christmas eve, many years ago, a small boy, in ragged clothes, old shoes that were much too large for him, and slipped around his feet at every step he took, shuffled down the busiest street of the city, and stood before the lighted window of a large store, in which the articles were all showily arranged to attract the attention of the hurrying throng intent only on Christmas purchases. Into the store a good share of the crowd were passing; and the little boy, standing out in the cold and taking in with his hungry eyes all the contents of the window, could see the happy fathers and mothers, with arms full of packages, deciding what their darlings would like. O, how lonely and cold he felt, and he murmured:

"Mother said that the good Father would not forget the orphan, but I guess he has forgot me. O, mother! mother! if you had not gone away!"

"Just then he heard a childish voice say:

"Papa, see that poor little boy," and turning he saw a gentleman and a little girl looking at him.

"What is the matter, my boy?" asked the gentleman in a kind voice; "why don't you go home? Don't you know it is Christmas eve?"

"I have no home," answered the boy.

"Where's your mother?"

"I have no mother nor father, and I stay anywhere since mother went away," said the boy, in a dejected tone.

"After a few more questions, the gentleman learned that the child's parents were dead, and he, having no home, wandered about the city.

"Poor little boy!" cried the gentleman's daughter. "Papa, he looks so hungry." So the gentleman took him into a bakery and gave him a hot supper; then he took him home. When his wife saw the boy she went to a trunk and brought out a suit of clothers that nearly fitted him; then he was told he could stay there all night; and, as he left the room, he heard the lady say, "Poor little fellow! he is just the size of our dear Ralph!" and then she choked back a sob.

"The next morning the gentleman asked him if he would like to stay there and be their boy. The lady cried, and said something about him being sent to take the place of her Ralph. So the boy stayed and went to school; and, children, he is now a grown man, but he never forgets what he owes to the kind gentleman and lady."

"Nor to the little girl," said Aunt Lou, archly.

The children cried, "Who is the little boy, Uncle George?"

Uncle George laughed; and Belle, looking at grandma, who was quietly wiping away the tears, said: "O, I know; it's Uncle George!"

"Yes," said grandma, "it is your Uncle George, and I have never ceased giving thanks for that Christmas."

"And where is the little girl?" asked the children.

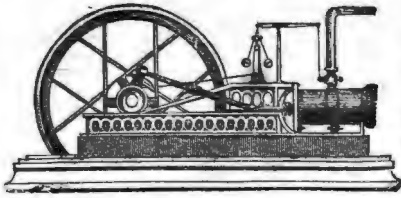
Uncle George laughed, and pointed to his wife — Aunt Lou.

## "GO AND DO IT."

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study whatever it is, take hold at once and finish it up squarely and cleanly; then do the next thing, without letting any moments drop between. It is wonderful to see how many hours those prompt people contrive to make in a day; it is as if they picked up the moments that the dawdlers lost.

And if you find yourself where you have so many things passing you that you hardly know how to begin, let me tell you a secret: take hold of the first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well drilled soldiers. A man was once asked how he "accomplished so much in his life." "My father told me," was the reply, "when I had anything to do, to go and do it." There is the secret.

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Shafting, Hangers, Pulleys, Gearing, Jail Work, Well Tools, Mill Picks, Bolts and Washers, Fencing, Columns, I Beams, Channel Bars, Box Girders, Doors, Sash Weights, Grate Bars, Window Guards, Grating, Vant Lights.

PATTERN MAKING, MACHINE SMITHING.  
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### Miscellaneous.

Young man, learn to wait; if you undertake to set a hen before she is ready you will lose your time and confuse the hen besides.

## DR. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

It is not till we have passed through the furnace that we are made to know how much dross there is in our composition.

If bilious, are suffering from impurity of blood, and weak lungs and fear consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery" and it will cure you. Of druggists.

The end of learning is to know God, and out of knowledge to love Him and imitate Him.

Fort Stevenson, Dakota, Ter.—Rev James McCarty says: "Brown's Iron Bitters cured me of severe dyspepsia."

Courage consists not in blindly overlooking danger, but in seeing it and conquering it.

Tightness in the chest is a forerunner of disease. *Samaritan Nervine* is the antidote. \$1.50.

The plain duty of the happy, is to help the suffering to bear their woe.

Hale's Honey of Horehound and Tar overpowers the most troublesome cough.

Pike's Toothache Drops cure in one minute.

Glenn's Sulphur Soap cures skin diseases.

The mission of the Holy Spirit into this world is to guide men home to heaven.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Cough, etc. 92a. Write for free

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up in a flower.

### Favoritism

is a bad thing, but Dr. Pierce's "Favorite Prescription" deserves its name. It is a certain cure for those painful maladies and weaknesses which embitter the lives of so many women. Of druggists.

Better than Quinine, DUNCAN'S CHILL TONIC. It never fails. 75cts.

Dyspepsia and Indigestion cured by DR. DUNCAN'S LIVER AND KIDNEY MEDICINE.

Sour Stomach and Constipation of the Bowels cured by DR. DUNCAN'S LIVER AND KIDNEY MEDICINE.

SORE EYES cured promptly by DUNCAN'S OINTMENT. It is Mild and Harmless.

A sure cure for Flux and Diarrhoea; DR. DUNCAN'S BLACKBERRY ELIXIR. It is pleasant and harmless.

Old Ulcers, Cuts, Burns, Scalds, Chapped Lips or Hands, and all Eruptions of the Skin cured by DUNCAN'S OINTMENT.

DR. DUNCAN'S BLOOD SYRUP, the great alternative, will remove any and all impurities from the blood, and cure all eruptions of the Skin. For Scrofula, it never fails to cure.

No one should be without DR. DUNCAN'S FAMILY MEDICINES

### Cure For Croup.

DR. DUNCAN'S COUGH BAL-SAM is a cure for the CROUP. It will never fail. Try it.

ITCHING PILES cured by DUNCAN'S OINTMENT. It is unsurpassed

DR. DUNCAN'S VEGETABLE LIVER PILLS. Better than Blue Mass or Calomel. They are mild and Pleasant Try them.

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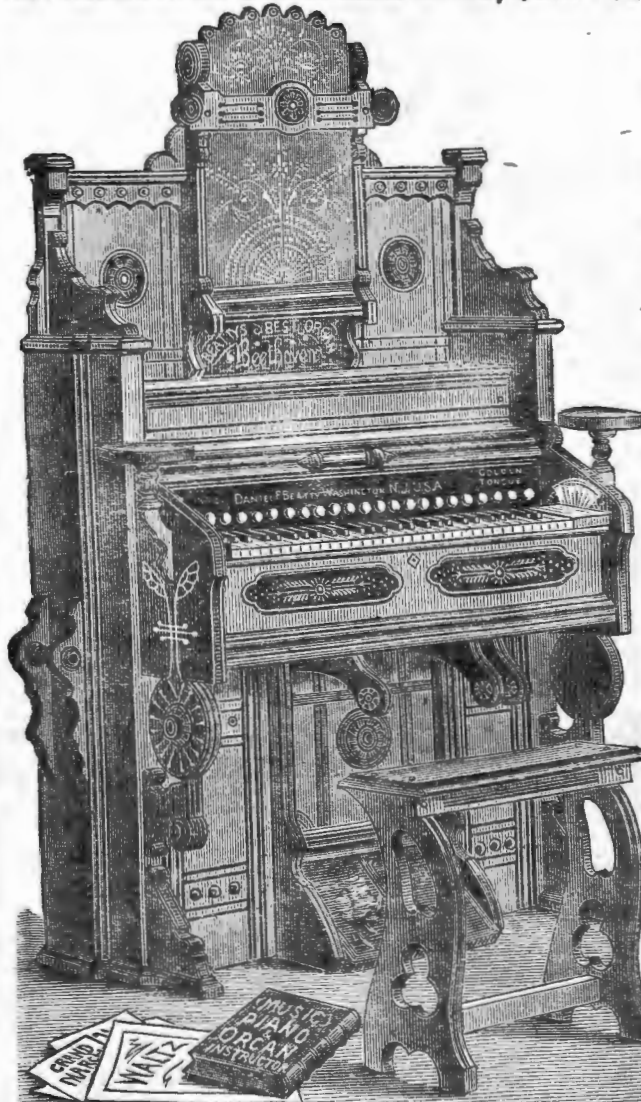
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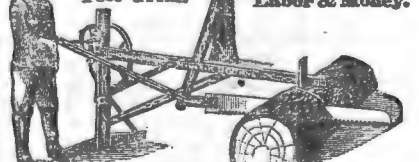
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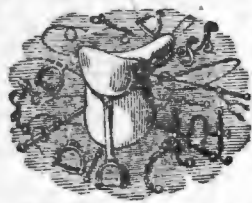
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

"Faith, like an unsuspecting child  
Serenely resting on its mother's arm,  
Reposing every care upon her God,  
Sleeps on His bosom, and expects no harm;  
"Receives with joy the promises He makes,  
Nor questions of His purpose or His power;  
She does not doubting ask, 'Can this be so?'  
The Lord has said it, and there needs no more.  
"However deep be the mysterious word,  
However dark, she disbelieves it not;  
Where reason would examine, faith obeys,  
And 'It is written' answers every doubt.

## STANDING FOR THE TRUTH.

Bro. Allen insists that he occupies a medium ground between two extremes on the Society question. We have never been anxious to be known as a compromise man, or as occupying medium ground on any question where divine truth is involved, or the integrity of divine institutions is at stake. Our wish is to stand squarely upon the truth of God, as far from all error as possible.

If societies are right, they ought to be advocated with zeal, with earnestness, with pen, and voice, and purse. We always respect the man who, believing them right, does this. If they are not right, as I firmly believe they are not, they ought to be opposed, earnestly, zealously, in theory and in practice. We can see no medium ground on which to stand. Of course, if the Societies are right, they may be conducted in a wrong way, and so may be criticised by friends of the Society. But, if they are wrong, there is no right way of conducting them. There is no right, or just, or wise, or safe, or scriptural way of working in an institution that "is unjust, unwise, unsafe, or unscriptural." There is no way for a man to uphold or promote God's government in an institution that violates the divine government.

The wrong road is a broad road, because all ways of doing a wrong thing are wrong, and all wrong ways of doing a right thing are wrong. The true way is a narrow way, because no wrong end can be sought in this way, and because right things can never be done in a wrong way. Only the right thing in the right way belongs to the narrow road of truth. Whenever a man concludes that he can do a thing in a way that violates the divine government, because the proposed end is good, he concludes that he may do evil that good may come,—a thing the Spirit of God specifically condemns.

Of course there are ways of doing things that involve no principle of right or wrong—that are purely within the limits of expediency—in reference to which God has given no rule, and which do not affect any institution or law of God. Matters which he has left to human judgment. Here, man may act as his best judgment dictates. He may defer his judgment to that of others; he may here compromise his convictions. But, as Bro. Allen has stated the case, the plan of operation here is unjust, unsafe, unscriptural; it violates the divine government. And yet he proposes simply to protest against it as wrong, yet walk in the wrong way with the wrong doers. A protest is only a statement that he believes it wrong; yet he, knowing it wrong, will do the wrong. "Whatsoever is not of faith is sin." Let Bro. Allen read his own clear exposition of this passage in his controversy with Bro. Hobbs, on the organ question, and apply it here.

There are two ways of conducting Societies. One, by church representatives, or delegates, assembling to represent the churches, and so form a representative association; the other, by individuals of different churches choosing to associate together, without reference to their church relationships, form an association among themselves for carrying forward the work of preaching the gospel in destitute places. The *Standard*, at least its chief editor, prefers this latter plan; Bro. Allen, the former.

In both of them the money basis of membership has been adopted. This basis, whether for individuals or churches, has always seemed to me so repulsive to the first and foundation principles of the Christian religion, that we have never been able to see how persons having the slightest regard for Christian principles could tolerate it. The principle gives influence to men in controlling the matter of evangelizing the world, according to the amount of money they may possess, or be willing to give to the association.

A man that has been a devoted, self-sacrificing Christian; that has given to the Lord as he has been prospered; that has not hoarded money, that enables him to give large sums to purchase life memberships and directorships; no matter what his wisdom, devotion, zeal for the cause of God may be, is excluded from all voice, all participation in directing a cause that is dear to every Christian heart. The principle would have excluded Jesus Christ, all of his twelve apostles, (save possibly Judas,) Paul and his devoted fellow-helpers, from all voice in directing the spread of the gospel, and would have placed it in the hands of the Judases, Ananiases, and Sapphiras, and those who cling to this present world, in preference to sacrificing for the cause of God. The principle is so revolting to the true principle of Christian fidelity and love, is so obnoxious to the life, the Spirit, the teachings of the Savior, and the Holy Spirit, that it is difficult to conceive how one claiming fealty to Christ and his religion can tolerate as allowable the faintest approach to its recognition as a principle of action among Christians.

The amount of money a man pays, gives weight to his voice in things religious? The Savior said the woman who gave two mites gave more than all the rich, who, of their abundance, much cast into the treasury. These Societies say the man who gives the most money, regardless of what he has, shall have the most influence. This principle is not less offensive to the whole Spirit of Christianity when applied to churches, than to individuals. To say, because a church is composed of poor persons, it is to have no voice in matters that are as dear to them as others, cannot be tolerated as of the Spirit of Christ. To say a church shall have a controlling voice in a common interest of churches, because it has more wealth in its membership, is not according to the Spirit and teaching of Christ. Nine times out of ten the poorer churches are less corrupted by the world, are more faithful to God, sacrifice more according to their ability.

It is true that this monied membership is not essential to the existence of either church or individual Societies. The Societies and their friends claim it is essential to their success. Indeed the *Standard* and Bro. Munnell announce that monied individual membership is necessary

to the success of the Societies; which means that the contributors to these associations are not willing to give for the good that is done, not willing to give even that their home churches may have the credit of giving; but it clearly indicates that they are willing to give only as they may obtain, either the honor that is attached to the giving, or the power and honor they receive through it. That is, they are prompted by a selfish, honor-loving, power-seeking spirit. They are not willing to honor the church of God by giving through it; they are not willing to trust the God-appointed rulers of the church with the direction of their contributions. They must have the honor of it before the world. They must control it. This selfish, worldly spirit, becomes a substitute for the self-sacrificing spirit that seeks honor of God alone in giving. This is the representation of the friends of the society. It is not mine.

It is plainly acknowledged that these Societies are necessary, because zeal and devotion are lacking in the churches of Christ. Will the yielding to this spirit of indifference correct it? Will not the yielding to it, and finding substitutes for the true spirit of devotion and self-sacrifice, still further destroy and weaken and drive out the spirit of zeal and devotion? and do not the substitutes themselves spread a lukewarm, lifeless, inactive type of the Christian religion? "Like priest, like people," is an old adage. It is a lukewarm, indifferent, untrusting preacher, that awaits for a human society, or any one else, to send him. The Spirit of Christ is, Go to the dark recesses of earth with the light of the gospel, though a crown of thorns and a death of the cross await you. He who awaits to be secured of a comfortable living before he goes to preach, will make converts that will imbibe his spirit and regard a comfortable living of greater importance than living the life of a Christian. This is not saying the teacher ought not to be aided in his work. It is saying that every convert ought to have that example of self-sacrificing devotion to God, set before him by his teacher, that will lead him to sacrifice all earthly good for the conversion of the world. When such converts are made, the teachers will not be left to suffer. Every human substitute is cheaper and inferior to that divine ordinance for which it is substituted. If this were not true, the substitute would not be made. Then in these substitutions the tone and spirit of the Christian religion are lowered. Violence is done to the word of God, and the church is defiled. One earnest, true, devoted Christian, is worth more in every way than a thousand lifeless, pleasure-seeking, fashion-loving, wealth-worshipping professors of Christianity. That one brings more honor to God than a thousand worldly-minded professors. He will be instrumental in converting more persons to God. His converts, as a rule, will be like him in zeal and devotion. The other classes are hindrances and dead-weights to the church, and their converts will be like them. Like begets its like. It is desirable that only earnest, self-denying Christians should preach. Then the members would be more self-denying. God has made no provision for spreading a lukewarm religion, because he did not desire such to be spread. Such religion should die out, and give place to a better.

D. L.



## SWEAR NOT AT ALL.

*Bros. L. & S.:* In December last, by request of a number of brethren and sisters, I wrote a short dissertation upon the subject above named, which appeared in the *Advocate*. In April following, there was published in numbers 16 and 17, current volume, an elaborate review of my article, and presentation of the other side of the question, by Bro. B. W. Lauderdale. My sad domestic affliction, kindly alluded to by Bro. Lipscomb in the *Advocate*, recently, and well known to its readers, prevented the attention to Bro. Lauderdale's article that his merit deserved. He kindly invites any brother who thinks his conversion worth the trouble, to undertake it, and suggests that I will probably do so. I do not know that I can convert Bro. Lauderdale from the error of his way, but will do the best I can; and if I fail on him and save some other brother or sister from like error, my reward will be abundant.

I cannot but admire the spirit in which Bro. Lauderdale writes, and do not consider him a hopeless case; for we read in Acts, 18th chapter, of Apollos, "an eloquent man and mighty in the Scriptures," whom humble Aquilla and Priscilla took, "and (to him) expounded the way of God more perfectly."

To answer Bro. Lauderdale will require some repetition of former arguments, for which we ask the readers' kind indulgence. The proposition briefly stated, is this: The Savior, talking to his disciples, said, "Swear not at all." His inspired apostle, James, said, "Above all things, my brethren, swear not." I take the position that the Savior meant what he said, and said what he meant, simply giving his followers for all time a plain, positive rule to guide them; and that James, by direction of the Holy Spirit, simply sought to make impressive the same important lesson. Bro. Lauderdale takes the position that the Savior did not mean what his language plainly teaches, but something else, which requires much fine-spun logic to elucidate. He divides the subject into two divisions, which are indicated by his head-lines as follows: "OATHS—FIRST JUDICIAL, SECOND VOLUNTARY. SHOULD CHRISTIANS TAKE THE FIRST? MAY CHRISTIANS TAKE THE SECOND?" After introducing many Scripture quotations and quite a number of arguments, Bro. Lauderdale answers both questions in the affirmative. In the light of God's word it seems to me perfectly self-evident that both answers are erroneous, one being as much so as the other. The hardest task imposed under the rules of logic, is to make clearer to the understanding a self-evident proposition; hence my duty in this regard is a difficult one to perform. Why do I assert the proposition I insist upon, is self-evident? Swearing is the subject upon which the Savior is talking when he uses the language under discussion. He announces the old rule as it existed under the law of Moses, which was, "Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths," and then right along in the same connection announces the new rule, the rule that is to govern his followers: "But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea, nay, nay; for whatsoever is more than this, cometh of evil" (or the evil one.) The Savior nowhere modified these words by way of command. It cannot be denied that this is a command, put forth in strong, plain language.

The only allusion in the New Testament to the subject, by way of command, after the speaking of these words by the Savior, is recorded in James v: 12, in which the sacred writer, as if to impress by emphasis the command of the Savior, says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay be nay, lest ye fall into condemnation." In both instances the language is pointed and without ambiguity. The Savior says, "Swear not at all." James says, "Swear not." Can anything that I can write by way of illustration or argument, make these words of inspiration plainer to the understanding of men? If then the Savior and his inspired apostle, James, are all that taught upon this subject in the New Testament, and they

taught in plain, unambiguous language, such as ordinary minds can readily understand, the proposition is self-evident and needs no argument to sustain it.

One of the distinctive pleas of Bro. Alexander Campbell and his compeers and those who have since lived and taught and are now pleading for the restoration of the church of Christ according to its primitive organization, is that we take the plain, simple word of God as it is written in the Bible, without mystification; giving to words and sentences their natural meaning according to the laws and rules that govern language. Why not adhere to this rule on the subject under consideration, as well as upon faith, repentance, baptism, or any other about which we contend so earnestly?

But Bro. Lauderdale and those who are of his way of thinking, are of opinion that the language of the Savior and apostle James does not mean exactly what it says, but something else—that it must be modified, explained and taken with limitations. We concede to Bro. Lauderdale honesty of motive, so with high regard for him personally, we shall endeavor to notice and show the fallacy of his arguments.

He takes the position in the first place, that I am mistaken in my position, that Christ was speaking of the Judicial oath in the quotation from Matthew. While it is perfectly clear to my mind that the promises heretofore defined, are correct, I am willing to grant, for the sake of argument, that Bro. Lauderdale is right and the Judicial oath is not meant, and still the same conclusion is inevitably reached, because the Savior says "Swear not at all." If we are not to swear at all, but upon all occasions simply to stand upon the verity of our word, "yea," the proposition is true; "nay," the proposition is not true, are not both kinds of Bro. Lauderdale's swearing, judicial and voluntary, included in the Savior's prohibition? When the Holy Spirit, speaking through the apostle James, says, "swear not, neither by heaven, neither by the earth, neither by any other oath," could language be more comprehensive? Does not this include Judicial, voluntary, and every conceivable kind of oath? If it does not, God has not given me sufficient intellect to comprehend the difference.

In support of his theory Bro. Lauderdale quotes various passages from the law of Moses, including instances from the Old Testament, where oaths were taken by authority of said law. I deem it unnecessary to answer in detail the argument drawn from these passages; but as pertinent to our investigation present the inquiry, do we live under the Mosaic, or the Christian dispensation? Are we bound by the old or the new covenant? Are we under the law that governed the Jews, or "the law of the spirit of life in Christ Jesus?" If under the former we ought to discard Jesus and his doctrine altogether, as the Jews do, and live up to the whole law, practice its forms and ceremonies, offer sacrifices of flesh, and do every thing required by the law, and not hunt up isolated requirements, such as these relating to oaths and leave off the balance. This is the logical sequence of Bro. Lauderdale's argument. In fact he seems fully to recognize it, for we find in his article immediately following these references to the law of Moses in support of his theory, the following strange language: If the law requires the oath and Jesus as a teacher rejects the oath, then he rises up against the law and stands self-condemned." He seems not to realize the great truth that the blessed Savior fulfilled the law in his death, "blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Col. ii: 14. "For Christ is the end of the law for righteousness to every one that believeth." Rom. x: 14. Do we live under the law of Moses, or "the perfect law of liberty," spoken of by James, i: 25? Shall we obey and be judged by the law of Moses, or would it be more in accordance with our duty as Christians, to follow the admonition of James, ii: 12 "So speak ye and so do, as they that shall be judged by the law of liberty?"

Before leaving this part of the subject, let us, by way of illustration, and comparison, examine the paragraph in Matthew immediately following the one about which this controversy has arisen.

Matthew v: 38-39: "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: but I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also." This law, "an eye for an eye and a tooth for a tooth," was part of the law of Moses. Ex. xxi: 23; Lev. xxiv: 20; Deut. xix: 21. Will Bro. Lauderdale contend that this law of personal revenge is still in force for our government, instead of the law of Christ, which says, "Recompense no man evil for evil?" And again, "dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine: I will repay saith the Lord?" Rom. xii: 17-19. Bro. Lauderdale's logic leads to no other conclusion than that the law of "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," (Lev. xxi: 24-25) is now the law to govern Christians, because he says, "Jesus binds on his disciples every precept of the law, oaths, and all. He looses not one." Followers of Christ will certainly be slow to accept this doctrine of revenge, and yet it is no more unreasonable than the doctrine that Christians ought to swear, viewed by the light of the Scriptures. Bro. Lauderdale accepts one, the doctrine of *swearing*. To be consistent, he must take the other, the doctrine of *revenge*. This would sap the very foundation of Christianity, and Christ would have died in vain. Paul, for whom Bro. Lauderdale expresses such high regard, and for whom he fears I "will not now have much respect," says in Gal. ii: 21, "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain." I leave it to those who may read this article to determine for themselves, which has the highest respect for Paul and his teaching, Bro. Lauderdale or myself, it being a side issue, which illustrates no point in this controversy. Kind reader, draw such conclusions as are warranted by the plain teaching of the word of God, without hunting up extraneous arguments to establish some far fetched theory, and you will then be upon safe ground.

Bro. Lauderdale next argues that the Savior, when on trial for his life, took the judicial oath and quotes Matt. xxvi: 63-64, where the high priest, sitting in judgment, said to him, "I adjure thee by the living God that thou tell us whether thou be the Christ; the Son of God. Jesus saith unto him, thou hast said; nevertheless I say unto you, hereafter shall ye see the son of man sitting on the right hand of power and coming in the clouds of heaven." Admit for the sake of argument that "adjure" in the above passage means to swear, and that the high priest meant to administer to the Savior an oath as to whether or not he was the Son of God, and then the passage proves my position instead of Bro. Lauderdale's, if it proves anything about either—that is, it shows that the Savior *refused to swear*. The high priest says, I adjure (or swear) you by the living God to tell us if you are the Son of God. Jesus answers, "thou hast said," Mark and Luke have it, "thou sayest," John, "thou sayest that I am a king, nevertheless I say unto you, etc.," not "I swear"—as much as to say, "You, the high priest, have repeated your oath, but I will not take it. I simply say." You have my word. That is enough." Suppose our Circuit Judge was to say to a defendant or witness brought before him, "I adjure you, or swear you (if you please) to tell me if you are the son of John Smith." The defendant, or witness, gives no assent to the oath, but replies, "you, Judge, have said, that is, repeated your oath, but I say, hereafter you will ascertain that I am the son of John Smith, that is, 'yea,' I am, or if not, 'nay,' I am not." Would any one say that this man took the oath before the Judge? Certainly not; neither did Jesus take any oath before Caiaphas. But adjure does not mean always to swear a person, as in a judicial proceeding. It means "solemnly to command or urge—to command under penalty of a curse, to charge earnestly, or solemnly."—Webster. A Scriptural example will show the meaning of the word in this sense. See Joshua vi: 26: "And Joshua adjured them at that time, saying, cursed be the man before the Lord, that riseth up, and buildeth this city, Jericho." It requires the assent of two persons in law to perfect an oath, unless the person taking it voluntarily assumes it—that is,



the administrator of the oath and the person sworn. It requires the assent of both. Jesus never assented to the adjuration of the high priest, if it indeed was an oath, but taking all the circumstances together it seems clear that it was only a solemn charge, under a curse, as was that of Joshua. This cannot then do away with the positive command of the Savior, "swear not at all."

Bro. Lauderdale next argues that Christians ought to take the judicial oath because the laws of our country require it, and quotes Paul's declarations, "Let every soul be subject to the higher powers." "Be in subjection to the authorities, etc." Bro. Lauderdale here shows that he is not informed as to what our civil law *does* require. For his information we here state, it simply requires a person when called upon to testify, to tell the truth—to tell it under oath if he have no objection; under affirmation if he believes he should "swear not." Bro. Lauderdale here makes another mistake. He says that to swear and to affirm is the same; that either is an appeal to God. This is incorrect. To affirm, is simply the "yea" and "nay" which Christ says is sufficient. The oath is an appeal to God, and an implied imprecation of his vengeance and renunciation of his favor, if the statement is false. An affirmation is simply a solemn promise to tell the truth, or a statement that the thing stated is true. In our country there are two forms of oath. One is administered with the hand upon the New Testament as follows: "You do solemnly swear upon the holy Evangelists of Almighty God, that you will state the truth, etc., so help you God." The other with uplifted hand, "You do solemnly appeal to God as the witness of truth and avenger of falsehood, as you shall answer for the same at the great day of accounts, when the secrets of all hearts shall be made known, that you will state the truth, etc."—concluding as the other form. The affirmation is simply this: "You do solemnly affirm that you will state the truth about the matter under consideration, and this you do affirm." This is equivalent to the "yea" and "nay" as required by the Savior and as taught by the apostle James, already quoted. The Christian or any other person who wishes in this particular to obey the law of Christ, can thus comply with the laws of his country, being at the same time subject to its penalties, and to the wrath of God, if he willfully tell an untruth, to use a common expression, the same as if he were to "swear on a stack of Bibles as high as a house." It contains no appeal to God—no invocation of his wrath and vengeance, but places the Christian character upon that high plane upon which the Savior intended it to stand when he said "blessed are the pure in heart for they shall see God." It is in strict harmony with his whole law, as well as that already quoted, which is the only safe guide for the Christian to follow.

Bro. Lauderdale insists that Paul taught swearing by example and cites in proof the following: "Moreover I call God for a witness on my soul, that to spare you I came not to Corinth. 1 Cor. i: 23. "The God and Father of our Lord Jesus Christ, who is blessed forevermore, knoweth that I lie not." 2 Cor. xi: 31. "Of the things I write unto you, behold before God I lie not." Gal. i: 20.

These, like the balance of Bro. Lauderdale's proof texts, fail to establish the correctness of his position. In the first place, the declarations of Paul quoted, do not amount to taking an oath, or swearing, in the sense in which Jesus spoke, when he gave the law on the subject, nor does it fill our accepted definition. Webster defines oath as follows: "A solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates his vengeance and renounces his favor, if the declaration is false; or, if the declaration is a promise, the person revokes the vengeance of God if he should fail to fulfill it. A false oath is called perjury." It is certainly a strained construction of language to say that Paul's words quoted amount to an oath under this definition, that he would have been guilty of perjury had they not been true. No judicial tribunal in our country would so hold. They simply amount to strong declarations of truths to be impressed, emphasized by the apostle by calling attention to

the facts that God *knows* they are true. I have seldom heard a preacher deliver a discourse without using expressions of similar import, and yet never dreamed that he was swearing to his sermon or any part of it.

But for the sake of argument take it as Bro. Lauderdale contends—that is, that Paul swore to his words, and still this does not prove that Christians in our day, should swear. Paul was a divinely appointed witness and minister for God the Father unto all men, to teach the things he had seen and heard and the things that should appear to him, (See Acts xxii: 14-15, also Acts xxvi: 16-17-18). Being thus divinely appointed and endued with power from on high, he could do many things that we cannot do. Being a witness from God to man, he may have had the right, and did have it, if he used it in that sense, to voluntarily call on God as a witness of the truth of his teachings.

The final argument of Bro. Lauderdale is based upon the fact, as he insists, that God set the example to man when he "swore by" himself because he could swear by none greater." This cannot be taken as a guide to man in the face of the plain teaching of the Son of God. Our heavenly Father is an example to us in his mercy and goodness and love, but he never intended us to assume his prerogatives. The most subtle beast, the old serpent, deceived Mother Eve by telling her a story that flattered her vanity; that if she and her husband would eat the fruit of the tree that was in the midst of the garden, their eyes would be opened and they would be as Gods. They drank in his words, and partook of the forbidden fruit. All know the direful consequences that followed. God did many things in ancient times, and yet does many things that man cannot and dare not attempt to do. The history of our race, sacred and profane, attests the truth of this proposition. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah lv: 7-8.

One great hindrance to the progress of Christianity is that man forgets to keep up the distinction between *his* work and God's work. He undertakes to do something for himself that God has already done for him, and leaves undone the things that God has required him to do. He takes "uninspired comment," to use Bro. Lauderdale's language, and following a line of ingenious reasoning of his own, comes to a conclusion that is more in harmony with his ideas of propriety than the plain commands of God. Thus the divisions in the religious world are brought about and kept up.

As a conclusion to my already too lengthy communication, I submit a simple proposition. If there is some ground to doubt as to who is right about this matter, and room for plausible arguments upon both sides of the question, (which I do not admit,) as the municipal laws of our country do not require us to swear, would it not be safest to give the words of the Savior and of James the benefit of the doubt, and "swear not at all?" Reciprocating Bro. Lauderdale's expressions of love, I remain,

Yours in hope of eternal life,  
Gainesboro, Tenn. GEO. H. MORGAN.

Dear Bro. Lipscomb: Some of the statements in your reply to my queries about missionary work by the churches in Tennessee, unintentionally put me in an improper light. I have not been, neither am I now the teacher of the churches in the section to which I allude, only to a limited extent. My labors have been mainly in destitute places, and with weak churches which were in need of help. Where I have been the teacher of churches that were well established, I have uniformly urged them to do their own work, to sustain their own teachers and thus enable them (the teachers) to look after the interest of the church, and to proclaim the gospel in the regions around. As I find plenty of work to do, I do not go among the churches only as my labors are solicited; and that, too, where I feel I can accomplish good.—[J. D. Floyd, Flat Creek, Tenn., January 2nd, 1884.

Christians inherit their name from Christ; and it is very meet that as they inherit his name, so they should also imitate his holiness.

## A PREACHER PROTESTS AGAINST CHURCH FAIRS.

At the Second Christian Church, corner of Dolphin and Etting streets, the Rev. D. R. Wilkins preached yesterday on the methods of raising money for Christ, and took for his text I. Timothy, iii: 15: "But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth." Christ said that Moses, because of the people's hard hearts, suffered them to do that which was not intended from the beginning. I believe to day that there are a great many good preachers who feel that the present methods of raising money for Christ by the church are sinful and disgraceful to religion; but custom and circumstances forbid their protest and command them to go forward and do as others, to which they feel bound to render obedience. It is my purpose to notice a few of the disgraceful feats of the church in raising her needed cash. I notice first that of begging. The church, which should be the most independent institution on earth, has become a constitutional, habitual beggar, and more time is taken up in begging the congregation for money in some churches than in actual worship. Children who desire to do something for the churches are taught that the best service they can render the church is to take the jug and go out begging, and the greatest beggar wins the prize. Young and modest ladies are sent out to beg of all classes supposed to have money, and are often grossly insulted by the wicked. We do not allow our members to gamble or play policy. This is right. But some very bad gambling and policy-playing are done for the church and by the church, to raise money, under the name of "cake-walking," "fish ponds," "gold ring in a biscuit," "the most popular lady," "the prettiest girl," etc. Look at our broom drills, wherein our modest young ladies are made to prance up and down the halls like so many knights at the command of some sharp tactician who is too religious to dance. At our festivals and fairs, where the Christian gets down to business for his church, candies are bought for 8 and 12½ cents per pound and sold at 25 and 40 cents, and other things on the same scale. If we catch a member on the streets or markets at this business, we rightly brand him as dishonest, and shun him as an adder. But what shall be done with the church, and this all in the name of the Lord? We cry aloud for laws to preserve the sanctity of the Lord's Day; and when the church wants money we grossly violate those laws with our Sunday excursions, compelling railroad and steamboat employes, to which we should go with our Bibles, to labor hard all the day; with our camp-meeting tables, etc. Shame! shame! shame! on the church; shame on the ministry, and pity the people. But we have a new thing under the sun. The churches, I am told, are swinging wide their sacred doors to the world and are making the house of God a 15-cent museum. The wonderful frog baby is now being exhibited by some of our churches in the churches for money for the churches. If the Christian can be saved after this fashion, where shall the sinner and the ungodly appear? The churches must reform, and the question is, Who is strong enough to lead off?—*Baltimore American*.

## LETTER TO UNCLE MINOR.

Dear Uncle Minor: As I have never seen a letter from this part of Texas, I write you a few lines. I am a little girl, thirteen years old. I have thought for a long time I would write to you, and now I am going to write. My papa and mamma have been taking the *Advocate* for about seven years, and would not do without it, I like it very much. I am always glad to get an *Advocate*, and am always glad to see a letter from Uncle Minor, I have eight sisters and two brothers. My oldest brother is going to school at Add-Ran College. There is a school close to here now, but I have not been going any yet. I have been sick. When I do go I study history, geography, writing, arithmetic, dictionary, composition, and grammar. I had better stop this letter, or it will not be published. So wishing you a kind good bye, I will close.

Blum, Hill county, Texas.

ASA BROWN.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## OUR BIBLE CLASS.

To what has already been said in answer to Bro. Poe's question concerning the medium of antediluvian history, I will add Methuselah alone could give the entire history of that period, 1656 years. Methuselah was contemporary with Adam 243 years, and could learn from him the history of the world for over 900 years. Methuselah was also contemporary with Shem 98 years, and could transmit to him the history of the world for 1656 years. Further, Shem lived 502 years after the flood, and was contemporary with Abraham 149 years. (Abraham was born 352 years after the flood.) Hence only two persons, Methuselah and Shem, are necessary to transmit the history of the world for 2,000 years.—[B. W. Lauderdale, Bailey, Tenn., December 25th, 1883.

I think I have found the answer to brother Lauderdale's question in the seventeenth of John. At least we should all study John xvi:20: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one in us—that the world may believe that thou hast sent me.

ELIZABETH H. EDDINGS.

Wisner, Bedford county, Tenn.

Dear Bro. Poe: I herewith send answer to Bro. B. W. Lauderdale's question in GOSPEL ADVOCATE of December 12th. "What chapter in the New Testament has four phrases, not verses, with words identical? I find answer in second chapter of Revelations. He that hath an ear, let him hear what the Spirit saith unto the churches. I will also ask a question: In what chapter of the New Testament is found six phrases containing seven words each, which are identically the same.—[E. L. L.

Dear Bro. Poe: I greet the Bible Class with "a happy New Year to each of you." I am glad to see the interest growing. Several have addressed answers to questions to me. I have written such to send them to the GOSPEL ADVOCATE office. Bro. Gowen's answers are correct, but he should have stated *how* he learned that Jacob was 90 years old when Joseph was born, (I make it 91,) and 76 years old when he fled Padan Aaram, (I make it 77.) I suggest that hereafter the *how* of an answer be always given, with chapter and verse. This is necessary that others may learn.

1. How old was Terah when Abram was born?  
2. How long did the children of Israel sojourn in Egypt?

3. About how many persons went out in the Exodus?

4. What was the rate of increase by generations during the years of sojourn?

Answers to these questions will require thoughtful reading of the Scriptures that bear upon them.—[B. W. Lauderdale.

P. S.—In the future, shall I send questions to you, or to the ADVOCATE office, to be inserted in your department.—[B. W. L. Bailey, Tenn., December 27, 1883.

Dear Bro. Poe: I spent last week preaching at night in Clarksville, four additions. The churches to which I have been preaching the past year, have paid me all they promised, so I am prepared to go to work next year out of debt, and a little ahead. The church at Shelbyville, Tenn., called me back to Tennessee to preach to them next year, but I had promised my time to the church here. My love for the brethren of Shelbyville is as strong as gravitation; but my promise was here.

I found a challenge from a Baptist preacher on my return. I listened to the same man in a debate, and I must say he is a man of power. He overwhelmed the congregation. His eloquence is after the fashion of Sampson's; you remember he overcame his Philistine audience with jaw. When he argues he only butts, and when he butts, he shuts his eyes, he caught the mantle of B. F. Taylor's man who he says would do for

ballast if he would only keep still. He is a knowing looking gentleman. I can't meet him.

Received from sister Jennie Wilson, of Chapel Hill, Tenn., three dollars for Indian Mission, many thanks.

I am glad, thankful, rejoiced to announce the fact that my wife's health is restored. She is doing her work. Had one hundred and thirty-six additions during the past year.—[R. W. Officer, Paris, Texas.

Dear Bro. Poe: Christmas has come and gone. I never have, in all my life, witnessed a more quiet and pleasant Christmas. No drinking, or fighting, and a most lovely day. My attention was called to the fact of its near approach, about two weeks ago, by finding a twenty-five dollar overcoat addressed to me; next, a fine hat, then a drop letter in Post Office, containing ten dollars, to my address, signed "from a friend." Next came a fine, large office chair, with a splendid studying gown, followed by a box of good things to my wife, and many pretty things along with it. But now it comes, and what shall I do about it? A solid gold chain to go with the watch presented one year ago. I spend next week in Chickasaw Nation, in the interest of our Indian Mission. I will give all of my time here next year. Many thanks to Bro. George Faris for his last article in GOSPEL ADVOCATE, "come again," George. I will answer my father, N. B. Wallace, letter on my return from the Nation. I know he wants to hear from that tried, and true soldier, M. Askew. May the good Lord give us all health, strength and will to do much good work during 1884.—[R. W. Officer, Paris, Texas, December 26, 1883.

The following amounts received for Indian Mission since last report:

T. C. Little, Friendship church Tenn.....	\$2 80
S. M. Commerce St. church, Dallas, Texas.....	3 00
J. W. Dewesse, Aurora, Texas.....	2 25
P. D. Houston, Lewisburg, Tenn.....	10 00
Mrs. Amanda Dryce, Pilot Point, Texas.....	1 00
E. E. Donaldson, Jamestown, Ky.....	1 00
Total.....	\$20 05

John A. Williams, whose name appears in last report, should have been Athens, Ala., not Atkins, Ala. Three additions at Clarksville this week. Gainesville can, and will support a working man. I left there out of debt and money over, and supplied for the winter. R. W. OFFICER.

Dear Bro. Poe: Sorry to learn of the serious illness of your daughter. I trust she is much improved ere this. Since last report, have added thirteen, making in all sixty-seven since the first of August. I expect to evangelize next year. We are hoping for good results. Am much pleased with your department of the paper.—[D. A. Leak.

Address of Jno. F. Brill is New Caney, Montgomery, Texas. Correspondents, please notice.

## TO ALL WHOM IT MAY CONCERN.

My request for letters from the preaching brethren of the State of Alabama, was answered by a few very interesting letters. I have answered most of them, and promised a more extensive discussion of the matters contained in them. Several of the brethren call for a State meeting. I would enjoy meeting in convention with the brethren of the State, preachers and all, but what would we do after meeting? Few would go except the preachers. They are doing most of the work. They are making the greatest sacrifice now, and what would we do after meeting? Devise a plan of operation? A plan is not so much needed as money, to carry out the plan. The best way to evangelize is to preach with all the might; preach in earnest, and do it in the spirit. If we will sow the seed as industrious husbandmen, God will give the increase. We need money. Let our strongest men strike in concert (not less than two at a time) our largest cities. Let them lay siege. A short campaign will not consummate the work, but we must do like Paul, remain for some time and all the time, works in season and out, night and day. In these days of steam, gas, and electricity, men want to move everything in the fast way, but it will not work when men are moved to righteousness. Let us

mark three cities for work, Montgomery, Birmingham and Tuscaloosa; we might add Mobile, and will in time. Can we raise money enough to begin work in one at a time? We have well-to-do brethren in the State; we have some wealthy ones, all can give something to this work. Will they do it? I do not believe that one in a hundred would refuse if the matter was properly set before them. Who will do the work? A man can be selected to go around and get up money. The deacons could do it, the preachers will have it to do I expect, but it is said that they must turn to serving tables. I received letters from Bros. Daffel, Golagan, Tipton, Reynolds, Albritton, Joinder, and if there be others, their names have escaped my mind. Now these are not all who are interested in this work, but I have not heard from them. If the brethren prefer we will have a meeting. I would love to see the brethren face to face, make their acquaintance and talk much with them. This would be the course I would suggest, were I to consult my likes and dislikes. But if work is to be done, I do not believe that is the best way to do it. It would cost, say an average of five dollars apiece to go to the convention. Say twenty went (and I doubt that many going) that would be one hundred dollars. Would not that amount be better appropriated in preaching than anything else. You say that amount of money would not be given to the work. It does seem that we should be more zealous in preaching than anything else. You say that amount of money would be more than overbalanced by the great zeal stirred up in the meeting. Then by all means let us have the meeting. We want the zeal, we want the money, because we could have the preaching done. Will any man say: "Oh! I want preaching done in my own town or neighborhood?" I know of no better way of doing this work than by first becoming strong in the cities. It is rather to be expected that affluences will radiate from cities into the country, than from the country into the cities. We have neglected our cities. I trust the Alabama preachers will not pass this matter by in silence, but cheer it with word and work. How many will attempt to raise money to sustain work in the three cities I have mentioned as a beginning effort? I will; yes, I will try and raise all the money I can. I will preach without remuneration six months in the year, except a little time with my family. I will pay my own traveling expenses, and as soon as I can recover a little from my burn-out I will do more, if the brethren will come to my rescue. Now who will show zeal in this matter? Speak out. The ADVOCATE is open to us. A postal card only costs one, and a letter two cents. We can inter-communicate without much trouble or expense.

Since writing the above, I have received a cheering letter from Bro. C. S. Hamilton, of Christiana. He is in favor of evangelical work in Alabama. We have preachers and brethren all over the state, and can do much if we will unite our strength. Shall we do it? Bro. Poe has written me to meet him at some time next year at Northport, which I understand is just on the opposite side of the river from Tuscaloosa. Of course I shall answer I will do so, the Lord willing. Now I place myself upon the record. I will meet my brethren in convention, or I will go to work to raise money so we can begin operations as I have suggested. Let us talk the matter over through the ADVOCATE, and by letter, and by all means let us preach the gospel all over Alabama, J. M. BARNES.

P. S.—Dr. A. C. Henry has added another interesting and zealous letter to the list. He is willing to have a meeting, but fears the brethren will not respond if called upon. J. M. B.

## REPORT OF ADDITIONS.

The following is a report of additions in Tennessee from all sources, for the current year, as gathered from the ADVOCATE:

By Baptism, 1,752; from the denominations, 78; re-claimed, 100; total, 1,930.

Is not the above figures grand for the gleanings of one paper? Doubtless a goodly number report to other papers, and some not at all. A suggestion: Brethren, in reporting the number of accessions should also give the number withdrawn from. In hope,

Minor Hill, Tenn. ROBT. C. ABERNATHY.



## GOSPEL ADVOCATE,

FOR 1884.

\$2.00 PER VOLUME OF 52 NUMBERS.

For Clubs of ten, an extra \$20.00, one extra copy, one year, to get-up of Club.

Any of our preaching brethren that will make up subscribers for us, may retain 25 per cent. of the money.

(Office No. 98 Union Street.)

## How Far Shall We Go?

"I am very much troubled," said a lady to us to-day. "I have been visiting a family thoroughly radical in religious belief, and I wanted to do them good; but I have been to the theater with them, and been so desirous to please them that I fear I have not shown my true character at all. I wish I knew how far to go."

And this a question thousands of Christians have asked themselves: Is a Christian liked any better if he conform the world?

In a church not a thousand miles from here some young people who had just professed conversion could not give up dancing, and at one of the fashionable assemblies they slipped in at a side door so as to occasion, as they hoped no special remark. The non-professors made no hesitancy in expressing their minds about the matter. They said; These new Christians are no better than we are, and why do they join the church? Many of the other members, sorrowful, said little, but thought how dearly were its young people paying for their experience.

And yet we have never seen a godly man or woman whom the world did not deeply venerate. The world, indeed, calls for the highest honesty, the strictest observance to the Sabbath, the purest every day life from professing Christians, asking quite as much of such as the church asks of them. It seems clear that Christians cannot go far into questionable things and retain influence. Indeed, the question is not how far can they go at all? The safe path is always the better one.—*Congregationalist.*

## Must be Taught Young.

The facts stated in the following extract, painful interesting as they are, only enforce the necessity of beginning the work of Indian education with the young,—that the twig may be bent the way we wish the tree to be inclined.

"The Indian may dwell with the Caucasian for years, and live as the white lives, but on returning to his tribe he will fall into the habits of savage life, and will prefer that life," Indian Agent Gardner said, in an interview with a reporter for the *Denver Tribune*. And he instanced Chipeta, the wife of a Colorado chief Ouray. She had little communication with the whites, but her husband taught her to live as they do. Her house was well furnished and provided with many conveniences that are luxuries in border life. She always had her cook, and her table was supplied with good food, well cooked, served in an elegant platter, and eaten with knives, forks and spoons. Ouray died in 1880. About a year ago Chipeta married again and returned to the old ways of her child-

hood among her tribe. She has three trunks full of valuables stored away in the agency storehouse. One of them is filled with silverware presented to her by the ladies in the city of Washington. For these she has no use."

## No Room in the Inn.

When our Lord was born, St. Luke tells us, the Virgin Mother wrapped the infant Savior in swaddling-clothes, and laid him in a manger-cradle, "because there was no room for them in the inn." This fact is significant. It was not by accident, but by divine foreordination, that such was the case. Thus our heavenly Father would especially teach us that the fundamental law of the kingdom of Christ is to deny self, and, in the exercise of pure love, to serve others.

In the inn of Bethlehem we have a striking type of the heart of man, when wholly occupied with self, or filled with worldly cares and pleasures. In such a heart there is never any room for Jesus. The truth may come to it through the preaching or reading of the word of God, or the startling events of his providence, but only as Joseph and Mary came to the caravansary in the City of David, to be turned away to find a lodging-place elsewhere. Only in the humble heart that is emptied of self, and in which the cares and pleasures of this present life have but a secondary place, is Christ born and the true Christmas joy experienced.

Queen Victoria expects to be obeyed by her children even after they have reached mature years. At one time the Prince of Wales was visiting St. Petersburg during a series of *fees*, and telegraphed to his mother to ask if he could attend a court ball on Sunday. The answer came flashing over the wires: "Decidedly, no!" and to his credit he stayed away.

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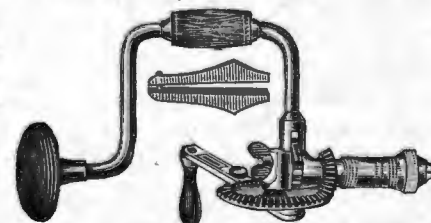
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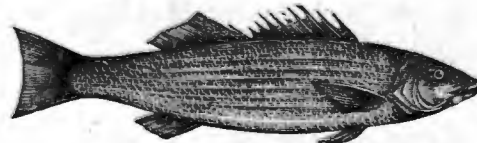
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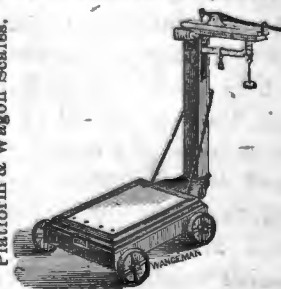


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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., JANUARY 9, 1884.

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## CONTRIBUTIONS—CHURCH AND INDIVIDUAL.

Dear Bro. Lipscomb: Please answer the following questions through the ADVOCATE:

1. Have I a right, as an individual Christian, to give my money to a brother to preach the gospel, without giving it to my congregation, or through it, or in its name?

2. Is every Christian under obligation to pay his money (according as he has been prospered) to the support of the gospel, regardless of what others may do?

By answering the above questions, you will greatly oblige Your brother in Christ,

C. McPHERSON.

Waxahachie, Texas, December 28, 1883.

Christians are required to act in a two-fold relationship. They are to act as components of the church of Christ, and they are to act as individuals. They are to contribute regularly of their means, as the Lord prospers them, to the treasury of the church, for the carrying out the work of the church,—the work the church, in church capacity, is to do. Paul said: "Know ye not, that they which minister about holy things, live of the things of the temple? Even so, hath the Lord ordained that they who preach the gospel shall live of the gospel." The living of the things of the temple, was living from the offerings to the Lord, brought into the temple. Paul clearly teaches that the preaching of the gospel would bring offerings into the church of God; and of these offerings, those who preach the gospel shall live. I have not a doubt that this is the regular divine provision for the support of the preacher. This would obviate one great evil of the present order; that is, the rich, use their gifts to influence and control the teachers. Many teachers have their judgment warped and the discipline is perverted by the dependence of the teacher upon the rich for his support. If it is placed into the treasury as an offering to the Lord, this influence is, at least, not so direct. It would also remove the temptation from the preacher to court the favor of the world, to secure his support from it.

Clearly the Christian is required to contribute regularly and freely of his means, as he is prospered, to the church; and of this, he who preaches the gospel is to live, and out of this all the need of the church is to be supplied. But outside of this, we must do good to all men as we have opportunity, especially to them who are of the household

of faith." Gal. vi: 10. This last duty refers to obligations that rest on us as individuals. This requirement frequently cannot be performed through the church, as a whole. An opportunity is a favorable or fit occasion. To meet a person needing help, is an opportunity to help him. A person needing help, and an ability to help, constitute an opportunity to help. Whenever an opportunity of doing good to a man occurs, the Christian is to use the opportunity and do the good. To wait to do it through the church, is, frequently, to let the opportunity slip, and to fail to do the good. This doing good is not always giving money. We can frequently do more good by personal service, than by money. We are just as much under obligation to bestow the personal service, and so do good, as we have opportunity, as we are to bestow money, when with it we can do good. But that personal service cannot be done through the church, in the sense we are speaking of. Then it is legitimate and necessary to do good as individuals without its being done through the church. But if it is legitimate to use our labor, or our property to do good as individuals, it must be just as obligatory to use money in the same way, when we have the money and when the money will serve the end as well as, or better than the personal service. It certainly is right to do good, as individuals, when opportunity offers, in addition to what we do through the church.

The requirements of the Mosaic law correspond to this. A tithe (tenth) of all must first go into the sanctuary or treasury of the temple, and still "the poor shall never cease out of the land, therefore I command thee thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." Deut. xv: 11. This double relationship with its double duty exists under the Christian dispensation. Is it the duty to give to preaching in this way? Taking care of the poor and preaching are both made the duty of the church. If it is right to do the one as an individual when opportunity demands it, it is equally right to do the other, when the opportunity offers.

It is our duty to give regularly, cheerfully, with a free heart, glad of the opportunity, a certain portion of our gross income to the church. With this the regular work of the church should be done. Take the teachings of the New Testament in its connection with, and as the outgrowth of the Old, and God cannot be well pleased, with less than the tenth. It ought to be the first fruits—best of our means, the brightest dollars that are consecrated to the Lord. To rightly divide the word of truth, we must observe the connection of the two Testaments, as well as their distinction. After giving to the church, in the providences of life, many occasions will present themselves, in which we can do good in helping the poor, in teaching the word of life, in helping a teacher needing help, to preach the gospel. This should certainly be done as "we have opportunity," without waiting to do it through the church. Paul tells of the church helping him; of its sending persons to minister to his necessities. He tells of individuals who met with him, or fell in with him, and ministered to his necessities.

But must we do it in the name of the congregation? Our life ought to be earnestly, heartily, identified with the church—the congregation. It is the body of Christ,—and he a member of that body. Whatever the member does the congregation does. Whatever the hand, the ear, the foot does, the body does through that member. Then the church is the body of Christ. All that we do, we must do in the name of Christ. This

does not mean that we shall keep a continual parade of our profession of religion, and every time we do a thing norate that we do this in the name of Christ. But our lives are to be so completely identified with the church of God, and with the religion of Christ, that we will be recognized as wholly consecrated to his service, and doing all that we do in the name of Christ.

Members of a church are members of the body of Christ, and all must perform their respective duties, if the body prospers. If one member refuses to perform his duties, the body suffers—all the members suffer with the body. If the eye, the head, the foot were to think, the liver, the lungs, the bowels, useless, sluggish, hindrances to the body, and determine they would refuse to act in this body, but would join with similar, active members of other bodies, to form a new organism without these cumbrous members, all would see that the bodies would perish, and with the bodies these members themselves would perish. Their over anxiety for freedom from encumbering members, and for association with active members, would destroy the body and themselves, and thwart the very end they are seeking to attain. Just so if active members in the church tire of the burdens of these unwilling and unable to give, transfer their work from the church and combine with similar, active members of other churches, so work through a new organism, the body of Christ perishes and these members perish with the body through which they receive life.

2. It is undoubtedly the duty of every member to do what he is able, regardless of the failure of others. Indeed the failure of others ought to quicken his zeal, and excite his energy that he may provoke them to activity; and that he may preserve some life in the body. There are other things I would like to say on the duty of members when the church refuses to use the means contributed according to the will of God, but this must suffice for the present. D. L.

## WANTED.

Some competent person acquainted with the Hebrew and Greek languages, to give in a small pamphlet (in dictionary form) the Hebrew and Greek words for which the English words "Spirit" is used in the sacred Scriptures—dividing the English word "Spirit" into classes according to its use in similar connections, something after this style: (1) The Hebrew word—its full meaning. (2) The Greek word. Then all the passages in the Scriptures, where the term Holy Ghost or Holy Spirit is used or ought to be used.

Then the Hebrew and Greek words for the term "Spirit" or soul of man (if the same) etc., with all passages where it is used.

Then the Hebrew and Greek words for the term "Spirit of beast," etc., etc.

Then the Hebrew and Greek words for the term "Spirit" as used in Job 4:15, and Luke 54:37-39, and similar passages.

The Hebrew and Greek words for the term "Spirit" of Infirmary—Life—World, etc., etc.

I deem this sufficient to explain my idea of what I think is badly needed by the common English reader, inasmuch as the term "Spirit" carries (to some extent at least) the idea of the Holy Spirit—or such as passed before Eliphaz, the Temanite—Job 4:15. See also Luke 24:37-39. In fact the "Spirit" of confusion prevails in the "Spirits" of men and women, whenever the word "Spirit" is used, as they see (in their minds) a "Spirit" or Ghost. That darkens the "Spirit" of their understanding, so that the "Spirit" of Strife, Disunion, and Disloyalty, abound in the Spirits of the professed followers of the Holy Spirit.

Who will undertake the explanation needed, and I believe, wanted? J. K. B.

Strength is promised according to your day, but not according to your morrow.



## SOME CURIOUS SPECIMENS OF BAPTIST DOCTRINE.

Dear Brother M:—When I saw you last, you requested me to give you certain extracts from Orchard's History of the Baptist. The first thing to which I will call your attention is the people who are described and claimed to be Baptists in this History. In the introductory essay, written by J. R. Graves, in 1853, we have the following: "The ground of unity and denomination claim to the people whose Christian characters are detailed, is not the harmony of their creed or views. This was not *visible or essential in the first age*: but THE BOND OF UNION, among our denomination in all ages, has been FAITH IN CHRIST; and that PUBLICLY EXPRESSED, by a voluntary submission to his authority and doctrine in baptism. Where this conduct is evident, we claim the disciple as belonging to our communion, and of Primitive character, at the same time leaving his mind in the full enjoyment of his nations and purchased freedom. And in establishing his association, we find no difficulty or dishonor, since almost every denomination has, from their honorable and holy characters, claimed affinity to them in faith and practice, though such claims are not supported by family likeness."—Page 14, Introduction to Orchard's History.

These are the passages you wish, or some of them. "We now turn to the writing, next in importance to the sacred oracles, in order to ascertain the views encouraged by the early fathers on baptism."

"Barnabas, Paul's companion, (Acts 13:2) and like him, sound in faith. This worthy minister says on baptism: "Consider how he hath joined both the cross and the water together; for this he saith, blessed are they who putting their faith in the cross, descent into the water."

"Again we go down into the water, full of sin and pollutions, but come up again bringing forth fruit, having in our hearts the fear and hope which is in Jesus."

"Hermes, whom Paul salutes in the church at Rome. Rom. 16:14. Writing about A. D. 95, speaking of baptism and backsliders, says, "They are such as have heard the word, and were willing to be baptized in the name of the Lord; but when they call to mind what holiness it required in those who professed the truth, withdrew themselves." "Again, before a man receives the name of the Son of God, he is ordained to death, but when he receives that seal, he is freed from death and delivered unto life. Now that seal is water, into which men descend under an obligation to death, but ascend out of it, being appointed to life. Baptist Hist, Orchard, page 12-13. On page 14, we have the following: "Dr. Mosheim says: Who ever acknowledged Christ as the Savior of mankind, and made a solemn confession of his confidence in him, was immediately baptized and received into the church." Again, this food we call the encharist, of which none are allowed to be partakers, but such only as are true believers, and have been baptized in the lover of regeneration for the remission of sins, and live according Christ's precepts." (Justin Martyr) Baptist History Orchard, page 24, this was in A. D. 150. Origin says: They are rightly baptized who are washed unto salvation, He that is baptized unto salvation, receives water and the Holy Spirit. Such baptism as is accompanied with crucifying the flesh, and rising again to newness of life, is the approved baptism.—Baptist History Orchard, page 35.

A. D., 280, Arnobius, professor of Rhetoric at Sicca, says, "Thou art not first baptized, and then beginnest to affect and embrace the faith; but when thou art to be baptized, thou signifyest unto the minister thy desire, and makest thy confession with thy mouth." The most respectable historians affirm that no evidence exists as to any alteration in the subject or mode of baptism during the third century; *ibid*, page 35. A. D., 360, Athanasius, bishop of Alexandria, says, "Our Lord did not slightly command baptism; for first of all, he said, teach, and then baptize, that true faith might come by teaching, and baptism be perfected by faith."—Baptist History, O., page 39. Basil, bishop of Cesarea, A. D., 378, says, "Faith and baptism are two means of salvation nearly allied, and inseparable; for faith is perfected by baptism, and baptism is founded on faith: \* \* \* and the confession which leads us to salvation goes before, and baptism, which

seals our covenant, follows after."—Baptist History, Orchard, page 40. Such are some of the Baptist guide-posts back to the days of the apostles. Baptism with faith is a means of salvation, is not quite orthodox with Dr. Graves at this time. We might very easily increase these quotations from Orchard, History. The italics in the above are from the editor as well as the text. Would the Baptist recognize Basil, the last quoted a Baptist preacher. A. ALSUP, JR.

## CHURCH NEWS.

The church at Green Spring, Lincoln county, Tenn., have decided to dispense with the subscription plan for raising money, and to raise all funds for the church by the weekly contribution, giving as the Lord prospers them. One third of all contributions to be used for missionary purposes.—[T. C. Little.

I have been preaching for three churches this year, the rest of the time since crops were laid by, I have been traveling and preaching in Monroe county, Ky., and Clay county, Tenn., near the line of Cumberland county, Ky. I have had about two hundred additions to the church, and I want the brethren to know that I am yet at work. On the third Lord's day in September the brethren of Cumberland county, Ky., met in Burksville, and called me to work as evangelist in this county, and I have now commenced the work. Cumberland county is a hard field to preach in. We have about seven churches in this county; the sects have the sway here, but if the brethren will help, I think our work will prosper.—[Robert Kirby, Leslie, Cumberland, County, Ky., December 21st, 1883.

I send you what I denominate my annual report from McMinnville, Warren county church. The McMinnville church met every Lord's day. We have about one hundred scholars in Sunday-school. J. C. Martin is our Superintendent, and a better one would be hard to find in the State. This Church has over two hundred members, sixty being added this year—six preachers, who preach on Lord's days, and earn their bread by the sweat of the face during the week. Four other churches in the county meet on Lord's days, and all of them have done well this year. The growth in knowledge and zeal has been good. We have established one new church, and added to the army of the Lord one hundred and eighty souls—under the labors of T. B. Larimore about fifty-two; Elijah Preston, about fifty; Rice Sewell, about thirty-five. Balance came in under the labors of Gilentine, Kidwell, P. G. Potter and myself. We congratulate ourselves on the good work done, but more could have been done, and should have been done. Dear brethren, let us, by the help of the Lord, be better, and do more in the coming year. With the means, and the intelligent men and women in our ranks, with the whole truth and nothing else, we can do more, and the Lord helping us, I believe we will. Bro. Todd, of Eminence, Ky., is with us, and doing much good work. We hope he will locate with us.—[W. H. Walling, McMinnville, Tenn., Dec. 31st, 1883.

## —PREACHING IN ALABAMA.

In response to a call I made upon the preachers and other prominent brethren in Alabama, brethren Daniel, Gahagan, Tipton, Reynolds, Henry, Allbrittain, and some others wrote to me. I promised to write to those who noticed my call, which I did. I also sent a communication to the ADVOCATE with my answer in full. I have never seen it in print. As I promised the brethren to write on the subject, I fear they will think me remiss. The article may have been published, but I never saw it. A few months ago the paper failed to reach me. I am unwilling for so important a matter to be dropped without further discussion. All the brethren, or nearly all, who wrote, called for a convention. In answer to this, I agreed to the convention. I confessed, however, that I did not see anything the convention could do, which could not be done as well at less expense. We should not remain idle. There are enough brethren in this State to keep two or three evangelists at work in our large cities all the time. Many are willing and anxious.

Others could be easily aroused to the importance of this work by the proper effort. Still more would fall into line if the subject was agitated. But who is to do this work? Would a convention do it? If a convention were called, would it not be moved, seconded, and carried, that a man or men and women be sent out to arouse the churches to give to this work? I now call upon all the brethren and sisters to do all they can for this work. Our brethren are scattered all over Alabama. Some will read this, some will not. Will those who see it send it to others, and visit them, and say to them, we have the opportunity of doing a grand work in the Lord's harvest field, let us do it? If we do not, others will come in and do it, and reap the reward, for the Lord has certainly much in store for those who will work zealously in poor, forsaken Alabama. The authority for conventions is now under discussion among our brethren. There is certainly one thing true, that power makes men dictatorial, as has been shown among the convention brethren. Still as we are not going to have any great perpetual convention, I would be willing to meet the brethren. The thing we want is concentration of strength. If our forces could be rallied by a convention, or if an interest could be awakened by meeting together, by all means let us have it. It is now the first of 1884. A little given from all, would make us able to lay siege to many of our cities. Shall we give? Shall we have the work done? I am going to work, the Lord giving me strength. Let us take Birmingham, or Tuscaloosa for the field in which to begin. Bro. Poe has promised to be at Northport, which I is the across-the-river-part of Tuscaloosa. I would like for the brethren to express themselves in the GOSPEL ADVOCATE on this Alabama work. If it is worth doing let it be done by all means. I have said that I would meet my brethren to talk over the work. At the same time I am well aware that all who would go to the meeting understand the importance of preaching in Alabama. It is those who would stay at home that we wish to arouse. A good deacon is a very useful functionary in the church. If we had them in every congregation, and they would work properly, then there would be little trouble in raising money. They should educate the members in reference to giving. Brethren, let us hear from you. Say you will raise a certain amount of money, and go right to work and get it up. Women can work at this as well as men. I will wait until I hear from some one else. J. M. BARNES.

The disciples at Mayfield, Ky., have recently been engaged in a protracted effort to save sinners and reclaim the erring. They secured the services of Bro. Jas. A. Harding, Winchester, Ky., for the occasion. This was a very fortunate selection for the brethren at Mayfield. They and the public generally enjoyed the preaching, so rich in edification of saints and instruction and warning of sinners. We never heard a series of sermon more powerful for good—logical, scriptural, and full of feeling. Large audience of eager listeners gathered before the speaker every night. The greatest objection is that four weeks was not long enough. Bro. Harding impresses all who hear him with his sincerity and depth of conviction. We all may forget many of his grand sermons; but we never can forget that he wants nothing but the Bible as his rule of life, and nothing but the church for his society for religious work. There is less speculation and imagination in his preaching than in that of any man we ever heard. The simply gospel as testified to by the apostles is the all-sufficient power with him for attracting attention as well as for salvation. The immediate result, in the way of additions, was fourteen added to the congregation—all of whom were grown persons, and one of them quite venerable gentleman, who had long been in the enemy's ranks. He now takes a front seat in the assembly of the saints—an entirely new man in Christ. We hope the brethren and sisters will never forget the fervent exhortations of Bro. Harding.—W. S. Butler, in Apostolic Church.

Bro. Lipscomb: In explaining the meaning of "scrip" and "staves" of Matt. x: 10, in a recent issue of the ADVOCATE, you stated that "scrip" meant money. McGarvey and Clark both say "provision bag."—[Geo. Gowen, Flat Creek, Tenn.



## Obituaries.

Died, at the home of his brother, Mr. R. R. Moore, three miles West of Somerville, at 8 o'clock Thursday evening, August 30th, 1883, of typhoid fever, Mr. Cecil C. Moore, in the thirty-ninth year of his age. He was buried in the Somerville cemetery Friday evening; a large number of his friends and acquaintances attending the burial. Religious services were conducted at the grave by Rev. E. Windes, pastor of the Baptist church. I send you a notice of my brother's death, although not a member of the Christian church, but a reader of the *ADVOCATE*.  
 MRS. E. S. PRICHARD.  
 December 20, 1883.

Fell asleep in Jesus, October 20, 1883, J. R. Hutcheson, in his twenty-fourth year. He united with the church of God at Cold Springs, Tenn., in 1876, and was immersed by Bro. W. Y. Kuykendall. He had been married scarcely one year, when God called him home. He was ill for thirty-seven days, and his sufferings intense to which he was calmly and perfectly resigned. It seemed that death possessed no terror for him. He was beginning to preach, and his life was an exemplary one. He left a wife and many friends to mourn his loss. "Blessed are the dead that die in the Lord;" yes, he rests from his labors, and his works do follow him." Sleep on dear brother, a few more days, or years at most, and we will join you in the spirit land.  
 L. T. HUTCHESON.

## HEAD LINES FROM JOHN WESLEY.

John Wesley, speaking ("on the fall of man,") of the corporeal frame—the body, uses this language, "Such was man with regard to his corporeal part, as he came out of the hands of his Maker. But since he sinned, he is not only dust, but mortal, corruptible dust. And by sad experience, we find that this corruptible body presses down the soul. It very frequently hinders the soul in its operations, and at best serves it very imperfectly; yet the soul cannot dispense with its service, imperfect as it is. For an embodied spirit cannot form one thought, but by the mediation of its bodily organs. For thinking is not (in this case) the act of a pure spirit; but the act of a spirit connected with a body, and playing upon a set of material keys. It cannot possibly, therefore, make any better music than the nature and state of its instruments allow it. Hence every disorder of the body, especially of the parts more immediately subservient to thinking, lays an almost insuperable bar in the way of its thinking justly." (See Wesley's sermons, Vol. I. page 341.) I have made rather an extended quotation, but I desire the reader to have the connection, in which the language I desire to comment upon, is used. And I repeat, does he mean it (?) when he says, "Yet the soul cannot dispense with its service, imperfect as it is. For an embodied spirit cannot form one thought, but by the mediation of its bodily organs. For thinking is not (in this case) the act of a pure (disembodied) spirit; but the act of a spirit connected with a body, playing upon a set of material keys." Is it true, (does he mean) that "an embodied spirit cannot form one thought," only through the organs of the body? Is it true, "that thinking (so far as man is concerned) is not the act of a pure (disembodied) spirit, but the act of an embodied spirit? If these be true, they must harmonize with the Scriptures of divine truth, and should harmonize with the theory and practice of men (these embodied spirits) in communicating thoughts, desires, and all affections pertaining to each other in this life.

Let us see the harmony to this idea in the case of men. My embodied spirit, with the aid of the fleshly organs that pertain to it, has "formed a thought that would be very beneficial to a particular embodied spirit—a particular friend,—now how shall I proceed to impart this thought to that friend? My spirit desires his benefit, his spirit must comprehend the thought, to some extent at least, in order to reap the benefit. What is the process? My spirit through the fleshly organs give words or other equivalents, the signs of certain ideas, (understood by both spirits,) to the spirit of my friends, through the organs of reception that pertain to his spirit, and he is influenced to act in accord with the thought received, and saves himself from a calamitous accident. There we see each "embodied spirit" "playing upon a set of material keys" pertaining to them, and without these "material keys" any spirit never could have operated upon the spirit of my friend. Hence we may infer that no embodied spirit can operate upon another "embodied spirit" without the fleshly organs—the chan-

nels of communication between them. Now what, by close inspection, do we find? First, that two spirits must possess, to some extent, a common stock of ideas. Second, they must have some common signs of these ideas. Third, that the fleshly organs necessary to produce these signs, must be used before any impressions can be made. And this accords with the practice of men. They reason, they plead through words and signs, and thereby make the desired communication, and influence others to act. And never has it occurred (that I am aware of) that one "embodied spirit" ever formed a thought, nor communicated a thought to another "embodied spirit," without the use of the fleshly organs—the keys—through which these spirits operate. And we must infer, that if any superior spirit should desire to move an embodied one, he must approach him through the keys belonging to him.

Now we come to test the matter of harmony with the Scriptures. And to make a plain proposition, we may state it thus, "Do the Scriptures teach that God approaches man through the fleshly organs, the material keys of his Spirit. We will state the process of communication between embodied spirits as before enunciated. First, that the two spirits must have a common stock of ideas. (Not necessarily to the same extent.) Second, they must have common signs of these ideas. Third, that fleshly organs must be used to communicate and receive these ideas. And to make the proper addition as to God, we may state that he as a superior Spirit, must approach man, an "embodied spirit," in that way and manner that an embodied spirit can be approached, can comprehend, through these material keys. Now does he this? Let the Scriptures answer. In Genesis i: 27, we have this language: "So God created man in his image, in the image of God created he him." In whatever else this image consisted, we feel sure that knowledge and other attributes of God were a part. (See also chapter v: 1.) Job xxxii: 8, says, "But there is a spirit in man: and the inspiration of the Almighty giveth them (it or him) understanding." See Zech. xii: 1. Jesus said to the Samaritan woman, "God is a Spirit; and they that worship him, must worship him in spirit and in truth." John iv: 24. Now we have the Spirit-God and the spirit-man to make and receive impressions. How is this done? Gen. i: 28-29-30-31; and ii: 15-17, we find that God talked with Adam, that is, he used signs of ideas that Adam understood, and that influenced him. Satan approached Eve through the "material keys," she comprehended, she was influenced, she acted, and she in turn approached Adam, he was influenced, he acted and we know the consequences. So we might pass on and on, through the Old Testament, through the New, and we find this the principle. God's Spirit communicating with man's spirit through words and symbols, the signs of ideas, and men receiving the "things" communicated, and acting in accord with them or rejecting them.

But the question may be put thus: while the Scriptures teach this is the ordinary process of communication, do they not teach, also, extraordinary processes? This we will now examine. We will notice just here that we have found no other process of communication of human spirits; and if there be any other process between the divine and human, the divine Spirit must explain to the human spirit why, and for what purpose this extraordinary process is pursued, and whether it is to be a continual and a universal (that is as to time and all nations,) process, or for a limited time and to particular persons and purposes. Moses complained to God of his inability to bear all the people's burdens. God said to him, Gather unto me seventy of the elders of Israel, and I will come down and talk with thee there; and I will take of the spirit which is upon thee; and I will put it upon them, and they shall bear the burden of the people, etc." Num. xi: 47; see also 24th to 30th verse. Here is an extraordinary proceeding; was it universal? no; only to the seventy. What was communicated? Extraordinary power for a particular purpose. How do we know? God talked with Moses and told him so, "and they shall bear the burden of the people with thee, that thou bear it not alone." 17th verse. So we might pass through the Old

Testament cases of extraordinary proceedings of the Spirit of God, and we will find that it was a special occurrence for a purpose of qualifying the receiver to perform something beyond the ordinary, that there might be no doubt in the testimony that was being presented in the ordinary way. So in the New Testament, Jesus, the apostles and first disciples, received extraordinary communications for extraordinary purposes, that they might confirm the truths delivered in the regular way of approach to the "embodied spirits."

But now we come to a passage of Scripture that is often quoted to show that there is a supernatural process of operation upon persons to make them sons and daughters of God, viz: "The Spirit itself beareth witness, with our spirit, that we are the children of God." Romans viii: 16. The point is, "that we are the children of God." This revelation to God every saint enjoys. "For as many as are led by the Spirit of God, they are the children of God." Verse 14. "But ye have received the Spirit of adoption, whereby (or by which) ye cry Abba Father." Verse 15. They once had the spirit of bondage to sin. But not so now. But "because ye are sons, God hath sent forth the Spirit of his Son unto your hearts, crying Abba Father." Gal. iv: 6. The Spirit was sent into the Galatian's hearts, not to make them sons, but because they were sons, bearing witness with their spirits that they were sons of God. Does this teach a supernatural process of a divine Spirit communicating a fact to an embodied spirit? Did not these Galatians know this fact until the "Spirit of his Son" was sent into their hearts? Did Paul tell them they were not sons until they had received the Spirit "bearing witness with their spirit that they were the children of God." If I bear witness with another, are there not two witnesses? If I bear witness to another, is there but one? Are there two witnesses to this fact, or but one? Were the Galatians made children of God by the reception of the Spirit of the Son of God? No, no; "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put him on." Gal. iii: 26-27. Baptized into his name, and are therefore children. "And because ye are children, God hath sent forth his Spirit into your hearts, etc." We might notice other passages used to show some supernatural process of communication from our heavenly Father to mortal men—"embodied spirits"—teaching them glorious realities of the present and future life. But so long as it is recorded that these things are revealed to us and to our children, by the Holy Spirit, through words that our spirits can receive through the "material keys" belonging to them, it is but a needless task for the present.

J. K. B.

## CHURCH NEWS.

Made a trip recently to Perry county. Spoke in Centerville going and coming. In this place we have some warm-hearted brethren and sisters, who seem to realize that there is a work for each of them to do. They have an interesting Sunday-school, in which, I think, much good can be accomplished. From Centerville I went to Linden, Perry county, where I found Bros. Land, Litton and Brown engaged in a meeting. They had had one confession. Spoke three times in Linden. They have lately organized at this place. Prospects good for a large congregation in the near future. Went from Linden to Farmer's Valley. Spoke six times. Immersed two. Others were almost persuaded to be Christians. Since then I have spoken at South Harpeth, Mount Hope, Riggs' X Roads, Owen's Chapel, and Phillippi. At these places I find some zealous Christians, and others—as at all other places—who seem to think there is nothing for them to do. Spoke nine times at Morton's school-house. Notwithstanding the cold weather, we had good attendance and good interest. Immersed nine. One reclaimed. Bros. Beech, Luther and Litton visited us at this place. Bro. Luther spoke twice; Bro. Litton once. I have several appointments to fill before my year's work is done. Aim to return to Mars Hill after Christmas to attend school six months. Then I aim to return home and labor in Tennessee.—[Brown Godwin, Boston, Tennessee.]

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Some heathen, are not as much of the heathen as we think, read a Mahometan proverb, "God has bestowed the good things of this world to relieve our necessities, not to reward our virtues; these will be rewarded in another world." We know of no greater necessity to be relieved, than a stubborn cold, and we know of no better relief than Dr. Bull's Cough Syrup.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## BRO. BUTLER ON THE PROPER PLAN OF CO-OPERATION.

In the December number of the *Apostolic Church* Bro. W. L. Butler considers the "three leading plans" of co-operation in missionary work, now advocated among the disciples of the reformation. They are, (1) "a missionary society under the individual co-operation plan;" (2) "a missionary society under the church co-operation plan;" and (3) "the go anyhow plan, without sending." He objects most resolutely to each and all of them, saying that "they are all radically contrary to the scriptures and subversive of the work of the churches." That his judgment is correct in regard to the first and second methods is perfectly clear to my mind; but that he is wrong about the third is equally evident. But, that there may be no misunderstanding, let me set forth this third plan in my own words, as I do not altogether like Bro. Butler's way of expressing it. It is, in brief, this: The Christian (*i. e.* the lover and servant of Christ), who has the ability to publish the good news, should do so with all diligence as he has opportunity, praying God to guide him and support him, and to fit him more and more for the work. Individual Christians and the churches of the Lord should contribute to the support of such men.

Is there anything "radically contrary to the Scriptures and subversive of the work of the church" in that plan? Certainly not! indeed it was by this plan that the evangelistic work of the first ages of the church was done. Thus the apostles and their coadjutors co-operated in extending the kingdom through the world. The Lord sends the preacher, and the Lord promises to sustain him. Jesus commanded the eleven to preach, and they obeyed. There is no record that any of them, at any time afterwards, was sent by a church or a co-operation, to preach the gospel. Neither did any one of them ever bargain for a salary, or wait to be promised a support. Jesus said, "go," and they went. The churches ministered to them, as it was their duty to do. But it was their duty to preach whether any contributions were made for their support or not: for the Master had commanded them. Afterwards, when Paul was converted and called to the apostleship, he waited not to consult with flesh and blood, but went immediately about the work. There is no evidence that any salary was ever, at any time, offered to him, or that a support was ever guaranteed to him, except by the Lord. If it be said that about ten years after his conversion, the church at Antioch sent him and Barnabas on a mission, I deny it. The facts are these: He and Barnabas and other teachers were in the church at Antioch. "As they ministered to the Lord, and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted, and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Selucia," etc. It is evident from this account that though the teachers fasted and prayed and laid their hands on them, it was the Holy Ghost who sent them forth. There is no proof that the church as such had anything to do with it. No promises of pay was made to them; nothing is said in connection about their support. When we look carefully into the matter, we do not find proof that any apostle was ever sent on any mis-

sion by a church, or a co-operation of individuals, or of churches. The Lord authorized them to do the work, and they did it. That is all there is of it. It is sometimes said that the church at Jerusalem sent Peter and John down to Samaria (Acts viii: 14,) and that therefore churches should send out preachers to preach the gospel; but to this it may be replied, [1] that they were not sent down to Samaria to preach the gospel, but to bestow miraculous gifts upon those who had already received and obeyed the gospel; and [2] that they were sent by the apostles, and not by the church. If therefore we draw our conclusion from the history of the apostles and their work, we must decide that the Lord Jesus, instead of the churches, sends the preacher to preach the gospel. Hence Paul says, "Christ sent me not to baptize, but to preach the gospel."

But Bro. Butler thinks this "Go anyhow Plan" is "radically contrary to the Scriptures, and subversive of the work of the church." He thinks the congregation should send out the preacher. We have just seen that no congregation, or congregations, sent out the apostles. What churches sent out Timothy, or Titus, or Silas, or Mark, or Luke? I know that the churches sent men, at different times, on missions; for example, the congregation at Philippi sent Epaphroditus to Rome with supplies for Paul; the church at Jerusalem sent Barnabas to Antioch to comfort, encourage, and exhort the young church at that place—a church composed almost, if not altogether of babes in Christ; the churches of Macedonia and Galatia and Achaia, sent their bounty for the poor saints of Judea to them by messengers; but there is no unmistakable proof that any church in the apostolic age sent out a preacher to preach the gospel. It seems that the commission of our Lord was deemed sufficient in so far as sending evangelists was concerned. Nor do we find the churches directing the labors of the evangelists in their preaching. They traveled under the guidance of the Lord, not under the commands of the churches. What the churches had to do in the matter was to contribute to those who did the work, while they were doing it. The preacher was responsible for the performance of his duty, and the congregation for the doing of theirs; but neither was excusable on account of the negligence of the other.

Although Bro. Butler thinks this "Go anyhow Plan" is so unscriptural, it is certain that the twelve, Paul, the Jerusalem church upon the dispersion, Philip, Mark, Silas, Timothy, Titus, Luke and the others operated according to it. The plan that he advocates, if I understand him, is this: The church should select and send out the evangelist, promising him a support and directing him in his labors. If his life depended upon it, he could not find an example of such a procedure in the New Testament. But the plan to which he so radically objects is illustrated times without number, from the beginning of it to the end. When a man full of the love of God, and burning with a desire to save souls, goes forth preaching the gospel, as God opens to him doors of utterance he does what all of the apostles and apostolic men did; when churches furnish supplies for temporal wants of such men, they do what churches in the ancient days did. Can it be that Bro. Butler thinks such a course "radically contrary to the Scriptures, and subversive of the work of the church?"

The plan is all right, if Christians would but work by it; for then all the preachers would preach the gospel with all their hearts, going from day to day where they believe they could do the most good, spending and being spent in

the grand work; and the churches, full of the love of Christ, with large-hearted liberality, would contribute to their support, while God's loving care and providential guidance would be over them all. The trouble is not with the plan; we won't work. The preacher is unwilling to walk by faith. He wants to see his way to the end before he starts. Responsible parties must promise to pay the money, or he will not undertake the work. At least this is too generally the case. On the other hand, the churches are not as liberal as they ought to be. They do not seem to realize that they are stewards, and that God will call upon them to render an account of all that he has committed to them.

I am glad, however, that Bro. Butler and I are heartily agreed upon the great fundamental matter; viz., that the Bible is the rule which is to guide us in obeying our Lord, and that it is sufficient. We agree that no society is to be tolerated for the performance of his work, except those therein set forth; that no plans are to be followed in publishing the gospel, except those under which inspired men operated. With us it is simply a question as to what is the Bible way. We are looking into its pages for guidance. May the Lord grant to us wisdom to understand; for in this day of inventions, innovations, and expediences—this day of indifference to apostolic teaching and practice, it behooves all Bible men to stand together with one heart and one soul in contending for the old paths, in which are prosperity and peace.

## THERE AS "AN ENEMY."

By some means I failed to read the "Convention Items and Personals" of the *Christian Evangelist*, till a day or two ago an old copy of that paper, by accident, fell into my hands. In speaking about the representatives of the press who were at Cincinnati, Bro. Garrison says:

"We learned also, that the GOSPEL ADVOCATE was represented by J. A. Harding, but we did not have the pleasure of meeting him. We saw from his own pen that he intended to be there 'as an enemy,' and we had some curiosity to look into the face of a man who could conscientiously be 'an enemy' to such work as was done in Cincinnati last week. A vast misconception must necessarily underlie such a statement."

In saying that I would be there as "an enemy," I did not mean as an enemy to evangelistic work. The Lord forbid! I was in the field for more than three hundred days last year, and preached more than five hundred discourses, and that, too, without the promise of a support from anybody except the Lord. I intend to give my life to the work, if the Lord wills, pay or no pay; (but the Master always pays.) It is one thing to be an enemy to a society of which an outsider is a life director, and children who are not members of the church are life members—an institution whose members and directors become such by the payment of so much money—an institution which the apostolic churches did not need—an institution, the support of which compels us to forsake our plea for the union of God's people upon the word of God, and which is now doing more to divide and destroy this reformatory movement than any other one cause,—I say, it is one thing to be an enemy to such a concern, and quite another thing to be an enemy to evangelistic work. If any of the society men do more evangelistic work than I do, it is because they are able to do it; they do not love it more. If their plan is better than the plan which we of the ADVOCATE favor, it is because they are wiser than the inspired apostles of our Lord; for we desire to do the work just as they did it. It will not do to say that the way in which they worked is not revealed, for the book of Acts is a history of evangelistic work, and the epistles to Timothy and Titus are written to evangelists telling them what to do, and how to do it. The Bible way is plain enough; but it don't suit most folks.

END OF KENTUCKY DEPARTMENT.



**"LET EVERY MAN BE SWIFT TO HEAR."**

This expression is found in an inspired address to Christians, and places them under obligations to hear, to hear swiftly, anxiously, eagerly, the word, which the same apostle declares is able to save the soul. It is not enough that we hear carelessly the word when occasionally presented by a preacher, but we must be swift to hear, anxious enough to cause us to take pains, and make sacrifices in order to learn our duty as children of God. If earthly treasures are to be revealed, we would take any trouble, go to any expense to learn how to reach it. And upon learning where treasure may be found on earth, we would go to the ends of the world to obtain it. Why not act thus regarding the most important matter to us in this universe, the salvation of our souls. Why should we be so slow to hear and learn what God would have us do in order to obtain lasting, eternal treasures. Christianity offers us the highest degree of happiness attainable by humanity on this earth, and in addition, eternal happiness beyond the grave. And yet we reject these kind offers of our heavenly Father, and sport our lives away after the fleeting pleasures and treasures of this life, all of which are fleeting and uncertain, even while life lasts, and must be left behind when we come to cross the dark river. Why then should the children of God follow phantoms and dreams, when such glorious realities are at our doors, and we only have to reach forth and partake. Christians should be swift to hear the word of God, to hear those things that will make us happy beyond the river.

E. G. S.

**THE MORAL LAW—WAS IT ABOLISHED?**

The seventh day Adventists claim that the ten commandments, spoken by God himself at the foot of Mount Sinai, constitute the moral law, and that these were not taken away with the law. There is not one word in the Bible to justify such a distinction. One part of the law had about as much morality in it as another. To take the ten commandments and call them the moral law, and not call other precepts moral, which involved man's duty both to God and his fellow-man, is simply a distinction made by men, without one word in the Bible to justify.

But suppose we grant what they say, that the ten commandments, including the command regarding the Sabbath day, constitute the moral law, in contradistinction to other commands given through Moses; then what? Does that prove that these were not set aside at the death of Christ? By no means. The ten commandments were written upon the two tables of stone. When Moses had broken the first tables that God gave him, he was afterwards told to hew out other tables like the first, and carry them up into the mountain, that the Lord might write on them. This he did, as we learn from more passages than one of the Old Testament. We here give one: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv: 13. See the same also in Exodus xxxiv: 28. It is, therefore, a positive certainty that the ten commandments, the moral law so-called, were written upon the tables of stone.

Now, the only question is, as to whether these commandments thus written on tables were taken away or not. We will see. Paul, in third chapter of 2 Corinthians, shows plainly that they were done away. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stead-

fastly behold the face of Moses for the glory of his countenance, which glory was to be done away." 2 Cor. iii: 7. This shows that the part of the law written on stones was to be done away. Then, in the same passage, speaking of the same thing, we read: "For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. iii: 11. This shows as plainly as language can express anything, that the things written on tables of stone were done away. And we have shown by the Lord's own word that the ten commandments, commonly called the moral law, are the very ones written on these tables. Therefore it is most positively certain that the ten commandments, the moral law so-called, were done away. The Sabbath, the command to observe the seventh day and keep it holy, was one of the ten. Therefore the Sabbath law was done away.

E. G. S.

**ITEMS, PERSONALS, ETC.**

Bro. Barnes reports his school doing well.

Bro. W. J. Shelton, of Union City, has removed to Franklin, Tenn., and begun labor with the brethren.

The brethren of Leiper's Fork, Tenn., would like to know the address of Bro. Jesse Owen, the music teacher. He can address William J. Moss at that point."

Married, Thursday night, January 3rd, at the residence of the bride's father, near Owen's Station, Tenn., by Bro. Wm. Lipscomb, Mr. Jno. W. Beasley to Miss Mary Eliza Owen. The young couple have our best wishes for success.

The church at Washington City will be opened for service on Sunday, January 20th. W. K. Pendleton, President of Bethany College, will preach in the morning; C. L. Loos, President of Kentucky University, will speak at night.

We are sorry to learn that Bro. Land, of Perry county, is in ill-health. He has not been able to attend quite a number of his appointments, on account of ill health. We trust he will recover his health soon. He is one of the most useful teachers in his section of country.

We learn that Bro. Wm. Hooten, near Bellview, Tenn., is in a very feeble state of health. He has for several years, through age and disease, been unable to preach, and a great portion of the time unable to attend church. He was one of the pioneers in preaching the gospel in Alabama, Middle and West Tennessee. We sympathize with him in his increasing feebleness, but hope he will be restored to his usual health, and yet have years of a happy old age on earth.

**APPOINTMENTS.**

E. G. Sewell will preach at the following places, and at the times given below, the Lord willing. At Philadelphia meeting house, Warren County, Tenn., Saturday and Lord's day, 12th and 13th of January, which will be second Lord's day of the month. At Antioch, near Viola, Monday, 14th, and possibly Monday night or Tuesday morning. At McMinnville, Tuesday night and Wednesday night. At Holcum, in Warren County, Thursday and Friday, January 17 and 18. At New Smyrna, Saturday and Lord's day, January 19 and 20. At Bethlehem, in White County, near Simpson's Mills, Tuesday and Wednesday, January 22nd and 23rd. At Sparta, Wednesday and Thursday night, January 23rd and 24th. Thence home, and preach at Bethel, near Olmstead Station, Ky., Lord's day, January 27th. And if in my power, would be glad to be at Spencer on Monday night January 21st. This, however, will depend upon my getting conveyance from New Smyrna to Spencer, and from Spencer to Bethlehem.

Bro. D. M. Breaker gave us a call on January 4th, on his way to Madisonville, Ky. He will labor in the section around Madisonville the present year. He has been laboring for some weeks in Hall county, Ga. At Gainesville and Bellton, eight Baptists united on the Bible, including one preacher, J. H. Key, and agreed to begin worship as a congregation of the Lord. Bro. Breaker reports the Baptists and others in this section of country willing to hear the truth, but destitute of teachers who know the Scriptures.

We have received of Messrs. Funk & Wagnalls, publishers, New York City, the life of the Swiss Reformer Zwingli. He was the compeer of Luther, and in one sense his coadjutor in the work of destroying the blighting influence of the papal hierarchy in Europe at the time of the reformation. He and Luther disagreed in some things, and Zwingli, although appealing to the sword and dying by the sword, was the more tolerant, and bore himself with the better Christian spirit in some of the controversies in which they were involved. This is a good time to study the lives of these sturdy old reformers, and learn lessons that will profit us. It contains 200 pages; price, twenty-five cents.

Mr. Beecher said: "I have felt more and more as the years go by that I was losing my power in the church and that my usefulness was rapidly giving out. Under the circumstances, I could not help thinking what was to become of Plymouth Church if I should die or go away. It would then be spoken of as the church that was. This has given me many discouraging thoughts. The idea of having to leave it to become dilapidated has been a constant trouble to me, and I often pray to God to make it more cohesive before He calls me."

This is true not only of Mr. Beecher's church, but of all churches whose only centre of influence is the attractiveness of the preacher. Our churches are all becoming very much clubs to support a man to entertain them and look after them in a social way. When Christ is the centre of the church, and the church meets to worship the Father through him the death of the man or that will not affect the life or work of the church.

**General News.**

The Lower House of Congress with a strong opposition appointed a select committee to collect facts and report on the alcoholic liquor traffic. —Notwithstanding the adverse decision of Judge Reid, of the Circuit Court of Davidson county, as to the constitutionality of the Sunday law, it has been rigidly enforced by the board of public works, with much improvement to the peace and quiet of the city. During the twenty-four hours including Sunday last, there were but three arrests by the police—two for drunkenness, one for theft. This during the week of Christmas is certainly remarkable.—There is clearly a movement all over the country toward the suppression of the sale of liquor on Sunday, as witness the following concerning New York City: "For the past Sunday or two the restrictions on the sale of liquor have been more rigidly enforced. It is worthy of note that considering its size New York is one of the strictest cities of the country in the observance of the Sabbath. No procession with brass band goes through the streets, there is no shouting of newsboys, and in many respects it is much more quiet and orderly than the smaller cities. This is in great part owing to the influence of the New York Sabbath committee. New York is a great city in its good elements as well as its evil.—South Carolina has a local option law which applies to incorporated cities, towns, and villages. When a place votes in favor of prohibition it is said to have gone "dry," and when another votes for license it is said to have gone "wet." More than twice as many towns have gone "dry" as have gone "wet."



## Home Reading.

## The Snow-Storm.

The old Earth lying bare and cold,  
Beneath the winter sky,  
Beheld the storm-king marshal forth  
His battle-force on high,  
"Ah! soon," she said, "beneath the snow  
Full warmly I shall lie."  
The wind unfurled his banners  
And rushed into the fray,  
The round moon hid her jolly face  
Within a cloud of gray,  
And not one single star peeped out,  
To drive the gloom away.  
The snow, encamped behind a cloud,  
Sent flying, here and there,  
Its white-winged heralds to proclaim  
Its presence in the air;  
Until, at last, the fairy host  
Burst from its cloudy lair.  
The snow-flakes rushing downward,  
Each in a whirling dance,  
Before the winds are driven  
Like armies by the lance;  
But still, upon the waiting Earth  
The shining hosts advance.  
The wild wind, shrieking as he goes,  
Flies fiercely to and fro,  
And strives, with all his mighty force,  
To sweep away the snow;  
But bravely still the soft flakes fall  
Upon the earth below.  
All white and swift it settles down,  
Though Boreas howl and storm,  
Till soft as Summer's green the robe  
It folds about her form;  
No drapery of leaf and flower  
Could make the Earth so warm.  
It charges with no battle-cry;  
But, pure, and soft, and still,  
It falls upon the waiting Earth,  
Its promise to fulfill:  
And fells the angry, shrieking wind  
By force of gentle will.  
The foe has furled his banners,  
And hastened from the fray;  
The round moon peeps with jolly face  
From out the cloud of gray;  
And all the stars come twinkling out  
To see who gained the day.  
There all the earth lay shining,  
In garments pure and white;  
The snow fulfilled its mission,  
And, conquering in the fight,  
Had warmed the old Earth to the heart,  
Beneath its mantle white.  
—Royal and Barr Hill, in *St. Nicholas*.

## "DAYS TO COME,—NONE."

"Why, Aunt Betty! that's too bad. Can't you see a bit without 'em?" and Proctor looked up into the poor old lady's face with a heart full of sympathy.

"I can't see to read, I mean, child," she replied; and it's this day week since I lost 'em. I've looked most everywhere, too."

"Perhaps I could help, Aunt Betty. May I look all round in the corners?"

"Bless your little heart, sonny. Your bright eyes 'll be sure to spy 'em out for me."

"There they are, the first thing, Aunt Betty; round behind the leg of the settle. Give me the poker, please."

"No, no; we'll move it out," said Aunt Betty. "Here, they gently drew the heavy settle from its place, and Proctor picked up the long-lost glasses."

"Oh, dear! Aunt Betty, they're all bent up too."

"The Lord's will be done," said Aunt Betty, while the tears streamed down her aged cheeks. They must have got jammed, when I pushed back the settle, sweeping-day. Maybe I sot my heart too much on them specks, sonny; but then I can't read a word o' the Bible without 'em you see."

"Sure enough, Aunt Betty," said Proctor, "I wish I were a rich man, and I'd get you a new pair right away."

"Procl Proc Henderson!" shouted his friend Alfred, who was tired of waiting outside.

"Good-by, Aunt Betty. I'm awful sorry," said Proctor, and taking up the pail in which he had brought broth for her dinner, away he ran.

But the poor old woman's words and tears had touched his kind heart, and he told the whole story to his mother.

"I declare; it's too bad!" he said. Then a bright thought struck him.

"Couldn't I earn a pair for her Christmas, mother, don't you suppose? I guess I've got money enough for all my regular presents already."

"Perhaps you could, Proctor. I'll help you think of ways of earning it, if you are really in earnest."

"Yes, mother. Well,—here goes! How would you begin to earn? I tell you what,—it's beginning to snow this minute. If I'll get up early and shovel before school, will you pay me?"

"Yes, indeed, my son;" and the next morning at half past eight o'clock, Proctor started off to school in the happy consciousness of having earned a bright half-dollar towards Aunt Betty's new glasses.

Proctor was a kind-hearted boy, as everybody knew, but he wasn't persevering, and his great fault was to put off, and put off, and think there was plenty of time. So it happened that although his mother reminded him of many ways of earning more, something always seemed to prevent; and when Christmas came, the half-dollar was still alone in his box, and Aunt Betty had no idea how near she came to having the Christmas gift.

"Never mind! I'll do it right away after Christmas is over," thought Proctor, but the new skates and the "Zig Zag" book were too much for his good intentions. He thought no more of Aunt Betty until the day before the New Year. Coming down into the dining-room, he looked at the Scripture calendar, to read the text for the day. But the words in the corner caught his eye.

"Days to come,—none." "I declare! suppose there shouldn't be any more days, never!" he said aloud, not thinking any one was near.

"Of course you know that means no more days this year," said his mother as she came in. "But suppose there never were to be any more, Proctor; what then?"

"Why, then I should wish I'd earned Aunt Betty some glasses before now," answered Proctor. "I say, I wish I wasn't such a put-off-er, mother; I mean to saw like anything to-day. This is the last vacation day. Do you suppose I could earn it all to-day?"

"I think you could, my son," she replied.

Proctor did work that day as though he thought he never should have another chance. And the next morning he had the pleasure of wishing Aunt Betty a happy New Year, and putting a package into her hands, saying:

"I earned them all myself, Aunt Betty, so that you won't have to go without reading the Bible any more.—Lilian Payson in *S. S. Times*.

## THE SWEETEST JOYS.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage, and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world they have been taught in the darkened chambers of sorrow.

A moral poetess had begun a poem in unpromising blank verse on the degeneracy of man:

"God made man in His own image; but he—"  
and here she was compelled to leave it. A degenerate one came in, and took the liberty of helping her forward a little:

"Would probably have remained so; but she—"

A lady was reproaching Mr. William Warren at a recent reception for going into society so little. "You ought to let us lionize you a little," she said. "I never heard of but one man," replied the veteran actor, "who was not spoiled by being lionized." "And who was he?" "Daniel."

## LETTER-WRITING.

I suppose there is not one of us but has again and again resisted the impulse to write to some friend; others of us have even gone farther than this,—written the letter, and then, from shyness or pride, never sent it. Now, what may be perfectly right in one case is sin in another, and if it is sin, it separates us from God; so let us look at this matter a little more closely.

There are times when it is best to resist the impulse to write a letter; household duties must not be neglected for less important calls, and so, in many cases, we would be wrong to lay aside our duster or needle, and take up the pen; but not in all. Have you a thought from God to give your friend? Remember, the tide of love in your heart must flow out, or it will not flow in; so if God whispers some message, fail not to deliver it, even at the risk of apparent neglect of a lesser duty. Perhaps an illustration will help you. An earnest Christian woman lay awake for several hours one night, and again and again the words rang in her ears, "Goodness and mercy shall follow me all the days of my life;" suddenly she realized, as never before, that it is not only in the future that we are to look for God's goodness and mercy, but in the past. As she thought, a friend's life flashed before her,—a dark and sorrowful life, most would say,—but how clearly, on looking back, could one see the goodness and mercy that had followed! Now, she had not had a thought of this friend for some days, and did not "owe her a letter;" but she felt that God had given her a message for another of his children, and asked him not to let her forget it. She is a very busy woman, and might well have put off writing; but before she ate her breakfast, after "putting up" lunches, buttering bread, and cutting up meat for the little ones, she managed to write a few words, and send on the thought that had been given. "Don't feel discouraged if you do not see the goodness and mercy ahead of you, dear," she wrote; "but just look back—how wonderfully God has sustained you! How much more you know of him because of your trials!" There was no time for any news-telling—only one page was covered.

That note reached the one to whom it was sent just when a new wave of trouble had swept over her soul, and, like a swimmer in the sea, she seemed dragged under by the current. It was as if a strong hand had reached down; she seized it, and was drawn out of the strong sea up on the Rock. Ah! suppose her friend had resisted that God-given impulse.

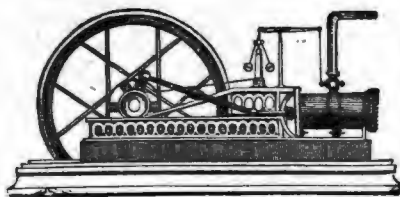
Your message may not always be a direct word from God, but remember, "love is of God." Take time, then, to write a cheery, newsy letter to that friend who is supporting herself among strangers; take care that your absent sister has a loving word from you, and a peep at your home, even though you have to rise a half-hour earlier to give her the love which God has given you.

But a word to those who do not get the written word of love they long for. Has not God given better things for you, my friend, if you will but listen? Turn to him when the postman, so eagerly watched for, has gone by with a shake of his head, turn to him, and ask him to speak to you. If we did but believe that he is "more ready to hear than we to pray," and is, indeed, "wont to give more than we desire or deserve," how many times we would turn to him when our friends disappoint us, and receive such a blessing that we could not contain it, but should have to let it flow out to others!

And one thought more as to letters,—let us not forget that we are "living epistles, read of all men." What are they reading? Records of God's power and grace? Of his ability to carry us triumphantly over places where, without him, any one must stumble? Or do they read a record of starvation, of failing strength, and love and faith, and, so reading, misinterpret our heavenly Father? Let us question ourselves, and begin a new record,—spotted here and there with sins, it may be, but shining with his grace.—*Hope Ledyard, in S. S. Times*.

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### Miscellaneous.

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is the title of an interesting treatise (96 pages) sent, postpaid, for three stamps. Address World's Dispensary Medical Association, Buffalo, N. Y.

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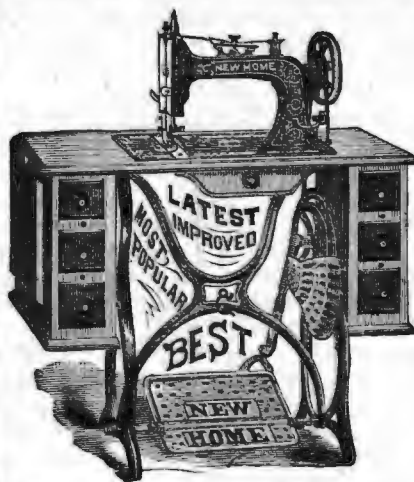
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## RE-INVESTIGATED.

## A Remarkable Statement Fully Confirmed by Three Important Interviews.

An unusual article from the Rochester, N. Y. *Democrat and Chronicle* was published in this paper recently and has been the subject of much conversation both in professional circles and on the street. Apparently it caused more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well known not only in Rochester, but in nearly every part of America, sent an extended article to this paper, a few days since, which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion at his residence, when the following interview occurred:

"That article of yours, doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them and many additional ones. Few people ever get so near the grave as I did and then return, and I am not surprised that the public think it marvelous. It was marvelous."

"How in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull, indefinite pains, and my stomach was out of order, but I did not think it meant anything serious."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what ails them, and I am sorry to say that too few physicians do either."

"That is a strange statement, doctor."

"But it is a true one. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the root. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said more than one-half the deaths which occur arise from Bright's disease, is it doctor?"

"Precisely. Thousands of so-called diseases are torturing people to day, when in reality it is Bright's disease in some one of its many forms. It is a Hydra-headed monster and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy—Warner's Safe Cure. I am getting my eyes thoroughly open in this matter and think I am helping others to see the facts and their possible danger also. Why, there are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts there are any quantity of them showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good-day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent, but learning that the information desired was about the alarming increase of Bright's disease, his manner changed instantly and he spoke very pleasantly:

"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishops, Haven and Peck, and others. This is terrible, and shows a greater growth than that of any other known complaint. It should be plain to every one that something must be done to check this increase or there is no knowing where it will end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis, and was showing the students what the indications of this terrible malady were. In order to show the contrast between healthy and unhealthy fluids, he had provided a vial, the contents of which were drawn from his own person. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him, and in a trembling voice he said 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys,' and in less than a year he was dead."

"You believe, then, that it has no symptoms, of its own and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own, and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indication of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about, for I have been through all the stages of kidney disease."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"A very prominent case but no more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?"

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty, I thought there was little hope, and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying, 'there goes a man who will be dead within a year.' I believe his words would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Cure."

"And this caused you to manufacture it?"

"No, it caused me to investigate. I went to the principal cities, saw physicians prescribing and using it and I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach, and now it is known in every part of America, is sold in every drug store and has become a household necessity."

The reporter left Mr. Warner, much impressed with the earnestness and sincerity of his statements and next paid a visit to Dr. S. S. Lattimore at his residence on Prince street. Dr. Lattimore, although busily engaged upon some matters connected with the State Board of

Heath, of which he is one of the analysts, courteously answered the questions that were propounded by him:

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

"Yes, sir."

"What did this analysis show you?"

"The presence of albumen and tube casts in great abundance."

"And what did the symptoms indicate?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No sir. I did not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time, ever been cured."

"Do you know anything about the remedy which cured him?"

"Yes, I have chemically analyzed it, and upon critical examination, find it entirely free from any poisonous or deleterious substances."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question and the statements they make cannot for a moment be doubted. They conclusively show that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing and that it can be cured.

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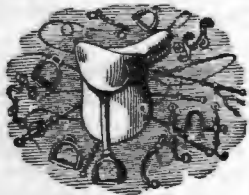


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VOLUME XXVI.  
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### Uses of Adversity.

If none were sick and none were sad,  
What service could we render?  
I think if we were always glad,  
We scarcely could be tender.  
Did our beloved never need  
Our patient ministration,  
Earth would grow cold, and miss, indeed,  
Its sweetest consolation.  
If sorrow never claimed our heart,  
And every wish were granted,  
Patience would die and hope depart,  
Life would be disenchanted.

### FANNING ORPHAN SCHOOL.

After delays that are needless to explain, ten thousand dollars in cash and in good interest-bearing notes and bonds, have been secured and are now in the hands of the treasurer. Mrs. C. Fanning has made a deed to the school of one hundred and sixty acres of land, including Hope Institute.

During Christmas week the trustees held a meeting at Hope Institute and made a thorough examination of the premises. They found the buildings and farm in better condition than they expected. An expenditure of between two and three hundred dollars, in repairing the buildings, will put them in good condition for use. They are ample to accommodate seventy-five or eighty pupils, with the teachers. The out-buildings and fencing, with slight repairs, will answer for a time. The property thus conveyed to the school is well worth sixteen thousand dollars. Elder T. Fanning paid \$17,500 for sixty acres of this land, including the buildings in the year 1867. The purposes of this school are set forth in the following clause from the deed of conveyance:

"The purpose of this conveyance is to establish a school under the management of said corporation, where white orphan girls may be instructed in books, and trained in habits of industry. I am a communicant of the Christian church, and I wish every person officially connected with the management of this trust, to be a member in good standing of said church.

The trustees of said corporation may admit to the school so many destitute orphan girls as the means at their command will allow. The trustees are vested with authority to adopt all needful rules and regulations for the government of said school, but I require that the Bible shall be made a regular text-book, and shall form a part of the daily study of all the pupils.

The pupils must be instructed in household duties, and must be required to perform service as cook, dairy-maid, laundress, house keeper, etc., so that they may earn in such employments, if necessary, an independent and honest living. The trustee may admit white girls, not orphans, in destitute circumstances, as pupils upon payment of tuition, but no such pupils are to be admitted, if such an arrangement should in the least interfere with the training and instruction of the destitute orphans, who are the special object of my solicitude.

The object of the institution is, to afford a school to train girls, without means or friends to care for them, for virtuous, useful and Christian lives. The effort will not be to make scholars of all, regardless of aptitude or fitness, but to train them in all useful labor, suited for women, so they may be fitted for whatever station they are called upon to occupy in life.

While doing what they are able with the means at their command, the trustees propose to fur-

nish a school at which individuals, churches and associations charitably inclined, may be able to educate destitute orphans in most favorable surroundings at a minimum of cost. Their purpose is to secure managers and teachers of first class qualifications, as regards education, refinement and true Christian character, that all the associations of the pupils may be elevating and purifying in their nature.

The repairing of the building is now under contract. The chief difficulty with the trustees is lack of means. The rentals of the farm and the interest on ten thousand dollars constitute the only resources at their command. They ought to have an endowment at once, of at least twenty-five thousand dollars. They need, also, furniture to furnish the house, kitchen and laundry, farm utensils, horses, and milch cows for the use of the school. It will take from one thousand to fifteen hundred dollars to supply properly these needs. This is a work that ought to commend itself to the conscience of every man and woman that desires to help the innocent helpless, and those exposed to ruin from no fault of their own, as well as of all who desire the moral and material well-being of the human family. The trustees intend no importunate begging, no appeal to fairs, festivals, lotteries or other means of doubtful morality, for raising means, but will be thankful for all help that the charitable will furnish to aid in this work.

They are taking subscriptions for endowments in cash or in interest-bearing notes, payable in five annual installments. Will gladly receive household, kitchen and laundry furniture, farming implements or stock suitable for the use of the school.

### TRUSTEES:

JOHN G. HOUSTON, Ch'm'n.	A. J. FANNING.
J. C. WHARTON, Sec'y.	S. S. WHARTON.
C. W. McLESTER, Treas.	P. S. FALL.
JOHN H. EWING.	J. P. MCFARLAND.
J. R. HANDLEY.	W. H. TIMMONS.
DR. E. CHARLTON.	O. T. CRAIG.
	D. LIPSCOMB,

### THE SPIRIT OF ROMANISM.

The *Catholic Herald* is not partial to that army of evangelists which is ever striving to correct the errors of Romanism, and in its last issue it has the following allusion to the noisome band:

If the "evangelicals" who are so anxious to preach to benighted Catholics in Ireland would only betake themselves to India and try to convert the Miss Pigots and other Scotch missionaries in that part of the world, and show them the depth of wickedness into which they have fallen by their gross immoralities, they would do a good work, which would be better still if they could succeed in converting the rascals that are making religion a by-word among the heathen.

But instead of being practically inclined that way those "evangelical"—what a terrible travesty of a name—will persist in going among Catholics lampooning their religion, insulting them by caricaturing objects which the people venerate, and so conducting themselves as to excite bitter feelings which can terminate only in a riot.

The Irish people have borne the brunt of those "evangelical" assaults until they have found that patience is no longer a virtue. For nearly three-quarters of a century the people of Ireland have had to contend with the vilest forms of "Soup-erism," and now they are determined when these things appear to stamp them out just as they would the foot and mouth disease among their cattle.

An American "evangelical" humbug named Major Whittle from Chicago, took it into his head to proceed to Ireland, and on last Sunday he held forth in the theatre in Wexford. He was aided by some neophytes and the people very properly threatened to pitch the whole crowd of them into the harbor and give the fishes a feed if the finny tribe could stand it.

During the tithe agitation in Ireland one of these "evangelicals," presuming on the safety then attending the proselytisers, approached a sturdy young farmer who was quietly digging potatoes in a field, and finding that he could not "convert" him, held up before his eyes a tract with a woodcut showing a priest celebrating mass, "and a mouse scampering over the altar with the blessed Sacrament in its mouth?" In another moment the Souper was lying on the ground and the prongs of a handy pitchfork letting in the day-light in the darksome places of the Souper's abdomen!

If this Chicago Whittle got his thick skull well cracked for his pains it would serve him right.

It is about high time the people of Ireland put down this "evangelical" craze, and as there seems to be no way of doing the work properly but one way, that way should be adopted whether the Whittles can swim or not.

The *Catholic Examiner* quotes with approval from the *Catholic Herald*, the above, which shows clearly that the old persecuting spirit of Romanism has not been changed by the atmosphere of the nineteenth century, nor by transplanting it to American soil. This is simply advice to murder protestants who go to Ireland, or any Romish community, to advocate the protestant phase of religion. What would these people think of such counsel on the part of protestant papers to protestant communities, when they send their proselyting agents among them? Suppose some protestant paper were to advise the murder of M. Capel in his town in this country. His object is precisely the same as Mr. Whittle's in Ireland. Those who would murder contrary to law, would certainly murder by law, if they had the power. While we have but little sympathy with the phase of religion taught by Mr. Whittle, he is as inoffensive in manner as any Romish emissary. The same paper says:

The *Church Progress* thinks that America is to be the stronghold of Catholicity. So do we.

Which is a confession that Romanism has lost its hold in Europe, where it has preyed upon the people and kept them in ignorance for centuries. Those who have been kept in bondage by its power, have lost all moral and intellectual activity, and have sunk into hopeless lethargy. Those who have retained their mental activity have gone into infidelity. The Romish people very frequently taunt protestantism with the infidelity to which free thought and private judgment lead. But those countries that have adhered to the Romish church, have been the hot-beds of infidelity. France and Germany have been the source whence infidelity has flowed forth over Christendom. The tide of infidelity that swept over our country soon after the Revolutionary war, was of French origin. That which now infects our people is of German origin. It exists very greatly among us to-day, in the German Catholic portion of the population. We say this, having but little sympathy with protestant denominations.

D. L.

How quietly flows the river toward the sea, yet it always reaches its destination. This is a point to remember when you are trying to "rush things."



## CHURCH NEWS.

We had a good prayer-meeting last night, notwithstanding the cold. We have bright prospects before us for another year. Let us move up at this end of the line.—[F. B. Srygley.

On Saturday night before the first Lord's day in December, we began a meeting at Altamont, and continued over till second Lord's day, with ten added—two from the Baptists, four immersed, and four took membership. We think much good was accomplished. Preaching by Bro. Abner Daly, of Neodesha, Kansas, assisted by Bros. L. N. Judd, F. Harmon, by prayer and singing. The brethren and sisters much encouraged and built up. Brethren, I call your attention to an article in the GOSPEL ADVOCATE, page 770, volume 25, headed, "I Must Pray More." Let us resolve in the beginning of this new year, to live more submissive and closer to God than we have ever done; for we have abundant reason to thank God for his great blessings that we have received the past year. And let us pray more and work more for the advance of the Redeemer's cause during the present year.—[W. H. Thompson, Altamont, Kansas, January 2, 1884.

Report of my work to the brethren at Boston, Tenn. Since I left you in June last, I have spoken one hundred and twenty times; have immersed eighty-four persons, claimed one from the Baptists. Have visited eighteen congregations, and found them generally in working order. Organized or set in working order a church at Linden, Perry county, Tenn. I expect to start to school again to-morrow.—[Brown Godwin, December 28, 1883.

The above is Bro. Godwin's report of his labors for about six months. We induced Bro. Godwin and Bro. Charles Sparkman to go to the Bible College at Mars Hill, and we think they are both doing tolerable good work for boys first beginning. Bro. Sparkman has been teaching school most of his time, but he has held two or three protracted meetings with good success. They are both back at Mars Hill. Bro. Godwin traveled all the time since he left school without the promise of pay from the church at home, or any one else, and he is perfectly satisfied with his labors and his pay, and is willing to work the same way again when he leaves school.—[Seth Sparkman.

By the request of some of the brethren, I give a short account of my work last year in this part of the Lord's moral vineyard. I commenced the first of January, 1883, preaching in destitute places. Wherever I could get a house, I would preach in it; if no house, I would take a brush arbor by the side of some little rippling brook. Five times I have been shut out of church houses—four times by the Methodists, and once by the Baptists. Twice I have received letters from the Methodists, forbidding me to come or preach in their houses. Often they have misrepresented the true teaching of the gospel, and lied upon me. But none of these things hindered me. I had good news to tell, (the gospel,) and was determined to tell it. I continued till I preached two hundred and eighty-one discourses. Had one hundred and nine additions, (some of them are not yet baptized at this writing.) I have five young congregations started. Have had three Sunday-schools going on. I have disposed of a thousand or more books and tracts. I have had good health, and feel like doing as much this year, the good Lord being my helper. How many congregations and brethren are going to help push the good work on this year? Remember that Mars Hill congregation is the only one that has done anything much of this kind in this part of the country. There are congregations and brethren enough to keep out two or three evangelists all the time. Brethren, go to work. Give the good Lord all the praise; it is just a short journey through life that we have to work. If we work right, the reward is ours. Eternal life with our blessed Savior and glorified millions be found.—[H. H. Turner, Florence, Ala., January 1, 1884.

In addition to the above, we wish to say, the church at Mars Hill, as we learn, undertook to partially sustain Bro. Turner, and placed him in the field to labor in destitute places. The above

is the result. It certainly should encourage others to work in the same direction. If we ever do anything as Christians, we must educate ourselves; every member of the church of Christ must be educated up to the point that he will regularly consecrate a per centage of his earning for the cause of God. It will take time, it will take perseverance, but it can be done, it must be done, or we are lost. There is now a regular and steady growth in that direction, and all churches ought to persevere in the work. In the next place, while we believe in carrying the gospel to all the benighted children of humanity, and rejoice in the spirit that consecrates itself to the salvation of the world, those at our doors have the first and highest claims upon us. Christ sent the apostles first to all the cities of Judea, and Paul went to a foreign land from his field of labor, only when he "found no more place in these parts." The church at Mars Hill, we think, acted wisely in first evangelizing its own section of country. This and the Boston congregation sending Bro. Godwin are examples of the churches doing work for the destitute.

D. L.

## HONOR THY PARENTS.

I was asked, last night, why it was that Ham was so seriously cursed. He did not do much. His father was drunk, lying naked on the floor of his tent. Ham saw him, went away and told his brethren what he had seen. Thus the case is told, and it appears that the punishment is severe for the transgression. Thousands of sons in our time do much worse towards their fathers, seemingly. Is there no curse upon those who thus act? Many daughters treat their mothers and fathers much more shamefully, and little is thought of it. I have been wont to look upon Noah with little patience, not as much as I would the ordinary drunkard. He had many, very many years experience, and should have laid Ham a better example, thought I. But Adam Clarke has rather modified my idea about the patriarch's conduct upon this occasion. He thinks this is the first time wine was made, and Noah did not know its nature. Whilst sixteen hundred years is a long time for the world to exist, and not know how to make wine, and what are its effects, still this explanation is very much in harmony with the character of the "perfect man in the sight of God." It does not seem reasonable that one would be called "perfect," who, by lust for strong drink, got beastly drunk. All we need then is a reasonable explanation of this case of drunkenness, knowing the reputation of Noah. Again, it does not seem at all reasonable that God would put his spirit into a man who had just roused up from a fit of intoxication, and made known what had been done.

Now, we are prepared to consider further. We have in the patriarchal age some of the strongest and most striking examples of a pure and refined life. I defy the world to produce more hospitable men than Abraham and Lot, and more of real genuine politeness. Abraham was a polished gentleman. Then he was not avaricious, but understood that others have rights, as was evinced by his disposition of the spoils after the battle of kings. In this case of Noah we learn not only how good men of old, but how God himself regarded good and bad sons, respectful and disrespectful ones. A nation of descendants was cursed for disrespect to the father. Could it be put more forcibly? The relations of the family are closely bound by Jehovah. Husband and wife, father, mother, sons and daughters, are linked in bonds stronger than iron chains. The well-being of society depends upon the keeping of these in the place God ordained for them. That family, neighborhood, nation, is best and purest which regards them. It is always interesting and pleasant to be in the company of those who respect father and mother. I do not like to hear sons say "old man" and "old lady" when speaking of their fathers and mothers. I never did it. When men grow gray it is still an act of childish sweetness for them to heap up honor and attention upon their sires, now weighed down with

years. What sight more beautiful than the white-headed mother leaning upon the arm of her boy in his strong manhood! It is indeed sweet music to hear all the members of the household speak to one another, and of one another, in gentle accents. Has God no law now on this subject? Eph. vi: "Children, obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Let me say to parents, Be certain to act in such a manner, and so live that you will be an object to be honored. In case Noah was drunk from carelessness, or from following his appetite, then we have an example which calls for honor on the part of the children, under all circumstances. This is best any way, sons and daughters. J. M. BARNES.

Dear Bro. Poe: In the ADVOCATE of December 28th, I wrote an article trying to show what seems to me to be an inconsistency, viz., the advocacy of ordination, by the laying on of hands, by any person who opposes re-baptism. I used in that article, as an example, a circumstance that had been detailed to me, by another brother, of a certain "talking elder." Soon after the appearance of that article in your paper, I received a letter from a brother inquiring of me if he was in my mind at the writing of said article. I replied that he was, also enclosed to him a letter from my informant, giving him his authority for the circulation of the report of his (the elder's) having gone off to find an ordained evangelist to baptize those who had confessed. I write this at the request of all parties alluded to above, (some of whom are your subscribers,) to state that they have met to-day, and have learned that said "talking elder" did not refuse to baptize the parties upon that occasion, or any where else; and that while he does prefer that others should baptize, he has no doubts as to his or any other brother's qualifications to act as administrator of that rite. The mistake made was found to be due to the misunderstanding on the part of my informant and his, which was amicably settled, and the wounded brother expressed himself as perfectly satisfied that none of us had aimed to do him injustice. God grant that we may all strive to "keep the unity of the spirit in the bond of peace." A. McG.

We simply publish this letter as a specimen of many that we are forced to throw into the waste basket. Not but it is well written, and well intended, but as having no sort of interest to the public. No names were given in the former article, and no one outside of the home circle knows who the elder is; and the home circle know it is fixed up. But to please somebody among the home folks, Bro. McG. has been forced to write, and we to waste space, with that which does not, and cannot, interest a dozen readers. Don't you see? Now, we hope Bro. McG. will see what we aim at; viz., to show the parties how unnecessary for him to have to publish, since no names have been printed. J. T. POE.

This belongs properly to Bro. Poe's department, but it had gone to press before the reception of this, so we put it in the second form. We join with Bro. Poe in saying the necessity of publishing matters when no names are called, is all imaginary. Nobody at the office have the least idea who is meant, and I presume not a half dozen persons anywhere. D. L.

## A WARNING.

To the Christian brotherhood before whom these presents may come, we would warn them against one W. W. Gilley, formerly a Christian preacher, as denying the one faith of the Lord and his Christ. He was at one time a member in good standing in this (Newhope) congregation, from whom we withdrew fellowship. He has in his possession credentials as an evangelist, done by order of the church of Christ at Newhope, on the second Lord's day in December, 1883.

H. E. HOLLAND,  
J. A. HOWARD,  
Elders.  
S. W. MOORE,  
J. K. HESTER,  
Deacons.





## TO THE FRIENDS OF BETHANY COLLEGE.

This institution is now in the midst of the forty-third year of its useful career. It was founded by Alexander Campbell in 1841, and was presided over by him till his death in 1866. Since then it has been under the presidency of W. K. Pendleton, who was one of its original faculty, and has rendered continuous service to it for forty-three years. We need not remind those familiar with the writings of Alexander Campbell how earnestly he labored to build up this most cherished of all the varied means which he so actively employed and relied upon for the growth, support and enlightenment and educated defense of the great work of reformation which, under providence, we all recognize he was called to inaugurate and establish. He said that, in an age of general popular education and ever advancing scholarship, the Church must lay hold of these instruments to advance and defend the claims and principles of apostolic Christianity; and, with the characteristic promptness and resolution of his great and devoted heart, he proceeded at once with his own means to erect the necessary buildings, employ a competent faculty, and so to begin the great work which we recognize to-day as the invaluable result of this movement.

The matriculates of the college count by the thousand, and, at the end of this current year, the number that will have taken full degrees will be over six hundred. It is not too much to say that they constitute the large body of regulative and controlling mind in our ranks. They occupy, in a good degree, our most commanding pulpits, fill our editorial chairs, man our colleges and academies, carry our plea abroad as missionaries, write our literature, conduct our discussions, oral and written, in defense of our position, and ennoble and adorn, by their Christian virtue and culture, every walk of social and public life in which they move. Through them, the college fulfills the noble ministry of the gospel, in diffusing its leaven throughout all the ranks of life.

In this essentially Christian service it has never done better or more thorough work than it is doing to-day. It has a complete and competent faculty, comprehensive courses of study, thorough and faithful instruction, and a class of students capable of high development and inspired by noblest motives of public usefulness. Its senior class is characteristically large, and will add about twenty to the distinguished

corps of licensed workers already in the field from its halls.

The church was never more in need of the services of Bethany College, than now. The congregations, all over the land, are calling for reapers for the ever ripening harvests. Our most promising students are sometimes tempted to go forth under the urgency of these calls before they have finished their college studies. Bethany College should be enabled to furnish ten times the number to meet this want that it now supplies. The great duty the church owes to herself is to fill the fields with skilled and proved laborers. No thoughtful Christian can shut his eyes to the fact that this must be done largely through our colleges.

Alexander Campbell used to say, "If the brethren do not support Bethany College, its great work must cease." This is true. It has no means of meeting its expenditures, save those which come from the free will offerings of the Disciples. It was founded in the interest of the Church and depends upon the appreciation and liberality of its members. It has always been so. It has never been independent of the brethren. We believe it is true of all our colleges, that they have been compelled to stand in the attitude of perpetual beggars. This is no reproach to the colleges—humiliating as the necessity may be. They must do this, or give up this good and necessary work.

We acknowledge with gratitude the fact that this support has never utterly failed Bethany College. It has enabled its trustees to erect the largest and most creditable college building owned among us, to equip it with suitable apparatus, and for near half a century to pay a meager support to its faculty, and to retain a small nucleus of endowment. But for the last ten years the income from all sources has fallen short of the expenses of the most economical management. Previous to that time a large part of the income was derived from interest paid annually on notes given by friends to the college, but the principal of which had never come into the hands of the trustees. The wide-spread financial disaster which swept over the country in 1873, not only destroyed our hope of getting the principal, but also cut off the payment of the interest. This fact was stated to the friends of the College, and they were called upon to come to its aid in annual contributions of small sums for current expenses. This call was met with a liberality that

saved the College from immediate suspension, and it has been in this way that it has been enabled to continue its services till now. But the time has come when this can no longer be relied upon, and we feel constrained to make the fact known to the hundreds of thousands of disciples who do not mean that Bethany College shall be deserted.

The building of Bethany College, which for architectural beauty and adaptation is a monument worthy of its great founder, needs repairs, and the increasing attendance of young ladies demands a suitable boarding-hall for their accommodation. Above all, the faculty must be provided for. It is known to many that our president is giving gratuitous service in his arduous and harassing position, and that none of the faculty is receiving more than a bare support. From time to time we have been compelled to give up our able and approved professors, because we could not compete with other and younger, but better endowed, institutions, in the matter of salary. Men who, in Bethany College, had built for themselves a national reputation, we have been mortified to have taken away from us, simply because we could not pay them a reasonable support, or as much as was offered them elsewhere. We believe that the friends of Bethany College will say this ought not, and must not, continue to be, and therefore we make this earnest appeal to them for aid.

We would not be understood as disparaging any other educational interest among us. Bethany College cherishes no spirit of rivalry with its many daughters. It rejoices in the prosperity of all, and would be gratified that they were all free from embarrassment, and enabled to work on a larger scale of usefulness. We trust this plea will be felt by the faculties and friends of other colleges, to be not unreasonably addressed to all. As our oldest institution and the *alma mater* of many of our most distinguished professors in our other colleges, it has a claim upon their gratitude and fostering care that no generous heart can ignore. We expect that this will be promptly acknowledged. It is proposed, therefore, to make this appeal as universal as possible. We wish to have it personally presented to the members of every congregation in the United States, and wherever the memory of Alexander Campbell is revered or his great work is appreciated, we expect to have it liberally responded to. It will come to some who

have already given us something, and to others who have given us pledges that are not yet paid. To the former we return our thanks, and earnestly request them to remember our wants still once more; to the latter, we trust it will be a sufficient inducement to make good existing promises. But we expect it to reach tens of thousands who have never contributed a cent to Bethany College, and to those we say, give; if it be only a small token of your interest in Bethany College, still give something. If three-quarters of a million of Disciples will do it promptly, Bethany College will be relieved of her financial difficulties, and permanently secured against future want.

We appeal to six hundred alumni, to five thousand matriculates, to five thousand one hundred churches, to three thousand seven hundred and eighty-two ministers, and to five hundred and ninety-one thousand, eight hundred and twenty-one Disciples of Christ to give us each and all something, and give it promptly.

A. E. MYERS,  
GEO. H. ANDERSON,  
J. W. LEWIS,  
J. C. PALMER,  
O. H. BEALL,  
J. E. CURTIS,

Executive  
Committee  
of Bethany  
College.

P. S.—The foregoing statement and appeal of the Executive Committee of Bethany College is sent forth with my most hearty approval and fervent prayers. I trust it will not fall unheeded. I have given all the years of my public life, directly or indirectly, to the interests of Bethany College, and there is nothing which I cherish with so earnest a hope as that I may be spared to see it permanently and adequately endowed. I have asked the trustees to relieve me, after this year, of the daily drudgery of teaching, but I trust to be able only the more usefully to serve the college in other ways. The present necessity is an adequate provision for the support of our faculty. This, and a large attendance of students, we must work for. Our friends must help us. If there be any veneration for the memory of Alexander Campbell, let it be shown to the college he founded; if any appreciation or approval of my life-long services in its halls, let my friends help me to accomplish this most earnest desire of my heart, and lend me generous and speedy aid in endowing Bethany College.

W. K. PENDLETON,  
President of Bethany College.

It cannot be too deeply impressed upon the mind that application is the price to be paid for mental acquisitions and that it is as absurd to expect them without it as to hope for a harvest where we have not sown the seed.—Selected.

The happiness of your life depends upon the quality of your thoughts; therefore, guard accordingly, and take care that you entertain no notions unsuitable to virtue and unreasonable to nature.

Nothing so increases reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness we are shallow and deem others so.—Charles Bruston.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## TO THE CLASS.

Now I am going to puzzle some of you Bible students next week, if I can. So look out. And don't you answer before you think either, else you may find yourself wrong. You know, almost any one can ask hard questions, but sometimes it takes very wise heads to answer. Now, I'll tell you what I'll do. I'll give a prize of a *nice Bible* to the girl or boy, under twenty years of age, who answers most of the queries correctly, as they appear in the *ADVOCATE* this year. And then, I will give another to any one over twenty years of age, male or female, who answers most queries correctly. I will keep a record, and will always publish *one* answer—the one I think shortest, and most pointed. Now look out next week, for I am going to put you to work.

## THE BIBLE CLASS.

Our experiment of running a Bible Class has proved a success, and we expect to continue it. We want the publishers to set aside our column for our class weekly. Now for the class. Here comes W. T. Elliott, of Life Spring, Texas, and says, "Put me down as a life member in Our Bible Class." Of course we will, and glad to have you. He then proceeds to answer Sister Walker's queries, same as already answered and sent forward. Next comes Sister M. Z. Evans, from away over in Williamson County, Tenn. She, too, sends correct answers. Next comes Bro. Gowen again, and says, "Let the good work go on, etc." Here is his query for the class. We call it No. 6:

Dear Bro. Poe: Let the good work of the Bible Class go on. Please give the following question: "Before man was made I was created, without hands, without feet and without a soul. But in due time, God gave me a soul and afterward required that soul of me?" It is susceptible of two correct answers.—[Geo. Gowen.]

Dear Bro. Poe: I submit the following answers to Sister Walker's queries in last week's *ADVOCATE*:

1. Jesse had eight sons. See 1 Sam. xvi: 10; xvii: 12.
2. The inhabitants of Ammon, and particularly those of Bashan were the tallest people of which we have any record. "Whose height was like the height of cedars." They are thus described in Amos ii: 11.
3. Og, king of Bashan, slept on the iron bedstead. It was over sixteen feet long and seven wide.
4. Baptism is for the remission of sins when it is submitted to, by a penitent believer, in obedience to Christ's command.
5. I will let Paul answer No. 5. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi: 4).—[Geo. Gowen, Flat Creek, Tenn.]

Rev. J. W. Cox, one of the editors of the *Apostolic Times*, a Kentucky "Campbellite" paper, retires from connection with it, because he no longer believes that baptism is in order to secure the remission of sins. Now if he believes in the operation of the Holy Spirit in the sinner's conversion, he had better quit his sect also, for the belief of the one and the denial of the other are about its only peculiar phases of faith—*Texas Baptist Herald*.

We dislike very much to accuse men like Bro. Link, of malicious misrepresentation, but his chances to know better than what he says here, puts it out of the question to say he is ignorant

of the facts in the case. He certainly *does* know better. If not, he had better inform himself of the teaching—the doctrine advocated by the people he vulgarly calls "Campbellites." There is a religious reformation going on around him at this moment, of such giant proportions that his sneers and misrepresentations will never be able to shake it a particle. Baptists had better admit the facts at once, and meet us in a fair, scriptural, and logical examination of the things taught, and thus all be able to arrive at truth. No great minded man will stoop to misrepresent those who differ with him. A resort to this denotes littleness of mind.

If there is one truth taught plainly and unequivocally by our brethren, the operation of the Holy Spirit in conversion, is that truth. "Every case of genuine conversion, must be, begun, carried on, and ended by the Holy Spirit." This proposition is preached from all our pulpits, printed in almost every book, and yet Mr. Link, editor of the *Texas Baptist Herald*, says we *deny* the operation of the Holy Spirit in conversion. If ignorance led him into this error, we ask him to retrace. If otherwise, then we don't blame him for holding to the doctrine of "Total Depravity," for we think he has it bad. We were once totally depraved in the same way, and sympathize with Bro. Link in his benighted condition. But we can direct him to a guide out of all this ignorance, and wickedness—we refer to truth. Read your Bible, Bro. Link, without Baptist spectacles awhile, and you may yet come out safe.

My daughter still lingers with typhoid fever; has been sick now nearly three months. She seems no nearer well than she did two months ago. Temperature to-day, 104½. This will account for poor editorial work in Texas Department.

## ARKANSAS ITEMS.

## AN APPEAL.

To the disciples of Christ in Arkansas: Dear brethren:—I take this method of appealing to you in behalf of the *GOSPEL ADVOCATE*, one of the very best papers now published in the interest of pure, primitive, apostolic Christianity. The editors and co-editors of this paper have been too long before the public, and are too generally and favorably known, to need commendation from me. I simply appeal to you to aid me in an effort to increase the circulation of the *ADVOCATE* in our State, and thereby widen its influence for good. I firmly believe the *ADVOCATE* to be, in every way, worthy of a hearty support by the Christian Brotherhood of Arkansas, and that an increase of its circulation in our State will result in great good in the way of advancing the truth and building up the Master's cause in our midst. Hence I appeal to you to aid me in the good work. I need not stop to argue the necessity or importance of this work. Infidelity, sectarianism, and progressionism are rapidly on the increase in our land, and it behooves all who love pure, primitive, apostolic Christianity, and who desire to see it triumph over error of every name, and by whomsoever held, to strive earnestly together for the faith once delivered to the saints, and to stand firmly by and heartily support our editors who have given no uncertain sound upon the great truths of the gospel. What do you say, brethren? Shall we have your support? Can you not help us to raise a thousand subscribers for the *ADVOCATE* within the next twelve months? Will not every old subscriber who has not renewed, determine at once to do so, and get as many new subscribers as possible? All names and money sent to me at Woodlawn will receive prompt attention.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that

the man of God may be *perfectly* furnished unto *all good works*. 2 Tim., 3:16-17. From this it is evident that anything done as an item of religious service, not taught in the scriptures, is not a good work, and should, therefore, be avoided. If this rule should be applied to the missionary societies, conventions and other innovations, what would become of them? Let us stick to the book. It is the only safe and all-sufficient rule of life.

## DESIGN OF THE GOSPEL.

"Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved": Mark 16:15-16. When the Savior gave utterance to this language, he had an end in view, which he designed to accomplish by the work which he commanded to be done.

This end is clearly stated by the apostle, thus: "When after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to *save* them that believe: 1. Cor., 1:21. The end to be accomplished is "to save them that believe." Salvation. But what salvation is meant? The salvation which the apostles preached in the name of Christ. "Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remissions of sins should be preached in his name among all nations, beginning at Jerusalem:" Luke 24:46-47. "To him give all the prophets witness, that *through his name* whosoever believeth in him shall receive remission of sins:" Acts 10:45. Remission of sins in the name of Christ is the salvation meant. This is evident from the scriptures just quoted.

We are now prepared to conclude that (1.) The design of the gospel is Salvation; (2.) The Salvation is "remission of sins in the name of Christ;" (3.) To accomplish this, it is necessary for the gospel to be faithfully preached, believed and obeyed. In other words, those who believe the gospel, repent of their sins, and are baptized in the name of Christ, "are the children of God, heirs of God and joint heirs with Christ," have "promise of the life that now is, and of that which is to come"—have "passed from death unto life." How plain is all this. Yet it is heaven's method of saving men from their sins. No other method can possibly save men from their sins in this life, or from eternal condemnation in the life to come. O that men would turn away from their human systems, and be saved through the gospel of Christ. W. T. BRENDLOVE.  
Woodlawn, Ark.

## NOW, THEN, ALL TOGETHER.

The old year has gone, and we trust that the new one will be the better. Let us forget the things that are behind—our failures, disappointments, troubles, and even the good that we have done, and press on to the things that are before. Forward! forward!—"Speak to the children of Israel that they go forward."

The Christian Sower Tract Fund enters upon its third year. The second annual report of the work which was done in 1883 is now in the hands of the printer, and will be out in due time. I am anxious to bring out some new tracts early in 1884. Will you help me to do this? The seven kinds of card tracts now being printed are in such demand that, without increased contributions, I will not be able to supply all the destitute fields applying for them, and bring out new tracts. Suppose you begin the new year by sending me a liberal contribution. If you cannot do this, urge your congregation to take up a collection and send it as a New Year's offering to this Fund. Do not neglect it. Every cent received will be devoted to this work. If you cannot do this, send for some tracts and put them to work. Remember, the main object of this Fund is to give away tracts to those unable to buy.

Now, then, all together! and we will be encouraged to work in the new year.

Address, J. W. Higbee, Madisonville, Ky.

My list of marriages for the Christmas, and just before, is as follows: Clarence Hobbs to Miss Willie Branch; Robert Warden to Miss Mattie Kersey; Joe Lee Bates to Miss Sallie Stokes; J. R. Evans to Miss Sallie Boatright; M. C. Braden to Annie Boatright. J. R. BRADLEY.



## GOSPEL ADVOCATE,

FOR 1884.

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## A Chance to do Good.

I have frequent calls from Baptist preachers and others for "something that will explain your doctrine. The request is one that I am always glad to comply with; and I have already spent a good deal of money in this way. But I cannot meet the demand without help. I therefore ask the brethren-publishers, preachers, and others, to send me any books, tracts, or other literature, new or old, they are willing to donate for this purpose, and I will distribute to the best advantage. Please send at once by mail to D. M. BREAKER. Madisonville, Ky.

Our new house of worship in Washington City, will be dedicated on January 20th. The Church will be glad to welcome as many brethren from a distance as may desire to be present. Those who may wish the hospitality of the congregation, will oblige us by notifying us by letter, if possible, and by reporting at the church, Vermont Avenue, between N. and O. streets, where a committee will be in waiting to receive them.

F. D. PCWER, Pastor.  
H. C. STIER.  
B. F. MOORE.  
N. J. HILMAN.  
E. W. KNOWLES.  
J. F. SAUM.

Elders.

Washington, D. C., Jan. 2, 1884.

## Mr. Downing's Choice of Peaches.

With their sweet, rich, juicy, melting flavor, peaches are very pleasant to most tastes; some of the varieties, the yellow-fleshed ones in particular, are more or less vinous, which makes them especially acceptable to many persons. Modern facilities extend their season, too, large quantities being preserved each year by drying, evaporating, canning, etc. For marketing fresh the later kinds are preferred in this locality, but the list I venture to give will afford a succession of crop from the middle or last of July till the 1st of November:

Alexander, or Amsden, Early Louise, Large Early York, Yellow St. John, George the Fourth, Early Silver, Mountain Rose, Oldmixon Freestone, Morris White, Crawford's early, Foster, Wheatland, Crawford's Late, Steven's Rarripe, Stump the World, Steady, Salway.

The peach wants good soil and clean culture—two requisites within reach of industry; and must have hot weather—a summer condition which Providence generally supplies. Then, especially if large specimens of extra flavor are desired, there must be judicious pruning of the branches and thinning of the growing fruit. Also, be watchful against the borer, and hope that the mysterious blight of "yellows" may not come near.—Charles Downing, Orange Co., N. Y.

Rev. Phillips Brooks, in his lectures on preaching says that sentimentalism in religion is the result of a more or less defined skepticism; that when the foundations of faith are shaken in men, the impulses of reverence and worship remaining strong, a certain religion of sentiment grows up. Hymns which though beautiful are weak, and prayers that have no thought in them are illustrations. This sentimentalism is dangerous, because it claims for itself that it is religion, while asserting that religion belongs altogether to feeling, and that there is no truth but love. Sentimentalism and skepticism go together, like the fever and the chill, and need the same medicine of deeper faith, and more conscientious attention to duty. This is Mr. Brook's view. And, no doubt, sentimentalism is very prevalent among those who are somewhat skeptical. But we have often observed another sort of sentimentalism, which is not the result of skepticism, latent or conscious, but of religious emotion, divorced from a thoughtful study of the Scriptures.—S. S. Times.

It is Christ's grave that renders blessed the house of mourning; and so much is this thought for our soul's health, that in order to withdraw us from the stir and business of the world, God has appointed the continual return of night, wherein we may be in the grave; in darkness, stillness, and solitude. For night is nothing else but the due and necessary preparation for the morning, and that morning is the great Morning of the Resurrection and the coming of Christ. Let us throughout the night of this world be buried with Christ, and watching for his return.—Isaac Williams.

As the rushing torrents leaves behind it diamonds and rubies, so do the surging tides of judgment leave in their track graces more precious than costly stones.

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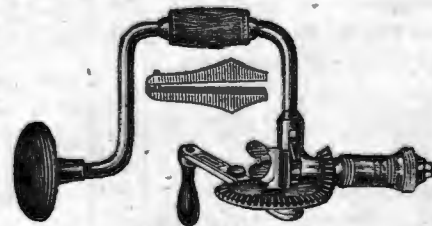
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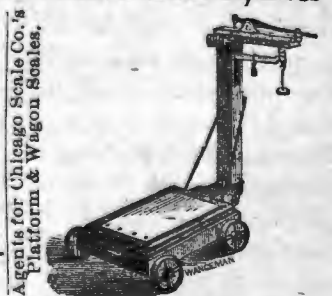
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., JANUARY 16, 1884.

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## BISHOPS, DEACONS, EVANGELISTS.

Dear Bro. Lipscomb: One of our preaching brethren, in our community, has taken the position that elders and deacons, as spoken of in the New Testament, went out of existence at the same time, and in the same manner, as did apostles and prophets, and therefore they should not exist in our congregations now. He based his argument on Eph. 4th chapter and from 8th to 16th verse. Does "pastors" in eleventh verse mean same as elders and bishops in 1 Tim. 3rd chapter? He claims also that the work of the evangelist, as performed by Timothy, is not necessary now. Is he right? He is overthrowing the faith of some. I think something from you on the above subject would do good in our community just now.—N. A. Bestick, Comanche, Texas, January 1, 1884.

The preacher is clearly wrong in reference to elders and deacons, inasmuch as it was about the time the apostles and other inspired teachers, passed away, that the elders and deacons were recognized as those to whom the oversight of the church was committed. Timothy was to commit the word he had received to faithful men able to teach others. The qualifications of the elder were given to him and Titus, as they were to ordain the elders in the various cities and countries. This was near the end of Paul's life. The burden of all the churches had been resting on him. The teachers had been inspired. But these inspired teachers were dying out, the spiritual gifts were gradually fading from the church. That which was, in part was being done away; that which was perfect, the full will of God, the completed revelation was about being delivered to the churches, and the permanent ministry was ordained. The apostles sent the inspired teachers to ordain elders, place the elders properly to work in the churches, and to see that the churches were not neglecting any work. This was the last thing the apostles did for the permanent work of the church. If these are not permanent, the church itself is not permanent. They did not co-exist with the miraculous gifts, but were ordained for the continuity of the church after the gifts failed.

The pastors, mentioned in Ephesians iv, were doubtless, from their association, inspired teachers to look after and teach the flock until the perfect revelation should come. That they filled the position in the church mainly, that elders afterward filled we would judge from the meaning of the term, probable. If so, only the mirac-

ulous gifts connected with them were lost, and the work remained for the elders and deacons, under the completed law of the Spirit. Exactly what is meant by the "work of the ministry, as performed by Timothy," is not clear. Timothy and Titus were inspired, had miraculous gifts imparted to them by the imposition of hands. They did a work and exercised an authority by virtue of this inspiration, that no evangelist since can do or exercise. But the work of evangelizing is of the essence of the Christian religion itself. And no one can imbibe the Spirit of Christ without imbibing the evangelistic spirit.

That spirit is a desire to give the knowledge of the truth to those ignorant of it. One not possessed of this spirit is no Christian. Every one then is an evangelist to the extent that in his relations in life and to the extent of his ability, he imparts the knowledge of the truth to the world. If he is not able to go himself with the message of light to those who sit in darkness, he will help another to go who can. There is no doubt here. Unless a man is anxious to help send the gospel to those in darkness, he has not the first impulse of the Spirit of Christ. "If a man have not the Spirit of Christ, he is none of his."

But in this work we are to be subject one to another, the elders are to a goodly extent the judge of the fitness of the members to do work in a field, and are to encourage the timid, the modest, the diffident, those who feel a sense of unworthiness, and are to restrain the forward, the unworthy, the self-confident. This amounts to a selection, a choosing those fit for a work. This certainly is recognized as right in the Scriptures. The apostle told them to choose messengers, these that seem good to them, to carry the temporal gifts to the needy, much more those to carry the word of life to the lost. These constitute the regular evangelists of the churches, who do the work of teaching the destitute. So far as Timothy and Titus did this work, the evangelists to-day and to the end of time must do the same work. No man ever planted a church but felt a desire to see that church do well, as naturally as a father corrects his children, he will strive to correct their wrongs, and teach them more perfectly the way of the Lord. In doing this, he does a work performed by Timothy and Titus.

Please give your views on the Lord's supper, whether we as Christians, should commune with members of other churches, and invite them to commune with us? Please answer at length through the GOSPEL ADVOCATE.—[W. J. Dabbs.

We could not participate in the supper set forth by a body of unbaptized persons. We never invite any one to participate at the Lord's supper. Where the Bible teaching is not well understood, I always tell what it is. The Lord's supper was established for the Lord's people. Only those are his people, who have believed in him, have repented of their sins, and who have been buried with Christ in baptism, and are striving to live a godly life. If others partake, then the responsibility is theirs.

Bro. Humphreys, of Gadsden, Tenn., asks for the meaning of the sentence, "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

Money is here called the Mammon of unrighteousness. The admonition is to so use your money as to make friends, that when ye fail here, they will receive you into everlasting habitations. That is, use your money to make a friend of God.

REVIVALS.—HOW TO PROMOTE THEM, as taught and exemplified by Bishops McIlvaine and M. Simpson, Drs. L. Beecher, A. Barnes, J. A. Broadus, T. L. Cuyler, R. W. Dale, J. Dowling, C. G. Finney, J. Hall, E. F. Hatfield, G. H. Heworth, J. Hoppin, J. Knapp, J. McCosh, A. Park, A. Phelps, E. Pond, W. B. Sprague, G. Shepard, C. H. Spurgeon, T. DeWitt Talmage, W. M. Taylor, J. Todd, and others. Edited by Rev. Walter P. Doe, New York. E. B. Treat, 757 Broadway, office of The Pulpit Treasury. 1884. pp. 443. Price \$1.50.

The above is a useful book to the young man or the old one engaged in preaching. Its title is somewhat misleading in this day of sensational revivalism. It has no reference to that work, but is more properly suggestions by the successful preachers mentioned above, as to how a man may become a strong and useful preacher, and in this way a successful one. We know of no way in which, for the same amount of money, more helpful suggestions can be found than in this work.

Bishop Robinson (Protestant Episcopal), of Missouri, is quoted as saying, "For some time past almost all our accessions by ordination have been from other religious bodies. It is difficult for me to recall when we had a candidate who presented himself from the families of our own people." The fact has, strangely enough, been sometimes made a ground of self-gratulation,—as if unfruitfulness of men for ministerial service were an honor.

That shows two things; (1) That the failure of a regular support and large salary, and the lack of high social position are not the causes of the decrease in candidates for the ministry. As the Episcopalians pay better than any other denomination, and their ministers occupy high social positions. (2) It shows that the Episcopal churches, as now managed, could not exist were it not that others supply its ministry. That is, were it not for the existence of the sects opposed by Episcopalians, the Episcopal church would perish for the lack of teachers. We have long been satisfied that no church can be regarded as on a substantial basis, not even a congregation, that does not develop in its own membership talent and desire to do all its work, and to supply all the necessities of the church.

Bro. Allen complains we misrepresented him in saying he was opposed to societies or conventions. On reading our article over, we think there is some ground for the complaint. We did not intend to say Bro. Allen was opposed to societies or conventions. We knew he was not, but to the societies as organized and conducted, he applied the epithets quoted. While we were not specific enough in stating this, we think our article will bear out the idea that this was the impression we desired to make as to his position. If the reader will just re-read the articles and place the before societies, meaning as they now exist—he will get the idea that we wished to convey, and one that I think Bro. Allen will not complain of misrepresenting him. We certainly did not intend to misrepresent him.

Bro. H. F. Williams, from Cyruston, Tenn., says, "Nearly all the leading brethren here take the ADVOCATE, but very few of them study it. However, the women and children are furnished with wholesome, mental and spiritual food, and no doubt it is thus that the spark is kept alive." Is it not too much the case everywhere, that the men give themselves up to the things of the world, and depend upon the religion of their wives and children to study not only the ADVOCATE but the Bible also to help them to the better land. D. L.



### THE WORK OF FAITH.

The work of faith is work promoted and brought out by faith. And since faith comes by hearing the word of God, nothing can be strictly and scripturally a work of faith that is not required in the word of God. This is true, both as regards conversion, and the practical work of the church. Nothing done for the conversion of sinners can be called a work of faith except such things as are set forth in the word of God, the gospel of Christ. Those therefore who pray for the direct operation of the Holy Spirit upon the hearts of sinners, are by no means doing a work of faith, for there is no promise or example of any such thing in all the oracles of God. This work is wholly and essentially human in all its parts. Those who pray for the Lord to pardon sinners directly without obedience to the gospel, as is done in the prayer-system of conversion, are in no sense doing a work of faith, because there is neither precept nor example for anything of the sort to be done. The whole thing originated in human wisdom, and is carried on by human wisdom. There is not one example of anything of the sort in the word of God. No human creed or confession of faith in existence, is a work of faith, since there is not one word of authority for them in all the oracles of God. In fact, the word of God is openly, plainly and pointedly against every thing of the sort. Jesus said of the Jews, "in vain they do worship me, teaching for doctrines the commandments of men." Nothing of human wisdom can honor God, nor benefit man. Whatever of the word of God these creeds may have in them that is given in its proper connection and application, is only what that same word is in its own place in the Bible, and is valuable only because it is in the Bible. And whatever is in these creeds not found in the Bible, is as essentially human as the book of Mormon or the koran, and has just as little power to save. And it is very certain that there is very little of the word of God in any human creed, in its proper connection and applied as it is in God's own book. But on the other hand, there is more or less in every creed in the land that is palpably contradictory to plain statements in the word of God, and are therefore subversive of the word of the living God. Those therefore who follow, or in anywise subscribe to human creeds, are not doing a work of faith, but are working against faith.

Those Christians who idly or indifferently stay at home, or go elsewhere on the Lord's day instead of meeting with their brethren to break bread, are thereby refusing a work of faith. Those who simply go to hear preaching on that day, that would not go to break bread if there were no preaching, are acting upon human wisdom, human preference alone, and not upon the word of God. There is not one command nor example in all the New Testament for Christians to meet on the first day of the week to hear preaching. Yet there are large numbers whose names are on the church book, who go to meeting on Lord's day when there is to be preaching, but who stay at home when there is none. These are not doing a work of faith in so acting. There are many who claim to be Christians, who spend days, weeks, months, and even years, who never pray, either in the family or elsewhere. They know the Savior said "men ought always to pray, and not to faint." They know that Paul charged Christians to pray without ceasing, to pray everywhere, and for all men, for kings, and for all in authority. They know, too, that the word of the Lord says, "the eyes of the Lord are over the righteous, and his ears are open to their prayers,"

and that God in all ages has regarded the prayers of his people, and still they will not pray. They know that the Lord's people have, in every age, been a praying people. They know that David, Hezekiah, Daniel, and Nehemiah were praying men, and that God heard and answered their prayers. They know, that Christ prayed; that he even spent whole nights in prayer to his Father; that he taught his disciples to pray, and gave them a form of prayer. They know that the apostles and early Christians prayed often and earnestly; that Paul commanded Christians to pray always, with all prayer and supplication, and still they neglect to pray. Many even tell us, after all these passages named, and many more of the same sort, that prayer is of no avail, that God does not hear and answer prayer, but that everything is controlled by fixed laws, and that, therefore, prayer is useless, that it brings no blessing from the Lord. Such Christians are not doing a work of faith in this matter. They are following the wisdom, the opinions, the vain reasonings of men, while at the same time they are rejecting the word of the Lord, and refusing to bring their lives under its controlling influence. They are exchanging the word of the Lord, the wisdom of God, and adopting the ignorance and folly of faithless and rebellious men instead thereof. These men, though claiming to be Christians, are not walking, are not working by faith, and have no claims on the promises of God to his people. Let Christians, therefore, see that the actions of their entire lives are governed and controlled by the word of God. Many Christians fail to look after the poor, and even when cases of suffering come right before their eyes, they close up their eyes, stifle sympathy, disregard the word of God, and leave them to suffer on, or obtain help from others as best they can.

Thus they shut up their bowels of compassion against the suffering, the poor, and prove that the love of God does not dwell in them. No work of faith in such a course of life. Then again, when old and wealthy congregations employ the best preachers they can obtain, and keep them preaching for them all the time, and neither send them nor any one else out to preach the word of God to the weak and destitute, such congregations as these are not walking by faith, are not sounding out the word of life to a perishing world. Such as these wrap themselves up in their own selfishness, attend to their own wants, and leave others, even their own neighbors frequently, to perish for want of the pure bread of life. Why will not Christians walk by faith, work by faith, live by faith, and thus be ready to die in the triumphs of a living faith?

E. G. S.

### PREACHERS WANTING PLACES.

Bro. L. L. Carpenter reports from Indiana that he has the names of one hundred preachers that want locations. On the other hand, the cry is often coming up, from various quarters, where can we get a preacher? The harvest is great, but the laborers are few. What a pity that the one hundred preachers reported by Bro. Carpenter cannot find some of the above harvest fields yellowing for the reaper. There are troubles both with preachers and churches, regarding the work of the Lord. Preachers are watching around for good places, already built up, to sustain them. This class of preachers never think of going as pioneers, into new fields, to make their bread in part or in whole by tent-making while on Lord's days, and at nights in the week, they might build up congregations. When would the cause of truth have been established in this coun-

try, had our old pioneer brethren acted thus? Suppose brothers John Smith, J. T. Johnson, Samuel Rogers, Jacob Creath, and a host of others as good and great, of their day, had acted thus! That class of men have done the work of establishing the cause all over this broad land, very much of the work done at their own charges. But now young men, making preaching a profession; want to step into these churches, ready built to their hands, and make an easy living by furnishing entertainment for them. If the building of new churches depends on such men as these, it will never be done. These men want to step into places others have provided for them, and thus obtain a living out of Christianity without any self-sacrifice. We venture to affirm that there are good fields for building up new churches within reasonable reach of every one of the hundred preachers mentioned above, if they were only willing to do the work.

While we know the Scriptures teach that they that preach the gospel shall live of the gospel, we are at the same time quite sure that the preachers that hang back, and advertise themselves, and will not preach till a living is insured them by others, will not do much good when they are employed. Churches that spend their means on this class of men will find that they have spent their money to little purpose. But those preachers whose heart are yearning for the salvation of souls, and who rush into the field and work whether men assure them any support or not, are the very men that are sought after by thoughtful churches. This class of preachers will find work, and be provided for, while they that wait, and growl about the stinginess and illiberality of the brethren will be left out to starve, or make their living some other way. We have never known a man whose heart was in the work, and who was competent to be useful, to suffer, who would rush into the field and work, pay or no pay. Earnest hard work is the best advertisement a preacher ever made of himself. Such men will always be in demand, and locations will hunt for them, more than they can fill, when they work awhile, and show that they can work. Young brethren, go to work. Preach some and make tents till you prove what you can do, and if you do any good, and prove that you can work successfully, positions more than you can fill will soon seek you. But don't stand off, and advertise, and tell what you can do, and still not do it. Then again there is a fault frequently among churches in these matters. They are too ready to take up and employ preachers that advertise themselves well, and put on a good outside appearance, without knowing what they are, or what their influence will be, whether good or evil. Many churches have passed by plain plodding men to employ flippant and smooth talkers, and have thereby almost blotted themselves out. Churches are too much inclined to call men from a distance, and overlook much better men near by. Then again churches are too much inclined to employ preachers to preach for them, and do not send them into new fields, or to weak churches, and thus fail to extend the cause beyond their own limits. Christians should not be selfish in any matter. And especially not so in the gospel of Christ. Souls are too precious for that. Every church that is able to employ a preacher and sustain him should send him out a liberal portion of his time to preach to the destitute. But we think churches should always be careful about employing strangers, because they are well advertised, and have flowing recommendations. Any body can get recommendations. And if preachers want to work, the way is always open for good to be done.

E. G. S.



## Obituaries.

Sister Maria Todd, of Auburn, Tenn., walks in the shadow of sorrow, for her husband has fallen asleep. It must be hard to say the last farewell to one's life-companion, the sharer of life's joys, sorrows and burdens. The children are wrapped in grief, for their father is no more. Oh! how sad it is, to say good-bye for the last time to a father! How our hearts are touched with sympathy, when we behold children weeping over the remains of a departed father. This is right; the human heart asks for sympathy. Jesus wept with the bereaved Mary and Martha. Paul exhorts Christians to "weep with them that weep." In this land of shadow, sorrow and bereavement, there is need of help to bear life's burdens; there is need of sympathy and love. Brother J. A. Todd was born January, 1839. Some time during his youth he became a member of the church, but for some cause he went back into the world. But, in that state, he loved to talk about the plan of salvation. So he was not satisfied in that condition. And in September, 1883, he came forward, desiring to live for God, and to contend for the faith that was once delivered unto the saints. He died the 24th of December, 1883. Those who knew him loved him best. For many years did the heart of his wife safely trust in him, and his children rose up and called him blessed. He was a good husband, and the praise of his wife; a good father, and the joy of his children; he was a kind neighbor and friend; he was the Lord's servant. His wife, children and friends, sorrow not then as those who have no hope. They only look upon him as resting from his labors, while his works do follow him. May they then rejoice in the promises of God, believing that all things work together for good to them that love him. May mother and children be faithful Christians till all meet once more and forever around the great white throne. R. S. ROBERTSON, JR.  
Auburn, Tenn., December 29, 1883.

We are called upon to record the death of Sarah G. Miller, the widow of brother Isaac L. Miller. Sister Miller's maiden name was Hawking. She was born January 18, 1823. She became the wife of Is. L. Miller October 16, 1845. After her marriage, she joined the Baptist Church with her husband, and lived a devoted and worthy member of it until brother Abell, through his labors, caused sister Miller and her husband to re-examine the ground of their hope, by reading the Bible; they saw the truth and turned to it. They left many old friends and pleasant associations and became Christians, and only Christians. From that time no doubts disturbed their repose. The Bible being true, they were confident that they were pardoned, were children of God. Brother I. L. Miller died soon after his becoming a member of the church of Christ. Sister Miller remained behind until September 27, 1883, when she sank to the sweet and peaceful sleep of those who rest in Christ. She was calm, self-possessed, and uncomplaining in her last illness. She leaves two sons and one daughter to mourn her loss. Many friends are grieved to know that she is gone—no more on earth to gladden their social circle. Sister Miller died in the triumphs of the Christian faith. No cloud obscuring the bright future. She died at her son's, Newton Miller, at the old homestead near Rucker, Rutherford County, Tenn. Bro. James Scobey preached her funeral from Rom. xiv: 18. A. ALSUP, JR.

## THE CARE OF YOUNG CONVERTS.

One phase of Church-life and work to which it were well to give especial and earnest thought in these days, is the care and culture of young Christians after their conversion. It is not enough to lead them to Christ and to the door of the Church, with all earnest love and gentle aid, and then instantly withdraw every helping hand, leaving them to go on alone after that. The points of struggle and of danger are not all past when conversion is reached.

One of the arguments used in pressing upon the disciples of Christ the duty of public confession and affiliation with the Church, is their need of Christian sympathy, and that help which comes from the mutual association of Christian people. They are assured that the church will thus be to them a pillar of strength, that the love and cheer of its members will be to them a source of continual inspiration.

When they are publicly received into the church, it is customary to pledge them affection, interest, sympathy, and care on the part of all the members. They are told that they are now taken into the family, and may depend upon receiving all the help they need. The church will be to them a cherishing mother. If they are weak, she will put her own strength under them. If they are in sorrow, she will bring them comfort. If they are sorely tempted, she will shelter them. If they are overcome, and fall, she will lift them up, and, without chiding, will seek their restoration. \* \* \*

Now surely every young Christian has a right to expect that these pledges shall be kept. He has a right, because the pledges have been given, and the church surely ought never to break faith with its children; then he has a right, because it is the very business of the church thus to be to him a cherishing mother. His church-mem-

bership should be a help and a blessing to him. Entering as a young Christian, he should not merely be welcomed at the door, and then be left to care for himself, but he should receive encouragement, sympathy, and fresh impulse at every step. There should be a mutual interest among the members in one another. \* \* \*

The church tie, next to that of the home, should be the closest on the earth. When one, two, or five hundred Christian people are associated together in the same church, no guild or fraternity in this world should be so closely knit as that society, or compose so real a brotherhood. It should be in the truest sense a mutual help association. Each member should know that if he is sick he will receive such ministrations of kindness as he may need; that if he is in trouble he will be sure of sympathy and aid; that if sorrow comes to his home he will have all the comfort the most tender human friendship can give; that if he is in sore stress of any kind he will not be left to sink beneath his burden, but will find brotherly hands outstretched to him.

Every young Christian should be sure of finding in the church a shelter and a home. He should find so much that is helpful in his new relations that the associations of his old life will have no power to tempt him back. It is sometimes said that the world is drawing men away from the church; that other societies are proving stronger in their influence than the church. The way to win men and hold them is to make the church-life so much warmer, better, more helpful, more inspiring, that the world cannot compete with it. A gentleman found that his well was dry. Seeking for the cause, he discovered that his neighbor had sunk a shaft ten feet deeper than his, and of course the water had flowed to him. The society or association that goes the deepest, that perceives and best provides for the wants of human souls, that really does the most for them, will always the most strongly draw men to it.

The way, therefore, to bring men into the church, and keep them in it, is to make the church a true help to them. In no way can this be done so effectively as by realizing in all its fullness and blessedness the New Testament ideal of Christian fellowship. When the members of the church truly love each other, when they are indeed knit together as one family, when each is carried in the heart of all the others, and are ready to lay down their lives for each other, then no member, sorely tempted or tried, shall ever need to utter the cry, "No man careth for my soul!" Then no one will sink down and be allowed to lie and perish where he fell. The pastor of such a church will not need to say that he dreads to bring young converts into his church because it is so cold, or because there is no provision for their growth and nurture after they have been received.—*Washington Teacher.*

## PORTLAND AVENUE CHURCH

Is in the western part of the city. The field of labor is large and difficult. The Church owns a handsome lot, but the house is very indifferent, and owing to dampness, which we have tried in vain to remedy, unhealthy. It was first a stable, then a tobacco barn, then a Methodist church. My first meeting was held in it when it belonged to the Methodist. The Church has now one hundred and twenty members. It has never been strong financially, is not now, but has always been liberal, giving more proportionately, than any other congregation in this city, so far as I could learn. It is true that a few of the members bear the money burdens. The majority are willing but not able to do much. Some few are able but not willing. In my labors in various cities & schools, I must put on record that Portland Avenue has the best teachers, and the best taught school I ever saw. A large number of the additions were from the school. As brother H. planted quite a number of copies of the *Advocate* in the Church, I have a few words for

### OUR NEW MEMBERS.

You have simply made the start; the race is yet to be run, and the crown to be won. That you may run the race and win the crown, you must train regularly with the church. Do not be like the digit "9" with its tail cut off. Prayerfully desire to be of some account in the church.

Attend regularly all the meetings of the church; read your Bible and esteem it a privilege to give of your means, however small, to aid in the work of the Lord. Avoid theatres, saloons, etc., as you would malaria. These things mean death to your spirituality. Avoid gossip, tale-bearing, etc. We have enough *funnel* members now. They retain nothing, and but serve to transfer gossip from one member to another. Their tongues are set on fire of hell, and their work tends to the destruction and death of the church. It will soon be evident by your works, whether you joined brother Harding or surrendered your hearts to Christ. I am glad to know that the brethren deeply feel the responsibility placed upon them in caring for these newly made members. My earnest prayer is that each one may lead "a sober, righteous, godly life," and be eminently useful during life, and supremely happy in eternity. R. B. NEAL.

Louisville, Ky.

## CHURCH NEWS.

I send a short report of the labors of our beloved evangelist, E. H. Rogers, of Wilson county, in this Valley and adjoining counties. Beginning in July, he held his first meeting at Shell Mound. Continued one week, and the immediate result was eighteen noble souls added to the saved. The following Lord's day they all came over and united with the congregation at Jasper, and it was truly a red-letter day with the little struggling band of disciples at this place. There were seventeen additions at Washington, Rhea county, and twenty-five at Crossville, Cumberland county. The field is very large, extending over portions of seven counties. There have been one hundred and seven additions in all, and two congregations organized, and one or two resurrected, and the prospects are very encouraging for the future. Bro. Rogers has labored in this field nearly two years, and he has been blessed with much success in out-of-the-way places where the ancient gospel had never before been heard. He has been preaching only a short time, but he handles the sword with the skill of a veteran, and he enjoys to the fullest extent the love and confidence of the brethren wherever he goes. May the Lord bless him abundantly in his labor of love for the grandest cause the earth has ever seen.—[Mrs. W. H. Walker, Jasper, Tenn., January 1st, 1884.]

Our little band of disciples worshipping at Union Hill has finally secured the services of a preacher (J. B. Davis, of Arkansas,) to labor one-half of his time in this (Bossier) parish, next year. Union Grove church, in Claiborne parish, controls him the other half of his time. This parish has been given up to sectism for years, with the exception of Union Hill, and prejudice runs high; but we have some hope of a better feeling ere long. Bro. Davis is a good preacher, one that we can depend upon to stand firm for the faith once delivered. I went six miles to-day to hear a Baptist preacher explain the difference between the Baptist church and the "Campbellite" church. He said they taught that a man out of the church was nowhere in the New Testament, commanded to pray; that giving in an experience was not scriptural; that baptism is for the remission of sins; that faith obtained by hearing of Jesus through the written word, was saving faith, and that the Holy Spirit did not act in the conversion of the sinner except through the word. He labored nearly two hours to prove to the contrary, but I am persuaded that a great many will not take his word, when the word of God is so much to the reverse. To prove the mourner's bench system, he referred to "Blessed are they that mourn." To prove that sinners should pray, he referred to Paul and Cornelius. To prove that faith through the word alone was not saving faith, he referred to his own experience. Notwithstanding Christ's language John 17th also John 20th. The gist of his remarks on baptism was that, "It is not for the remission of sins." A few remarks from you on the same subject would be gladly read by many, I think, and a few copies of the *Advocate* to hand around might be of some benefit. After preaching I disposed of two copies of the *Advocate*, and some of Bro. Higbee's card tracts.—[H. H. Montgomery, Rocky Mount, La.]



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Grace came by Jesus Christ, or in other words, all the blessings that come from heaven come through Jesus Christ. I do not believe a man can get anything from God the Father unless he takes it through his son. As it was with the people who went into Egypt for corn, if they went to Pharaoh he sent them to Joseph, so all the gifts we get from heaven must come through Christ, the one man that God has sent into the world to save the world; and if we reject Christ we cannot have the blessings of heaven.

The faults, the sins, the imperfections that men see in us, or we feel in ourselves, are indeed our burdens, which we must bear for ourselves, and should bear for each other, humbly, but without discouragements; waiting till the new man be grown up to the fulness of the measure of the stature of Jesus Christ.—*Caroline Fry.*

Waste no time; delays have dangerous ends! If a member of your family is suffering with a slight cough or cold don't wait until it develops itself into consumption, but procure at once a bottle of Dr. Bull's Cough Syrup and cure that cough.

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20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

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15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

35 pcs White Wool Flannel at 15c former price 25c.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## WHAT IS IT THAT UNITES?

The following clipping is from the "*Budget*" of the *Christian-Evangelist*. It seems to me to furnish so good an *argumentum ad hominem* that it deserves a place in the *ADVOCATE*.

"If a claim to take the *Bible alone* will secure a union among the tribes of Christendom," says the *Baptist Flag*, "why are not the Lutherans and Campbellites (Disciples) united?" "A claim to take the *Bible alone*, and being governed by it in all things is another and very different thing. 'Tis the latter, not the former, that unites. Do you see, neighbor?"

Just so, brother *Evangelist*.—All those people who take the *Bible alone* and are governed by it in all things are united. And in so far as divisions exist among the children of God, they arise out of a neglect of this rule. If Christians would be content to lay aside their opinions, and to be guided strictly by the inspired word, walking in the footsteps of Christ and the apostles, divisions would necessarily disappear from the midst of them. This is true because the *Bible* is a "perfect law of liberty;" and James says that whoso looketh into it, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his doing. Paul says of it that it thoroughly furnishes the man of God to "all good works." It is a perfect guide to the Christian through the wilderness of this world to the city of everlasting rest. Those who follow its teachings never walk in different ways, for it was given to guide us along the "narrow way" that leads to life. It leads us into Christ, and keeps us in him, while we follow its teachings; but to continue in Christ is all that is necessary; for, says Paul, "Ye are complete in him, which is the head of all principality and power."

Well does the *Evangelist* say, "A claim to take the *Bible alone* is one thing; taking the *Bible alone* and being governed by it in all things is another and very different thing." Do the editors of the *Evangelist* and the many readers of their paper who sympathize with them and sustain them in their work take the *Bible alone* and submit to be governed by it in all things in their religious work? I don't believe that they themselves would claim that they do. I presume a very great majority of them, certainly very many of them, favor instrumental music in the church, and use instruments in their worship. Do the scriptures lead them into this? Are they governed by the word of God in thus adding to the worship? No, indeed! They know well enough that though under Judaism the Israelites used instrumental music in the worship of God, and the Gentiles also in their idolatrous service, both Jew and Gentile left their custom behind them in coming into the church of Christ. When God desired this service, he commanded it, saying "sing" and "play upon instruments;" this was under the former dispensation; in the New Testament he commands us to sing. What right has any man to assume that our Master will be pleased with the musical service of the former days now, when he has changed the command? Did he mean nothing by the change? When the Campbells began their effort to restore primitive Christianity, they left the instruments out of their congregations. For many years we had no trouble on the music question; but of late organs have been introduced into many churches, and many divisions have resulted. Men who believe that God meant something by omitting the instruction to "play upon

instruments" from the New Testament are constrained to oppose this innovation, and hence the divisions. Does not the *Evangelist* know that if the churches had been content to take the *Bible* and be governed by it in this matter, the divisions would have been avoided? Is it not sinful to depart from the teaching of the word and thereby to divide the churches of the Lord? Are not those who bring in this innovation guilty? Are not those who encourage and comfort them in their sin equally guilty?

Again, there is great division among the workers in this reformation about societies for sustaining ministers in publishing the gospel. It is an undeniable fact that there are two wings to this reformation, and that they are drifting further and further apart. The missionary society question seems to be the greatest cause of trouble in bringing about this separation. The *Evangelist* favors these societies, working for them with all of its might; it stumbles not at their constitutions and by-laws, their presidents, vice presidents and secretaries, their evangelists general state and district, their managing boards, etc. All these are humanisms about which the *Bible* is perfectly silent. Missionary work was done, under the direction of inspired men, for seventy years, without them; they are causing strifes, alienations and divisions among the disciples of our Lord; nevertheless the *Evangelist* is for them with all of its might; and those on its side of the question, as a general rule, are disposed to sneer at those who contend for the simple, apostolic way as idle, stingy croakers. If we would be content in this matter to take the *Bible* and to be governed by it in all things, would not the divisions on this question cease? Our brother editor can tell readily enough why it is that the Lutherans and "Campbellites" are not one people though both claim to take the *Bible alone* as their rule of faith and practice; can he tell why it is that the people nicknamed Campbellites are themselves divided on the question of church music, missionary societies, etc? His own words answer the question well: "A claim to take the *Bible alone* is one thing; taking the *Bible alone* and being governed by it in all things is another and very different thing. 'Tis the latter, not the former, that unites." Don't you see, brother? We call upon the world to unite upon the *Bible alone*; we tell them it is an all sufficient rule; we say no divisions can exist while we cling to it, closely follow its teachings in all things; let us then act as we preach, or else give up our plea for union on the *Bible*. Many of the disciples have already practically given up that plea. They should repent, or quit preaching it.

## DOES THE LORD TAKE PLEASURE IN US?

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. cxlvi: 11. It matters not what men may think of us, say about us, or do to us, if God takes pleasure in us. Though all the world say of a man he is foolish, if God considers him wise, happy is he; though all call him wicked, if in God's sight he is righteous, blessed is that man. If God takes pleasure in us we are indeed enjoying true prosperity; but "the Lord taketh pleasure in them that fear him," says the psalmist as quoted above; it is pleasing to him that we should hope in his mercy."

Not only is it true that God delights in having us fear him and love him and trust him, but he is provoked to anger when, instead of fearing, loving him and trusting, we forget him, and act as though his eyes are not upon us. Hence he cries indignantly, "Can a maid forget her ornaments, or a bride her attire? yet my people have

forgotten me days without number." (Jer. ii: 22). The maid does not forget her ornaments; no! no! when she makes her toilet in the morning she thinks of every one of them, and puts it in its place. When did a bride ever forget her attire and go in to the wedding in her ordinary dress? How many times have you, dear reader forgotten God at morning, noon and night? Do you never neglect your prayers? Do you not sometimes do things that are wrong without fearing his anger? Do you not sometimes, when you are doing your duty, fear about the result? It is wrong not to fear the consequences of a wicked deed, or to dread, the results of a righteous one. A want of faith is displayed in both cases. We should so fear him as to be deterred from doing wrong, and so hope in his mercy as to be joyful in the performance of that which is right.

Isaiah says, (Isa. i: 3), "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." They did not display as much faith and trust as these brutes, the ox and ass. Instead of turning to their Lord in their times of want and distress, they turned to the nations around about them, or to the idol which their hands had made.

## WE MUST DO IT.

That is, we must read the *Bible*. There is no such thing as living the Christian life without the word of God in the mind and heart. Those who think that Christianity consists merely in refraining from doing acts of evil are sadly mistaken. "Oh, he is one of the best Christians in the world!" exclaims one of his neighbors. Why does he consider him so good? "Because he does not steal, nor lie, nor defraud, nor in any wise hurt anybody or meddle with anybody's business. He attends to his own affairs, and lets other people alone. Nobody ever speaks evil of him."

All this may be very true, and yet the man may lack a great deal of being a Christian. Indeed, if it is all true, it is certain that he is not such a Christian as he should be. For the Christian's life is a warfare; and no man can engage in a war, and at the same time attend to his own business and let other people alone. Such a soldier would not amount to much in any army. The spirit of Christianity is bold, resolute and aggressive—a spirit of vigorous activity. This activity, in order to be in harmony with the will of God and well-pleasing to him, must flow from faith; and faith comes from the study of the word of God. If, therefore, we would be Christians, we must read the *Bible*, we must study the Master's word. As faith in God and a knowledge of his will necessarily precede all obedience, (for we cannot obey one in whose existence we do not believe, nor one whose will we do not know) the study of the word, by which we obtain faith and knowledge, seems to be the most important matter of life; far more important than eating, or drinking, or sleeping. Hence Job said that he had esteemed the words of God more than his necessary food, Job xxiii: 12, and David tells us how blessed is the man who delights in the law of God, who meditates on it day and night.

In addition to the study which the preparation of articles for the press and of discourses has required of me, I have thought it wise to keep up a regular, daily reading of the *Bible*. Sometimes for weeks I would read many chapters daily, and then again being very much pressed for time by a debate, or by an extensive correspondence, or by some other cause, I would fall back to one chapter per day. And I have invariably observed that as I grew careless about the reading of the word I lost energy and vitality in the service



of the Lord. About everything we should attend to the reading of the word. We may not, on some account, have time to eat three meals per day, we may not have time to visit a neighbor, or to make a few dollars we would like to have, but we must find time for this reading. It is of too much importance to be omitted or overlooked. Our destiny during the endless cycles of eternity depends upon how we walk here for a few days. The Bible is the lamp for our feet, the guide for our pathway; hence we cannot do without it for a single day without losing something in the journey. He who studies diligently and prays faithfully will most certainly understand and do; and those that do his commandments thus wash their robes and make them white.

END OF KENTUCKY DEPARTMENT.

#### ITEMS, PERSONALS, ETC.

Bro. J. B. Briney appears as one of the editors of the *Times*.

"Of all the defects of utterance, the most serious is having nothing to say."

Bro. W. J. Loos has been ill. Was too ill to preach on last Lord's day, but we are glad to learn he is better.

"Proper Division of the Word" is out of print. If another edition is gotten out, notice will be given. Bro. Breaker's tract is also out. Please do not send for these.

The *Houston Post*, speaking of the "fifteen Mormon missionaries" soon to be sent to Texas to make converts, quietly advises to "send no men that cannot be permanently spared."

The *Christian Advocate* quotes this as though it approved it. Does it approve the spirit?

Saturday night, January 9, on the plantation of W. G. Taylor, Lenoir county, N. C., an entire family of negroes, William Croom, wife and six children were burned to death. The weather that night was the coldest in twenty years, and it is supposed that a large fire was made before retiring and the house caught from brands rolling on the floor.

Married at the residence of the brides father, H. T. Arnold, East Nashville, January 10, Sanford Duncan and Sallie Arnold, by E. G. Sewell. The happy young couple started immediately to the depot, carrying the congratulations and good wishes of many friends. May length of years, happiness and usefulness be theirs.

At Bellville, Ill., a Catholic Convent was burned. There were sixty-three persons in the convent at the time of the fire. Of these, twenty-six were Sisters, twenty-two of whom were saved, and four lost. Thirty-two were boarding pupils, ten being saved and twenty-two lost. The five candidates were all saved. Of the scholars, seven were saved and twenty-six lost.

Please say in the *ADVOCATE* that J. Harding, of South Tunnel, Tenn., on his way back to Ghent, stopped and preached six discourses, and seven were added to the congregation, 25 Portland Avenue, Louisville, Ky. A happy meeting. Say to the brethren in Texas, I think of visiting them soon, those that want meeting. My address, J. Harding, 251 Portland Avenue, Louisville, Ky.

Bro. Jesse Sewell was in the office twice during the last week. We were glad to see him looking as well as he does. He complains of weakness yet. He was on his way to Lebanon to look after the condition of a dwelling he owned there, that had been burned down a week or so back. We are glad to say it was insured for two-thirds of its value, so the loss will not be so heavy on our brother.

Bro. Granville Lipscomb has begun work in Nashville, to labor in South and North Nashville, and other points promising good, and to look up the scattered, indifferent and neglected disciples, and induce them to meet together and worship. He will labor in this field through the winter months, at least.

The cold weather of the past week has been the severest for a number of years,—in some places, it is said to have been the coldest for forty years. The thermometer through this State ranged from 5 to 12 degrees below Zero. In the Northern States, it is reported as low as 40 degrees below Zero. The snows have been the heaviest for several years.

"Please correct two errors in marriage notice in this week's issue. Instead of December 18th, it should be December 19th; instead of Mr. J. T. Srun, it should be Mr. J. T. Green, to Miss Maggie Ragland. I suppose the mistake is attributable to my careless writing."—[P. W. Harsh, January 4, 1883.]

Our brethren must learn to write proper names very plainly. Attention was called to this name in the proof-reading, and on examination, all parties concluded it was as printed. D. L.

The *Missionary Baptist* has removed its place of publication from Lebanon to this city. My old friend, Elder G. W. Griffin, is booked as associate editor. The elder knows more Scripture truth, and has more independence in declaring than the great majority of Baptist preachers and editors. We hope he will be able to revise the style of the *Missionary* to that of fair discussion, instead of the unfair, one-sided thrusts and misrepresentations of those it opposes. At the same time that it moves here, Elder W. H. Stirckland, of this city, became associate editor of the *Baptist Reflector* at Chattanooga.

#### BETHANY COLLEGE.

We direct attention to the appeal of Bethany College, in this number of the *ADVOCATE*. The purposes of the appeal are stated in it. The executive committee desire that the appeal should reach all the brethren, and that all friends of Bethany College may have an opportunity of giving much or little to put it on a firm basis. Bethany has an honorable record as an educator among the disciples. Its many graduates and their friends doubtless feel an interest in placing it upon a firm foundation for present and future usefulness. Many of our truest and best men, and most scholarly teachers and preachers, are of the number of its graduates. Among them, Bro. J. A. Harding, our associate editor. The schools and universities that stand faithful to the Bible in this day of educated infidelity and scientific skepticism, ought to be sustained. We know of none that do this more faithfully than Bethany College. Any means sent to the *GOSPEL ADVOCATE* will be forwarded to the trustees at Bethany College.

We direct the attention of the readers of the *ADVOCATE* to the circular of Fanning Orphan School in this number. This is a good work. It does not assume the work of the church. It affords means for the church doing its work—the work of educating and training orphan children under favorable circumstances and at small expense. If the school is once on a self-sustaining basis, we expect many individuals and churches to care for and train orphans for virtue and usefulness here, and for heaven hereafter, that would else be left to go down to degradation here and to hell in the world to come. What the trustees need now is means sufficient to put the school in condition to afford the needed facility for the Christians and churches to do this work.

It seems to me that the mere knowledge of the fact that means are needed, should prompt every one able to give, to do it at once, without waiting to be begged to do it. The money that a Christian withholds from work like this will never bring good to him or his family. There is money enough now sinking the children of Christians down to ruin, to at once supply all the need of this work.

D. L.

#### CAUGHT IT.

Recently there seem to have been quite an epidemic of calling hard names among our papers. The *Standard* applied very ugly epithets to us, and withdrew the light of its countenance from our sanctum, then to the *Review*, now to the *Old Path Guide*. The *Old Path Guide* retorts in kind. The *Times* and the *O. P. G.* have exchanged not very loving epithets, and the *Times* use words not soft toward the Kentucky Department of the *ADVOCATE*. Our readers all know how weak the *ADVOCATE* is. All the while the *C. Evangelist* and *Standard* have been eyeing each other with watchfulness, showing they would feel much better to speak out and free their minds. All this animosity and wrath have come from the Societies. But now the Baptist papers seem to have caught the infection, and the last number of the *Baptist Reflector* has an article on the *Reliquos Herald*, bristling with the epithets of slander and slanderer. Strange enough too, the conventions are made the occasion of this outburst of bitterness. But we only intended to advise our Baptist brethren, if they must copy our example, do it in some more worthy feature than this. Free thought, free speech, free discussion, frequently breed free quarrels and ugly manifestations of temper and language among those enjoying these franchises, but there are other things among us more worthy to be copied by our neighbors.

#### THE CHRISTIAN QUARTERLY FOR JANUARY

Is at hand. Its table of contents is as follows:

(1) The New Testament Greek, Pres. C. L. Loos; (2) The Controversy Between Science and Religion, Pres. W. K. Pendleton; (3) The New Testament and Righteousness, R. T. Matthews; (4) The Genuineness of the Pentateuch, by Thos. Munnell; (5) Christians Missions, by F. M. Green; (6) Spirits in Prison, by H. Christopher; (7) Wilford Hall's Reply to Clark Braden; (8) Revised English Testament, by H. Turner; (9) Among our Exchanges, Editor; (10) Book Notices, by the Editor.

The first of these articles is an interesting and instructive one to those who will study it, on the elements and derivation and the proper translation of the New Testament Greek. The second is a clear statement of the true relations of science and the Bible, with the assurance there can be no conflict between the two. It is only the Bible misapplied, or science falsely so called, that can conflict. While the Bible is a revelation of God's will, and not of scientific truth, and in its language adapted itself to the state of knowledge on other subjects of the people to whom the revelation was made; no statement of truth in the Bible can contradict any discovery of science. No such contradiction has been discovered. The man of faith may rest sure none ever will be. The trouble is, men make their ideas of what the Bible teaches, the standard in religion, and weak men hasten to make crude conclusions drawn from misconceived facts, the decretal of true science, and show more anxiety to oppose the Bible than to know the truth of science. The article on "The Spirits in Prison" is a close translation and exegesis of the Greek text, showing plainly, that "the days of Noah" was when Christ, by his Spirit, preached to the Spirits now in prison—in Hades. The other articles are interesting.



## Home Reading.

## Discontent.

BY AILENROC.

[For the GOSPEL ADVOCATE.]

A poor stone-cutter, at his work one day,  
Was grieved to see a rich man pass that way—  
A rich man, in his costly garments dress'd,  
His proud heart beating 'neath a silken vest.  
'Oh! would that I were rich!' the poor man said,  
"That I might take my ease on silken bed,  
Or walk abroad in garments soft and fine,  
And menial labor never more be mine."  
An angel heard him and, in pity true,  
Said, "Thus it shall be granted unto you."

Joy thrilled his heart; a rich man now was he,  
His glowing eyes his grand possessions see.  
In brodered, silken robes his limbs he dressed,  
On soft and perfumed couch he took his rest.  
But lo! on looking forth one balmy day,  
Hesaw the mighty Emperor pass that way.  
The haughty ruler of a goodly land,  
Whose word was law—whose nod a high command—  
Slaves ran to wait on him at beck and call,  
And held aloft the golden parasol.  
"Ah!" said the man, and spurned his silken bed,  
"I would I were the Emperor, that o'er my head  
That great and golden parasol be spread."  
While yet he breathed his bold aspiring prayer,  
"Thy wish is granted," echoed in the air.

He was the Emperor, and looking 'round  
He saw his subjects bowing to the ground.  
His august will no living man defied,  
And servants followed him when in his pride  
He sallied forth, and high above his head  
The royal, golden parasol was spread.  
But lo! the sun sent down a burning ray,  
And blistering heat beset the royal way.  
The mighty monarch gave a fretful cry—  
"I would I were that blazing orb on high!"  
And lo! ere yet his boastful wish was done,  
He felt his being change—he was the sun.

Full of his power and heat he shot his beams  
To north and south—to east and west his gleams,  
And cried, exulting in his strength and light,  
"Where is the thing that can withstand my might?"  
When lo! just shaping in the hazy blue  
He saw a cloud, and sought to pierce it through.  
But vain the effort; as the cloudlet passed,  
Dark shadows on the earth beneath were cast.  
Hot grew the sun in anger, in dismay said he:  
"Can watery masses interfere with me?"  
If so, kind angel," then he called aloud,  
"Grant my petition, let me be a cloud."  
The indulgent angel harkened to his prayer—  
He was the vaporous mass floating in air.

Above the earth he rolled his course along  
And saw the workmen—heard their merry song;  
Saw them look up to scan the darkening sky,  
And shook with laughter as he watched them fly;  
Saw frightened herds forsake the grassy plain,  
And children scamper from the coming rain.  
"Now here is strength," he cried; the torrents poured,  
The lightning flashed, and swollen waters roared;  
The earth seemed reeling 'neath the mighty shock,  
But lo! there barred the way a massive rock.  
Silent and grim, unmoved by storm it stood,  
While 'round it seethed the roaring, boiling flood.  
Enraged that anything his power should mock,  
He cried: "I would I were this solid rock."  
Harder he grew, hard as the granite stone,  
And on the plain lay silent and alone.

He was the rock. Green mosses on it grew,  
And scarlet berries peeped the green vines through.  
Unmoved by storm, unwarmed by sunny ray,  
Silent and still the ages through it lay.  
But lo! a workman at the stony foot,  
Where grasses grow and clinging vines take root;  
And as his chisel sharp the workman plies,  
The stony fragments all about him flies.  
The rock was smitten with a swift alarm,  
Viewing the strength of that uplifted arm;  
Hearing the ring of metal at his side;  
Feeling the fissures made both deep and wide.  
"I'm powerless," he cried, "my strength is gone;  
My day is past, and I am all undone."  
Again, his wishes to the stronger ran,  
"I'd be contented if I were a man,"  
And lo! he was, as he had been before,  
A simple workman, ignorant and poor;  
But one excelling in his freedom now,  
And in the stamp of manhood on his brow.  
In humble, grateful prayer, his knee he bent,  
Crying "what e'er my fate," I am content;  
Dissatisfied no more with my hard lot,  
Though mine the meagre fare, the humble cot,  
Since I am part of His almighty plan—  
The noblest work of God, a man!  
Watched by that sleepless, tearless eye,  
And given a spirit that can never die.

## HOW GAMBLING BEGINS.

## A PLAIN TALK WITH YOUNG MEN.

How gambling often ends is illustrated by the recent suicide of a young man of high social standing who was well known in the "sporting" circles of New York. Tampering with cards and

the roulette-table had aroused in him the same insane *furor* which tempering with the bottle arouses in the victims of strong drink. We are told that this wretched young man married; but "even marriage did not cure him of what had become a positive disease. Little gambling parties in his room at the hotel, and reckless plunging at the public tables soon ran away with his winnings, and with the greater part of his fortune besides. At least, a few months ago, he found himself ruined. His former friends fought shy of him; and in a pitiable depressed frame of mind, he said: 'I'll go to Philadelphia, and either make or break myself.' To Philadelphia he went, with a revolver in his trunk. He played nearly the whole time he was there. The record was monotonous. His old luck had deserted him; and one night he went to his room at the hotel and put a bullet through his brain."

Such is one of the latest tragedies perpetrated under the insane infatuation of the gaming-table. But their number is legion. Many of the mysterious suicides which fill the records of the morgues, or haunt the depths of the rivers around our cities, would tell the same story. Gambling is prevalent to a degree, which sober, quiet people never dream of. It is practiced—often, indeed, in a small way and for moderate stakes—by thousands of young men in all our cities; practiced in the privacy of their rooms at their lodging-houses, as well as in houses for "professional" play. Employers little suspect—alas! fathers and mothers little suspect—what devilish mischief is going on under the cover of secrecy. Many of the larcenies committed in stores, counting-rooms and banks (some of which are "hushed up" in order to save reputations) are committed in order to cover up the losses at the card table. On the other hand, the illegitimate winnings at the same tables will account for the fine equipage or showy turn-outs of certain fast men whose legitimate income is too slender to maintain such extravagance. Gambling is a moral pestilence that "walketh in darkness," and therefore its terrible prevalence escapes public observation. *It is not decreasing.*

This perilous practice, which so often becomes fatal to character and to the soul, begins, just as drunkenness begins, with playing with fire. At the bottom of the first glass of wine which the tippler tampered with lay an adder. Underneath the first dime that is ever thrown down in a game of chance is concealed a serpent. When a young man makes his first bet, or puts up his first wager on a match or a race, or when he risks his first penny at a card-table, he puts a coal of fire into his bosom which is not easily extinguished; it may kindle into a conflagration which, in the tremendous language of Scripture, "will burn unto the lowest hell." The step that costs is the first step. Gambling for a penny is as essentially a *sin* as gambling for a thousand pounds. No sin is a trifle. My young friend, the moment that your conscience excuses the slightest departure from absolute right as a "mere trifle," that moment you have let the enemy slip in his little finger. It will not be long before you are in his grasp. When you lay down your first stake, even it is only "in fun," you are actually *gambling*. Remember that there is always a first inch at the top of every precipice.

I am not addressing these "plain talks" to young men as an extremist or a fanatic. What I said about the prevalent impurity of the theater has called forth many confessions from the public press (even from apologists for the stage) that my charges were quite too true. I do not affirm that every one who ever plays a game of cards is a gambler, any more than every one who drinks a glass of wine is a tippler. But it is equally true that he who *never* touches an intoxicant can never become a drunkard, and he who never plays a game of hazard can never become a gambler. My own personal practice, at school, college, etc., was one of entire abstinence from cards as well as from wine-cups; and I have never repented of it, either. All games of chance, when played in earnest, have a dangerous fascination. As Canon Farrar well says, "there is a gambling element in human nature," and we have got to watch against it just as we must watch against in-born sensual appetites. With the excitement of a game of hazard comes the strong temptation to risk a stake on the game;

as soon as the first stake is laid down, conscience goes with it, and literally the Devil has a hand with you in the game. So strong is the fascination of this spell of sorcery that I have seen—in the public "Conversazionhalle" of Baden Baden well dressed ladies watch the roulette-table until they became so bewitched with the play that they would furtively toss a gold Napoleon over on the table from behind the crowd; the "gambling element" in them had taken fire. Now just here lies the peril with you, my young friend; the excitement of games of hazard sets you in a flame; then comes a small stake; then a larger: If you win, you play to win more; if you lose, you play on to make up your losses. Before you know it, you are a gambler. The only safe and sure way is to *stop before you begin*.

But it is not only from card-tables and farobanks that mischief is to be apprehended. Many young men are tempted to "take a small risk" in mining-stocks or other volatile stocks that were playing up and down in the market. I have known a half dozen mere lads to "pool" their earnings or their pocket money in a venture on a share or two of stock. This rage for dabbling in stocks turns hundreds of respectable young men into actual gamblers, although they would be shocked if the ugly name were applied to them. They are not shocked at the thing itself. Instead of felling that only the money honestly earned is honestly got, they are seduced into hazardous ventures, which, in God's sight, are as genuine gambling as any that is perpetrated behind the locked doors of one of those "hells" that defy the laws.

The dangers to young men are increasing from three causes. (1st.) There is a growing passion for getting rich suddenly and easily. (2d.) The gambling element is insinuating itself more and more into the trade of the country; the immense sudden gains or losses by "cornets," "pools," etc., evidences of this. Old-fashioned slow and sure methods of business are sniffed at; and he is accounted the smartest man who, by a sharp "operation," wins in a month what solid sensible men used to earn in a life-time. (3d.) The rapid increase of self-indulgent and luxurious living breeds and inflames this gambling spirit. That word *luck* is a dangerous word. Don't trust it. A life ordered according to God's laws is not a game of chance. Every dollar got by any other method than inheritance or honest industry makes you poorer. Let it alone; or it may eat into your soul like fire. The awful tragedy described at the opening of this article began with the first dime laid down in a game of hazard.—*Theo. L. Cuiler, D. D., in Independent.*

READ THIS, GIRLS.—Learn to darn stockings neatly, and then always see that your own are in order. Do not let a button be off your shoes a minute longer than needful. It takes just about a minute to sew one on, and O how much neater the foot looks in a trimly buttoned boot than it does in a lopsided affair with all the buttons off. Every girl should learn to make the simple articles of clothing. We know a little miss of seven who could do all this, and who also made the whole of a blue calico dress for herself, and pieced a large bed-quilt. She was not an over-taxed child, either, but a merry, romping, indulged, only daughter. But she was "smart," and she did not die young, either. Indeed, we have seldom known children "too smart to live." Very few die of that complaint, whatever their grandmothers may think.—*Vermont Christian Messenger.*

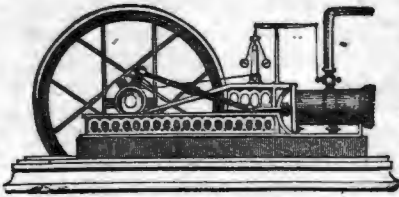
For the information of an anxious inquirer, we will state that Mason and Dixon's line is the invisible boundray between the titles of judge and colonel. Whenever you hear a candidate for Congress called judge, you now he hails from a Northern State; if he is called colonel, he hails from the South. You will find this an infallible guide.—*Chicago News.*

A coquette is a woman 'thout any heart that makes a fool of a man that ain't got any head.—*The Continent.*

Will-power is to be cultivated. It can be strengthened, like the memory, by unceasing practice.



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### Miscellaneous.

Literature is a mere step to knowledge, and the error often lies in our identifying one with the other. Literature may perhaps make us vain; true knowledge must render us humble. —Mrs. Stantford.

## DR. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

If you would be miserable, look within. If you would be distracted, look around. If you would be happy, look up.

### A Fatal Mistake

would be not to take Dr. R. V. Pierce's "Golden Medical Discovery" if you are bilious, suffering from impure blood, or fearing consumption (scrofulous disease of the lungs). Sold by druggist.

If any one say that he has seen a just man in want of bread, I answer that it was in some place where there was no other just man.—St. Clement.

Col. H. Waters, U. S. Dist. Att'y., Kansas City, said: *Samaritan Nervine* cured my niece of spasms." Druggists in all states keep it.

Dark seasons are never pleasant to us, but they are always good for us. A cloudless sky could never produce a rich and abundant harvest.

Persons recovering from wasting disease, such as malaria, fevers, etc., will be greatly benefited by the use of Brown's Iron Bitters, a true tonic.

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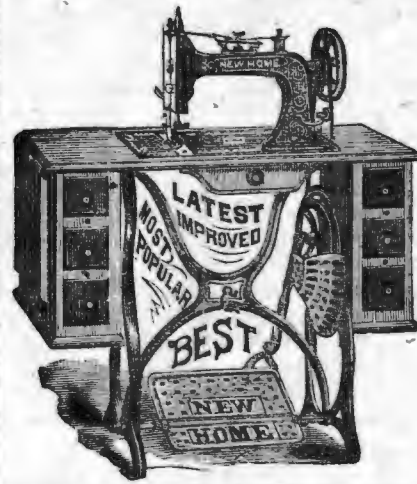
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## WOMANLY WISDOM.

An American Lady Discovers a Secret Which She Reveals for the Benefit of Women.

(New York World.)

Several years ago the American public were aroused by the entree upon the stage of a little lady who had been previously but little announced. She was one of an innumerable number of aspirants for public favor and had no instrumentality, aside from her own talents to cause recognition. In spite of this fact, however, she quickly achieved a warm place in the heart of the public which she has continued to hold ever since. When it was announced, therefore, that Miss Maude Granger would star the coming season in the play "Her Second Love," written by Mr. John A. Stevens, it was only natural that unusual interest should be manifested not only in theatrical circles, but in other branches of the community. This was specially the case, as it was known that Miss Granger had, for the past year, been in exceedingly delicate health, and the determination to stay in a strong emotional play was surprising. One of the staff of this paper was accordingly deputed to see the popular lady and verify the rumor or announce its incorrectness.

Miss Granger's countenance is familiar to nearly every one in the United States. It is a face once seen never to be forgotten. Features remarkable in their outline and contour are surmounted by a pair of large and deep eyes indicative of the greatest soul power. It is easy to see where Miss Granger obtains the ability to portray characters of the most emotional nature. She possesses within herself the elements of feeling without which no emotion can be conveyed to an audience. The man of news found the lady at her home in this city and was accorded a quiet welcome. It was evident at once that she was in greatly improved health, which the expression and color of her countenance both indicated.

"Is it true Miss Granger that you contemplate a starring tour the coming season?"

"Yes, indeed. My season begins in Chicago on the 16th of July. From

there I go to San Francisco and then play the remainder of the season through the eastern and western states."

"Are you confident your health will permit such an undertaking?"

A ringing laugh was the first reply to this question, after which she said:

"Certainly. It is true I have been ill for the past two years, but now I am wholly recovered. Few people can have any idea of the strain a conscientious actress undergoes in essaying an emotional part. It is necessary to put one's whole soul into the work in order to rightly portray the character. This necessitates an utter abandonment of one's personality and an assumption of the character portrayed. If this is an emotional part it is necessary to feel the same emotions the part is supposed to feel. For more than a year I actually cried each night in certain passages of a part I was playing. The audience considered it art. Probably it was, but those were none the less real tears and the effect was none the less trying upon my health."

"But do you anticipate avoiding this in the future?"

"Not in the least. I expect to have just as great a strain as before but with restored health and a knowledge of how to retain it I do not fear."

"You speak of a knowledge of how to retain health. Will you please explain what you mean by that?"

"You must be aware that women by their very natures are subject to troubles and afflictions unknown to the sterner sex. The name of these troubles is, legion, but in whatever form they may come they are weaknesses which interfere with every ambition and hope in life. I believe thousands of noble women are today suffering agonies of which even their best friends and relatives know little or nothing, and when I reflect upon it I confess it makes me sad. Now all this misery arises largely by an ignorance of the laws of life or a neglect to carefully observe them. I speak from the depth of a bitter experience in saying this, and I am thankful I know the means of restoration, and how to retain perfect health."

"Please explain more fully."

"Well, I have found a remedy which seems specially adapted for this very purpose. It is pure and palatable and controls the health and life as, I believe nothing else will. It is a remedy invaluable and if all women in America were to use it I am quite sure most of the suffering and many deaths might be avoided."

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"Warner's Safe Cure."

"And you use it?"

"Constantly."

"And hence believe you will be able to go through the coming season successfully?"

"I am quite certain of it."

"A few questions more, Miss Granger. Will you please give me a list of the parts you have created and the plays you have taken part in since your first appearance in public?"

"I first played for some time with the amateurs in New York and Brooklyn. I then went to the Union Square theater for two seasons, after that to the Boston Globe for one season and then to Booth's theater in this city. Next I supported John McCullough and afterwards started in Juliet, Camille Rosalind, etc. Subsequently I created the part of Cicely Blain in the Galley Slave and also starred Two Nights in Rome,

playing the part of Antonia. The past year I have been playing in the Planter's Wife and the coming season as I have said, will be devoted to Her Second Love."

As the writer was returning home he fell into a train of musing and wondered if all the women in this land who are suffering could only know Miss Granger's experience and the remarkable results achieved by the pure remedy she used, how much suffering might be avoided and how much happiness secured.

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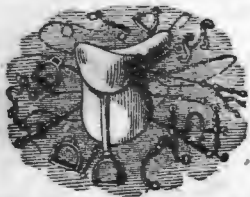
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# THE GOSPEL ADVOCATE.

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{ \$2.00 YEARLY IN ADVANCE.  
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

There is ever a charm in what is not here;  
As hither and yonder the shuttles slide  
With the thread of seasons, we ever see  
The fairest light at the farther side.  
In the dead-gold bloom of the harvest-sheaves  
Is a promise wrought that shall not depart;  
Yet we waiting sigh for the autumn sheaf  
Of flame in the chimney's heart.

—Hattie Whitney, in Good Company.

## STRANGE DEVELOPMENTS.

Nothing indicates the wide departure from the landmarks of truth more clearly, that is taking place among those who started out to restore the ancient order, than the loose views that are put forth by some of the accredited teachers among them in reference to the authority of God. These show that the old standards have been set aside and new ones adopted. That rationalism has taken strong hold on many, and that the Scriptures are not regarded as an only and all sufficient rule on other subjects than the question of how to spread the gospel.

We give some samples of this tendency to look to something else than the word of God as a guide in religion. We quote first from a book entitled "Missouri Christian Lectures," a notice of which was given in the ADVOCATE some time ago. The first lecturer was our old college friend, A. B. Jones. He heads his lecture the "Two Revelations." These two he defines to be man's own intuitions and the revelation contained in the Scriptures. In this lecture, he says, "Our safety lies in our fidelity to our spiritual intuitions." "All truth is harmonious with itself, so is every moral being, when true to its own nature, in harmony with all truth." "Every moral being recognizing God as a Creator and Father, finds in the laws of his own nature a revelation of the divine mind." "If then the Divine being has made to man an external revelation, it must be the correlative of man's moral and spiritual nature." "The light that is within thee, refers to man's intuitional nature." "Every such (external) revelation must be subordinated to this *oracle within*, in the sense that it must be addressed to man's spiritual understanding and be in accord with it." "That these things which cannot be shaken may remain." Paul here intimates that there are some things common to all forms of religious thought and life, things essential in man's moral consciousness, and in revelation, and which will survive the revolutions of theological dogmas and ecclesiasticisms,—things which cannot be shaken. These are the things which "the eyes of the heart" see; these are the things which make the light that is in you; and these are the things in harmony with which every thought in the spheres of reason and revelation must be brought."

The writer to the Hebrews who used this language, explains it clearly when he says, "we receiving a kingdom which cannot be moved," referring to the church of Christ in contrast with the temporal reign of Judaism. But our author ignoring this explanation, refers to some intuitional knowledge, which is to outlast the revolution of theological dogmas and ecclesiasticisms. He clearly refers to the dogmas and ecclesiasticisms established through the Scriptures. "Religion is germinally involved in man's moral organization, is indigenous and spontaneous in

the human heart, and to understand it we must first look within."

He makes "the word that is to be nigh thee and in thy heart" "the law of man's moral constitution." "This outward revelation (the Scriptures) is to the hidden man of the heart, as the staff that supports the unsteady steps of the feeble man; or better still, it is to the eyes of the heart," as glasses are to our physical eyes, it serves to magnify and make more distinct the objects of our view, and to focalize our vision." We might fill a number of pages with quotations of like import. We quote the last sentence of the lecture. "The possibility of establishing 'the kingdom of God within you,' of transferring the external law to the sphere of the internal life so far as to lose all consciousness of outward authority, and yet to move forever onward and upward amid the harmonies of a divine and endless life—this possibility is before every man." This must mean that man can so perfect and develop his own moral nature, that he ceasing to look to the Scriptures of God for direction, or without recognition of God's authority, may follow the intuitions of this nature, and in these alone can find the guidance to an endless life. He would then surpass the moral excellence of the Son of God, for he ever held before him the authority of his Father, and in keeping his commandments abode in his love. He appealed even to the authority of the written Scriptures as his guide.

Of course Scriptures that declare "It is not in man that walketh to direct his steps." "He that trusteth to his own heart is a fool." "Ye shall not do every man whatsoever seemeth good in his own eyes." "The world by wisdom knew not God." "The natural man discerneth not the things of the Spirit, neither can he, for they are spiritually discerned." "Blessed are the poor in Spirit," and almost a thousand other texts that might be quoted, go for nothing.

Nor was Elder Jones alone in holding this idea of the subordination of outward revelation to the intuitions of the soul. In commenting upon this lecture, M. M. Goode said, "if he understood the lecture he endorsed it." A. Proctor said, "God and man are one in nature. They have the same natures. Both think, love, understand alike." E. B. Cake said, "The soul is the greatest thing in the universe. God talks to himself when he talks to man," and of course when man talks, God talks.

At the same Institute, Isaac Errett delivered a lecture on Inspiration. Lest I be thought to let my personal feelings do injustice, I quote McGarvey's rejoinder to him, made in his presence, "I was pained to hear from Bro. Errett the concession that the Scriptures are not infallible. In arguing the necessity of this concession, he really argued a totally different question." Errett in response to this, said, "What I said was, that they are not *absolutely* infallible; that when we assert their infallibility, it must be subject to the limitations growing out of the imperfections of human language, its incompetency to convey thought with absolute correctness and perfection, especially concerning things invisible and infinite," as if God would use language through which it was impossible to convey his ideas with certainty to man! He used language that might convey the idea to man that he desired, or it

might convey some other idea. God was so poor in resources as to leave a doubt, after he had given his Son to die to reveal his will, as to whether he revealed it or something else.

The word *infallible* is not a word that admits of degrees of comparison. If a thing is not *absolutely* infallible, it is not infallible at all. Of course many excellent things are said of the Bible in this lecture, but there is the entering wedge that destroys its authority. A catering to the rationalistic tendencies of the age. There are other developments of this character that we desire to present to our readers, that they may see the true tendencies among many of the leading teachers, and know what must be met. The great trouble is, there is a rationalistic wave sweeping over the land. That is, man's reason is exalted at the expense of revelation. Man himself, at the expense of God. It is difficult to retain a footing and keep from floating with the current. This substitution of human devices for the divine order in the worship and work of the church, is the manifestation of this tendency. But no human mind can depreciate or reject the divine order at one point and retain respect and honor for the same order in other points. Baptism is nothing, but the spirit that would reject the command of God to be baptized, is rebellion against heaven. The eating of the apple was nothing, the rejection of God's word in eating was the ruin of the world. The organ is nothing, the spirit that would add to the appointments of God's worship, is rebellion. And the spirit that would add to or detract from the word of God, never stops at rejection in one single point. One step out of the straight path marked by divine revelation, is only an assurance of another, and is a point whence to take a longer stride in the path of divergence. The only safe ground is to stop before you take the first step of departure from divine law.

## PHILIPPIANS 2.

There is always safety in wise counsel. Wisdom comes from above. Unity of spirit, and harmony of action are necessary to healthy growth and permanent good. Peace, happiness and prosperity, depend upon union in object, aim, and effort, and these must be legitimate. The honors and emblems of the kingdom of Christ do not come by inheritance. They are the result, rather, of character and fitness. No man may safely seek them of men. 1 Cor. x: 20: "He who would be first must become servant of all." "Jesus made himself of no reputation," etc. Phil. ii: 6-8. No one in the church is permitted to put a stumbling block in the way of his brother, neither can he afford to give offense. Let us not be high-minded, but fear. Lowliness of spirit, and humility of heart, are characteristic of the Christian. There is no institution which is more worthy our strong and undivided support than the church. It is that which Jesus died to establish, it is that which he now loves; and if we have the mind or spirit of Christ, we will, at all events, love the church. Eph. v: 25-27. Want of a proper appreciation of the demands of the church, is the great evil which afflicts us to-day. "All men seek their own." Phil. ii: 21. We cannot afford to be selfish. The church is the light of the world, the *pillar* and ground of the truth. How, then, it should be magnified. Every one should be willing to become a sacrifice and service of the faith of his brethren, and should rejoice. Phil. ii: 17-18.

J. E. S.

Heaven is never deaf but when man's heart is dumb.—Francis Quarles.



## THE REAL ISSUE.

In the defense of Missionary Societies, it must be kept in mind that, like the church made up of men, they are not every whit divine. The church for which Christ died, is composed of erring human beings. If we cannot always defend churches in what they do, neither can we venture to defend societies in everything. It is not, therefore, held that all societies are right, or that any one society is right in all things that it has done or may do. The church is divine only in so far as it reproduces in the conversion of the world, and in the sanctification of the saint, the divine ideal found in the teaching of the New Testament. The divine church is more ideal than real. If God reveals no way to combine a number of churches to evangelize the world, there can be no divine ideal for co-operation. Now it is admitted that "inspired men worked in spreading the gospel for nearly a hundred years, as teachers and evangelists and leaders of the churches," and that no explicit declaration for the organization of societies is left on record. But from this concession it does not follow that everything not explicitly authorized in the Bible is wrong. It can not be assumed that the New Testament contains detailed statements and directions necessary to secure every element of strength in the spread of the gospel. But this is just what all opposition to conventions and societies does assume. It is the root error in every effort to suppress co-operative work. This is the cardinal issue between Bro. Harding and the writer. True, it is asserted that "his position is that every Christian should consider himself the servant of the Lord, bought with the blood of Christ, and that he should therefore make it the great leading, overruling object of his life to advocate his Master's cause, he should remember that he is a steward, and that he will have to give an account for every dollar that he receives, for every day that he lives."

Who denies that such is his position? Certainly we do not. But let not the reader infer that such is not my position. It is the exclusive property of neither. It is not the issue, or any part of it. The sentiment is most heartily endorsed, and commended. There is a loud amen for the exhortation to give regularly and liberally, even to at least one tenth of our income. Here is no issue, and neither of us can claim all exhortations and directions to incite liberality as his peculiar property. We agree as to the necessity laid on us to preach the gospel. We agree as to the obligation of every soul to do something. We agree that without the spirit of missions, a man has not the Spirit of Christ. We agree that the chief end of this life is to spend and be spent for Christ. It is not, therefore, a necessary consequence flowing from either his position or mine, that a man is stripped of all liberality, or that the dome of the current reformation is about to collapse. Bro. Harding stands on one side of an opinion or human judgment and we on the other. It is hardly necessary to tell the readers of the *Advocate* that Bro. Campbell belonged to, and encouraged one of these human organizations. If, "to do thus," as Bro. Harding argues, "is to depart radically from our plea for union upon apostolic teaching and practice, if it is to sow the seed of discord and division among the people of God," it is strange that he did not abandon these expedients. The fact is, any human expedient may be unwisely and unrighteously exalted into a test of fellowship. The minds and hearts of the people may be withdrawn from the great center, Jesus Christ, and fixed upon the discussion of plans till the soul loses sight of the faith and hope and love which are to abide forever. In this discussion, therefore, we wish to cast out all that is irrelevant and let a clear, clean cut issue stand before the reader, and to have it understood that the issue involves nothing beyond a better method for gathering together the fragments of benevolence from every church for the spread of the gospel.

"The divine society," to which Bro. Harding refers with so much relish and with such frequency, is not all his own. Am not I a member of the church of God? Is it not mine as much as it is his? He assumes that the society destroys the church. Or, to put it in another form, he assumes that the church in its essential principles forever excludes and forbids the existence of societies. In his assumption, the church of

God and a co-operative organization to spread the gospel are as much at war with each other as the Lord and Mammon. Now we kindly suggest that this needs proof, and that the thinking mind will repudiate the assumption and the unwarranted appropriation of the church as his exclusive property as a missionary society. The local church, we agree, is, and ought to be, as far as in it lies, a missionary organization. It is the pillar and support of the truth. This is equally held by each of us. But when the question of co-operation emerges, he says the Bible reveals no plan, and yet falls back on the church as a divinely organized co-operative institution. Moreover, all co-operative movements are like so many vulturous innovations flying on the black wings of death to prey on the vitals of the church. We beg pardon. This assumed conflict between the local church and societies is not right.

The society which usurps any function of the church is not on trial. No defense is set up for any organization which prevents the church from continuing to be the pillar and support of the truth. Let the church, as it came from the hands of God, stand unmarred in all its essential features. The ideal church of the New Testament must forever remain intact. But we claim that the principles of the New Testament and the facts in this age warrant the necessity for the organization of societies, the combination of effort, the union of the rivulets of strength, for the spread of the gospel. What these shall be, is left to human judgment. We know that the churches are largely remiss in mission work. We know that few, if any, congregations do, or can sustain a missionary singly. Can we combine? Bro. Harding says, in effect, no; for with him all must be done through the local church, "the New Testament plan." Since this makes no specific direction for co-operation he has none. If he says, let all these different and separate organizations meet at some central point, that may be impossible. But if possible, there is a convention. If he says, let the elders of these separate churches meet at some convenient point, then there is a convention. If he says, let an Epaphroditus go from church to church to determine what each one will do, then there is no specific divine warrant to do this. There is inference, common sense, just what we claim as the basis of societies. Bro. Harding admits that there is inferential authority for such work. "Looking at the matter from Bro. Harding's standpoint, I should think he would conclude that those first Christians were very poor at inferring, or else that they were sadly deficient in common sense." If these words apply to my position, they destroy his, yet I think them inapplicable to either. The apostles neither lacked common sense nor the ability to infer. In questions of opinion, they never expected perfect unity.

An unnecessary prejudice exists against societies on the ground of expensiveness. Admit that some extravagance has been practiced, it is not therefore wrong to have societies. Churches are sometimes extravagant in their expenses. Must we then abandon them? Correction, not destruction, is what is wanted. Suppose that it costs 25 per cent to raise money to send out missionaries, is it then wrong? If Epaphroditus gives his whole time to raising from five to six thousand dollars annually, is he a laborer worthy of his reward? Will you muzzle him, and not muzzle the ox? Economy stands aghast at the expense incurred in coming together from different sections to hold conventions. Is it not strange, that God the author of tithes so heartily commended by Bro. Harding, did not see that the Jews would be consumed in keeping up the Passover, Pentecost, and tabernacles, which required every male to come to Jerusalem thrice each year, full-handed, with an offering for the Lord? Achan, Gehazi and Annanias, stand ready to pick up all objections urged against benevolent work by good men, and they become arrows in the quiver of covetousness.

We repeat that opposition to the societies which to-day have missions in Japan, India, Turkey, Paris, England and Jamaica, is the destruction of what is being done, and the substitution of nothing in its stead. Where is a single church acting as Bro. Harding claims upon the New Testament plan, and sustaining a missionary in foreign lands? Where? Show us your faith by your works. If you claim that "the for-

eign work that has been done without the societies is greater by a hundred fold than that which has been done by them," that, if true, is no argument against societies, since they are not necessarily opposed. Moreover, this work does not touch one fourth of the church. If you cannot work with us, do not work against us. If you can co-operate without conscientious scruples with Bro. Lipscomb in the human expedients of preaching the gospel through the *Advocate*, permit us to exercise our judgment in devising means to utilize all the strength of the churches. Instead of opposing plans as innovations destructive of our reformation, would it not be better to expel avarice from the church of God? Let us strive to keep the unity of the Spirit in the bond of peace by minifying opinions and magnifying the word of God. Sin, the violation of plain duty, is the foe to be routed. We are brethren, and though we differ as to methods of work, we can still contend earnestly for the faith once delivered to the saints.

J. B. JONES.

## FAITH ALONE.

Brother L. & S.: I propose, through the medium of your paper, to dot a few thoughts upon the subject of faith. There is much controversy between the sects and ourselves upon that subject. Not long since, a Baptist preacher remarked in the pulpit, that "he was surprised to see so many poor, ignorant creatures contending that faith comes before repentance." Well, of course, your readers will know that preacher was ignorant; for an intelligent man would not use such language in the pulpit. It is about all the argument such an ignoramus can use, and I would not write for the benefit of such men, for they are steeped in the meshes and dregs of partyism to such an extent, as to be beyond remedy. But there are many on that side of the question, whose intellect is capable of grasping an argument, and whose honesty will require them to exercise common sense and scriptural precedent.

Another Baptist, though not a preacher, (but bright school teacher) giving an exhortation in a protracted meeting, referring to his feelings when he obtained pardon, said, that "if he had to give up his feelings, or the Bible, the Bible would have to go." Now I would not write for the benefit of such a man as that; he is beyond hope of remedy. But what of intelligent leaders, who indoctrinate their pupils into a system that will not permit them to exercise common sense in recognizing the word of God as the one only and final arbiter of all questions pertaining to salvation and godliness? I leave that for another to answer.

The word, *faith*, sometimes occurs in the Scriptures in reference to a system or institution, and not to an act of the creature, or personal faith, or belief of the truth. As an instance, see Gal. iii: 23: "But before faith came we were kept under the law, shut up unto the faith that should afterward be revealed;" and verse 25: "But after that faith is come, we are no longer under a schoolmaster," (the law.) Here reference is plainly made to the institution of salvation by faith in contradistinction to the law. Faith is as much an institution of God as is the law. The one for salvation, the other never was for salvation, but a teacher for the Jews, while they and all nations were kept in ignorance of the one *only* institution for the redemption of man, "shut up unto the faith that should afterward be revealed." And as "it is impossible for the blood of bulls and goats to put away sin," so no sins have ever been put away by virtue of any other institution than that of faith, which came by Jesus Christ. Then when we confine our thoughts to faith as an institution, as compared with all other institutions, we may safely say, we are saved by faith only, for there is no other system or institution known to us, by which God ever did, or ever will, save from sin, and raise to life from the grave one soul of Adam's race. This is the sum and substance of the great covenant God made with Abraham, that in his seed all nations should be blessed. Now will the sects, if they must have faith only as a doctrine, confine themselves to faith as an institution? If so, we are agreed, and then I think we can agree upon faith as a personal matter—the belief of the truth.

We now come to speak, not of what God has done for us in his great institution or system of salvation, but of what God requires of us. God



requires of man a personal faith, or belief of the TRUTH. But what is truth? Jesus says, "I am the way, the truth, and the life." How shall we hear about Jesus? The gospel tells us. When we believe the gospel, (good news, glad tidings of good things), of the resurrection of Jesus from the dead, as the Son of God, and his glorification on the throne as a king and Savior, having power to grant salvation upon repentance; when we believe this, we believe Jesus the embodiment of the TRUTH. For he commanded these things to be preached, and when we believe them, we believe him; when we believe not them, we believe not him; this is self-evident, needs no proof. But what about the belief of the truth or gospel? Will this alone save a person? No, says every sect. Then we are agreed again; we cannot be saved by this kind of faith only. Then what kind of faith only will save anyone? Will some one answer and tell us what it is that we can believe, constituting a faith which alone saves us? If we are wrong as to what the faith is, we are lost world without end. For how can we be saved if we do not know anything about the faith that saves? Somebody is mightily muddled just along here as to what the faith is, and we would like for some one to come along with a "Grub-Axe" that would dig us out of the mud if we are in it. Will one answer, it is to believe on the Lord? Well—yes, we knew that before. But how can I believe on the Lord? Who is he? Where is he? What has he done? And what does he promise to do? When these questions are scripturally answered, it will be by one who is not afraid to do for us what Paul and Silas did for the jailor and his household, speak unto us the word of the Lord as in Acts 16.

But that will just present to us for our belief the TRUTH, as above stated, which we agreed could not alone save us. We have that belief, it is our faith, it came by hearing the word of the Lord preached to us. See Rom. 10. But we are said not to be Orthodox, not sound in faith, that our faith is heterodox; if so, we want the sound faith; how does it come? Pray for it. Pray to whom? To the Lord Jesus. Why not to Beelzebub? Oh! he is a devil. Well, why not to Paul then? He is not the Lord Jesus. Well, how, if we pray to the Virgin Mary? That will not do, she was not set forth to be a Prince and a Savior. Well—yes, I begin to see my way out of the mud now, I must pray to one, or in the name of one, that has been set for a Prince and a Savior. Well I believe that Jesus of Nazareth is that Savior, the Son of God. I loathe sin. I love righteousness; with penitent grief I turn from sin and seek salvation, what lack I yet, as to faith? You must believe on Jesus as your personal Savior. I believe on him as the Savior of all who obey him, and I want to obey him, what must I do? Pray on, I am afraid you are skeptical. Then you can't tell me how to get that saving faith only to pray for it, a thing nowhere said in the Bible.

The reader will understand the foregoing interrogatives as intended to present the perplexities presented to the mind of a penitent seeker of intelligence, under the influence of such teachers as teach the faith alone system in reference to a personal faith. To believe the truth—the gospel—that Jesus is the Christ, the Son of God, and that this faith precedes repentance, is what every body believes who believes the Scriptures. There is not one who will deny; and not one who will say, or believe, that a man is justified, or saved, by this faith alone, but that it must be followed by obedience, and that repentance is one of the acts of obedience. Then it follows, as a clear logical conclusion, that the precedence of the one or the other, (of faith or repentance) is not the ground or basis of our difference. The fact in the case, is, that what we call a faith that saves, or leads to salvation, is different from something that the sects call saving faith. But I have never yet heard one of them define their faith in a more tangible form than this is done in the above interrogatives and answers. The whole thing is wrapped in mystery, and befogged by a persistent determination to teach that faith is a direct, immediate gift of God, saving the soul by such faith the instant one believes; and to avoid the absurdity of teaching salvation without repentance, assume that repentance is before faith, or that one must repent before he can believe.

A very grave and important question comes

up at this point. It is this: Can a man afford to barter the genuine faith for something indefinite, a thing that cannot be defined? And all that is got in turn, is a theory that never saved a solitary soul. Viz.: That faith alone saves, and that it follows after repentance. Now what of such theology, if it were true? The advocates of it themselves will all and every one admit that a man may be saved without believing it. Then aside from the absurdity, there is nothing saving in it. Now I aver that every church of professed Christians in the whole world, of whatever party name, stands solely upon the belief that Jesus is the Christ, the Son of God. Upon that proposition the whole Christian system stands; and to-day, if every body in the world were to become confirmed unbelievers in the truth of that proposition, to-morrow every church would be dead. After mature thought, no one will deny what I have here affirmed. Then is there not danger, might we not say, to the man that would detract from the power, magnitude and importance of that proposition, the belief of which, perfected by obedience, constitutes our faith, as a personal matter. If we attach more importance to the belief of anything else, we detract from it. And if that faith does not save, and some other does, then some other is more important.

Dry Fork, Ky.

#### NOTES FROM ORCHARD AND JONES.

Bro. M.: My first article presents a selection of guide-posts before the close of the third century. In A. D. 251, it is said that Novatian, (a Baptist preacher,) in a race for the pastorate care of the church in Rome, was beaten by Cornelius. That defeat resulted in a split. Novatian set up for himself. That party from which he separated was, or became, the Catholic church. We will now hear from Mr. Orchard. He says: "We have endeavored to detail, in the previous pages, the features of the Christian churches generally, while the interests of religion retained their scriptural character. \* \* \* The churches during this early period were strictly Baptist in their practice and constitution." Orchard, page 51.

The party of Novatian is claimed as Baptists. What did they teach? A. D. 380. "About this time Pacianus, Bishop of Barcelona, wrote some treatises against these people. He observes to Sempronianus, one of the Novatian ministers, 'You have forsaken the traditions of the church, under pretence of reformation: likewise you say, that the church is a body of men regenerated by water (?) and the Holy Spirit who have not denied the name of Christ, which is the temple and house of God, the pillar and ground of truth. We say the same also.' Orchard's History, page 59. It would be a curious sight now to see a Baptist church that claimed to be regenerated by water and Spirit. This is a guide-post of curious workmanship, but it is "a long ways" back to it.

Sixty years after the rise of the Novatians, the Donatists arose in Africa. Of them Mr. Orchard says: "The Donatists and Novatians very nearly resemble each other in doctrine and discipline." Page 87. If so, then the weary traveler, from our day to that of the apostles, can read on the face of this guide-post of the Baptist church. A. D. 700. "That the church is a body of men regenerated by water and the Holy Spirit, who have not denied the name of Christ, which is the temple and house of God, the pillar and ground of truth." Page 59.

The Waldenses are said to be another link in the chain of succession. Of them Mr. Jones says (another Baptist preacher of note): "They (the Waldenses) hold all oaths to be unlawful, and to be a mortal sin; yet they dispense with them when it is done to avoid death." Jones History, page 239.

Again, "Such as are teachable and eloquent among them, they instruct to get the words of the gospel, as well as the sayings of the apostles and other holy men; by heart, that they may be able to inform others, and draw in believers, beautifying their sect with the goodly words of the saints, that the things they persuade and recommend may pass for sound and wholesome doctrine, thus by their soft speeches deceiving the hearts of the simple." Page 240.

Again, "They condemn the custom of believers communicating no more than once a year, whereas

they communicate daily." (Every Lord's day, says Mr. Jones, in a foot-note.) Page 243.

Again, "Whatever is preached without Scripture proof they account no better than fables. They despise the doctrines and the sayings and expositions of holy men, and cleave only to the text of Scriptures. They contend that the doctrine of Christ and his apostles is sufficient to salvation without any church statutes and ordinances, and affirm that the traditions of the church were no better than the traditions of the Pharisees, insisting, moreover, that greater stress is laid on the observation of human tradition than on keeping the law of God." Page 244.

"They think that all swearing is sinful, because Christ says, (Matt. v: 34.) 'Swear not at all; but let your communication be yea, yea, nay, nay.' They are against punishing malefactors with death, which they found on Rom. xii: 19. They say, 'That every one has the liberty to preach (or instruct.)' Page 242.

Jones give the history of the Waldenses from A. D. 1160 to 1360. For two hundred years at least, they stand as a guide-post on the road to the apostles. We can appreciate all this when we hear the following from the introductory essay to Orchard's History, by Dr. Graves. "Are not these then questions of paramount concern to all denominations. Since, if not from the New Testament, certainly from the history of these (churches) the form, subject, ordinances and doctrine of the true churches of Christ can be learned?" Introductory essay to Orchard's History, page 5.

A. ALBUP, JR.

#### CO-OPERATION OF CHURCHES.

Brethren L & S.: In answer to the call made in the ADVOCATE last year, for the churches worshipping at Lafayette, Tenn., and Gamaliel, and Flippen, Ky., to co-operate in sending out an evangelist this year, the church at Lafayette and Gamaliel have secured the services of Bro. E. H. Rogers, who has been evangelizing in Sequatchie Valley for the last two years. He will travel and hold meetings in the destitute places around us, and will begin the work as soon as the weather moderates. He authorizes me to state that the brethren in the valley want a preacher this year. Any one desiring the work can address E. H. Boyd, Sequatchie College, Bledsoe Co., Tenn. Bro. Rogers takes the work here more on the account of being my companion in study and holding meetings than any thing else. He having almost lost his eye sight, can learn only through the sense of hearing. The Lord willing, he will be at Gamaliel the first Lord's day in February. May the Lord bless our labors this year.

W: H. CARTER.

#### ITALIAN PEASANT LIFE.

Really poor people rarely exist in this part of the world, every man living in his own freehold house, descending from generation to generation, to which is attached a little plot of land, which suffices for his wants and the wants of his family. The life these people lead reminds one of the patriarchal life which we read of in the Bible. Everything is made at home by the people; the women even make their own linen from hemp grown on their own ground. In one way or another they are at work (men and women) from sunrise to sunset. Those people who call Italians idlers should come here to see how they work. The Marche province, however, may be called the Switzerland of Italy. It is cultivated as well, and the people are as industrious, and at the same time more genial and generous; for, if a countryman meets the veriest stranger in his walks, he invites him to return home with him and partake of what fare his hut can give. The Marche laborer or peasant works without wages. He shares half the crop with his master. He lives better than the laborers and country people in other parts of Italy. Indian corn, however, is still their chief food, even here, and they drink vinegar and water except on great occasions. These people who content themselves with Indian corn and and vinegar and water for themselves, have fowls and wine for their masters whenever they go to visit them—as when the Indian corn is shelled or cut, or new wine made, or other similar occasions. They are a happy, cheerful and contented people, and very religious.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## WHAT CONSTITUTES BAPTISM?

A short while since, we asked "What is baptism?" Several answers have been received; among others, this, "Baptism is a burial in water, etc." Now I deny this, and proceed to say, that a burial in water is not baptism. This is part of it, but not all. Nor will a burial in water, and a resurrection from the watery grave constitute Christian baptism. This is part of it, but not all. You cannot have Christian baptism without these, but these alone do not constitute baptism. A man might be immersed a thousand times, in the name of the Father, the Son, and the Holy Spirit, and yet not receive, nor enjoy Christian baptism. Baptism—Christian baptism—has its antecedents as well as its consequents. There must be something which precedes and prepares us for the burial in water as surely as the resurrection from the water, brings us to the happy consequences to be enjoyed. Baptism is for a purpose. That purpose, or object, is to introduce the penitent believer into Christ, or into his kingdom, church, or body, and into pardon. For, it is in Christ, God has promised the pardon of sins. But, the reader will observe, none but those previously prepared, by faith and repentance, can be baptized. Baptism is for penitent believers, and for none others. This being true, water alone cannot constitute baptism. Faith and repentance must precede it. Hence, no unbeliever can be baptized, nor can an impenitent believer receive Christian baptism. To constitute Christian baptism, there must be (1) faith; (2) repentance; and (3) immersion into the name of the Father, Son, and Holy Spirit. This brings to the pardon of sin, and the enjoyment of God's love in Christ. Hence, we do not believe, like Roman Catholics, or pædo-baptists, that water itself has any saving efficacy. They certainly do believe so, for they insist on sprinkling small quantities of it on little, unbelieving babes, who know not their right hand from their left. Baptists have no use for baptism, but to make of Christians, Baptists. This is pretty good material to make Baptists, or anything else of, provided they can prove that their subjects are Christians. If the Lord instituted baptism to make Baptists simply, neither he nor his apostles ever told us so. We have a scriptural use for it, when preceded by, and joined to, faith and repentance. When this is the case, it is Scriptural and right. Baptism is the immersion of a penitent believer, in the name of the Father, Son, and Holy Spirit. And is to introduce such subjects into Christ.

Dear Bro. Poe: I wish to ask the churches, when a member is to leave for another country, to write to the elders or preacher, so that the brethren may have warning of the coming of the strange brother or sister. In this Western country it is a great advantage. Many come West with a letter in their pocket, and in some instances, do not make themselves known. Elder M. Askew is very sick of fever. I returned from Indian Territory last Saturday. Big fire at Whitesboro on the 28th of December, \$30,000 loss; \$10,000 insurance. Snow three inches deep here.—[R. W. O., Paris, Texas.]

## THE BIBLE CLASS.

In answer to question by E. L. L. to Bro. Poe's Bible Class, "What chapter in the New Testament contains six phrases with words identical?" I answer, Matt. xxiii: 14-15-23-25-27-29: "Woe unto you, Scribes and Pharisees, hypocrites!"—[Mary C. Lauderdale, Bailey, Tenn.]

## EDITORIAL MENTION.

Bro. Hall's pulpit, at First Church, St. Louis, was recently damaged considerably by fire, but the injury has been repaired and the pulpit is now much better than before.—*Old Path Guide*.

Does the *Old Path Guide* intend to insinuate that Bro. Hall set his own pulpit on fire, in order to get a better one? Better look out there, or you may find your tripod on fire, with no prospect of a better one beyond the blaze. But suppose it had burned up entirely, what has that got to do with Bro. Officer's Indian Mission, or building up Orphan Home? Send on your money—pulpit or no pulpit.

## THAT YOUNG LADY.

"There is a young lady in our county who was once a Baptist, and afterwards joined the Campbellites. After remaining with them a year, she concluded that all was not right, and had them to baptize her. She says that she was first baptized to make her a Baptist, and the last time, she was baptized to make her a Christian. Her father and mother, together with many others, have been baptized by the Baptists, and have been received by the Campbellites on their Baptist baptism. Now the question with me is, if she was made a Christian by her Campbellite baptism, what are those received by the Campbellites on their baptism? The man that will satisfactorily answer this will certainly be entitled to the L. L. D., whether he ever gets it or not."

The above from the pen of Mr. W. H. Smith, of Macon County, appeared in the *Missionary Baptist*, published at Lebanon, Tenn., December 19, 1883. The article contains some facts, and about as many false statements. "There is a young lady in our county who was once a Baptist," but she did not join the Campbellites, as there is no such organization in this county, and I presume that no one but some one who loves to misrepresent, rather than tell the truth, will say so. She did say that she was baptized to make her a Baptist, and that she wanted to be baptized to make her a Christian. She did come to the conclusion that all was not right, just as all others who were baptized to make them Baptists will do, if they will follow her example, and while resting from sewing or other work spend the resting moments in reading God's word with a determined resolution to put the same into practice as fast as it is learned.

"Her father and mother, together with many others have been baptized by the Baptists," but they did not join the Campbellites, and he who says they did, is guilty of misrepresentation and slander, and will have to account therefor in that day when the secrets of all men's hearts will be made known. I have known several to join the church of God, but not on their "Baptist baptism," for there is no such thing mentioned in the Bible. They came in on their baptism because they were baptized to obey God, and not man. They do not claim that their baptism is valid because administered by a Baptist preacher, but alone on the ground that they submitted to it to obey God. Baptists in this country teach that baptism is a nonessential, and that men can get to heaven as well without it as with it, yet no one can get into the Baptist church without it. This is what we understand to be "Baptist baptism." It certainly must be, for it is not the baptism taught by Christ and his apostles.

He says, "the question with me is, if she was made a Christian by her Campbellite baptism, what are those received by the Campbellites on their (Baptist) baptism?" Men who are given to long-winded tales often get into trouble by concealing the facts. She was not made a Christian by her "Campbellite baptism," but by her Christian baptism. (Faith, repentance and the confession, of course, preceding it.) If he had thus told the whole truth he would not have had trouble. But "what are those received by the Campbellites on their baptism?" Now if any one were to join the "Campbellites" on their baptism, or otherwise, they would be "Campbellites," but if a person joins the church of God they are simply Christians. We do not think that it takes an L. L. D. to answer such questions as these, any of us little a, b, c, fellows can at-

tend to the Macon County Smiths, or any other preacher they may have in the county. The trouble in this is that Smith is like the old fable about the dog with a bone. He would not eat it himself, nor allow anything else to eat it. Smith will not wear the name Christian himself, neither does he want any one else to wear it. But in spite of all their efforts to make us like themselves in wearing a human name, let us honor our King by wearing his name, remembering that Jesus has said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." W. H. CARTER.

## "SEE THAT NO MAN RENDER EVIL FOR EVIL UNTO ANY MAN."

The above is found in a letter (Thess. iv: 15) Paul wrote to the church of the Thessalonians. He told these people of God to see to it that none render evil for evil unto any man. When man is injured, the first thing that occurs to him is to have revenge. He has this spirit in common with the brute beasts of earth. The horse kicks, the bull hooks, the dog snaps, the wasp stings, and the tiny little ant bites, as a free-will offering in return for injuries inflicted. Man can imitate those, and he alone, of all God's creatures, can control himself and act otherwise. The wicked man takes God's name in vain, still our heavenly Father pours out blessings upon him, and he thrives right in the midst of his wickedness. The same is true of all other evil doers. God withholds no earthly blessing from them. He has given us an example in this matter as well as precept. Hear his teaching: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and the unjust." If we are the children of God, we should be like him. He loves the wicked and the righteous; we should do likewise. He does good to all; we should do the same. To seek revenge is selfish; it shows we think of self only. Christianity shows its great excellence in that it kills out inordinate selfishness. It is only God in the man that can forbear the creature who does him harm. This supernatural power our heavenly Father gives freely to all who ask him. But we must hunger and thirst after it before we will be filled with this kind of righteousness. When Christ wept over Jerusalem, it was because he loved the wicked rebels. He loved them in their sins. What an example! How apt we are to talk of the wicked, shun them, speak evil of them! It is better to talk to them of their wrongs. They will get mad, you say. It is difficult to find a man who will get angry with him who he thinks is in love with him, and trying to do him a real favor. To love those that love us, and to do good to those who do good to us, are no hard tasks. But to fall deeply in love with those who are nothing to us by ties of affinity, consanguinity or propinquity, is a lesson we must learn from heaven. Still more, to look to the interest of those who despise us and would harm us, shows that God has raised us high above the carnal and human. The Spirit has given a lesson to all churches. Would they would heed it. "See that none render evil for evil unto any man." Few know how to take vengeance or revenge. We are so deeply interested, our partialities so strong, and our judgments so weak, that we are unfitted to decide what is really necessary, especially in cases in which we have suffered. God knows this, and says, "Vengeance is mine." He has other work for his church and has called them to feed the poor, visit the sick, entertain strangers, preach the gospel, keep unspotted from the world. J. M. BARNES.

We often pray for comfortable feelings instead of conformity to the divine will; we would be put to sleep in our sin and sloth rather than startled into higher activities and more earnest seeking after God.

It is one great characteristic of genius to do great things with little things.—*Reads*.



## GOSPEL ADVOCATE,

FOR 1884.

\$2.00 PER VOLUME OF 52 NUMBERS.

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## The Sham and the Real.

Every good thing has its host of imitators; every genuine article its counterfeits. Bad manners and wicked habits have theirs also; but he who shams the bad, never boasts of it, while they who ape the virtues of the good or simulate the genuine never hesitate to place the counterfeit before the public in their most alluring tones. When these people imitate they always choose a pronounced type or popular subject to copy from; and when they claim to be as good as "so and so," or to sell an article equal to "So-and-So" the public may depend upon it that Mr. "So-and-So," and his article are always the best of the kind. Thus the sham is always proving the genuine merit of the thing it copies. A firm of enterprising gentlemen produce and popularize an article of household use, such as the Royal Baking Powder, whose convenience, usefulness and real merit make for itself an immense and universal sale. A hundred imitators arise on every hand, and as they hold out their sham articles to the public, yelp in chorus, "Buy this; it's just as good Royal, and much cheaper?" The Royal Baking Powder is the standard the world over, and its imitators in their cry that theirs is "as good as good as Royal" are all the time emphasizing this fact. In their laborious attempts to show by analysis and otherwise that the "Snowball" brand has as much raising power "as the Royal; or that the "Resurrection" powder is as wholesome "as Royal;" or that the "Earthquake" brand is "as pure as the Royal," as well as by their contortive twistings of chemical certificates and labored efforts to obtain recognition from the Government chemists and prominent scientists who have certified the superiority of the Royal over all others, they all admit the "Royal" to be the acme of perfection which it is their highest ambition to imitate. But the difference between the real and these imitations, which copy only in general appearance, is as wide as that between the paste and the true diamond. The shams all pay homage to the "Royal."

## Behavior in Church.

A well known English clergyman who had preached one morning in a magnificent New York church, watched the congregation defiling out of the aisles.

"Do American ladies, then, go to some place of amusement after church?" he asked. "They are dressed for the theater."

Dr. Nowton, an Episcopalian minister, called attention lately to the common breach of good taste in the showy style of dress adopted by would be fashionable women at church.

It is the custom in the higher circles of all our Eastern cities to wear

plain, quiet costumes when going to the house of God. Display of rich clothes, jewelry, etc., is kept for the reception-room and places of amusement. An overdressed woman who enters a church is supposed to be either singularly deficient in good taste, or to have no other place where she can exhibit her finery.

There are other peculiarities in the behavior of Americans in a place of worship which would startle and surprise a European. Among these is the modern habit of remaining seated during the whole service. That is due not to any religious scruple, such as that of the Friends, to outward form, but to simple laziness.

Thirty years ago in the same churches the whole congregation knelt or stood while engaged in prayer. Now the grotesque and indecent spectacle is presented of a single man in the pulpit addressing Almighty God on behalf of a mass of people who sit bolt upright, staring at each other's bonnets, or at him, as if he were a preformer in some kind of a show for their amusement.

The man or boy who would bend his body and uncover his head to a passing acquaintance will not, by a sign or gesture acknowledge the presence of his Creator in his temple.

This may be regarded as a trifle, but it is of importance as one sign of importance as one sign of that growing neglect of all outward religious habits among our young people.

A man is not necessarily a Christian because he goes to church, or kneels to ask God's protection at night or morning. But these habits are defensive. He is not necessarily virtuous because he keeps his face clean and his hair in order; but if ceases to wash his face and comb his hair, he will have made it easier for virtue to escape him.—*Youth's Companion*.

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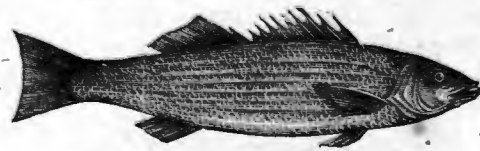
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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., JANUARY 23, 1884.

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SAUL AND DAVID.

The careful study of the lives of men whose histories are given in the Bible, is immensely valuable. From the Bible we learn men just as they were, without any polish added, or any deduction from their real merits. There is not one word of whitewashing on account of high position or birth, for any man that did wrong, nor one word of underrating on account of humble birth, obscurity, poverty, or anything of the sort. And the Bible is the only book in the world that does these things. Men that write biographies never carry out this principle. They never give the full history of men. They are always prejudiced one way or the other,—either in favor of, or against, the person whose history they write. If they write of a friend, whom they specially loved, they seek to show up all his good qualities, and leave out all the bad. But if they are prejudiced against the man about whom they write, they take special care to show up his bad qualities, without giving his good qualities a fair presentation. But the Bible gives men precisely as they were, without any exaggeration of their virtues, or any overdrawing of their vices.

By studying the lives of men as given in the Bible, we not only learn human nature as it is, but we learn precisely what characters God loves and approves. And in this way we may learn how to govern and control our lives in such way as to gain the favor of God, as did godly men in olden times. We can ascertain just what sort of characters to cultivate in ourselves, that God, with his all-searching eye, may approve. For we may be sure that he looks upon men and their characters now, just as he did then. He approves the same sort of characters now that he did then, and condemns the same sort that he condemned then. God has always approved and accepted the humble, the pure in heart, that trembled at his word; while, on the other hand, he has always condemned the proud, the self-willed, and the rebellious.

We have very forcible examples of these things in the lives of Saul and David. Saul was a self-willed man, always desiring to appear in the right, though he knew he was in the wrong. In order for him to do this, he would apologize for, and strive to justify sin, rather than confess it with

an humble heart, and turn at once from it. But David, though a man of strong fleshly impulses, was an humble man, and always ready to confess his sins and turn from them; and thus he was ever ready, through his whole life, to justify God in condemning sin. We never find David apologizing for, and defending sin. But this was one of the prominent traits of Saul's life. When he was first made king over Israel, Samuel commanded him to tarry for him seven days at a certain place, Gilgal, till he should come to him. When the seven days were about out, he grew impatient, concluded Samuel was not coming, and so he went to work to make an offering himself, without waiting for Samuel. And so about the time Saul was through with the offering, which he made contrary to the will of God, Samuel came, and Saul went out to meet him and salute him. "And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou comest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, the Philistines will come down upon me to Gilgal, and I have not made supplication to the Lord; I forced myself, therefore, and offered a burnt offering." 1 Sam. xiii: 11-12. Saul knew well that in this matter he had violated the word of God through Samuel. But he was not willing to own up, and hence went to work to justify himself, which was virtually to apologize for sin, for rebellion against the word of God. This was more than doubling his crime. It was an effort to justify sin, which was worse, and showed him a far worse man than the sinful act would have done had he not set to work to justify, and apologize for, and excuse sin. It proved him to be deliberately stubborn and rebellious, that he would rather defend sin than to appear a sinner himself, and acknowledge his own sin, and turn from it.

A man cannot very well show a worse trait of character than this, or one that will more certainly bring the displeasure and condemnation of God upon him. It proves that a man is not disposed to try to keep himself in harmony with the will of God. It shows that he sets up his own will and wisdom against the will and wisdom of God, that he loves himself and his own will better than he loves the will of God. No man can be a faithful servant of God while he cultivates this disposition. All such are earthly, sensual, selfish, sinful, and could not be contented with heaven, if they were there. Those who are truly humble, truly submissive to God, are always ready to condemn sin everywhere, in themselves or any one else, and ready to justify the will and ways of God.

We should learn an important lesson from this one item in the history of Saul. It shows him in his true character, shows him up just as he was, and shows us the great danger of being like him.

But hear next what Samuel, the prophet of God, says to him: "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart to be captain over his people, because thou hast not kept that which the Lord commanded thee." 1 Sam. xiii: 13-14. This sentence shows how thoroughly God condemns sin, condemns rebellion in every shape, and form. Had Saul humbled himself, and had confessed and condemned his own sin, and shown a disposition to respect, love, and submit the will of God,

he would certainly have been forgiven. But instead of this, he proved himself in love with sin, and in very deep rebellion against God. And his whole after life was of this same character, manifesting a love for self, a disposition to go his own way, and then trying to justify it instead of confessing his sins and turning from them. Hence, after this, when God sent him to destroy the Amalekites, he rebelled again. God commanded him to destroy them, and to destroy all that they had. But he and the people with him, all by his knowledge and consent saved the best sheep and of the oxen and brought them with them, and brought the hing also alive. And when Samuel went out to meet him, he came up boasting, and claiming that he had done the will of the Lord. He delivered himself in these words: "And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord."

Now, Saul knew just as well when he made this utterance that he had sinned, had disobeyed God, and that he was falsifying, as he ever knew it afterward. But he was proud-hearted and selfish, and determined to justify his own course again. Hence Samuel said to him in reply, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul then tried to throw the blame upon the people, and said, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Samuel then chided him again for his disobedience, and he made another attempt to justify himself, as follows: "And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been destroyed, to sacrifice unto the Lord thy God in Gilgal." Saul knew all this time that he had not obeyed God, but he was too stubborn to acknowledge and repent. He was ready to throw the blame on others, or anything rather than acknowledge and condemn his own sin, and turn his back upon a sinful life. What an awful mistake he made in this!—a mistake lastingly and unchangeably fatal to him.

Samuel saw from this stubborn effort to justify his sinful course, that his case was hopeless, that he was too far gone to be reclaimed, reformed, and made submissive to the will of God. Hence he turned upon him with this withering reply: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold! to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." All this is found in fifteenth chapter of first Samuel.

This searching rebuke of Samuel shows up Saul's character in its true light, and tells exactly what he was. It shows that he was not only rebellious, but determined to sustain himself in his sinful course. And in this case, like the other, his stubbornness in trying to justify his course, was more than the act of disobedience itself. It shows him in love with sin, deliberately, persistently, shows him trying to justify sin, by trying to sustain himself in it. Never did man attempt a more dangerous course than to try to justify himself in a sinful act, either by trying to persuade himself or others that he did



right when he knows he did wrong, or by laying all the blame upon others, when he knows he is at fault. We must be sincerely honest with ourselves and with others, if we expect to stand acquitted at the judgment seat of Christ. When Saul saw what a difficulty he had placed himself into, that he was rejected of God, and about to be abandoned by Samuel, he then began to whine out a confession of his sin, saying, "I have sinned; for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice." But this came in too late for him. He saw that he was caught, that he was found out, and then pretended this confession of sin, that he might retrieve himself from the dilemma. The whole history of the case shows this to be true. He knew his sin at the start as well as he did at the end, but he thought he could dodge out of it and sustain himself. But when he found that he failed in this, he made a confession, to try to induce Samuel to forgive him and remain with him, that he might go on and be honored as king.

Had he come up at the start, and made an honest, open confession, showing himself to be heart-sick over his sin, and had manifested a determination to reform his life, and to do so no more, his future history would doubtless have been very different from what it is. But his future life shows that he was not sincere in his confession. For he did not reform his life. He did not turn about, and give the rest of his life in humility to the service of God. But he went on from bad to worse, until when God would communicate to him no more, he applied to the witch of Endor, and was there told of the awful fate that was immediately to befall him and his son, which came to pass to the very letter. Thus he ended his life in rebellion, in sin, in ignominy and disgrace, and thus leaves to us an example of the terrible end of sin. Let every Christian strive to profit by his example. Let us all be strictly honest, and never apologize for sin for one moment, but be always ready to confess and abandon it, showing our own hatred for sin, and our love for God and his laws, and for the pure and holy life that he requires us to live. We have an example of the very reverse of Saul's life in that of David. But we shall have to wait till another number to give David's history.

E. G. S.

## LETTER TO N. B. WALLACE.

*My dear father in the gospel:*—I had answered yours through the GOSPEL ADVOCATE; but today's mail fills my wounded heart too full; I must find relief by writing to you. Bro. Ascue is dead. No, not dead, but absent from the body. I am lonely, I am sad. My heart bleeds, and my eyes refuse to be dried. My father, I would not stir the quiet of your soul, but it is too much to bear alone. I left him last Thursday; he was better, and talked often of you, and agreed to go with me next year to see you, and visit the churches. He loved you, and I am impressed of the fact that the "words of dying men enforce attention like deep harmony." His words were scarce, and hence not spent in vain. His request was that when he had finished his course, you should write his abituary.

The dark "cave of eternal night," I will not believe is the end of his journey. When this great world is but a piece of ruined nature, he will unfurl his utmost sail towards a better land, where death can never come. "His tongue is now a stringless instrument," unstrung only to catch the tune of endless praise in harmony with the immortal songs of the redeemed. Amen.

He has felt the worst of death's destroying wound. How many would have given their honors, and their wealth this very day to have saved their carcasses from a starless grave, and their spirits from outer darkness, but they died too. I am charmed in the midst of my own sor-

row. Our Father, the *tried soldier*, did not find death where I heard him groan, nor feel him where he struck. To believe he shall live again is worth the world to me now. When I remember the multitudes whose lives have been mellowed by his persuasion, and caused to surrender to the king immortal, I will not mark the place where the broken casket has fallen with a monument, I helped him while he lived and labored. Now he rests from his work; a monument is left by the impress of his own noble manliness deep in the core of my heart to his memory, and shall not be mocked by marble which perisheth. Thank God, his lofty spirit is held from falling by so light a touch as that which is called death. To him it is but a dream of pleasant groves and cooling fountains. So be it.

Abraham's daughter refused to be comforted because her children were not. I must confess that I have been brought up in a different school to that. Though our Father be dead, (separated from the body,) yet he shall live again. My tears have turned back, my heart is less sad. We shall meet again when the war is over.

Your son in the Gospel. R. W. OFFICER.

Close up the ranks, soldiers. *There fell a noble warrior.* We will imitate him and die with armor on, and as we fall, the angels will bear us to our resting place:

*They come! on the wings of the morning they come!  
Impatient to lead some poor wanderer home;  
Some pilgrim to snatch from this stormy abode,  
And lay him to rest in the arms of his God."*

J. T. P.

Walter Scott, in his life says: "Partook of the Lord's supper with the brethren. It is usual with me or Bro. Church to call on a brother to address us at that solemn moment, but I do not approve of it. Experience is against the custom. No one who is invited, sympathizes with the occasion, or is equal to it. The preaching is about whatever is in the mind, and that is never the supper. This is unsuitable, and, to me, very annoying. If the subject were Gethsemane, the house of the high priest, Pilate's bar, or the Praetorium, if it were the nailing him to the cross, his elevation on that accursed tree—his groans, cries, death, burial or resurrection, it would direct the mind to the Son of God. If the Supper were spoken of as a memorial of his death, its character as a symbol of union among brethren, or any of its other meanings, it would be in union with the occasion; but this is never done." How often the mind is led from the Savior, instead of being filled with the deepest tenderness for his suffering and love to the frail beings of earth.

## FROZEN UP!

The printing office where the second annual report of the Christian Sower Tract Fund was being prepared, the pocket books upon which this Fund depends for a living, and the fields we had hoped to have seen thickly sown with Tracts during this, the first month of the new year, in short, everything seems have bowed to the dominion of the Ice-king except the order of the Trustee. "Bide a wee and dinna fret," friends, we cannot always have things just as we want them. It will not be a great while before everything will be in running order. To the work! In the Lord, J. W. HIGBEE, *Madisonville, Ky.*

## WOMEN AS INVENTORS.

The conclusion advanced by some prominent authorities in metaphysics, that woman is endowed with no creative faculties and is therefore incapable of originating anything in the line of practical invention, is not borne out by the facts. The Burden horseshoe machine, turning out a complete horseshoe every three seconds, was a woman's invention. At a renewal of the patent in 1871, it was claimed that \$32,000,000 had been saved to the public during the fourteen years of its use. A San Francisco lady, inventor of a baby carriage, received \$14,000 for her patent. The paper pail, the invention of a Chicago lady, yields a large income. The gimlet-pointed screw, the idea of a little girl, has realized millions of dollars to its patentee.—*Miners' Journal.*

## WEST TENNESSEE NOTES.

CONDUCTED BY H. C. BOOTH, BELL'S DEPOT, TENN.,  
TO WHOM ALL COMMUNICATIONS INTENDED  
FOR THIS DEPARTMENT SHOULD BE SENT.

## OUR CASKET.

"Work, for the night is coming."

Shall truth fail to keep her word?—*Milton.*

"Self-love will make men partial to themselves and friends."—*Locke.*

"The pleasure of the religious man is an easy and portable pleasure."—*South.*

The GOSPEL ADVOCATE is worth as much in a family as a preacher. I have tried both.

Died, Mr. Madison Klyce, a few weeks gone. He was a well-known citizen of Crockett county.

Let us in this, the beginning of a new year, resolve what we ought, and perform without fail what we resolve.

"The Bible has mitigated the horrors of war; it has given effectual obligation to the nuptial vow."—*G. Spring.*

On account of inclement weather, I failed to fill my appointment at Miller's Chapel on the first Lord's day in January, and at Finley on the second.

"My mouth shall speak truth. Sanctify them through thy truth; thy word is truth. God is a spirit, and they that worship him must worship him in spirit and in truth. I have walked in the truth."—*The Bible.*

Our venerable brother, D. A. Whitelaw, of Haywood county, is not expected to live long. He has been suffering many years with a disease of the bladder. Bro. Whitelaw is one of many whom we love in the truth.

Bro. R. A. Cooke will preach this year at Fulton, Mont-Rose, Concord and Milan. Bro. J. R. Farrow at Bell's. We would be glad if all the brethren in West Tennessee and North Mississippi would let us know something of their fields of labor for this year, that we may publish them. They would be read with interest by many.

In the month of December, on account of the inclemency of the weather in part, I preached only ten public discourses. I preached at Agee's School-house; Crockett Mills; Lamalsamac; Bro. Oguin's, near Rutherford; Edgewood, near Newberne; Finley, five miles West of Dyersburg; Newberne; Cairo, Crockett county; and again at Crockett Mills. The harvest is plenteous, but the laborers are few.

A young man wrote Dr. Prime for advice about the way to get an education. Said the doctor: "The way of the world now is for you to look about and see who will help you to get it. This is not the right way. Look about and see what you can do to help yourself. Grind your own axe. Support yourself by honorable industry, and earn your bread while you improve the odds and ends of time in study. When you get something ahead, use it to support yourself while you learn. Ten thousand men are now serving their generation with usefulness and honor, who never asked anybody to grind an axe for them."—*Well-Springs of Truth.*



## Obituaries.

Fell asleep in Christ, December 15th, 1883, Sister Sinsy White, consort of Elder Geo. White, of Crenshaw county, Alabama. Sister White was the second wife of Bro. White, who is now in his 84th year. Bro. White is truly a father in Israel, having been a consistent member of the church of Christ for more than half a century. Our sister was attacked November 20th with paralysis, and bore with Christian patience her suffering for about twenty-five days. She was aware of her departure, and passed away in a full assurance of faith, and a bright hope of a glorious immortality. Sister White united with the church of Christ September 1860, under the teaching of Elder Wm. Kirkpatrick, who was gathered to the fathers several years since. Sister White was loved by all who knew her, and hers was the home of the Christian, as she greeted brothers and sisters in a way that caused them at once to feel that they really was at home. Bro. George White and sister White were married November 3rd, 1842, and lived quietly and happily together for forty-one years. Our aged Bro. is with Christian patience awaiting the bidding of the Master. Sister White leaves eight children, all grown and married, and all but two, members of the body. May they bow meekly to the will of our God, and strive to meet their mother on the shores of sweet deliverance.

Our better home, how sweet to think,  
When torn from those we love,  
No sad farewell can ever reach  
Our better home above.

S. I. S. C.

## HEAD LINES FROM JOHN WESLEY.

## NUMBER II.

John Wesley, in speaking of "The New Birth," uses this language, (Sec. 4, part 2,) "From the preceding reflection, we may, secondly, observe, that as the new birth is not the same thing with baptism, so it does not always accompany baptism: they do not constantly go together. A man may possibly be born of water, and yet not be born of the Spirit. There may sometimes be the outward sign, where there is not the inward grace. I do not now speak with regard to infants: it is certain, our church (the church of England) supposes, that all who are baptized in their infancy, are at the same time born again. And it is allowed, that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years."

I have made another long extract from the father of "Methodism," that the reader may have the portion I design using, in the connection in which the author placed it. He observes that baptism and the new birth, "do not constantly go together." That "a man may possibly be born of water, and yet not be born of the Spirit." But "it is certain, our church supposes, that all that are baptized in infancy, are at the same time born again; (born of the Spirit.) And it is allowed (conceded) that the whole office (authority) for the baptism of infants proceeds upon this supposition." Now what do we find recorded here?

1. That not every person of riper years, who is baptized "is born again."
2. "Our church supposes that all infants who are baptized, are at the same time born again."
3. That the whole authority for, and use of infant baptism, is this supposition."

The first proposition is sustained, by quotations from the "larger catechism" of the "church of England," and the following; "But indeed the reason of the thing is so clear and evident as not to need any authority. For \* \* \* one is an external, the other an internal work, \* \* \* one is a visible, the other an invisible thing; one being an act of man purifying the body, the other a change wrought by God in the soul." Now the trouble to my mind on this proposition is this: If the new birth does not always accompany baptism, it may accompany baptism sometimes. (And this is the meaning of Mr. Wesley, I infer, from the connection of his reading.) How then is a person to know whether he is born again, before his baptism, at his baptism, or after his baptism, or at all? It is evident from the Scriptures that a person "of riper years" must be born of water and of the Spirit, before he or she is a child of God. And hence it seems to me, according to the reading of Mr. Wesley, that some may be born of water alone, some may be born of the Spirit alone, while others are born of the water and Spirit at the same time. And how can I tell—how can anyone tell—whether we be born of the

Spirit first, or the water first, or of both at the same time. Oh, that "our church" could have framed a supposition as authority in this case, as in the case of infants.

Second Recorded fact. "Our church" supposes that all infants who are baptized, are at the same time born again. Now here is the best reason for infant baptism, to my mind, that I have ever read. I have read some high "theology—*Grub-As Theology*"—and also studied the teaching of the Bible to a limited extent, but never have I seen a stronger reason for infant baptism than this. "Those that are baptized in infancy, are at the same time born again." Oh! what a consolation to know that one is born again! Oh! that the followers of Mr. Wesley would tell the loving parents, that in having their infants baptized, they would be born again, then would consolation press her soothing claim. But, ah! me! how many thousand persons of riper years—yes, parents of tender babes, that spurn *suppositions*, though emanating from "our church" as authority for any religious ordinance, and who instead, desire the pure milk of the word of God, that they may grow up into a fit temple for the indwelling of God through the Holy Spirit. Oh! they go higher than the third proposition for religious worship to God—they go to his revelation, where they find a "thus saith the Lord," instead of a "supposition," though it originate from the Pope of Rome, or from the head of "our church" of England, or from the wisdom of the world, upon which to build their hopes of a "new birth."

J. K. B.

## INDEPENDENCE.

It has been well said that there is nothing in the wide world that secures success so completely as does perfect independence. People who are always waiting for help may wait a long time, a general thing. A little assistance, a little influence, is not to be had by asking, but there is always something one can do himself. Do it, whatever it is, with a will. If a young lady, don't sit still and hope a rich man will marry you, while your aged father toils for your daily bread. Learn how to help yourself, and take care of yourself as much as possible. Rather be one who does things for others, than one who must have things done for you. Two hands, two feet, sight and strength—these ought to enable you to dispense with help while you are young and vigorous. Men who can defy adverse circumstances, and can earn a living in any quarter of the world in which they are dropped down; who can roll up their sleeves and set to work at almost anything that offers; and who can even sew on their own buttons and make themselves a cup of tea when deprived of the help of womankind, are the ones who are really independent. The most helpful women are the kindest and truest; and as for a man, never trust him in any capacity if he has not within him the true spirit of independence, without which neither strength nor sweetness may be hoped for. In the battle of life there is but one way to succeed—fight it out for yourself. Give the helping hand when you may. Take it, if in some sore strait it is offered freely, but never ask for it. Be independent as far as man may be if you would honor yourself, or be honored by others, or be happy.—*Ex.*

He who lets one day slip by without feeling upon some portion of the Bible endangers the health of his soul as truly as the man defrauds his body who goes without food. And no sooner does he allow one day to pass thus forgetful of God and his truth, than a tendency is begotten which promises a second omission, and a third, and so on, until this bread of life, sent down from heaven for the nourishment of that which is immortal within us, is wholly neglected, and leanness of soul at last results in spiritual death.

When a man assumes to be extra "liberal," and yet sneers at every man who believes something he does not believe, he would do well to change his temper or his terminology.

Good works are always to be commended; a pure life is beautiful; but without faith in a living, all-sufficient Savior, the one thing needful is lacking.

## NOTES FROM FLORIDA.

EDITORS GOSPEL ADVOCATE: This morning the disciples in this city held their first meeting for the winter. Several weeks had passed since I had enjoyed the privilege of partaking of the supper, so the meeting was of more than usual interest to me. One does not realize, until the pleasure is denied him, how hungry he can become for a sight of the familiar table. I had heard there were some members in Jacksonville, but had met none of them, so was agreeably surprised to read the announcement in the secular papers that the disciples would meet for communion services in the Odd Fellows Hall. The day was one of the loveliest and most delightful that can be imagined; and as the hour approached, myself and another wayfarer from Tennessee, Bro. Joe F. Mays, leisurely made our way to the appointed place. About thirty persons were present, and we soon made the acquaintance of several, and from the moment we entered the door, felt we were at home.

North, East and West were represented here; some had come for pleasure, to be safe from the snows and biting winds, and to find in this sunny land, a long rest from the cares of business. Others, alas, had left their childhood's home in sorrow, smitten by the consuming hand of disease, and fled hither in the hope of a new lease of strength, but all had met in this place to worship God, and all were welcomed with a smile and hearty shake of the hand. Bros. G. W. Linton and Challen led in the exercises. Bro. Challen is a son of our eminent brother, Jas. Challen. Bro. Linton read the entire five stanzas of the hymn, beginning, "Hail, sweetest, dearest tie, etc." Its beauty and appropriateness struck me as it had never done before, and as those can scarcely realize, who have not been placed in like circumstances. Strangers in the city, and to each other, we had met in this humble place, sneered at by the frequenters of the popular sectarian churches, (as in many other places, the "Campbellites" are obscure and unknown, or if known, despised) we were drawn together by the strongest feeling of brotherly love, and sung with a present application, the words:

"Hail, sweetest, dearest tie that binds  
Our glowing hearts in one;  
Hail, sacred hope, that turns our minds  
To harmony divine.  
It is the hope, the blissful hope,  
Which Jesus' grace has given;  
The hope, when days and years are past,  
We all shall meet in heaven."

\* \* \* \* \*  
From eastern shores, from northern lands,  
From western hill and plain,  
From southern climes the brother bands  
May hope to meet again.

\* \* \* \* \*  
No lingering look, nor parting sigh,  
Our future meeting knows;  
There friendship beams from every eye,  
And love immortal glows.  
O sacred hope! O blissful hope!  
Which Jesus' grace has given,  
The hope, when days and years are past,  
We all shall meet in heaven."

After dismissed, we held a regular love-feast, and lingered to make each other's acquaintance. A Sunday-school was organized, Bro. Challen being elected Superintendent. The church will meet regularly hereafter.

Last Friday night I had the pleasure of seeing and hearing, but not understanding, the distinguished French ex-priest, Pere Hyacinthe. He is visiting America to see and learn something of our enlightened country, and to obtain material aid for the Reformed Catholic movement in Paris, of which he is the head. I did not suppose a man of his learning and ability would make a visit to this country without first familiarizing himself with the English language, so went prepared to take notes. After he had spoken some minutes, however, and I didn't seem to "catch on" somehow, pencil and note-book were ignominiously replaced in my pocket. I was very much disappointed, and so, as was plainly apparent, was the large audience of cultivated people who had assembled. The entire lecture was in French, and we could not understand six words. The Pere spoke earnestly, and is a dignified, intellectual looking man, seemingly about fifty-five years of age. He is accompanied by his wife and son. But enough.

A. M. SEWELL.

Jacksonville, Florida, January 13, 1884.

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A gentleman was giving a boy some peanuts the other day. The mother said: "Now what are you going to say to the gentleman?" The little fellow looked up and replied; "More!"

That was a good idea of Mr. Wesley's make all you can, save all you can, give all you can.

We will mail, post paid, as a present, to every Sunday-school whose Superintendent or music leader will send his address and the number of copies necessary, a new song entitled, "Are you Doers of the Word?" adapted to the lesson of Sunday, January 14, 1884. FILLMORE BROS., 185 Race St., Cincinnati, O.

An old colored "aunty" in Baltimore went to the church and requested to be baptized. "But you have been baptized said the clergyman. "I know it, massa" said she; "but it didn't take." Several other cases of that sort are reported.

A predicament. 2'clock in the morning,—sleet on the side-walk,—and no Dr. Bull's Syrup in the house.

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Owing to the continued warm weather, we are overstocked of

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20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

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15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

35 pcs White Wool Flannel at 15c former price 25c.

20 pcs White Wool, 30 inches wide 20c.

15 pcs fine white all wool Flannel at 25c, reduced from 40c.

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Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turn much colder. Our prices now are

Our \$2.00 a pair Blankets now	\$1.50
Our 2.75 " " "	2.00
Our 3.50 " " "	2.50
Our 4.00 " " "	3.00
Our 4.50 " " "	3.50
Our 5.25 " " "	4.50
Our 6.00 " " "	5.25
Our 7.50 " " "	6.25
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These are not imaginary reductions, but positive mark down.

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We have just fitted up an elegant Cloak Parlor, and can show the largest variety of Dolmans, Russian Circulars, etc., etc., in this city. If in need of a winter wrap do not fail to see our line, as we will positively save you from two to three dollars on your purchase.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## "THE REAL ISSUE" REVIEWED.

The reader is requested to peruse most attentively Bro. Jones' article, "The Real Issue," before reading this review. As I have intimated before, if the existence of these societies is right, Bro. Jones may be expected to show it. Without consuming space by introductory remarks, I proceed at once to consider what he calls the "cardinal issue" between us. He says:

"If God reveals no way to combine a number of churches to evangelize the world, there can be no divine ideal for co-operation. Now it is admitted that 'inspired men worked in spreading the gospel for nearly a hundred years as teachers and evangelist and leaders of the churches,' and that no explicit declaration for the organization of societies is left on record."

This statement of Bro. Jones is strictly true, but it is not all of the truth in the matter. True, inspired men led the churches about a hundred years without giving an "explicit declaration" for the organization of societies; it is, moreover, a simple historical fact that no societies for the spread of the gospel existed, through all these years of guidance by inspired men, except the churches. It is another fact of history that these inspired men did not write a line, which can be made to intimate, upon any proper principle of interpretation, that the Holy Spirit foresaw that the necessity for the existence of such societies would arise. God gave societies (the churches) for the publication of his gospel and the extension of his kingdom; these were deemed entirely sufficient by the apostles, their coadjutors and immediate followers; and, although the Sacred Oracles are said to furnish the man of God "unto all good works," they nowhere teach that in the years to come exigencies may arise that will demand others. There can be no question therefore but that those of us who are content with the churches as missionary societies, and who are working faithfully through them, are walking in apostolic footsteps, the "old paths," "the good way." "If God reveals no way to combine a number of churches to evangelize the world," says Bro. Jones, "there can be no divine ideal for co-operation." May I not, then, upon the strength of this concession, and in the light of the above mentioned facts, conclude that there is no divine ideal for such a co-operation as Bro. Jones advocates?

"But," says he, "it does not follow that everything not explicitly authorized in the Bible is wrong. It cannot be assumed that the New Testament contains detailed statement and directions necessary to secure every element of strength in the spread of the gospel."

We do not ask for "detailed statements and directions" for everything in connection with these conventions and societies. All that we want is scriptural authority for the existence of the things themselves. When a thing is commanded everything that is necessary to the carrying out of the command is divinely enjoined, even though it be not expressly mentioned. The command is "make disciples of all nations," "preach the gospel to every creature;" are these conventions necessary to the fulfillment of the command? Certainly not; for inspired men led the churches for nearly a century, and published the gospel to the ends of the world without them. If they had been commanded, or if we had an example of the apostles' using them, or if they were necessary to the carrying out of

command, then would they be authorized by the Bible; then would they exist by divine right; but I most unhesitatingly affirm that in one of these three ways everything must be authorized, that is authorized at all in the service of God. It is simply an admitted fact that they are not commanded, nor have we an example of them, nor are they necessary to the fulfillment of the law.

Bro. Jones thinks that a demand for "detailed statements and directions" for every step taken in the spread of the gospel is the "root error in every effort to suppress co-operative work." Let me remind my brother that there has been no effort to suppress co-operation work made. The question is, shall we co-operate as the apostles and first Christians did, under the guidance of the Holy Spirit, or shall we do as the sectarians around us are doing? Some of us contend for the ancient way, and hence this discussion. Did the first Christians co-operate? Yes! Well, we are therefore in favor of co-operation. How did they co-operate? through missionary societies and conventions? No, it is admitted they did not. We, then, are not in favor of such co-operations. Where they have set us an example we want to follow it. In a former essay I showed in what way they did the work, and Bro. Jones admitted that my answer was scriptural and right. Now we favor co-operation in that way. Let those that love the Lord, and have the gift, preach the gospel to the world. Let the churches raise money and send it to them, while they are doing the work. Let individual Christians minister to these preachers as they are able to do, and as occasion may demand. In this way did the ancients co-operate, and in this way only. Three questions will arise out of this method of co-operation in the congregation; viz., How shall we raise the money? To whom shall we give it? How shall we send it to him? But these questions need not disturb the preacher. Let him do the work that is committed to him with all of his might. God's providential care is over him.

"Bro. Harding stands on one side of an opinion or human judgment and we on the other," says Bro. Jones. This does not seem to me to be a fair statement of the case. According to my understanding of the matter the issue is this; I favor co-operating as the apostolic churches, while Bro. Jones is disposed to adopt the methods of "our religious neighbors." Hence he says in his first article:

"While we are expending our strength in an effort to survey the island of apostolic Christianity, and are ready to bombard to pieces every ship that passes with any uncertain banner of expediency floating about it, our religious neighbors, with less apostolicity, but may be more of zeal, more self denial, and more system are entering the open doors of foreign lands. Madagascar, the Sandwich Islands, and many heathen countries have been transformed by what we term an imperfect gospel. Is not this infinitely better than none?"

This is not the question, my dear brother. Is this imperfect gospel better than the complete gospel? Is this sectarian method better than the divine method? Do they perform more and better work than did the first Christians? These are the questions. Shall we seek to restore primitive Christianity, or shall we scan sectarianism for "more system" and better methods? It is not true, however that any sectarian body in proportion to numbers and wealth, is doing more or better work than we of this reformation.

But "Bro. Campbell belonged to and encouraged one of these human organizations," says Bro. Jones. Concerning which allow me to remark,

first, that these organizations were then much simpler and much less threatening to the peace, prosperity and independency of the churches than they now are; and, in the second place, that Bro. Campbell, though by far the greatest man of his days, the brightest light that has arisen among men for centuries, was neither inspired nor infallible; and, in the third place, as an offset to his great name, I remind the reader that neither Paul nor any other of the apostles "belonged" to or "encouraged" any of these human organizations. It seems to me that this last consideration should have great weight.

The local church, we agree, is and ought to be, as far as in it lies, a missionary organization; so writes our brother, and so we agree. It is an admitted fact, then, that God has given us a missionary society. Have we the right to assume that it is an insufficient one? Have we the right to organize another? The Lord has given us an institution by which to commemorate his death. Has any man the right to assume that this supper is insufficient in this age of the world, and to give the churches another one to be attended to in connection with it? The Scriptures give us an institution in which we are transferred into the kingdom of Jesus. Has any one the right to say this institution, baptism, is not now sufficient, and to ordain another one to be used in connection with it? The local church is as much God's society for the conversion of the world, as the supper is his institution for showing forth the death of Jesus, or baptism his ordinance for translating penitent believers out of the kingdom of Satan into the kingdom of his dear son. It is fully as subversive of the divine way, fully as dangerous to the cause of God on earth, fully as sinful, to organize another missionary society to be used in connection with the church, as it would be to invent another supper, or another baptism, to be observed in connection with the divine. Would Bro. Jones be willing for the church at Carlisle to observe two Lord's suppers on each first day of the week, one human one divine? Would he be willing for it to practice two baptisms, one human, the other divine? I venture to say he would most hotly protest against any such innovation. Why then is he so ready to operate through two missionary societies? The same all-wise God that gave us the one supper and the one baptism, gave us also one missionary society, the local church; and no inspired man ever worked in any other, or intimated that any other would ever be needed.

Are not the congregations, when working according to New Testament teaching sufficient for that work? It must be replied that they are; for during hundreds of years no other societies were known; and that too in the first century of the Christians era, the most prolific age in missionary work. "We know that few if any, congregations do or can sustain a missionary singly," says our brother, and it is clear that in so saying he is wide of the mark. There is hardly any church, walking according to the teachings of the apostles in liberality and missionary zeal, that does not raise enough money to sustain an evangelist; and numbers of them, were they so to walk, would raise enough to sustain many. Bro. Jones thinks that Christians should give at least as much as the tenth; were they to do it, would there not be an abundance of money in almost every congregation to sustain a missionary? But they won't do it, and therefore another society is needed, it is said. I claim that he had better try to induce the churches to do their duty, instead of trying to invent something to fill up the measure of their deficiencies.

True the Jews went up to Jerusalem three times per year, and this was expensive; but God commanded it. When he commands we are to obey, regardless of cost. Were he to command the disciples to meet in Cincinnati every year in convention for devising ways and means for the spread of the gospel I would say let us all go; but as he has not given any such command, but has shown us another way, let us walk in it. We do not honor God by neglecting the institutions he has given us, and by inventing others to do their work.

END OF KENTUCKY DEPARTMENT.



## ITEMS, PERSONALS, ETC.

The Christians are erecting a fine brick church at Martin, Tenn.—*World*.

Sister Jennie Wilson was reported by Bro. Officer, as contributing \$3.00 for the Indian Mission. The church at Riggs' X Road contributed the amount. She only sent it for them. She wishes this corrected.

Some time ago, we published in the *ADVOCATE*, a list of prominent Baptist scholars, who pronounce the claim to a succession of Baptist churches back to the apostles a myth. A Bro. wishes to find this to use it in discussion. We fail to find it in the Index; if any one can refer us to the number of the paper in which it is published, we will be thankful.

Our General News department froze up during the cold weather. We know those taking a secular paper do not care for this department. We would like to have an expression from others, if it is desired. If it is desired by any considerable number, we will keep it up; if not, we will not revive it, but will try to fill it with something better. Let us hear if you wish it. If you don't wish it, keep silent.

Bro. Westmoreland, of Gardner Station, was in our office the 11th inst. He was homeward bound from a trip of some weeks in Alabama and Middle Tennessee. He reports the building of a good brick house for the church at Martin under headway, but much interfered with by the cold weather. We hope the brethren at Martin will do well. We remember with pleasure our several visits to the place, when they were but few in number.

Bro. McQuiddy of Mormandy asks us the meaning of the expression, "If our earthly house of this tabernacle were dissolved, we have an house not made with hands, eternal in the heavens." The house of this tabernacle the connection clearly shows means the fleshly body. Read the connection, in this house or tabernacle we do groan; then in the sixth verse, he drops the figure, and says, "Knowing whilst we are absent at home in the body, we are absent from the Lord. In the succeeding verses, the body is still used instead of house of this tabernacle. It clearly refers to the body.

We have received an invitation to be present, January 21st, at the golden wedding of Bro. N. W. Smith and wife, to be celebrated at the residence of their daughter, Mrs. Mitchol, Acworth, Ga. It would afford us much pleasure to be present, and in person tender our congratulations, and wish, as we sincerely do, many happy returns of the day that made the twain one flesh. We would be glad to do this, as it would be the celebration of the anniversary of our own birthday. Fifty years is a good long span of time for two persons to live together, as man and wife. We begin to feel ourself an old man, yet we were but three years old the day Bro. Smith and wife began their life jointure. Length of years, such as has been allotted our aged brother and sister, devoted to the service of God, as has been theirs, brings both a crown of honor here, as well as the crown of righteousness, which the Lord will give in that day "to all that love his appearing."

Bro. Johnson, from Floy, DeKalb County, Alabama, says Bro. Reaves came here three years ago. Organized a small congregation of six members, something over a year ago. They have prospered well, all working in harmony, until recently trouble has arisen over the hand of fellowship that disturbs some. He says they now have thirty-six members, and desire all to see

alike, speak the same things, and have no division among themselves. This is just what Christ desires. While we believe there is no authority for the hand of fellowship, as an introduction into the Church of Christ, we believe it admissible as a pledge of love and brotherhood to a young member entering the fold, or to one another already in the fold. If it were given thus every Lord's day, it would promote union, love, harmony among the children of God. But it is not commanded, and should never be allowed to create division or strife.

We have a large number of queries on hand that have accumulated during the last six months. During this period we have both been very much from home. The queries would come and be filed. They grew to such a number that we dreaded to begin them. We are now going through with them, and will try hereafter to give more prompt attention to them, and will dispose of them as they come. This does not mean that we will try to answer all that we now have, or that will come hereafter. We will use our discretion as to what can be answered to profit. When we get queries about Revelations, we always know he has run over his lessons too fast, or he is ahead of us. We need to ask questions of him, rather than he of us. When we receive queries in the eighth and ninth chapters of Romans, from a man who tells us he is only a babe, we know he will not be profited by any answers we can give. He has begun studying at the wrong end of the book. He is trying to eat meat when not able to digest milk. He is seeking to know the mysteries of God's ways, instead of learning the ways in which he should walk. When a brother from a community in which the way of salvation is not known, asks about the difference between the soul and the spirit, what is the state of the soul between death and the judgment, or queries on the return of the Jews to Jerusalem, I know he has failed to imbibe the true Spirit of Christ, and the answer to his queries will not help him. Then again, queries are frequently asked, that no man can answer profitably. Frequently queries are presented that have quite lately been answered in matter, if not in form, in the *ADVOCATE*. None of this class can we, with justice to all parties, attempt to answer. But queries involving human duty, or proper interpretation of Scriptures that are practical in their bearing, we will gladly answer. If your queries are not answered, don't get hurt, but know that we, for some reason, do not think it best to try to answer. We cannot answer all.

Several allusions have been made to the Indian Mission, by Bro. Officer, but we learn that many of our readers fail to understand the true nature of it: First, the proposed mission is to the Chickasaw Indians, in the Southern portion of Indian Territory. Bro. Ascue, of Northern Alabama, one of our best men and a good teacher, with some Indian blood in him, went to the Nation, and claimed his right of homestead among them by virtue of his Indian descent. He has remained there, but is about seventy-three years of age, so cannot do much active work. Bro. Officer has made several visits to the Chickasaw Nation. He found no regular mission among them. Some preachers were there by permit of the Chief from year to year, but no mission of the council. He made application to the council for the privilege of a permanent mission. The elders of Churches at Gainesville and Paris signed it. The Governor gives assurance that it will be granted, and one hundred and fifty acres will be allotted for building a meeting houses,

house for missionary and for farming. There are some brethren there in connection with Bro. Askew, but not enough to build the meeting-house, sustain a young and more active man as preacher, and get the work on foot. It is believed it can very soon be made self-sustaining. The denominations have missions among the other nations, but none among the Chickasaws.

The churches at Gainesville and Paris, Texas., have undertaken to manage the matter. It seems to me a move that ought to be heartily sustained. Any money sent to R. W. Officer, Paris, Texas, or to *ADVOCATE*, will be forwarded to him, and we doubt not, properly appropriated by the elders of these churches.

We confidently expected a large increase in our circulation the present year. Up to the 1st of January, while the weather was open, our expectations were more than realized in the large increase of lists coming in. The very rough weather since then, has, of course, cut down the lists to some extent. Yet they have continued to come in well, very well, considering the weather. We began with an issue that we thought would fill all orders likely to come in before the middle or last of February. All of one number are now gone, and the others will be in a few days more. This encourages us, and makes us wish to see the effort continued, and increased so soon as the weather becomes pleasant.

Our Southern people have never been as a body a reading people. We suppose that the same number of people North of the Ohio river, read ten times as much as South. Buy ten times as many books and papers. The result is, they are more active-minded, more wide-awake, more enterprising, and not only are more intelligent, but more successful in business than our Southern people. Reading, study, thoughtfulness open ways to success in business, that directly enhance the opportunities of success in life. We need to be stirred up on this question. Every parent ought to provide his children with good, wholesome reading matter, as a help to mental activity and business enterprise in life. Then, as Christians, we need continually to have our minds stirred up. Other things being equal, the Christian who reads and studies most, is the most zealous, earnest, active Christian. The man who pays the most for religious reading, is the man who pays most for the advancement of the religious interests of the people in every direction. Elders, teachers, evangelists, will always find those who read good religious literature, their most active helpers in the church. Those who fall away from their steadfastness, are those who fail to read and keep alive an interest in the church of God. I have no hesitancy in saying it would be economy in any church to supply every family, every member of the church with a good Christian paper. It would repay the expenditure in more liberal contributions, in a more faithful attendance upon the services of the church, in a quickened moral and spiritual life, and in developing the activity in a practical and Christian direction. We impress it then upon our readers, to extend the circulation of the *ADVOCATE*. We are sure it will do them good, and will help us to improve and enlarge it. With activity and perseverance on the part of our friends, its circulation can, and will be doubled during the present year. Will you not work with us for this end?

D. L.

## NEW ADVERTISEMENTS.

We call attention to the card of Pigue, Manier & Co., wholesale dealers in Boots and Shoes. No house in the city stands better than this for open, fair dealing, and prompt attention to business. We hope our friends trading in the city will give them a call, compliment them for advertising in the *ADVOCATE*, and see if they do not treat you as well as you will be treated anywhere else.



## Home Reading.

### Threshold of The New Year.

We are standing on the threshold, we are in the opened door,  
We are treading on a border land we have never trod before;  
Another year is opening, and another year is gone,  
We have passed the darkness of the night; we are in the early  
morn;  
We have left the fields behind us o'er which we scattered  
seed;  
We pass into the future which none of us can read.

The corn among the weeds, the stones, the surface mould,  
May yield a partial harvest; we hope for sixty-fold.  
Then hasten to fresh labor, to thrash and reap and sow,  
Then bid the New Year welcome, and let the old year go;  
Then gather all your vigor, press forward in the fight,  
And let this be your motto, "For God, and for the Right."

### GLIMPSES OF JAPANESE HOLIDAYS.

The Japanese have many festive days. Unlike most heathen nations they are exceedingly devoted to their children, sparing neither time, labor, nor expense, for their amusement. Even their system of education is made a source of pleasure; and corporal punishment is a thing unknown in the family. Masquerades, domestic comedies, picnics, and many feast-days, are enacted and observed for the benefit of the little folks, giving a very strong impression that it is a shrewd method of enjoyment for the elders also. There are five national festival days, including New Year's, which, under the old laws, was not begun with ours, but on the ninth day of February. The second is called the "Festival of the Dolls," and is a great day for the little girls; during which the various specimens of dollhood are conducted into the state chamber of the house, which is beautifully decorated with blooming peach-boughs and evergreens. These favorite automatons are made to personify grand personages, from the ancient Mikado and his Imperial Court to the various families of the princes. For days before this greatest of great days to the daughters of the house, the shops are gay with these splendidly dressed images, and afterward are seen no more till another year brings the demand. Every respectable family has a number and variety, ranging from four inches to a foot and a half in height. When a daughter is born to the household, a pair are purchased, with which she plays, until grown; when she marries, these are taken to her husband's house, and, in turn, given to her children, adding to the stock with every daughter. In some old families the display is very large. A family banquet is served, and afterwards, the girls make offerings of *sake* and rice-cakes to the effigies of emperor and empress, and then spend the day mimicking the entire round of Japanese life, as child, maiden, wife, mother, and grandmother. Other toys, representing the table service, utensils of the kitchen, toilet set, and traveling apparatus, many of these very elaborate and costly, are in use on this day. This festival is celebrated on the third of May.

On the 5th of July occurs a corresponding feast for the boys. Previous to this day of rejoicing the shops are again gay with toys suited for the "Feast of the Banners." These consist of all the regalia and equipments of a *damio's* (prince) procession; the contents of an arsenal, flags, streamers, banners; effigies of heroes, warriors, soldiers on foot, horsemen, genii of strength, valor, etc. Such toys are bought for every son born into the family, hence the display is imposing and brilliant. The streets are gayly decorated, and planted with bamboo staffs, which are ornamented and trimmed with every device of oddity. Gay banners are placed in all conspicuous points, blazoned with national designs, heroic sermons, and family titles. Troops of boys in parti-colored clothes, wearing miniature swords and sabres, and each carrying a flag, throng the streets, while parents, priests, and police, look on in pleased admiration. Outside of the door of the home, a bamboo pole is erected, and hung by a string to the top of the pole is a large paper fish, representing a carp, which the Japanese consider the type of swiftness and strength. The paper being hollow, is easily filled by the breeze, and the huge body flaps its tail and fins in a most natural manner. The carp, being able to swim swiftly against the current, is a favorite type of the young man who mounts over all difficulties.

On the 11th of September is held the "Feast of the Lanterns," which is celebrated by processions

in solemn pomp, to and from the tombs by night; a touching tribute to their dead. The 9th of November is the Flower Day, or "Feast of Chrysanthemums." This is simply a lavish and beautiful expenditure of flowers, which are made to decorate everything, and are offered as tokens of good-will to every one.

New Year's Day we had looked forward to with eager anticipations. This is not altogether a *fete* day. The national idea of justice is shown in the law requiring all debts to be adjusted, and no one allowed to begin the year with unsettled accounts. Therefore, no one gives himself up to unrestrained enjoyment on this day until those matters are satisfactorily arranged.

On this day, for which we had been impatiently waiting, we prepared to go everywhere and see everything that one pair of feet and eyes could accomplish. Festive preparations had been going on for many days; such as thoroughly renovating and cleaning the houses, planting evergreen and bamboo branches along the streets, and either side of the vestibules or doorways. The bakeries were unusually alive, and teeming with delicacies. Professional rice pounders, with their immense mortars and pestles, were hurrying from house to house. Flowers and ornamental shrubs, of exquisite varieties, were vended on every hand, and the shops displayed their daintiest wares and toys.

Households, on this day, not only prepare an abundance of good things for feasting themselves, but provide a liberal supply for those that are poorer than they. Each home, too, must be decorated, which is not a difficult matter in this ever-blooming land. Every house and street was brilliantly illuminated for the inauguration of the new year, till the entire city, bay, and country, were lit up with a brilliancy we had never seen equaled. During the morning, a Sabbath-like stillness prevails, while accounts are being adjusted, and family life reigns supreme. Indeed, it has been said that New Year's Day is the only Sabbath of Japan. After that, all is astir; every one in festive garments and smiling faces, exchanging polite greetings.

The Japanese are well trained in the laws of good breeding, and, in their several grades, seldom offend the rules of etiquette. According to these rules, a joyous freedom is extended to every one on this day of days. Various styles of reception cards are carried through the streets on elegant lacquered trays by obsequious servants. It is the custom of many Japanese merchants to send to the families of their customers beautiful fans and toys of exquisite designs as gifts, in the same manner.

One of the most popular amusements of the day is masquerades, in which children, parents, and servants, delight in mystifying each other by personifying various families of rank. Here and there fathers, with their big and little boys, were intent upon the use of the top,—in which they were very expert, while bevy of pretty girls and young women merrily played with battledore and shuttlecock.

At one time, we were mystified by sweet musical sounds in the air, resembling those proceeding from an *Æolian* harp, and discovered that these came from a great number of *kites*, flying over the city. Our Japanese teacher explained this mystery to us by showing us a strip of fine bamboo stretched across the frame of the kite. This creates the strange, sweet music.

But the toys—could I venture to enumerate them? Nay, not even to name them, or designate them. Some, however, were familiar. It has been well said that in the toy-shops of Japan, one may see the microcosm of Japanese life; for in the children's life, one may see enacted the miniature drama of the serious life of the parents. It would be difficult to draw a line of demarcation between the amusements of the children proper and those of a larger growth, from previous to the large influx of foreigners, the principal business of this nation was *play*. The contrast between the Chinese and Japanese in this respect is striking indeed. The Chinese inculcate to their youth that play is absurd and unprofitable. The dignified Chinaman has an aversion to national amusements or athletic exercises; while the Japanese not only provide the full quota of harmless sports for their children, but enjoy and enter into the same with equal zest.

But to return to the toys; among them are

bows and arrows, artificial birds, and hen and chickens, true to nature with marvelous fidelity; exquisite dolls parading the streets with automatic regularity; families of mice, rabbits, and monkeys; eggs and fruits, in brilliant colored crapes. Here are cranes, parrots, dragons, and wild beasts, all in mimic—that is toys, in mortal combat; feats of jugglery, impressive as impossible, and all entered into the heartiest earnestness, hilarity, and mirth. But one is told with sudden gravity. "It is all for the children!" Blessed childhood! And it is plain to see that these people revel at will within its sacred precincts, to drown the cares and sorrows of their riper years.

Here the man with the magic swimming-birds tips his tiny water-fowl with camphor, and floats them in a long narrow trough of water. The dissolving gum propels the fowl from side to side, and imbues them with life, to the widening eyes of the uninitiated. The bug-man harnesses paper carts to the backs of the beetles, and a half dozen will drag a load of rice up an incline planed. The fire-eater rolls balls of camphorated paste, glowing lambent fire, over his arms and face, and then extinguishes them in his mouth. Rare shows, in which one sees some famous bit of natural scenery, or the inside splendor of a *damio's* palace, dancers, flute-players, posturers, conjurers, acting charades, throng the streets. Here are a bevy of pretty girls, dressed in their gayest robes and girdles, with painted lips and cheeks, till they resemble beetles' wings, their beautiful hair still more beautifully dressed, playing battledore and shuttlecock. There is a knot of boys laughing uproariously over a huge image of Daruma, the snow-man of the northern and western coasts. In America the boys snow-man is a Paddy with a caved hat, clay pipe and shillalah in hand; but in Japan the snow image is Daruma, one of the followers of Buddha, who by long prayers in kneeling posture lost his legs from paralysis.

Banquets are spread in the streets for the police, and the benefit of those who prefer this repast to the more private dinner at home. Buckets, barrels, and porcelain jars, are everywhere flowing with new *saki* (rice beer), which everybody drinks, and yet, to the credit of these people be it said, there is a little drunkenness; and although we are ashamed, yet we are glad to know that the temperance laws of Japan are far stricter than in America.

Far into the night some religious ceremony is enacted by the head of each household, and by the priests in their temples, by which all evil spirits brooding about on wrong intent are said to be exorcised, and thus the day is ended.

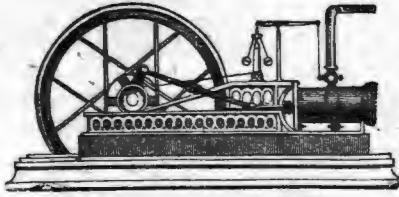
The Japanese are determined to enjoy life as they go. Probably much of that habit of devoting so much time to recreation and amusement is due to the sad tenets of Buddhism and the steady growth of infidelity. We live in the faith of a joyous immortality, but annihilation and transmigration can hold but little to brighten the cares and toils of the present. Therefore we see all classes of this people leaving their labors to go on short journeys into the country, where, under the rustic shade of blossoming fruit-trees, or in one of the endless tea-houses, they may rest, refresh, and enjoy themselves. We often observe family groups visiting the suburbs, or temples and statues on some high hill, with apparently no other object than to view the landscape under a light fall of snow, or to gather some of nature's treasures to adorn the grottoed wall or miniature lake at home, or to amuse the children.

These tea-houses are a character—if I may be allowed the expression; idyllic certainly. Charming retreats with flowers, arbors, and climbing plants; flowers growing even upon thatched roof. Ah! lover of the *thea-nectar*, would you have it in perfection? Come, then, and sip from dainty cups, ambrosia fit for the gods! and with it, on some of these fair hills, drink inspiration not only for your poet or artist's brain and eye, but enthusiasm and high resolve to enter in and possess this land for the King of kings and Lord of lords! The harvest is ripe, but the reapers are few. Pray ye, therefore, the Lord of the harvest to send forth laborers into his harvest.—*S. S. Times*.

We grow broader, not by seeing error, but by seeing more and more of truth.



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### Miscellaneous.

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For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

The defeated candidate for mayor of Boston is a "gentleman of approved integrity, a careful financier, and possesses fine qualifications and plenty of executive ability." It is easy to see why he was not elected.

"For 13 years I had Dyspepsia," wrote John Albright, of Columbus, O. "Samaritan Nervine cured me." Druggists all keep it, \$1.50.

God has so arranged the chronometry of our spirits that there shall thousands of silent moments between the striking hours.—James Martineau.

Elkton, Ky.—Dr. E. B. Weathers says: "I regard Brown's Iron Bitters as a medicine of unusual worth."

### Many Being Cured.

Mrs. Mary S. Worley of Hadensville, Ky., a sufferer for years, has just been cured by Mrs. Dr. Smith. President Campbell, so well known over the South and West, is one of her "references." Read the following from the *Pacific Christian Herald*:

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To express no more than is really meant is one of the first steps toward correct speech; just as careful pruning is as important to the vine as a rich soil.

Wolfesville, N. C.—Dr. I. C. McLaughlin says: "I used Brown's Iron Bitters for vertigo and I now feel like a new man."

Better than Quinine, DUNCAN'S CHILL TONIC. It never fails. 75cts.

Dyspepsia and Indigestion cured by DR. DUNCAN'S LIVER AND KIDNEY MEDICINE.

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SORE EYES cured promptly by DUNCAN'S OINTMENT. It is Mild and Harmless.

A sure cure for Flux and Diarrhoea; DR. DUNCAN'S BLACKBERRY ELIXIR. It is pleasant and harmless.

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DR. DUNCAN'S BLOOD SYRUP, the great alterative, will remove any and all impurities from the blood, and cure all eruptions of the Skin. For Scrofula, it never fails to cure.

No one should be without DR. DUNCAN'S FAMILY MEDICINES

### Cure For Croup.

DR. DUNCAN'S COUGH BAL-SAM is a cure for the CROUP. It will never fail. Try it.

ITCHING PILES cured by DUNCAN'S OINTMENT. It is unsurpassed

DR. DUNCAN'S VEGETABLE LIVER PILLS. Better than Blue Mass or Calomel. They are mild and Pleasant Try them.

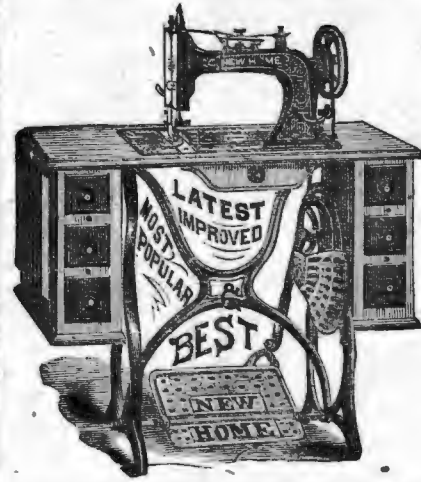
### Cut This Out

It may save your life. If you have a Cough, Sore Throat or Bad Cold, use DR. DUNCAN'S COUGH BAL-SAM. It will cure you. It is pleasant and sure.

For Neuralgia, Rheumatism, Toothache, Pains in the Back, Stomach, or bowels, use DUNCAN'S LINIMENT. It is used internally and externally, for Man or Beast.

CHILDREN CRY FOR DUNCAN'S WORM SYRUP. It is Sure, Safe, Pleasant and Cheap. Try it.

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THE LIGHT RUNNING NEW HOME Has, since its introduction, steadily increased in popularity, until now it occupies first place.

### THE NEW HOME

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Brethren L. & S.—I went to Ghent, Ky. The weather was bad and I preached five discourses—had a happy greeting with the good people of Ghent. Those who are reading the ADVOCATE there are well pleased with it. The meeting there was a happy one. The brethren treated me very kindly, and I promised to visit them again. I preached one discourse at Liberty station where the brethren have just built them a nice house of worship. Have not yet seated it. I promised a meeting when they finish the house. We have a set of earnest brethren there. This is where Brother Elliott of Murfreesboro, held a big meeting in November, and organized the church. He is a good preacher, and is preaching in Carroll county, Ky., this year. I will hold a meeting next at Sulphur, where Brother Elliott lives, beginning next Saturday night. I preached there last night on my way here. This is where Brother James A. Harding planted the church.

May the Lord bless all these brethren. They have been kind to me. I attended the prayer-meeting here at No. 25 Portland Avenue, Louisville. They had a house full. They are in earnest, and are pleased with the ADVOCATE. J. HARDING.

#### WITHOUT AN EQUAL

For the cure of Old Sores, Cuts, Burns, Scalds, Chapped Lips or Hands, all Skin Disease, is DR. DUNCAN'S CARBOLIC OINTMENT.

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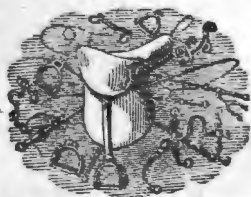
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# THE GOSPEL ADVOCATE.

VOLUME XXVI,  
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

## PUBLICATIONS.

We wish to say some things to our readers on the subject of publication. We get much advice from them, and, as usual, the less they know about it, the more freely they tender advice. We stated we could not publish the index on the first page, now they have begun to flood us with advice to put it on the last page. There is just the same difficulty about putting it on the last that there is on the first page. They go to press together. Some advise us to put the paper down in price. We have done all in our power to make a cheap paper. We have worked eighteen years for it, and have paid out more dollars for it than we ever received from it. Only one or two years have the editors and publishers received anything like pay for the labor or means invested in it. Even now, we offer men commissions to work for the ADVOCATE, that if they will give a fair amount of attention, will pay more than either one of the editors hope to get for their services, but they think the pay too small. Whenever you ask us to lower the price now, you ask us to work for nothing all the year, that men who are too stingy or indifferent to religion and religious culture, may save a fifty cents or a dollar during the year. The editors fail to see why they are under obligation to give all their time for nothing, that others may receive a paper, and have one day more to idle, or one dollar more to spend or hoard. Then the complaint of price is an excuse only for not taking a paper. This is merely an excuse. If this excuse were remedied, others would be found. We used to charge three dollars for the ADVOCATE. We remember brethren would tell us if we would reduce it to two dollars, we could get a great many more subscribers. We reduced it, and the men who clamored most for its reduction ceased to take it altogether, and if the reduction ever brought us one new subscriber we did not know it.

But others publish papers cheaper, why cannot we? Of this we wish to speak. Increase of circulation greatly cheapens papers. Papers in the South have never been able to compete with those North, because they have never been able to secure the circulation that those North, do. This difficulty arises from two causes. First, our southern people are not a reading people as the northern people are. An ordinary northern farmer as regularly provides a supply of reading matter for his family, as he does fuel or provisions for the body. Here has been the secret of the great success of the northern people over the southern. Mental activity is excited. This leads to enterprise and success. On the other hand, southern farmers, well to do, spend hundreds of dollars on a little finery, and on tobacco and whiskey, but growl at the idea of a dollar or two spent for reading matter for the family. No wonder the young people seek sensual dissipations as a means of passing off the time, and grow up without enterprise, without ambition, with only taste for fleshly gratification, with no aspirations for usefulness and for honorable lives. From mental inactivity and lack of enterprise, they live along in poverty and want, with advantages for wealth lying all around them, and are crowded out by a more enterprising people, drift West to

live the same life of mental inactivity, and again be crowded out by people who read and think. Many families might save their children from lives of poverty and want, of dissipation and moral ruin, by the judicious expenditure of a few dollars in good reading matter. Because the people have not sustained, and there has been no demand for good papers, they have not been published in the southern country.

When some of our southern people desire a paper with all their sectional prejudice, they send North for it. The northern people have been much wiser in their course in this, than southern people. The northern people appreciate the importance of building up home interests, home manufactures, home papers, and sustaining home institutions. They know a paper in their midst, if not quite so good as one at a distance, is worth more to excite home interest and develop the home talent than a better one at a distance. So they heartily sustain the home paper so as to enable it to be as good as the best. Our southern people seem to be lacking in that commendable regard for home institutions, so are ready to send North for their preachers, ready made to hand, for their papers, to schools and neglect and discourage the home talent, just as they are willing to discourage all home manufactures, and be dependent upon foreign sections for all the implements of necessity and comfort. Such a people never will prosper, or have weight in the world's affairs in any respect. The trouble is, they lack self-respect.

The northern people do not act thus. They never patronize southern papers or institutions. It is not because there is not talent at the South. It is true there has not been so much literary talent developed at the South as at the North, because there has been no demand for it, no encouragement to it. Southern men have gone North and succeeded. The leading men of some of the best papers North, are men of southern birth and southern parentage, and southern raising, but they had to go North to find a market for their wares. The northern people would not patronize them so long as they remained South, but when they go North to build up northern institutions and enterprises, they are heartily welcomed and sustained. We are not complaining of this. They act wisely. We ought to learn a lesson from this. If we wish to command the respect of others, we must respect and encourage our home talent, home institutions and enterprises. If we wish to encourage our children and our families to be enterprising, and to the development of their talent and energy, and to use the opportunities around them, we must encourage our neighbors who make the effort.

Another trouble with our southern people is, their individuality is developed to a greater extent than others. Each one accustomed to manage his own affairs, they have not become accustomed to yield their individuality so as to harmonize with others. In all joint enterprises this must be done. If everything does not please the individual preferences of a southerner in a paper, he will have nothing to do with it. He has not learned by working in combinations, that in all matters where many different persons are interested, all must, to a greater or less extent, learn to yield their individual preferences for the general good.

Nothing hinders our southern papers more than this. A brother don't like some position of the editor, or some writer, therefore he will have nothing to do with the paper. This will kill any religious paper whose editors have any convictions of their own, no others are worthy to live. A brother wrote me not long since, I have not encouraged the ADVOCATE, because it has stood against my ideas of co-operation, as though the ADVOCATE had stood against his ideas, more than he had stood against the ADVOCATE's ideas, as though the ADVOCATE did not have a right to ideas as well as he. While the ADVOCATE has freely expressed its ideas, it has allowed every one the same freedom, has ostracised none. Such a spirit that refuses to encourage a paper unless it servilely conforms to his ideas, will destroy any paper. Our northern brethren have learned by constant work in combinations to be less exacting in asserting their individual peculiarities. Have learned to yield something of their individual preferences for common good, and so can work together and build up strong papers. These are some of the difficulties we have to meet. There are other matters we will speak of next week.

D. L.

## ROM. XIII: 14.

Nothing is taught more clearly in God's book, than the all-sufficiency of a church to sustain itself, drawing, at it does, daily and hourly from God's storehouse. We get knowledge from his book, we gain strength from the same source and prayer. As soon as a body of people aspire to the dignity of a church of the Most High, they should cast about for all the elements of continued life in itself. All the essentials are found in an ordinary sized congregation. It is shameful to look without and abroad for help to keep alive, or to carry on the work of the Lord. It is disastrous, too, to the family of the Lord. Just think, were all churches to conclude to import, or transport help, such as pastors and preachers, bishops and evangelists, where would they come from? There would be no supply. Well, it is the duty of one to produce such men as much as another. Some of the most brilliant and useful men come from humble places—the "Backwoods." What could be done, with proper effort, with better surroundings? The South goes upon the principle, (if, is worthy to be called principle) that money can buy all things. So they grow cotton and purchase their mules, meats, corn, and many other things from somewhere else. This want of system drains the money from the land, and impoverishes the country. At the same time, the resources of the country are not brought out, and the interests are not cultivated. How much like this ruinous course is the strangling of our ability, by inattention and sending abroad for something thoroughbred or varnished. Plenty of money will procure any subject of venality lands, houses, horses, cows, sheep, oxen, asses, and preachers. Look at what Paul says of the church at Rome. He said he was persuaded that the Roman brethren were "full of all goodness, filled with all knowledge, able also to admonish (*"instruct,"* McKnight) one another." They had a good character, they studied God's word, and knew its teachings, then they could teach, admonish, instruct one another. This is not true of all churches. Why? Ask myself, my brother, why it cannot be said of the congregation of which you are a member? Is it not because your brethren study something else; and neglect God's word? Are you able to instruct one another, or is it true of you as it was of some Paul wrote about, "when you ought to be teachers you have need that some one teach you again the first principles of the oracles of God." There are ignorant churches just as there are ignorant men. There are lazy churches just as there are lazy men. But there should be neither. We should bestir ourselves.

J. M. BARNES.



## SWEAR NOT AT ALL.

REPLY TO BRO. MORGAN.

For nine months I have waited patiently for Bro. Morgan to appear in answer to my challenge. I heard of the affliction that fell upon him about that time, and sympathized with him. But I believed that time and Christian faith and hope, would bring him comfort; and in due time he would come forth. And so he has. Bright and strong, he appears in the lists, and throws a shining lance with skill and courage. I salute him, and bid him look well to the armor wherein he trusts.

I concede to Bro. Morgan that the words of Jesus, "Swear not at all," are perfectly clear. Not the shadow of a doubt hangs upon their meaning. That Jesus said what he meant; and that he meant to forbid swearing, this is self-evident. I beg of Bro. Morgan, not to try to make it appear more so. He cannot do it. It is not needed. I admit it. I do not belong to the mystic school. I do not deal in what he calls "fine spun logic." I have no use for it. I heartily accept the rules of interpretation, as laid down by the latest and best authorities. I am willing in all things, to abide by "the simple teaching of the word of God." There now, Bro. Morgan, I am a better man than you thought. Am I not a hopeful case for conversion? If you fail on me now, certainly it will be because you use not converting power—the truth.

Bro. Morgan and I, do not differ about what Jesus said, or what he meant. We differ about the application of his words, "Swear not at all." Bro. Morgan affirms that their application is general, unlimited; that "they apply to every conceivable kind of oaths." I deny this. I affirm that their application is special, limited to certain specified kind of oaths. This, I believe to be a fair and clear statement of the issue between us. It is truly said, that "an issue clearly stated, is half argued." I concede further, that the general application of such words, is the most natural, that is, it strikes the ear first as the right one. It is therefore incumbent on me to prove that the limited or special application is the right one.

The general application of words and sentences stands good until the special is proven. For example, "all Israel shall be saved;" all "men come to Jesus for baptism." "If I be lifted up from the earth, will draw all men unto me." The special or limited application of these phrases is the right one; but it must be proven. I am now ready for the argument.

It has been nearly a year since my article appeared in the ADVOCATE. Of course, in that time, my argument has faded from the minds of the readers. It is necessary for me to restate it. Bro. Morgan ought to have done it, that the readers might have seen the pertinency of his reply. But he did not. Judging from his reply, I do not think he comprehended the argument himself.

My first argument was against the position taken by Bro. Morgan, that Jesus, in Matt. v. 33-38, was speaking of the "judicial oath." From the Scriptures, I developed these facts:

1. That Jesus was born under the law, and subject to it.
2. That during his life, he rendered to the law a spotless obedience.
3. That as a teacher, he came not to destroy the law, but to fulfill it.
4. That a short time before his death, he said to his disciples, "The Scribes and Pharisees sit in Moses' seat, therefore, whatsoever they bid you observe and do, that do." In these words, he bound on his disciples every requirement of the law, oaths and all. He loosed not one, (of course until the law was taken away.)
5. That the law required the judicial oath.

I then showed that Bro. Morgan's position was irreconcilable with these facts. For if Jesus forbid the judicial oath, he was (1) a destroyer of the law and not a fulfiller; (2) he was inconsistent with himself; (3) he came under the condemnation of the broken law. I could not deny these sequences, I could not accept them. Therefore I was compelled to reject the application of the words, "Swear not at all," to the judicial oath. For, it is a rule of interpretation without exception, that "no interpretation or application of Scriptures can be accepted as true that does not harmonize with all scriptural facts, and re-

quirements." This is the substance of my argument. Bro. Morgan was bound as a fair disputant, to reply to this argument in some direct way. He ought to have (1) disproven my facts; (2) or to have reconciled his position with them. He has done neither, he cannot do either. So long as the argument stands unbreached, it is a reproach to his position. Bro. Morgan replies to this, not directly, but indirectly. I give the greater part of the reply in his own words.

In support of his theory, (position, L.) Bro. Lauderdale quotes various passages from the law, where oaths were required. I deem it unnecessary to answer in detail the argument drawn from these passages. But as pertinent to our investigation, I present this inquiry? Do we live under the Mosaic, or Christian dispensation? Are we bound by the old covenant, or the new? Do we live under the law that governed the Jews, or under the law of the Spirit of Life in Jesus Christ? If under the former, we ought to discard the teaching of Jesus altogether, as do the Jews, and live up to the whole law, practice all its forms and ceremonies, offer its bloody sacrifices, and do every thing else required by the law, and not hunt up isolated requirements; such as oaths, and reject all the others. This is the logical sequence of Bro. Lauderdale's position. He seems to realize it, for he uses this strange language, "If the law required the oath, and Jesus as a teacher, (of the law, L.) rejected it, then he rises up against the law, and stands self-condemned. He seems not to realize the great truth, that Jesus fulfilled the law in his death, and took it out of the way, nailing it to the cross." If Bro. Morgan had studied my argument, he would have apprehended it, and not made this rash reply. I suppose he only glanced at it, and his quick eye thought it caught me on the wrong side of the new covenant line. That was the place to overthrow me, and he knew so well how to do it. Doubtless he had caught many a luckless Methodist and Baptist on the wrong side of that fatal line, and "routed him, and scouted him, nor lost a single man." He could not lose the opportunity, so he came down on me like Don Quixote on the wind-mill, and with about the same result.

He overwhelms me with questions; surrounds me with horrid dilemmas, and broadsides me with Scriptures. Well, I love to answer questions, and break the dilemmas, such as they: as for the Scriptures, he shall have the benefit of them. Answers: We, i. e., (members of the church of Christ) are under the Christian dispensation. We are bound by the new covenant. We are under the law of the Spirit of life, in Christ Jesus. Hence, we have nothing to do with the "forms and ceremonies, and bloody sacrifices of the law." Bro. Morgan failed to perceive that this question under debate, belongs to the old covenant, and not to the new; to the law of Moses, and not to the law of the Spirit of life in Christ Jesus; and that I was so discussing it. Hence, his questions are without point; his dilemmas without horns; and his Scriptures all against him. Jesus and his disciples were under the law of Moses, when he said swear not at all.

Hence the command is in harmony with every requirement of that law, and must be so applied. To apply those words to any oath or oaths required by the law, or even approved by the law, is to array Jesus against Moses, and against himself. To do that, is to misapply them. Jesus could as well have abolished the feasts, or the washings, or the sacrifices required by the law, as the oaths. They stood on the same authority and were no more binding than the oath. The man that shows that Jesus ever did, or taught anything contrary to the law, while under the law, puts a blot on his spotless character that unfits him for the work of Savior.

Bro. Morgan also failed to see the great difference between the disciples of Christ on that and this side of the cross. The cross divides the dispensations, on that side both the Master and his disciples were under the law. Every precept was binding upon them; fasts, feasts, tithes, sacrifices, oaths, and all, on this side, they are "freed from the law," "dead to the law," under Christ only. Bro. Morgan ought to have known this. He quoted against me the very Scripture that teaches it. Col. ii. 14: "Jesus fulfilled the law in his death, and took it out of the way, nailing it to the cross." He says, I seemed not to realize

this great fact, when he was the very man that seemed not to realize it. For he arraigned me as a Judaizer, because I based my argument on the fact that Jesus and his disciples were under the law until the cross made them free.

He thought I was confounding the covenants, when it was he who was confounding them. He thought I was Judaizing Christians, when it was he who was Christianizing Jews while under the law. His argument was that, if I bound the oath on the disciples to be consistent, I ought to bind on them all the other requirements of the law—bloody sacrifices and all. Well, I was just that consistent. I did bind them on, in the very name of Christ, until the cross made them free. And now I say to Bro. Morgan, and all who agree with him, if you release the disciples from the oaths on the other side of the cross, then to be consistent, you ought to release them from every other requirement of the law—"forms ceremonies, bloody sacrifices and all," and when you do that, you take away the law before the cross, and thus strip the cross of its glory and power. Thus I turn upon him his own argument. The inconsistency is with him, not with me. Jesus never took away the law by items. In unmistakable words he bound the whole law on his disciples. He leased nothing until he reached the cross, and then he bound all. It was not a broken, but a whole law that Jesus nailed to the cross.

And now, I say again, "Swear not at all," is commanded by Jesus under the law, to his disciples under the law, and it must be applied in harmony with the law. When this is done, the application will be limited to unlawful oaths, such as Jesus specified in connection with the command, viz.: "By the heaven, by the earth, by Jerusalem."

But in reply to all this, Bro. Morgan will say, "Jesus did certainly forbid the law of revenge. Why then not the oath?"

Well, that at first looks like a strong objection. But it is because he fails to see the great difference in the two laws. Revenge was not required by the law—it was permitted. The oath was required by the law. No Jew was commanded to revenge himself. Every Jew was required, on proper occasions, to take the oath. When Jesus said, "avenge not yourselves," he said nothing contrary to the law. But if he had commanded his disciples not to take the "Judicial oath," he would have been as much against the law as if he had said, "Do not keep the passover." Jesus in teaching his disciples not to avenge themselves, sought to lift them above that spirit that the law never approved, but permitted "because of hardness of heart."

I now claim that I have proven that the words of Jesus have no application to the "Judicial oath." If not to the Judicial oath then, it has none now; for the application can be no broader now, than it was then. Whatever the application was under the law, it is the same under the Gospel. If the words do not apply to the Judicial oath, then they do not apply to all oaths. If not to all oaths, then their application is limited. If limited, then my proposition is proven, and the backbone of Bro. Morgan's arguments is broken.

Bailey, Tenn., Jan. 16. B. W. LAUDERDALE.  
(To be continued.)

## WORTH REMEMBERING!

The Christian Sower Tract Fund raised \$634.81 last year. This was used in putting to work 1000 tracts of one page; 4000 of four pages; 6325 such tracts as "Sincerity" and "Our Position," and 170,500 card tracts. Many thanks to all who helped in this work. Let us do better in 1884. Just received 21,000 card tracts, and a large supply of such tracts as "Sincerity," "Our Position," "Christian Union," "Letters on Baptism," Errett's Review of the Methodist Tract, "Why I am not a Campbellite," and a new tract by J. H. Garrison, entitled "The Word Divided." They are very cheap but first class. Do not forget the new book, "Our Orthodoxy in the Civil Courts." It has no rival. You must have a copy, 50 cents in paper, \$1.00 in cloth. Send me your orders for any of the above. You get them as cheap, and I make something to help in this tract work. Do not forget that the main object of this Fund is to give tracts away to destitute fields. It needs help, do not fail to give to its support.

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## Hasty Words.

Half the actual trouble of life would be saved if people would remember that silence is golden—when they are irritated, vexed, or annoyed. To feel provoked or exasperated at a trifle when the nerves are exhausted is perhaps natural to us, in our imperfectly sanctified state. But why put the annoyance into the shape of speech, which once uttered is remembered, which may burn like a blasting wound or rankle like a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will almost be certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent till the "sweet by and by"—when you shall be calm, rested, and self controlled.

Above all, never write a letter when you are in a mode of irritation. There is an anger which is justifiable; there are resentments which are righteous; it is sometimes a duty to express indignation. But if you consider the matter, the occasion for putting such feelings on record are comparatively few. They come once in a lifetime, perhaps, and to many fortunate beings they never come at all. Upon the whole, people—our friends and neighbors, and the community of which we form a part—are trying to do the best they can; and in hours of good temper and health life wears a bright and sunny aspect. Much of the friction which make the machinery of living move roughly and discordantly is caused by things too pretty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven and forgotten. But the letter written in an ebullition of wounded feeling is a fact tangible, not to be condoned. There it lies with a certain permanence about it. You have sent it to a friend, who reading it a half dozen times will each time find it more cruel and incisive than before. Letters once written and sent away cannot be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and fire, months after you have ceased to think of the folly which incited them, or the other folly which penned them.

Never write an angry letter, or write a letter when you are angry.

All heated feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe.

We all need to be cautioned against undue haste in speech, but

mothers most of all. It is so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory, which will be photographed there for the remainder of life, and of which you would in coming days be ashamed. Let who will be hasty and uncontrolled, the mother cannot afford to be either; and, if she ask the help of our Lord daily, hourly, and every moment, she will be kept from this sin and peril.—*M. E. Sangster.*

I do not wonder at the superstition of the ancient Magians, who in morning of the world, went up to the hill-tops of Central Asia, and, ignorant of the true God, adored the most glorious work of his hand. But I am filled with amazement when I am told that, in this enlightened age, and in the heart of the Christian world, there are persons who can witness this daily manifestation of the power and wisdom of the Creator, and yet say in their hearts. "There is no God."—*Edward Everett.*

If here, in the Church's low estate, the communion of saints be blessed, than how great shall the joy be in the the perfect love of the innumerable company of angels and men, when each shall love another even as himself; for every man then shall rejoice as much for his own felicity.—*St. Augustine.*

When we speak of obedience we should always speak of faith first. Faith is the first and fundamental act of obedience. Faith is the main-spring of obedience.

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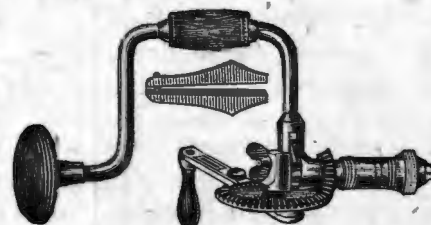
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NASHVILLE, TENN., JANUARY 30, 1884.

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## THE WHITE ROBES.

"What are these arrayed in white robes, and whence came they? And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. vii: 12-14. There is something supremely beautiful in the very expression, "arrayed in white," a most expressive indication of something entirely pure, entirely separate from everything corrupt, from every stain of filth and pollution. John, in vision, had just been permitted to look over on the other side, and beheld a vast multitude, all arrayed in white robes. One of the elders spake to John and said, what are these arrayed in white, and whence came they? and the above answer was given by the elder. These persons arrayed in white, evidently, are those who serve God faithfully in this life, who deny ungodliness and worldly lusts, and who live soberly, righteously, and godly in this present world, who so live as to have all their sins washed away in the blood of the Lamb.

The white raiment is certainly intended to represent the character the Christian must possess, in order to be ready for the bright hereafter. And as these robes were purely white, no spot or stain upon them, the implication is that no spot or stain of sin must be upon us, when we go to cross over to the other side. No sin can enter heaven. All sin must be put down, or we cannot wear those beautiful white robes. No man can carry one sin to heaven with him. But, it is replied, no one can live on this earth without sin, no matter how humble, how devoted he may be. This, without doubt, is true. No man can live so heavenly, so pure on this earth as not to do anything wrong, as to commit no sin in this life, after becoming a Christian. It may then be asked, how can man's robe, his character, be purely, spotlessly white, when he stands with that innumerable throng on the other side of the river? This is easy enough, if we properly appreciate the Christian life, and the provisions of mercy which the Lord has made for us, through the offering of our Lord and Savior Jesus Christ once for all. Under the old order of things, men had to keep repeating their sin offerings, in order to continue to obtain pardon for their oft recurring sins. But Christ was offered once, in the end of ages, to put away sin, by the sacrifice of himself to put an end to sin-offerings, so all men, through all time, may be forever purified from sin through his precious

blood. It is not enough that our past sins be washed away through the blood of the lamb when we obey the gospel. For so long as we live in the flesh, and have to contend with the flesh, and with sinful influences, and temptations, we are liable to sin again and again. And all these additional sins must be forgiven before we can enter heaven. But thanks be to God, the way is provided that through the same precious blood of the Son of God, these sins may be forgiven to the very close of life. The apostle John, says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Jno. i: 7-9. The language was addressed to Christians, and is therefore applicable to Christians now. He says if we walk in the light, that is, if we live according to the light afforded to us in the word of God, the blood of Jesus Christ cleanses us from all sin. The word of the Lord plainly teaches us as Christians how to obtain pardon for sin committed after coming into the church, if we will only comply with the conditions upon which it is promised.

Many members of the church seem to live as if they would have no sins to answer for after coming into the church, as though all their sins, past and future, were washed away when they obeyed the gospel. But John says, if we (Christians) say that we have no sin, we deceive ourselves, and the truth is not in us. We do sin as Christians, and these sins must be washed away in the blood of the Savior, or our robes will not be pure and white at the end of life. The blood of Jesus avails to wash away the sins of Christians, as thoroughly as the sins of the alien. And if the Christian will continue to avail himself of the privileges of the law of pardon to the erring child of God till the close of life, so that his last sins may be cleansed, may be washed away, he may then stand with the innumerable throng, and it may be said of him that he has come out of great tribulation, and has washed his robe and made it white in the blood of the Lamb. Christians cannot live the Christian life in this sinful world without suffering more or less persecution, without passing through tribulation. And the expression, "have washed their robes, and made them white in the blood of the Lamb," indicates that Christians have something to do in the matter; *have washed* their robes. While the Lord has prepared the plan, and has set forth all the conditions of pardon, men have to use these conditions as the Lord ordained them, in order to obtain the blessings. The alien has to obey the gospel, in order to obtain pardon for his past sins, while the Christian has to continually obey the second law of pardon. God has ordained that the Christian must repent of all sins, committed after obeying the gospel, must confess these sins to God, and pray to him for pardon, in order that he may have the promise of forgiveness. This is all embraced in the expression *washed their robes*. This repentance must be sincere. It is not enough that the Christian man be sorry for wrong doing; he must strive with all his power to turn away from those wrongs, and do them no more. He must strive to make his life pure, by conforming to the Lord's will, and so far as possible, bring his whole life, with all its purposes and aspirations, into harmony with the will of God. All this is embraced in the washing of his robe. No Christian need suppose that the Lord will do all this washing without an effort on his part. As well suppose the Lord will pardon and

purify the alien without an obedience to the gospel, as to suppose he will pardon the erring Christian without obedience to the law of pardon ordained for him. Christians then must labor. Must strive to wash their robes and make them white, to make their character as pure as possible. Only the pure, the holy, will be permitted to stand with the glorified ones on that eternal shore. The apostle said; "follow peace with all men, and holiness, without which no man shall see the Lord." Vain will be the pretensions of those who only have a name to live, and are dead. The character for heaven, the beautiful white robe must be prepared here in this life, must be washed and made white while passing through the tribulations of earth, and the man who fails to do this, makes a fatal mistake. There will be neither time nor opportunity when we come to die. The preparation must be made in this life, or not at all. But is not the reward to be gained, the blessings of eternal life, sufficient to stimulate us to do these things? To be permitted to be in that innumerable glorified host that will be with God and the Lamb forever, is surely enough to stimulate us to constant, earnest obedience.

E. G. S.

## GAMBLING.

1. *Bro. Lipscomb*: What is gambling? Is it gambling for men to run for a prize, either on horseback or afoot? Is it gambling for editors to offer a few large premiums to be drawn for by subscribers? Is all gambling wrong? What about Bro. Lauderdale's fine Bible prize?

2. Do Christians need what is called pastime, or innocent amusements? Has not our Master always some employment for us that will yield the highest joy?

3. Is it wrong for us to join in with our sectarian neighbors to have a Sunday-school for our children, when there are few of us in the community?

4. What do you think of a brother lecturing against infidelity, in a way that pleases sectarians and gets their money, but offends the infidel? In other words, what do you think of Ingersol unmasked?

5. What do you think of a brother who says we have too many preachers, and says none but those who are gifted with eloquence, and are natural orators, should preach?—[H. North, Stephenville, Texas, December 22, 1883.]

Gamble is to seek through chance or skill to win what is another's, without giving an equivalent. Trade gives that which is worth as much to the seller, and suits him better than what he sells. In trade, both parties are benefitted—accommodated. In gambling one gains all, gives no equivalent. The other loses all, gets nothing. Two persons running, riding, shooting for a prize they jointly offer, gamble. If a third party for selfish ends offers ten dollars, and two or more persons are entitled to it, but agree they will run, or ride, or shoot, and whoever beats can take the whole, the others getting none, it certainly is gambling.

To offer premiums as pay for services in securing subscribers, is not gambling. To offer them as an inducement to make persons get subscribers, is not gambling. To offer one or two premiums, have a hundred work to gain them, when one or two get all which is more than compensation for the labor done, and the others who labored get nothing for their labors, it seems to me involves the elements of gambling. All gambling is certainly wrong.

By Bro. Lauderdale's prize, none lost anything, all were benefitted by the study of the questions, by writing what they learned. The Bible was a gift to stimulate them to learn. It was a gift to one out of a number. If a gift were promised a child on condition he learned a lesson, it would



not be gambling. Then offering it to one out of a number who learned it best, would not be gambling.

If this is to be condemned, it is under another principle. "Fathers provoke not your children, lest they be discouraged." Yet I do not think it falls under this head.

2. Christians frequently need rest, recreation, social cultivation and gratification. That this can be found in something else than mere pastime or amusement, is pretty certain. Amusement sought as amusement, is the least amusing of all things in the world. Amusement won't amuse those who seek to be amused. Those who merely seek to amuse themselves, are the most troubled with ennui and the most disconsolate in feelings of any people in the world. Yet the Savior attended feasts. The Holy Spirit anticipated Christians would attend the feasts even of unbelievers. "If any of them that believe not, bid you to a feast and ye be disposed to go, whatsoever is set before you, eat, asking no questions." This intimates Christians may attend socially such feasts. The succeeding verses show that nothing should be done while there, that could possibly encourage wrong doing. But our conversation and life should always be such as will minister grace to those who hear or see us. And there is no doubt but that self-denial for the good of others in the name of the Master, brings the highest measure of happiness man can attain in life.

3. If our sectarian neighbors or infidel neighbors will join with us in a Sunday-school—that is, in studying and teaching the word of God in its purity, it is right to join with them in so doing. The only thing, is to be careful we do not let these associations so control, that the true, full counsel of God is not taught.

4. I do not know much about Ingersoll unmasked or masked. Were I to lecture against infidelity, I would be glad that sectarians were pleased. I am always glad when sectarians are pleased when I preach the truth. The only thing is, we must not sacrifice the truth, or compromise the truth, or cater to wrong prejudices in order to please any body. If the truth was not sacrificed to please sectarians, we ought to rejoice that they were pleased. I do not know that there is harm in taking money, freely offered by those without, if no truth is sacrificed, no error is winked at to get this. But when a man goes out to depend on the upholders of error for support, then the temptation to wink at error is too strong for weak humanity. I would never ask or beg for help for the cause of God, when voluntarily tendered, would not refuse it.

5. We think every Christian in one sense, must be a preacher of righteousness. We likely have a great many preachers making preaching a profession through which to get a living. Of this kind, any is too many. But had this brother lived in the days of Paul, he would have stopped him and the great majority of good preachers of the world. But few men are good speakers at first. Bro. Fanning became a good speaker in his day. But after he had been trying to preach several years, a good old sister, whom I knew well in my childhood, told him, "Do go home, Bro. Fanning, and go to plow, you never can make a preacher." He was a right unpromising piece of timber to make a preacher out of, I have been told. But he possessed the patient application and the plodding perseverance, that labor and wait, and never fail, and he was able to hold, and interest, and instruct an audience for hours, as but few men can. Generally those known as orators, plausible, fluent talkers, with magnetic powers, are a curse to the truth instead of a

benefit. They dissatisfy the people with others, and they beget a kind of man worship instead of a worship of God. Moses was of a stammering tongue, and Paul's bodily presence was weak, and his speech contemptible. D. L.

### "HEART-PIETY, AND LOVE OF FASHIONABLE DISPLAY.

These qualities have no connection—are not often placed together, but some time since, a sister, writing from Texas, remarks in regard to them: "The great evils to observe in our churches here, are want of heart-piety, and a love of fashionable display. There is almost a national canker eating out the love of Christ, and bringing disgrace upon the Christian name. Earnest, loving appeals to our sisters, would, I think, arouse many to the duty of denying themselves, of taking up the cross and following more closely Him, who left his Father's home for a world of sorrow and suffering, that he might redeem the mothers with their little children, from suffering and sorrow eternal. Want of heart-piety, and love of fashionable display are not confined to the sisters of the state above mentioned. They prevail among the sisters and brothers too, of other regions, and aid in preventing the wide-spread influence the religion of Christ might exert. No doubt we are all to blame in this respect. Sisters appear in attire, costly and elegant, as those who make no profession of heart-piety. The flash of jewels, the sheen of rich silks, gold, pearls and costly array, are loved and worn by many of the followers of Him, who laid by all beauty and glory for their sakes. His coat is described as "without seam, woven from the top throughout." How simple! As a general thing, those who most indulge their taste for the beautiful and fashionable, have but little for the needs of others. The rich man sat in purple and fine linen, and fared sumptuously every day. When obliged to lay away his stylish, fashionable clothing, he was so poor that there was not one to dip the tip of his finger in water to cool his tongue. He did not seem to think of the rich wines of his sumptuous fare, but wanted a drop of water from the spring where he played when a boy. (That is my idea of his case, not Luke's.) Everlasting thirst! who can tell its misery?

But to come back to our own times. The year 1884 has dawned upon us in ice, snow, rain and hail. There never was more cause for gratitude to God, from those who have the comforts of life, and pity and kindness to those, who have not such blessings. If all who love their fellow beings were to inquire how much more can be done as the months pass away, than during the year 1883, we may perhaps rejoice in eternity, at the efforts we make—the self-denial we practice. It is most pleasant to have all beautiful and fashionable things around us. The love of them seems to spring up in the heart as naturally as that of the birds, flowers, fresh air and sunshine. The trouble is, when we cultivate this love, it requires thought, time and means that should be devoted to others more important, more necessary.

How much more desirable is the heart-culture of the children than the study required to dress them fashionably. Very soon they learn to set the highest value on such dress for themselves, and they respect others for their appearance in it. Children whose mother is devoted to fashionable display, seldom, or never, hear her earnest prayers for their welfare. They see her anxious for them to surpass others in elegance of attire, in fashionable accomplishments, and the impression is made, that these are the main objects of life. A gay, fashionable mother is an object to make angels weep. Wonderful it is, that one who has submitted to the Savior—who has reflected on the great scenes of the future, should ever forget that her now little helpless children will, if they live, appear in them, as men and women, the friends or enemies of Christ. How can she forget that every sweet, little one, has a never-dying soul that her influence may place in blissful immortality, or in ruin without end?

There are families of children whose parents never bow with them in prayer and supplication. They are too busy to pray in the morning, and too weary at night, although they profess to be Christians. Death may step in, and how will

they reproach themselves if one were to pass away without hope in the Savior.

A young girl, I remember, said: "Mother, I am dying; you never spoke to me of any world but this. What must I do?" She had learned to dance with grace, to sing delightfully, and to appear well in society, was bright and interesting, but the great world, where she must live forever, was too far off to be thought of in health. No preparation for a graceful appearance there, had been made. Could that mother forget—ever forget?

A friend, writing of a family near her says: "The parents have made an effort to train their children intellectually, but their morals have been neglected."

What is a man, or woman of intellect, without purity of character? The power of such a one for evil, is greater than if left untrained. A mother who desires the final approval of the Judge, must remember her responsibility, and life should be a constant prayer for strength to do her duty. She should, above all else, determine to lead her children to the Savior—who so lovingly invites. She must form for herself such character as she desires her children shall possess, when they must give account of her influence over them—of the characters they have formed. With a large family, or even a small one, if she has a truly Christian influence, she has not much time to devote to fashionable dress, fashionable manners, fashionable furniture, house, equipage, etc. Neatness and comfort should, everywhere prevail; but the last fashion, unless it is an improvement on all the rest, is of minor consequence. A book I met with years ago, gives the meeting of a son with his father in the eternal world. The father had spent his life in fashionable follies—the son followed in his steps. In the world where they met, they had leisure for thought. The son reproached the father for leading him there. The father was bitter as the son. From reproaches they came to curses and blows. Although a work of fiction, it was calculated to lead parents to be thoughtful of their influence. It is terrible to think of children reproaching their parents, when all hope of exerting a good influence has forever passed.

If the study of Christian mothers were to have a Christian influence, would not more of the children accept the invitation of the Savior, and come to him in the dew and freshness of youth? He had tears for the frail beings of earth. He knew the fate of souls lost forever, and spent laborious days and sleepless nights, inviting and praying all to come to him and live. He knew the vilest could become glorious immortals, and yearned over human beings with a deathless love. The children called forth his tenderest feeling. Pity for their future being, was, no doubt, mingled with it.

Should not this be the feeling of every mother, particularly those who believe in Christ? Sad it is, that the love of fashionable display ever prevents the cultivation of that heart-piety that would lead all of the children to Christ. He asks the mothers to suffer the little children to come and forbid them not. How tender the invitation, and how much it is neglected. We see the streets of the city thronged with the young, the gay and the giddy. They fill the theatres, the ball-rooms. They meet in places where the pure in heart are not found, and rush on, forgetful of the future, as they pass to its grand scenes.

The saddest thought is not that all are mortal—that the places that now know them, will soon know them no more forever. It is not that every bright eye will become dim—every graceful form lose its vigor and activity—that the rose must fade from the soft cheek—the fingers forget the melody of harp and lute. The real sorrow is, that but few, comparatively speaking, with ears attuned to soft sounds—eyes radiant with immortal brilliancy and form of never-dying youth, will rise up in that day for which all other days were made. Mothers who spend life in fashionable display, in devotion to the world, may hear their children call in vain, upon the mountains to fall on them, and the hills to cover them.

Should not all parents, the disciples of Christ, study to attain the earnest heart-piety, that will prevent devotion to fashionable display—will enable them to take up the cross—to walk humbly in wisdom's ways, and thus save themselves, and the dear, young beings, dependent on them?



## Obituaries.

Our father and mother have both left this earth and are (as we trust eternally with the Savior in the mansion, prepared by him for all who love and serve him here. They departed this life as following: Mother departed this life September 15th, 1875, she was born in Guilford county, N. C., Dec. 21st, 1829; lived there about 19 years, then moved to Gibson county, Tenn., where she resided until death. She lived a member of the Methodist church about 15 years, but having learned the way of the Lord more perfectly, she joined the Church of Christ about 1868. She was faithful until death. Father was a native of Monroe county, Tennessee, but came to the West when a boy, spending most of his life in Gibson county. He was born February 9th, 1824, departed this life December 26th, 1883, became a member of the Christian Church about 1867; he lived a faithful member until death. Their membership was at Mount Zion, Gibson county, Tenn. With sad hearts they were followed to the tomb. Their remains were laid in the cold grave to await the resurrection. We learn all that sleep in Jesus, God will bring with him. Were it possible for me to commune with their departed spirits to night my first message would be dear, father and mother I can not, I would not, forget you; I shall cherish their precious memory so long as I live; their wise counsel and noble examples of virtue and principle will I ever hold sacred. They have many relatives and friends on the shores of time to think of their departure. We do not sorrow for them as we would if they had no hope, but my heart's desire and prayer to God, is that we may all be prepared to meet them in the New Jerusalem, where all is love and peace forever.

Bradford, Tenn.

W. J. ARNOLD,

## THE CHRISTIANS' RULE OF FAITH AND PRACTICE.

"We will hold to nothing; we will do nothing for which we cannot plead a thus says the Lord, or an approved precedent."

The disciples have hitherto taken this as their infallible guide through all the dark mazes of religion; making it a rule inviolable, that "where the Bible speaks, we speak; where the Bible is silent, we are silent." In this way, Christianity in its primitive purity and simplicity, has, to a great extent, if not entirely, been restored; and in this way alone can the church be restored to apostolic usage, and apostolic ground.

Each step the protestant church of to-day takes from Rome, if made in the proper direction, advances it that far toward Jerusalem. But in its haste to flee the "eternal city," it should look well to its footsteps, lest per chance, it should go beyond the proper precincts, and thus, while shunning the rock Scylla, it be eternally engulfed in the whirlpool of Charybdis. Is, then, our compass properly adjusted, and our pilot at the helm? Let us now, at the beginning of the year 1884, sound our depths, take our longitude and latitude, and be sure our ship is not endangered by the shoals and breakers of sectarianism. Let us now measure ourselves by our infallible standard, the Bible, and ascertain whether we have stopped short of, or gone beyond the limits in it prescribed.

1. On the question of faith, stand we safe, our foundation planted upon the imperishable word? He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. Mark xvi: 16. Believe on the Lord Jesus and thou shalt be saved, and thy house. Acts xvi: 31. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Rom. x: 10. For ye are all the children of God by faith in Christ Jesus. Gal. iii: 26. By these and many other kindred passages faith, as the first item in conversion, is, we believe, firmly established. Furthermore, we believe and teach, that "faith if it hath not works is dead, being alone;" that no salvation is secured "by faith only;" but by faith perfected by repentance and baptism. We say this for the information of many, who, from either *ignorance or insolence*, have denounced us as a "pestilential sect," and "baptized infidels." To such, we commend a careful reading of the Scriptures; for our tenets can be learned by reading no human creed. They are found only in that creed, given by the inspiration of the Holy Spirit. Thus far we stand upon the Bible.

2. Is repentance a divine requisition? Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. Acts ii: 38. Repent ye, therefore, and be converted that your sins may be blotted out. Acts iii: 19. And the times of this ignorance God winked at; but now commandeth all men, everywhere, to repent. Acts xvii: 30. Repentance, as a fact, and

as the second item in the conversion, of the sinner, is certainly Scriptural, and our belief and teaching on this point divinely authorized.

3. Can a thus says the Lord, or an approved precedent be produced for taking the confession of a believer before, and making it a pre-requisite to baptism? And Phillip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Act viii: 37. Here it is peremptorily demanded of a believer as a pre-requisite to baptism; also the confession is given; and if this passage be of divine authority, by it, the practice as scriptural, is clearly authenticated. The tide, however, of textual criticism is decidedly adverse; so much so, that it is now with hardly one respectable, dissenting voice, held to be no part of the original. Tregelles, Alford and Green, three of the most eminent critics that have ever lived, have, for many reasons, pronounced it an interpolation.

1. That the first printed Greek New Testament, completed June 10, 1414, omitted the verse in question.

2. "That no part of this verse is recognized in critical texts."

3. That had the Complutensian edition of the Greek New Testament been received instead of that of Erasmus, we should seldom, perhaps never, have received this verse. And in that case, any attempt to induce us to believe it, would have shocked us, whereas we are now pained at the thought of having to part from it.

4. That it is wanting in most of the best mss.

5. That "the passage also exhibits that mark of spuriousness, shiftings of shape." "The mss. which contain it very exceedingly."

With these authorities, on such weighty reasons, proscribing the verse, it will, it must be confessed, be difficult to defend it. Indeed, until their character is impeached, or their opinion otherwise overthrown, the verse must stand as condemned. We do not say that this will be the final decision of the critical world, but at present there seems the least possible doubt of it. But as an offset to these, it may be added:

1. That many mss. contain the verse, of which some stand high, although they are not the most reliable. These are, moreover, among the more recent mss. and for this reason carry less weight.

2. That the fourth edition of Erasmus, of the Greek New Testament, published in 1527, contained in substance, the same as the received text of the present. It is, however, argued that Erasmus inserted it either from the margin of some Greek ms. or that he first translated it into the Greek from the Vulgate, and then inserted it; and thus it found its way into the text.

3. That, if *spurious*, Irenaeus, who wrote in the latter part of the second century, quotes it. It is thus shown to antedate the oldest New Testament, ms. now extant. An argument of no little weight, in such controversies. Upon its being quoted by Irenaeus, another argument in its defense is also based.

4. That it was, at that day, the custom to take the confession of persons, before baptizing them.

From this, that the passage antedated the practice, seems the stronger conclusion. This is, however, far from being conclusive or certain. We leave the reader to judge for himself, which are the stronger arguments. But grant that the passage must be abandoned as spurious, and for this some have concluded that we, as a people, may prepare ourselves; for to this end, in their opinion, we will ultimately be driven, and how is it to affect our practice? Clearly it cannot affect the confession as a fact, neither the thing confessed. "That 'thou (Jesus) art the Christ, the Son of the living God,' is the radical truth of the Bible, the keystone to the great doctrinal arch of Christianity. Certainly no one who denies this can be saved. Nor can any danger accrue to the confession as a fact. For that all must confess him in order to be saved, Jesus clearly teaches when he says, 'Whosoever, therefore, shall confess me before men, him will I confess also before my father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.'" Matt. x: 32-33. Again, Paul writes to the same effect, "The word is nigh you, in your mouth and in your heart, that is the word of belief which we preach: that if you shall confess with your mouth

the Lord Jesus, and in your heart believe that God raised him from the dead, you shall be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x: 8-10. These passages rest on no critical ground, and on them the confession, as a fact, stands infallibly safe. But to the same effect, Paul again speaks, in his first letter to Timothy, thus: "Fight the good fight of faith; lay hold on everlasting life into which you were called; and you made the good confession before many witnesses." Here is a historical fact, telling us that Timothy had made "the good confession before many witnesses," and contains for us all the force of a precedent, determining us to the same act. But here comes the important and difficult questions on these premises; what is the nature of the confession thus secured? To say that these passages, we have either the command, or an approval precedent to take the confession as pre-requisite to baptism would be to say too much. That they include confession before baptism, we, by no means deny. But they only prove that (1) Christ must be confessed in order to salvation; and that (2) the confession is after faith and before salvation. But where between these passages do not settle. Now do we know of any other passage, unquestioned, that will settle the mooted question. Necessary implication in the facts and circumstances attending remission is the only means, decisive, now attainable. Certainly the most natural place for the confession, since it is subsequent to faith and precedent to salvation, is immediately after belief. For when a man believes anything, obviously, then is his time to own it, especially when it is made his duty to do so. It is also the bounden duty of the minister to immerse the believer, and as equally his duty not to immerse the unbeliever. The only means of his obtaining this intelligence, is by the confession of the candidate. Thus we locate the confession after belief, and immediately precedent to baptism. In case the authenticity of the verse in question be established, the question is forever settled, and our practice confirmed. But if it be expunged, no change will be made in our practice, but a slight modification in our motto.

4. We believe and teach, that immersion is essential to the remission of sins; that thereby, we put on Christ, and that remission of sins is only one among the number of blessings received. Long have our inveterate foes assailed this position with all the impetuosity suffering error and revengeful malice could summons; but their sorrows have fallen harmless from our shields, and returning, have wounded only those who sent them. Founded upon the Bible, it stands firm as the "Rock of Ages." Fearless of our position, we stand ready, at any moment, to brush error from the soul with a hand as velvety as down itself; and as equally ready, with the blade of truth broad, keen, irresistible, to sabre down the haughty for who would innovate upon the pure religion of Jesus. Thus let us ever stand as lighthouses upon the shore of a stormy deep, sending our rays hither and thither to guide the wandering sinner to a haven of rest, till death crowns our labor and calls us home to sing the songs of glory among the redeemed in heaven!

E. L. BARHAM.

Chestnut Ridge, Tenn., January 10, 1884.

"We will not forget that in the use of the simile of the vine and the branches, Christ made our duty to consist in trusting him and receiving from him. It will never do for the branch to be ambitious to have a root of its own, or for the soul to feel it is personally responsible to find its own way through life. The glory of the branch is that it receives its life from the vine, and is satisfied simply to grow, and blossom and bear fruit with thanksgiving; and the glory of the soul is to know that Christ will take care that the life is all right, if it only love him and cling to him with trust. The worry drops out of life, and the peace comes in, when we give up being the vine and rest content to draw our life from the Lord."—Hepworth.

Religion stands upon two pillars, namely: what Christ did for us in His flesh and what He performs in us by His Spirit. Most errors arise from an attempt to separate those two.—John Newton.



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About Home.

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Heaven is never deaf but when man's heart is dumb.—Francis Quarles.

The way to produce a smile on the face of a man, suffering with racking cough, is to make him a present of a bottle of Dr. Bull's Cough Syrup.—Just say it and you will be astonished at the result.

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20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINGHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## REFLECTIONS ON VARIOUS MATTERS.

One of the greatest difficulties which men encounter in studying the Bible is the trouble we have in divesting ourselves of prejudices and predilections. It is said of a certain old lady of my county that she was very much distressed by her grandson's joining the "Campbellites," as the disciples were called by the ignorant and prejudiced in those days, especially because those people, she had heard, taught that baptism is for the remission of sins. When she expressed this reason for her distress to the young man himself, to her unbounded astonishment and confusion, he called for her old family Bible and read from it, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Well, I declare," said she, "it is there. I thought it might be in Alexander Campbell's Bible, but I didn't dream that it was in mine. It is there, but I am sorry it is."

Many of us are like this old woman. We have notions and opinions and we would be very sorry indeed to find that they are contrary to the word of God. And unfortunately, many in taking up their Bibles are determined to find what they want. If the doctrine does not lie upon the surface of the divine records they select a passage and give an "exegesis" of it; then the matter is as clear as light, at least to themselves. I desire in this essay to call attention to several passages of the word of God that have been badly treated because they do not teach what people want to believe.

Paul says, (1 Cor. xiv: 34-35,) "Let the woman keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." And again, (1 Tim. ii: 11-12,) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." A writer in the *Review*, who signs himself "Paul's Friend," endeavors to show that women should teach, preach, pray, etc., in the churches side by side with the men. He explains the passage from 'Corinthians above quoted, and in explanation of it, claims to show clearly that the women referred to were a few married women who had been asking "secular questions" in church, of other women's husbands. Just think of it! Paul says, "Let the women keep silent in the churches; for it is not permitted unto them to speak; \* \* \* it is shameful for a woman to speak in the church." Oh, says this friend of Paul, this passage merely forbids married women from asking secular questions of other women's husbands in church. He says most emphatically, that this prohibitory language is limited to married women; that it does not include widows and unmarried. We are to understand them, I suppose, that maidens and widows and even "old maids" may ask as many "secular questions" of married or single men in church as they please. The passage only restricts the married women. Then again married men may ask as many secular questions of other men's wives in church as they please, but the women must not ask back. Perhaps in the estimation of this "Friend" the restriction is laid upon the women on account of their proverbial curiosity.

But then we cannot conclude that married wo-

men are more curious than single ones and widows, nor can I imagine why it would be wrong for them to ask such questions after marriage, when it was perfectly innocent before. If this expositor's interpretation is to be received, there are two customs which prevail among us to some extent that must be stopped. Some preachers are given to correcting the young people for whispering during services. This must be stopped; for they have the right so to do, unless the said young folks are married women engaged in asking secular questions of other women's husbands. Let the married women content themselves with asking their secular questions of unmarried men or widowers. In the rural districts it is common for the preacher upon arriving at church to pass around and shake hands with the older sisters, even though the song service has begun when he arrives; and frequently they inquire after the welfare of his family. Now the married ones among them must not be permitted to do this, as that is a secular question. Nonsensical as the conclusions are, they seem to me to follow necessarily as corollaries to his argument. Now, I presume this writer is a person of very fair sense and information; but when Paul said, "Let the women keep silent in the churches, for it is not permitted unto them to speak;" "for it is shameful for a woman to speak in the church," he said that which he, (Paul's Friend,) did not intend to believe, and hence some sort of an explanation must be invented. I doubt if there is a man in the States sufficiently skilled in solving riddles to discover the process by which this "Friend" reached his remarkable conclusions. No passage of scripture is permitted to stand in the way of the man who has a theory or practice that he is determined to maintain. The doctrine of baptism for remission, for instance, is expressed in so many words in the New Testament, and in such wise as to exclude utterly the possibility of ambiguity; but, notwithstanding this, nearly all the denominations despise the doctrine, trample it beneath their feet, and go on teaching justification by faith only, although in so doing they flatly contradict the word of God. Men hunt for passages teaching infant baptism, and find them too (so they say) in abundance both in the Old Testament and in the New. True, the Old Testament says nothing about Christian baptism, and neither in the Old nor in the New is infant baptism referred to, directly or indirectly, in express terms or by the remotest inference, but then there is the authority of permission that our scribes sometimes talk about; and our paedobaptist friends, when pressed from every other point, fall back upon that. The Scriptures do not forbid it, they say. Very true, we reply, but the Scriptures enjoin the baptism of believers and we object to your doctrine, because, if it were to prevail, believer's baptism would be done away. You make void the commandments of God by your tradition. When God legislates with regard to a matter, it seems to me to be clear that we may not do anything that will make void his teachings or supplant his institutions. Does he command believer's baptism? then he forbids infant baptism; for one makes void the other. Does he command the elders of the church to take the oversight thereof, to care for it, teach it, and guide it? then he forbids the present plan of "calling a preacher" to do these things. The present plan makes void his way; for every body knows that when a preacher is employed by a church he does all of this work that is done, with little, if any, help from the elders. Yet brethren who stoutly oppose the one practice, resolutely contend for the other, although both

evidently make void the commandment of God.

Has God given us a society for the preservation of the saints, and the spread of the gospel? then he has implied, in so doing, that such a society is necessary, and that the one which he gives is sufficient. When God gives us an institution for the accomplishment of a certain work, we have no right to invent another. It is disrespectful and rebellious in us to do so. Having this very matter in mind, Bro. Allen, in the *Old Path Guide*, says:

"To be silent where God is silent, is to stop where he stops in enactments of faith and authority." He would interpret this statement of his as favorable to the human missionary societies. But is it not clearly against them? Has not God by divine enactment in the New Testament given us the churches as missionary societies? Has he not legislated in the matter of "enacting these institutions? It is admitted by all the writers on both sides of the society question, so far as known to me, that the churches are divine missionary societies, and that no others were known during the first age of the Christian era. Shall we stop where God stops in the matter? In instituting the churches, were not his enactments "enactments of faith and authority?" Are any of his enactments of any other nature? I think not. If Bro. Allen admits, then, that the churches are missionary societies, and that they stand by the enactment of God, he must "stop where he stops;" that is he must give up the human societies. His own published principles compel him to take the ground that the churches are not missionary societies by divine enactment, or else to turn against and oppose the institutions he has so long been laboring with.

I am curious to know what position he will take. Let me say just here to the reader that I have watched the course of Bro. Allen in the discussion with great interest, for two reasons; in the first place, he is an exceedingly clear headed man; and, in the second, he has profound respect for the authority of God, and a very tender conscience. That he is wrong on this society question, and that he has therefore been involved in a number of inconsistencies, is as clear as the light to my mind. In order to bring the matter out clearly I ask him these questions:

Are not the churches, with their elders and deacons, divine organizations? Do they not exist by divine enactments? Are not the teachings of God by which he makes the churches, and indicates that for which they are made, "matters of faith and authority? Shall we stop "where he stops" in these matters of faith and authority? I don't see how our dear brother can give any other than affirmative answers to any of these questions. While I am talking about Bro. Allen, I desire to say further that I have sometimes thought that perhaps it would be better not to take issue with him in any matter on account of his physical weakness, lest he should be excited and disturbed and thereby injured; but I have further reflected, that the great desire of his life is to know and advocate the truth; that that which sustains, invigorates and encourages him now is the thought that he is doing good in entering into these discussions in defending and advancing the cause of God. I have just read his article headed "My Condition," and it confirms me in these thoughts. Moreover, Bro. Allen knows too well the admiration and affection that I have for him, I think, to be excited to a disagreeable and unpleasant degree by any argument in search of truth that I might present.

In conclusion, let us all look into the Bible to see what is there. Let us delight in the work of God, and be anxious to get rid of every notion and fancy that is not in harmony with this will.

END OF KENTUCKY DEPARTMENT.



## ITEMS, PERSONALS, ETC.

Bro. J. A. Harding is at Scottsboro, Alabama, where he may be addressed until further notice.

Miss Stone, of Malden, Mass., died January 15th, from the effects of a fall four weeks ago. During the past few years she has given colleges and schools for girls over \$400,000.

I have not seen the ADVOCATE this year. What is the matter? I am worse again this week. I try to wait patiently for the Lord to decide the case.—[F. G. Allen, Milton, Ky., Jan. 23, 1884.

Bro. Geo. Campbell, of Linville, was in our office during the past week. We are glad to note him looking to be in better health than formerly. His school begins the Spring session, Monday, the 28th.

Bro. J. A. Harding is in a meeting at Scottsboro, Ala., and says he hopes to spend several months in towns of Alabama, where there is no congregation. Bro. Daugherty is with him leading in song.

When J. Harding leaves Sulphur, Ky., he will go to work in Louisville, Ky. He will work there for three months, as an evangelist; will work under the auspices of 25 Portland Avenue congregation.

Married, Thursday night, January 17th, at the residence of the bride's father, near Petersburg, Tenn., by B. F. Hart, Mr. J. T. Holland to Miss Mollie Bills. The new couple are both members of the church of Christ, and have a bright prospect for future success.

We have received a card of invitation to be present at the Bellwood church, on February 5th, to witness the marriage of Bro. E. A. Elam and Miss Mary Thompson. Our heartiest wishes, for the happiness and usefulness of the twain made one, will be with them.

We cut out several thrusts at Bro. Harding, made by brethren, asking him why he did not go to poor and destitute places to preach, relying on the Lord. We took the liberty of cutting these out, because I knew they were unjust, and I believed those brethren did not desire to do him an injustice, but were mistaken. He is now down in a field that they can learn how true the charges are.

It is said that a lady seventy-two years of age, living near Snow Spring, Deoley county, is the best farmer in that neighborhood. She has been a widow for thirty-five years, and has managed her own business successfully, and a few days ago she had more cotton bales around her gin-house than any farmer in that region. She employs her own laborers, and, if necessary, will put on her spectacles, go into the field, take the plow handles, and show an inexperienced hand how to "lay off" a corn or cotton row. This is a short story, but a true one.

We have had on hand for some weeks, a reply of Bro. Kidwill, to a report published in *Pulaski Citizen*, by J. H. Nichols' friends, in response to his exposure of Nichols' course. The reply of Bro. Kidwill would necessitate the publication of their report. We have been waiting for space to publish the two. Bro. Kidwill writes, that while his feelings prompt the publication, his judgment is against the further notice of Nichols. That is exactly our judgment. I cannot believe that further notice is needed. If any man doubts the truth of the statement of Bro. Kidwill, I am certain a further acquaintance with Nichols will remove these doubts. The ability of these friends of Nichols to judge impartially, will be recognized when we tell that their resolutions conclude with, "We recommend the general cir-

culatation of the Grub-axe, until the Campbellites refute it."

The article of Bro. Kidwill shows conclusively that notwithstanding their denunciation of him, their own communication confirms fully his statement in all essential particulars. While giving this assurance, we will lay it by, for the present, and let future developments determine as to its publication.

## Queries.

Christ raised Lazarus and others from the dead, before his own death and resurrection. How is he then the first fruit from the dead, as Paul seems to teach? Please answer through the ADVOCATE.—[G. W. Blake, Canmer, Ky., January 1st, 1884

The others were simply restored to their natural life, to die again. Christ was raised to an immortal life, to see death no more. Christ was the first raised to die no more.

What is it for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come to "crucify to themselves the Son of God afresh, and put him to an open shame?"—[Eph. Barham, Chestnut Ridge, Tenn., December 30, 1883.

To turn back to Judaism after having known Christ, was clearly to do this. We do not see why turning back to the weak and beggarly elements of the world and a rejection of divine law, be not as bad.

Please give an elucidation of gospel as recorded by John x: 9: "I am the door, by me if any man enter in, he shall be saved, and *shall go in and out, and find pasture.*" Explain especially the clause in italics.—[A. J. Timmons.

It is simply a reference to the shepherd keeping his sheep. He leads them out in the green pastures in the day that they may find food. He brings them into the fold at night to protect them from beasts of prey. So the Savior leads those who enter in by him as the door, where they can find food, and he preserves them from the wicked who deceive and devour them. It is called going in and out, because that is the way the shepherd feeds and protects his sheep.

Please explain St. John xiii: 14-15: "Christ washed his disciples feet, and told them they ought to do likewise. He also said it was an example to them." If so, why not to us?—[A. W. Moss.

We think it means just what it says. When the disciples were tired and footsore at the end of a day's travel, the Savior washed their feet for them, and told them they ought to do the same to each other. We ought to do it one for another yet, whenever it is needed. But to go to church to do it there as "religious ceremony," has no divine warrant. The foot-washing was not performed the same night the supper was instituted, but two nights previous. It is no more a church ordinance than entertaining strangers or raising children, with which it is classed in letter to Timothy.

I have had two Christian Baptist preachers with me for a few days, they preached in my house, as the weather was cold and the school house very open. They asked, are the church and the kingdom one and the same, or is the church one and the kingdom another. They claim the church and the kingdom the same. Please give me the distinction, if any. They say they have asked many of our preachers to give some light on this subject, and have never had a definite answer. They asked me if I had ever

put the question to the editors of the ADVOCATE, I told them I had not. They claim we are not keeping all the ordinances of the church the Savior required. That we omit foot washing, which they say is just as much an ordinance as the communion. They teach that both were instituted at the same time, the night of the betrayal. The Christian Baptists, are building up a congregation near me. They teach some good doctrine, and some I don't think is good.—[W. E. Bartlett, Laurell Hill, Tenn.

I do not know who these Christian Baptists are. They never put the question as to the identity of the church and kingdom to a brother of any intelligence, else he would have told them. They refer to the same institution. When viewed as the heritage ruled over by the king, it is called a kingdom. When regarded as an assembly of saints separated from the world, it is called a church. The questions concerning foot washing are answered above.

If you can spare me the space in the ADVOCATE I wish to see a few thoughts from you on Matthew the 18th chapter, commencing at the 23rd verse, to the close of the chapter. Does this parable teach that when a repenting sinner receives pardon for all his sins and enters the Church, should he subsequently relapse into sin, and die in that state, he will be held responsible at the Judgment for those sins that were once forgiven? Also the 3d chapter and 11th verse of Matthew, and 3d chapter and 6th verse of Luke, which speak of Christ baptizing with fire.—[W. B. Lester, Chaseville, Tenn.

The parable says that when the wicked servant who had received forgiveness, refused to forgive his fellow-servant, then his Master held him accountable for all that had been forgiven him, made him pay the utmost farthing. The Savior then adds, "So will my Heavenly Father do to you, if you from your hearts forgive not every one his brother their trespasses." We understand the baptism of fire spoken of to refer to the destruction of the wicked. The first direct reference was probably to the destruction at Jerusalem. But this destruction typified the destruction to be visited on the unworthy at the day of judgment.

Is it consistent, and right, for a congregation of disciples, who meet regularly each Lord's day in a Sunday-school capacity, to give a festival on Christmas, have a Christmas tree, and invite both saint and sinner to come, and charge each participant 25 cents for the purpose of raising money to buy an organ for the Sunday-school? Can they not use the organ in the church worship, as acceptably to God, as in the Sunday-school?—[A. Bro. in Christ.

When people start to do an evil thing, they had as well to do it through evil means, as good. The organ in the Sunday-school, is as bad as the organ in the church. If it is right in the Sunday-school, it is right in the church. The Sunday-school is properly a part of the church service. If it is offensive to God in the church, it is equally offensive to him in the Sunday-school. What the children become accustomed to in the Sunday-school, they will carry into the church. If they are to have an organ, they had as well fiddle and dance, and cajole the money to buy it, out of the world, as to get it in any other way. None of it is of God. When a work acceptable to God is to be done, it ought to be done in a godly manner. Godly means ought to be used, and godly motives ought to be presented to induce God's children to give to God's cause. When the cause is not of God, worldly motives presented to worldly people, and worldly means are consistent. The only inconsistency is in people who do such things, pretending to be children of God.



## Home Reading.

### TREATING RESOLUTION.

"I'm going to bind myself," she said,  
 "To read no more romances  
 For six long months, and clear my brain  
 Of all my silly fancies.  
 But just this one, a gift, 'twould be  
 A pity not to read it."  
 She read that one, but, sad to say,  
 Fully twenty more succeed it.

"'Tis true," he said, "tobacco may  
 My constitution mar,  
 I'll smoke once more and then I'll say,  
 I've smoked my last cigar."  
 That one was poor,—it was unfair  
 To end with such a weed.  
 He tried one more—his firm resolve  
 Became a broken reed.

"I've long bemoaned," the lady said,  
 "The ease of social lying,  
 And now to speak the simple truth,  
 I'm firmly bent on trying.  
 Just one more fib, and then I'll stop,  
 This truth would be too rude."  
 That one last lie to others led,  
 And changed the lady's mood.

"It is a stupid, foolish thing  
 To lose one's self-control—  
 I envy even-tempered men,  
 I'll strive to reach that goal.  
 But there is Jones, who injured me,  
 To him I'll speak my mind."  
 But from that day his constant sin  
 More closely round him twined.

"I'll play no more," the gambler said,  
 "I oftener lose than win.  
 This thirst for play will kill my soul,  
 And drag me down to sin,  
 Just one more throw, and then I'm done."  
 He lost—his weakened will  
 Condoned another throw, and he  
 Remains a gambler still.

"I'll never drink another drop,"  
 A drunkard said, when waking  
 From out his fevered, heavy sleep.  
 With head and conscience aching.  
 "I'll take one glass to tone me up,  
 Then sign the pledge to-morrow."  
 Alas! one glass drowned his remorse,  
 For him there came no morrow.

Believe me, all who would begin  
 A better way of living,  
 Begin when you resolve—to self  
 No lasting indulgence giving.  
 Put hand to plough and look not back.  
 A course of self-denial  
 Begun with yielding one last time  
 Is never worth a trial.

### OUR HINDU STUDENT.

It has long been the opinion of the progressive party in Hindostan that, until the condition of their women is materially changed, further advancement or civilization of the Hindu race is impossible. In consequence of this some attention has been given, of late years, to the education and elevation of the native women, chiefly by the members of the Brahmo Somaj, or progressive Hindu Society. As a result, Mrs. Anandibai Joshee, a woman of the highest Brahmanical caste, is registered as a student in the Woman's Medical College of Pennsylvania.

The history of Mrs. Joshee's coming to this country is somewhat remarkable, and will be regarded by many as one of the signs of the times.

A little more than nineteen years ago, a girl was born near the city of Bombay. Her childhood passed quietly, after the manner of high caste Brahman children, until she was two years old, when the mark indicative of her rank in life was placed on her forehead. The ceremonies attending this event having ended, and with them her transient importance, she became the pet and plaything of the family. Although apparently of little consequence, she did not lack attention; for her father's household consisted of no less than fifty members. Grandmothers and aunts vied with one another, after the manner of their kind, in caring for her, and soon discovered that she was by no means an ordinary being. The announcement of these fond relatives, that little Anandibai was wise beyond her years, and unusually gifted for a girl, resulted a little later, in her going to the girl's school at Mahratti. She soon distinguished herself here as a scholar, and was pointed out by her teachers and less fortunate mates as the girl who led all her classes and took all the prizes. One day a party of distinguished

Brahmans visited the school, among them Mr. Joshee, a highly educated employe of the British Government. The ability and attainments of little Anandibai made a deep impression upon the learned gentleman, who at once began to negotiate with her father, and a year later, when the child had reached the mature age of ten, married her, in spite of the fact that he was twenty-five years her senior.

It was because I always stood first in my class and gained the prizes that my husband, first liked me. Mrs. Joshee said to me one day. "And I loved him the first time I saw him, he was so handsome."

For two years after her marriage Mrs. Joshee lived in her father's house, learning the duties of a wife from her own mother and grandmother, contrary to the customs of the country, which require that the mother-in-law shall be the instructor in these arts. At the end of that time she removed to Serampore, where her husband had been appointed postmaster; and here, three years after, her first and only child was born. It was this event that opened Mrs. Joshee's eyes to the need of educated female physicians among her country-women; for no man is ever allowed in the apartments of a married woman, and in case of sickness she is dependent upon the unskillful devices of ignorant and superstitious women.

"My husband and I used to discuss these things a great deal," said Mrs. Joshee to me in her inimitable way. "We always sat at the table a long time after dinner, we had so many matters to discuss; and often it took a long time."

As a result of these "discussions," Mr. Joshee, without the knowledge of his wife, wrote to the Rev. Mr. —, of Princeton, N. J., whom he had known as a missionary in India, asking what advantage for medical study were given in America. Unfortunately, the Rev. Mr. —, very conservative by education no less than by birth, and a strict believer in the old-fashioned woman's sphere, did not approve of female physicians. His reply was most disheartening. Not only was little information given of medical schools for women, and that little of the most unattractive kind, but the position of women themselves as physicians was described as undesirable in the extreme. Mr. Joshee did not continue the correspondence. His expectations, however, were destined to be fulfilled.

A little more than two years after this, Mrs. C., a lady interested in all good works, went into a dentist's office in Elizabeth. While awaiting her turn, she took up a file of newspapers lying near and began to run over the leaves. All at once her eye fell upon the correspondence of Mr. Joshee and the Rev. Mr. —, which had been given the public. The letters touched her heart. She carefully noted the address, thinking sometime she would write to Mr. Joshee herself, in regard to our medical schools. The time came sooner than she anticipated; and the next week's foreign mail carried a letter to Mr. Joshee. The weeks passed away, bringing no word of reply. But at last the patient waiting was rewarded by letter from Mr. Joshee, which stated that the correspondence which Mrs. C. had found was more than two years old. The reply of the Rev. Mr. — had been so discouraging that the project had been abandoned. But the matter was not to rest here. One day Mrs. Joshee found among some papers of her husbands the letter from Mrs. C. She read it, and then carried it to her husband and told him what she had done. After that she had a share in the regular correspondence with Mrs. C., which continued until arrangements had been made for a medical course of study in this country.

The steamer which left Calcutta the first of last April carried among the passengers to America the first Brahman woman who ever left India. As one of the principal articles in the Brahmanical religion strictly enjoins that no Brahman shall cross the ocean, the sensation created by her departure can be better imagined than described. Surely, the woman who not only encountered and conquered the opposition of priest and family to her coming, is a fit product of this nineteenth century, most justly characterized as the "Century of Women."

"What will you do without your husband Mrs. Joshee? Will it not be very hard to stay here four years without him? I asked one day.

"My husband said that to me," she replied, with her expressive smile. "I told him: I can do it; but I think he will come to me before that time."

Having a natural antipathy for the colored races, I rather dreaded meeting Mrs. Joshee, fearing that my greeting might lack the cordiality I desired to have. My fears proved groundless. A more charming manner I have rarely seen. Perfectly self-possessed, she offered her hand and thanked me for my welcome with an earnest little smile that quite won my heart. She is a little woman scarcely five feet in height, and although quite plump, was very graceful in her motions. I am not sufficiently accustomed to Hindu type to pronounce her beautiful; but every feature shows such strength of character, and her eyes are so tender and earnest that beauty is not needed to make her face unusually attractive and expressive. And then, she is such a perfect lady, so thoroughly well-bred, so dignified and graceful. I blushed hotly for some of my own country-women, and thought they might imitate the manners of the heathen gentle-woman beside me, with great profit.

Strange as it may seem, Mrs. Joshee does not lose caste by coming to this country and mingling with the people here as she is obliged to do in her medical career. As a member of the Brahmo Somaj she has many privileges which are not granted to those outside of that society. In order to keep her caste while here she must live by herself, prepare her own food, wear the native costume—which, by the way, is exceedingly pretty and graceful—and rigidly observe certain religious rites. If she is faithful to these things, when she returns to India there will be a meeting of the principal Brahmins, who will hear her confessions, and then absolve her from her transgressions.

She is a highly educated woman and a remarkable linguist, speaking seven languages fluently, among them Sanscrit.

I asked her, one day, if she had any difficulty in acquiring English. "Oh! no," she replied, "it was very easy after Sanscrit. My husband taught me. I studied English five years with him; but I did not speak it at all until I went on board ship." She speaks so readily and well that it is difficult to believe this; and she writes better than she speaks.

I noticed, one evening, as she sat by me, that she was stroking her face. "Do you ever have the toothache, Mrs. Joshee?" said I. She looked at me quietly a moment before she replied; "No. I cut my wisdom teeth before I left home; but I have cut four new teeth since I have been here." —Independent.

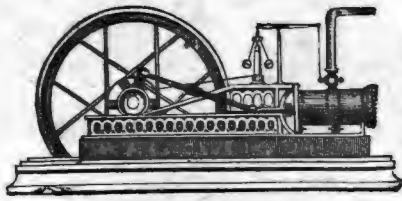
A man's real character may frequently be better guessed at from his way of doing little things than from his way of doing things of greater importance. Chamfort has said, cynically, that "in great matters men show themselves as it is expedient for them to appear to be; but in little things they show themselves as they are." There is a certain justice in the Frenchman's sneer, for even the best of men act more freely, in matters which they esteem of little account than in other things in which careful planning and nice discretion are necessary. It is in view of this tendency of human nature to reveal itself in little things, that our Lord has said: "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much." If men were fully to realize that the world around them never lacks of self-constituted judges and juries to weight the meaning of every trivial word and act, they would be likely to devote more attention than they do to the little things which now they count of little importance at all; the evil minded would be cautious, in order that they might seem to be what they are not; the good, in order that they might come to be what they would wish to appear to be. —S. S. Times.

Roads that lead to great heights are generally the roughest, and it is best so; if they were very smooth they would be slippery, and the heights would never be reached.

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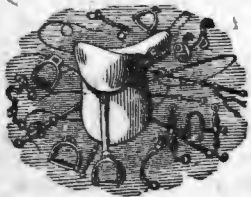


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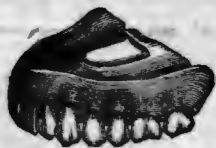
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In richest harmony.

## A REVIEW OF J. B. MOODY'S TRACT ON THE NAME CHRISTIAN.

In August of last year, I preached a discourse on the name *Christian*, at Watertown, Wilson county. A good Baptist brother, living in that neighborhood, has kindly forwarded me the tract: *The Name Christian*, by J. B. MOODY, of the *Baptist Gleaner*, Fulton Ky. I have read the tract twice, carefully, and as my friend will perhaps be pleased to know what impression it has made on me, I propose to briefly review it through the *GOSPEL ADVOCATE*.

The author says "that circumstances just now render it highly important to discuss this question," and gives as a reason, the fact, that "Our Zion," is "in great trouble," and in spite of the Baptist doctrine, of the impossibility of apostasy, "hundreds of the simple minded among us have been led into apostasy," by a perversion of the text: "And the disciples were called Christians first in Antioch."

On the second page, the author says, "It (the name *Christian*) is urged as the basis of union for all religions, regardless of doctrinal differences, and moral and spiritual qualifications." The basis of union is the foundation of union—that on which union rests. Mr. Moody ought to know, and I presume does know, that the basis, the ground of union with us, is faith in the Lord Jesus Christ, and an unreserved submission to his authority. Nothing short of this can constitute any man a Christian, and once for all, let me say that we would not call any man a Christian in name, who is not a Christian in fact. But still further, he says, we make the name, the basis of union, "for all religions, regardless of doctrinal differences, and moral and spiritual qualifications." What does he mean by this? Does he mean that the Mormon may continue to be a Mormon, that Methodists, Presbyterians and Baptists may continue to be Methodists, Presbyterians and Baptists, and that all these, with every unclean bird, of "all religions, regardless of doctrinal differences," or even of "moral and spiritual qualifications," can by simply taking the name *Christian*, without the character, bring about that union, for which we plead?

Certainly he knows this to be false, for on page twenty-one, he says, "They believe, and boast, that salvation is by reformation, hence they are reformers, in doctrine and practice." If he means that we preach, that men of every grade of morality and of immorality, must believe in Jesus, and obey him to become Christians, if he means that we preach to the Mormon, that he must give up his book of Mormon, by which Mormons are made, that the Methodist must give up his discipline, by which Methodists are made; that the Presbyterian must give up his confession of faith, by which Presbyterians are made; and that the Baptist must give up his declaration of faith, by which Baptists are made; and that all these must accept the word of God as their only, and all-sufficient rule of faith and practice, then we plead guilty to the indictment. Baptists often deny having any discipline or declaration of faith, except the Bible. On page twenty-three, Mr. Moody speaks of their "declaration of faith." We believe that in order to union, all things of human origin in religion, whether practice, creed, or name, must be given up.

Before we take up Mr. Moody's discussion of names, let us have a clear definition of the word. A little attention here, would often save ink, and a vast amount of nonsense. Webster says, *Name*

is generic, denoting that combination of sounds, or letters, by which a person or thing is known and distinguished. *Appellation*, though sometimes put for name simply, denotes, more properly, a descriptive term, used by way of marking some individual peculiarity or characteristic. Jesus is often called a priest. Priest is an appellation, but not the name of the Son of God. So of Mediator, Advocate, King, etc. As Savior, his name is Jesus. As the Anointed Prophet, Priest and King, his name, official name, is Christ. The word Christ is used as a proper name, more than one hundred times. Mr. Moody says: "The names given by God are Believers, Faithful, Sanctified, Beloved of God, the Called, Children of God, Brethren, Disciples, Elect, Chosen, Saints, etc."

Although he calls them *names*, and to make them look like names, begins each one with a capital letter, not one of them is a name in the proper sense of the word, nor are they so used in the word of God. These are all descriptive terms, marking some individual peculiarity, or characteristic. I think that even Mr. Moody can now see, that four pages of his tract on these *names*, (so called) has been a reckless waste of ink and time, and falls far short of respectable nonsense.

The next takes up Acts 11:26—and the disciples were called Christians first in Antioch. He says: "The Holy Spirit called them disciples—others called them Christians." Is the word *disciple* here used as a proper name for God's children? Mr. Moody knows it is not, or he would begin it with a capital D. In writing Antioch, Paul, Agrippa, and Christian, he uses capital letters, and thus shows that he knows these all to be proper names. In writing *disciple*, he begins with a small letter, and shows by this that he knows that *disciple* is not a proper name. *Disciple* is used as a common name, like the words, man, animal, plant, etc. It means learner, scholar, pupil, follower, etc. There were disciples of Moses, disciples of John, disciples of Plato, and disciples of Christ. One might be a disciple and not be a child of God, even a disciple of Jesus, and still need conversion: See Mat. 18:1-3. But to be a Christian, even Mr. Moody will admit, was to be a child of God. As the word *Christian*, is here used as a proper name, it is important to inquire who gave this name to the disciples. If God gave it, then every child of God should wear it. Many wearing party names contend that this name was given by the enemies of the disciples, as a term of reproach, or of contempt. Even Alexander Campbell, while contending for the term *disciple* as a name, denied the divine origin of the name *Christian*. Let us now turn to the law and to the testimony. No one will question God's right to name his children. From the history of creation, we learn that God gave to man the privilege of naming the beasts of the field, and the fowls of the air. These were made for man. God gave him dominion over them, "and brought them to Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof: Gen. 2:19. God reserved to himself the right to name whatever was peculiarly his. Man was created in the likeness of God; "male and female created he them, and blessed them, and called their name Adam, in the day when they were created: Gen. 5:2. God gave the names, Abraham, Sarah, John, and Jesus.

Bible names are often full of meaning, such as Jesus—Savior, Abraham—Father of a multitude, Sarah—Princess. Moses was a stranger for forty years in the court of Pharaoh, then a stranger, or wanderer, forty years in the land of Midian, then a wanderer forty years in the wilderness; one hundred and twenty years, a homeless wanderer on the earth, and never till he entered the city of God, did he find a home; when he named his first-born, he wrapped up his whole history in a single word, and gave it to his son as a name, Gershom—stranger or wanderer. Men, who would rob God of the privilege of naming his children, are continually repeating Shakespeare's

question, "What's in a name?" The above, and a hundred other examples that might be given, will enable the dullest reader to answer this question.

In the Old Testament, we learn that God separated the children of Abraham from all other nations, to be a peculiar people to himself. No man will dare question his right to name them; did he exercise that right? Turn to Gen. xxxii: 28: Jacob is on his way from Padan Aram; he wrestles with the angel till the break of day, and then prevails; God then said to him: Thy name shall no more be called Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed. From the marginal reading, we learn what is clearly indicated in the text, that Israel means Prince of God. El is the Hebrew name of God, and is often found in Hebrew names, such as Bethel—house of God, Peniel—face of God, Immanuel—God with us, Israel—prince of God. God gave his own name as a part of the name of his people—his princes. This name was not for Jacob alone, but for his posterity. In 2 Kings xvii: 34, we read of "the children of Jacob whom he named Israel." Isa. xlviii: 1: "Hear ye this, O house of Jacob, which are called by the name Israel." God speaks of them as a people called by his name: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and heal their land." 2 Chron. vii: 14. For five hundred years, after the organization of the sons of Jacob into a nation at the foot of Sinai, they continue a united people, and while they are often spoken of as brethren, as children of God, and as Hebrews—descendants of Heber, a great grandson of Shem—Israel is God's divinely given name for them, and they honor God, and honor themselves, by wearing it. In the days of Rehoboam, God's people divide asunder, and as division demands names by which parties may be known, the two tribes of Judah and Benjamin, are called Jews, from Judah the principal tribe; the ten tribes at first call their kingdom, the kingdom of Israel. The hill and city of Samaria, is made the capital city, and then we read of Samaria as a kingdom. As man always loves his own work, the man given name, Jew, grows in popularity, till men call the sons of Jacob of every land and tribe Jews. As they have dishonored the name of God, and shown themselves unworthy of his name, he permits them to wear their own name, but as will soon be seen, warns them of the terrible consequences that will follow. The wisdom of this world, calls the children of Jacob, Jews; the wisdom of God, still calls his faithful ones by his own name—Israel. See the sixteen last books of the Old Testament, where God by the prophets speaks of Israel about five hundred times. God promises good to Israel, "Israel is my heritage." Israel is yet an honored name; every child of God to-day, is also, a child of Abraham, and belongs to the true Israel of God.

In the prophets of the Old Testament, God promised to make a new covenant, to set up a kingdom, and to call those his people under the new, which were not his people under the old. In the New Testament, we learn that these prophecies have been fulfilled; the new covenant is made and dedicated by the blood of Christ, the kingdom is set up, Jews and Gentiles enter into this kingdom, and Paul, in speaking of the church, calls it a "New Man." Eph. ii: 15. This new man is as much the workmanship of God, as was Adam. In the beginning, male and female created he them, and called their name Adam. The church is called the new man, and the same church is called the Lamb's wife. What wonderful harmony in God's work! God has the right to name his own: did he exercise that right? He undoubtedly exercised his right in the beginning. Did he give the new man a new name? Turn to Acts xv: 13-17: Jesus answered, saying, Men and brethren, hearken unto me; Simeon



hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this, agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David which is fallen down; and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. This is a quotation from the prophecy of Amos, 9:11-12. Here we learn that the tabernacle of David was to be raised up, "that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this." The prophet here declares that the heathen should be called by the name of the Lord, Simeon declares that God did visit the Gentiles, to take of them a people for his name; and James says, to this agree the words of the prophets. Mr. Moody tells us in his tract, page 22, that Baptist is a Bible name—that Jesus was baptized by the Baptist, and that the churches of God at Jerusalem, Antioch, and Corinth were composed of Baptists. Then Baptist is the name of which these prophets and apostles speak!! Then John preached among the Jews, to take out of them a people for his name—Baptist!!! And although Mr. Moody says we dare not say that Christ is a Christian, he makes him enter by the door (Baptism; Moody tells us, is the door, page 22) into the Baptist Church!!!! What miserable bosh! Can his brethren close their eyes and feed on such contemptible stuff? Baptist was not the name, nor even a name of, John. The angel named him John before his birth. He was called John the Baptist from his mission, like "Luke the physician, Zenas the lawyer, Erastus the chamberlain, etc. The Baptist translation of the New Testament, leaves out "the Baptist," and gives us John the Immerser. Then Jesus was baptized by the immerser preacher, and the churches at Jerusalem, Antioch, and Corinth, were Immerser churches. If Mr. Moody knows anything of history, he knows that he cannot find a single church on earth, before the fifteenth century, wearing the name Baptist. If he will look into Orchard's History of Baptists advertised in his tract, as a "standard denominational work," he will find that during the first century, while there were dissidents in the church, each party tenaciously held the name of Christian, and had strong aversion to any other: Vol. 1 page 12.

Let us turn again to the word of the Lord, and see if we can find any reason why those living in the first century, in the days of the apostles would "tenaciously hold the name Christian," and have strong aversion to any other." Mr. Moody and his brethren tenaciously hold the name Baptist, and seem to have a strong aversion to the name Christian.

We read in Isaiah 62:1-14, For Zion's sake, will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goes forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory—and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord; and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken—neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighted in thee, and thy land shall be married." Isaiah 66:5, we read: "And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name. Here are prophecies that point clearly and unmistakably to Christianity. God here gives plain and positive promises. One of these promises is, that God will call his servants by "another name," a new name which the mouth of the Lord shall name." This new name was to be given after the death or end of Judaism, and at the time when the Gentiles should see the righteousness of the Lord. The Jewish economy was ended at the death of Christ; God's righteousness was extended to the Gentiles at the house of Cornelius. Has the new name been given? God declared plainly and positively that he would give it from his own mouth. Will Mr. Moody dare say that God has not given the new name? Has God promised and then failed to perform his promise? Peter in the council at

Jerusalem, when speaking of the conversion of the Gentiles, says, "God did visit the Gentiles to take out of them a people for his name." James says, "to this agree the words of the prophets." Will Mr. Moody open his eyes, and behold this wonderful agreement?

1. Judaism was to be slain.
2. Righteousness to go forth from Jerusalem.
3. Gentiles shall see God's righteousness.
4. A new name to be given.
5. God's people a royal diadem, (diadem symbolized by the crown.—Webster.)
6. No more forsaken or desolate.
7. Thy land (habitation) shall be married.

Let us see the complete fulfillment of these predictions.

1. Judaism was slain. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man: Eph. 2:15.

2. Righteousness did go forth from Jerusalem. "It behooved Christ to suffer and to rise from the dead. And that repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem." Luke 24:46.

3. Gentiles did see God's righteousness. Peter at the house of Cornelius said, "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him: Acts 10:35.

4. A new name is given, just at the time when God promised to name his people from his own mouth. In the next chapter we read: "And the disciples were called Christians first in Antioch." Acts 11:26.

5. Christians of all nations are a royal diadem in the heart of the Lord; "for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests": Rev. 5:9-10.

6. God's people shall no more be forsaken or desolate. Lo I am with you alway, even unto the end of the world: Mat. 28:20. I will pray the Father and he shall give you another comforter, that he may abide with you forever: John 14:16.

7. Thy land shall be married. The word land is here evidently used in the sense of habitation, as the word Zion is often used. The church is the Christian's Zion, Land, Kingdom and Habitation. Mr. Moody denies that the church is married to Christ: pages 13-14. He will allow me to tell him that Paul is better authority with Christians, than Moody. Paul says to the church in Corinth, I have espoused you to one husband, that I may present you as a chaste virgin to Christ: 2nd Cor. 11:2. Young in his analytical concordance defines the Greek word *harmozomai*, translated "espoused, to be fitted together." Webster defines espouse, to wed. In the first chapter of Ephesians Christ is represented as being in the same relation to the church as the husband to the wife. As they twain are one flesh, so Paul says of Christ and the church, "we are members of his body, of his flesh, and of his bones." The church is often called the bride, the wife of Christ. Mr. Moody says, "Shame on you! Shall a betrothed bride wear the name of the husband before the wedding?" Why did he so adroitly change the Bible word *espoused* for this word *betrothed*, a word never applied to the church by any inspired man? Was it for effect? Shame on you!! But we are told that the marriage will be at the second coming of the Savior: Rev. 19. Young defines *gamos* translated marriage; marriage, or wedding feast. Jesus has gone to prepare a home for his bride; he will come to take her home, and then will be the great marriage supper—not the wedding. She is already his bride, his wife. But Christian is not the name of Christ, the husband. Who said it was? But if Christian is not the name of the husband, then if the bride is called Christian she fails to wear the name of her husband. When God called his people Israel, all though his name, *el* was but one-third of that name, God said they were called by his name. Who speaks truth, God or Mr. Moody? Christians will believe God. If God promised to call his people by a new name when his righteousness went to the Gentiles, that this new name should show that his people were married, if God kept his promise as he certainly did, and called the disciples Christians first in Antioch, thus giving them the official name of his Son, the highest

name in the universe, as a part of their God-given name, how dare Mr. Moody to stand off and pronounce it blasphemy to wear that name? Let us see what kind of nonsense Mr. Moody's logic would make of the name of the church as the wife of Christ. He would intrude his wisdom and his way, on the God of heaven. He tells us his wife is not a Moodyite. She took his personal name—then I presume he calls her Mrs. Moody. Will he call the church of the First-born Mrs. Jesus, or Mrs. Christ? If so, he bids adieu to common sense; if not, his labored effort here is the veriest nonsense. Let us here notice another specimen of Mr. Moody's wonderful logic. He gets up an "equation," and tries to demonstrate that according to our use of the names, Christ and Christian, Christian is equal to Christ. He says we claim this, when in taking the name Christian, we claim to wear His name. He asks, does this fulfill the prophecy. "Many will come, saying I am Christ." He charges that we claim to be equal to Christ, because we claim to wear his name. He then gives some more equations, and charges that we teach that Christian patience equals the patience of Christ."

"Christian suffering equals suffering of Christ."

"Christian blood equals blood of Christ."

"Christian death equals death of Christ."

Let us try these "equations" on Mr. Moody.

He says his wife took his personal name—then Moody is her name. Mrs. Moody equals Mr. Moody. Then Mrs. Moody's patience equals patience of Mr. Moody. Mrs. Moody's suffering equals suffering of Mr. Moody. Mrs. Moody's blood equals blood of Mr. Moody. Mrs. Moody's death equals death of Mr. Moody. Shall I add the conclusion to which Mr. Moody would have you come from his "equations?" Therefore Mrs. Moody should not wear the name of Mr. Moody! As this is the conclusion to which he evidently desired to bring his readers, how does he like the conclusion? He tries to prove by A. Campbell, D. M. Evans, Dr. Wheden and Dr. Elliott, that the Greek, or Romans—he fails to tell us which—gave the name Christian as a term of reproach. He closes his testimony by "introducing one, each, of the *Latin* and Greek fathers." He then introduces Tacitus as a *Latin Father*!! Father of what? He was a Roman historian, and in his Annals he speaks of Christianity as a "pernicious superstition." Mr. Moody quotes from Tacitus: "Nero punished with refined cruelty those whom the vulgar called Christians." Then it is not blasphemous but vulgar to call the disciples Christians. Tacitus, the "Latin Father," says so. Let "Father Tacitus" tell us where the vulgar crowd got this name Christian. He says "they had their denomination (name, designation, or title.—Webster,) from Christus who, in the reign of Tiberius, was put to death as a criminal, by the procurator, Pontius Pilate." Will he believe his *Father Tacitus*? Honor thy *Father*! that it may be well with thee.

In his examination of Acts 11:26, Mr. Moody introduces Adam Clarke by saying that he "speaks on this subject with unusual positiveness." He quotes Clarke as saying, "Beyond all controversy, the name was given them by the Gentiles, probably by the Romans, as the very form of it suggests. Mr. Moody is evidently no better acquainted with Adam Clarke, than he is with "Father Tacitus." He fails to tell us where we may find this quotation. I have searched Clarke's Commentary in vain for it. He may have written this quotation somewhere. If he has, he contradicted his comment on Acts 11:26, the passage under consideration by Mr. Moody, where he introduced this quotation. I have shown above, that God called the disciples Christians in Antioch, in fulfillment of his promise in Isaiah 62:2, to call his servants by a new name. As Mr. Moody says Adam Clarke "speaks on this subject with unusual positiveness," let us hear what he says. In his comment on the new name, Isaiah 62, Clarke says, "the new name is Christian." Turning to Acts 11:26, where the disciples were first called Christians," Clarke says, "It is evident they had the name Christian from Christ, their Master." He says, "It has been a question by whom was this name given to the disciples? Some think they assumed it—others, that the inhabitants of Antioch gave it to them; and others, that it was given by Saul and Barnabas." He then gives a quotation from the *Codex Bezae*, a manuscript of the sixth century, from



which he quotes that Paul and Barnabas "assembled with the church a whole year, and instructed a great number; and there they first called the disciples at Antioch Christians." He next shows that the word, translated *called*, in Acts 11: 26, signifies in the New Testament, to appoint, warn or nominate by divine direction." He then says, "If, therefore, the name was given by *divine appointment*, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name Christian is from God." "A Christian, therefore, is the highest character which any human being can bear on earth; and to receive it from God, as those appear to have done, how glorious the title." At the end of the chapter he writes, "There is presumptive evidence, as we have seen, that this appellative came by divine appointment. How very few of those who profess this religion are satisfied with this title!" He then very truly says, "When all return to the spirit of the gospel, they will probably resume the appellation of Christian." Clarke's Commentary lies before me, and I have taken these quotations, *italics* and all, directly from the work.

The reader can now see how grossly Mr. Moody misrepresents the testimony of Adam Clarke.

I now desire to call attention to the word translated, *called*, in Acts 11: 26, which Adam Clarke says indicates that the name Christian is by divine appointment. I am indebted to Clarke, and to an excellent article by Bro. B. U. Watkins in the *Christian Quarterly*, of Oct. '82, for much of the material for my argument on this subject. By reference to Young's Analytical Concordance, we find that our words *call*, *called*, *callesth*, in the New Testament, are generally translated from some form of the Greek word *Kaleo*. A wholly different word is used in Acts 11: 26. The Greek word here translated *called*, is *Chrematizo*. We now enquire what is the meaning and Bible use of this word? Young defines it, "To declare by an oracle." Clarke says the word signifies in the New Testament, "To appoint, warn or nominate, by divine appointment," and gives several of the examples cited below.

Let us turn to the New Testament use of this word, and see if this definition is sustained. We find *Chrematizo* in different forms, in ten different passages. We group the quotations, and indicate the different translations by emphasis:

1. Mat. 2: 12, And being *warned of God* in a dream.
2. Mat. 2: 22, Being *warned of God* in a dream.
3. Acts 10: 22, *Warned from God* by a holy angel.
4. Heb. 11: 7, By faith Noah being *warned of God*.
5. Luke 2: 26, Was *revealed* unto him by the Holy Ghost.
6. Heb. 8: 5, Moses was *admonished of God*.
7. Rom. 11: 4, What saith the *answer of God* unto him.
8. Heb. 12: 25, Refused him that *spake on earth*.
9. Rom. 7: 3, She shall be *called* an adulteress.
10. Acts 11: 26, Disciples were *called* Christians.

It was God that warned Joseph, Cornelius, and Noah. God revealed to Simeon, admonished Moses, answered Elias, spake on earth, and calls, divinely calls, the woman, who puts away her husband and marries another man, an adulteress. Man may not call such an one an adulteress, but God so names her. It follows, with all the certainty of a mathematical demonstration, from this invariable use of this word, chosen by infinite wisdom that never makes a mistake, to express the naming of God's people, that he remembered his promise made seven hundred and fifty years before, and called the disciples Christians, the only new name given by any inspired man, to God's children in the New Testament. A name that is the synonym of all that is pure and good on earth; that has been honored for 1800 years, as no other name, worn by man, has been honored, and that has been an honor to every child of God who has worthily worn this God given name. That worthy name by which ye are called, (Jas. 2: 7) has been blasphemed by thousands before Mr. Moody blasphemed it in his tract. Thousands have been reproached for the name of Christ, before Mr. Moody wrote out

his reproaches on that name for his tract. Many a child of God has suffered, as a Christian, while he "glorified God in this name." Many faithful ones to-day, like the faithful ones of the seven churches in Asia, "hold fast the name of Christ." Adam Clarke says the name held fast by these faithful ones was Christian, and Orchard, Mr. Moody's own historian, says that the church in the first century *tenaciously held* the name Christian. Every name, given by God, is kept by him, and comes down to us a diadem of glory. Abraham, Sarah, Israel, John, Jesus, Christian, shine with all the effulgence of heaven's purest light, through the thick darkness and gloom, of a sin-cursed earth, and lights and cheers us on to the Christian home. A thousand Moody's may write, and preach, and kick against any one of these names, spoken from the throne of Jehovah, but the name will live on, brighter and brighter, to the perfect day. Israel has been an honored name for 3600 years. God said to his people "ye shall leave your name for a curse." While God's name, Israel, is a blessing, man's name, Jew, for a thousand years has been a curse, in every land, to him who wore it. Man may name his own, but no man can claim the right to name God's children.

Smithville, Tenn.

J. M. KIDWILL.

#### ARKANSAS NEWS AND ITEMS.

The second session of the "Arkansas Christian Missionary Convention" was held with the church at Russellville, embracing 9, 10, 11, and 12 inst. The good people of Russellville had made every preparation necessary for the entertainment of visitors, and our stay with them was most enjoyable. Quite a number of preachers were in attendance, and we formed several pleasant acquaintances with preaching brethren, whom we had not met before. We will mention, T. D. Garvin of Ohio, the only one at the "Convention," who lives out of the State. We will mention of them who came from different parts of the State, E. R. Childers, V. Y. Wood, Dr. Holmes, C. E. Gillispie, J. W. Bratcher, Bowman—Paston, Geo. Harkey, W. D. Keltner, J. T. Garland, and J. T. Jones. The three last named are warm friends of the *Advocate*, and promised to do all in their power to increase its circulation in their respective fields of labor.

The most interesting feature of the "Convention" to us, was the encouraging reports from the field in almost all parts of the State. If we may credit the report made by the preachers generally, and I know no reason why we should not, the cause is certainly advancing throughout the State. I was sorry to notice a general opposition to, and in some instances, palpable misrepresentations of, the *Review*, *Advocate*, *Christian Messenger*, and *Model Christian*, on account of their anti-missionary spirit, it is said, is literally starving preachers to death. We think it very bad in our sectarian neighbors to misrepresent us, and we are hardly willing to allow that they are honest in doing so. We tell them plainly they are without excuse; that if they do not understand us, it is their own fault; that they have had ample time and means of knowing just where we stand, and just what we teach. Hence are without excuse for misrepresenting us. But how much truer of brethren than sectarians? Certainly there is no reason why brethren should misrepresent each other. Better not speak of brethren at all, than misrepresent others.

There was a good deal of outspoken opposition to, and some heated discussions of, the Constitution and by laws, framed by the "Convention," in Little Rock, a year ago. I was pleased to notice at the close of the "Convention" a general willingness to set the "Constitution and By Laws" entirely aside, for the sake of harmony and concert of action among the churches. Think it just to say that all present were apparently earnest pious and godly men, desiring nothing but the glory of God and the salvation of souls. I had the pleasure of meeting, on the third Lord's day inst., with the church of Sardis, in Hempstead county. Work was begun here about eighteen months ago by H. A. Smith, who now has charge of the Texas and Arkansas department of the *Christian Evangelist*. His first meeting was under a brush arbor. The congregation was soon organized (whatever that may mean) with eight members. Bro. S. soon left them and they secured the services of Bro. W. J. Hudspeth, who is still

with them. They now number seventy-five or eighty; have a comfortable and commodious house of worship, and are an earnest band of Christians. Bro. H. A. Smith is now at Prescott, having agreed to preach half the time for the church there, and will devote the rest of his time to evangelizing in destitute places. I should have stated that Bro. Hudspeth preaches twice a month at Sardis and twice a month at Hope.

Bro. J. C. Mason is at Texarkana, where he is doing a real good work. Bro. E. R. Childers will probably take Bro. Mason's place at Okolona. They have a good church there.

Bro. J. B. Davis, one of our earnest and faithful preachers, is evangelizing in Claiborn and Bossier parishes, La. It is not plans or discussion about "plans," but earnest, faithful preaching of the gospel of our Lord Jesus Christ, that will spread the gospel and convert the heathen would to God. May we not have less discussion and more self-sacrificing devotion to the grand work. There is no better way to teach one how to live the Christian life, than to live it yourself. The more we think of God the less we think of ourselves and of the temptations which surround, hence the less liable we are to fall into temptation. Prayer brings God before the mind and causes us to think of him. Let us pray often.

Woodlawn, Ark.

W. T. BREEDLOVE.

#### QUESTIONS.

One of our little school girls could not be with us this year on account of her health. She wrote to me not long ago, and sent a question to her old associates. Here it is: "Who was it had the iron bedstead?"—[Lucy Tankersley.]

She requested that others be sent by the girls to her. I will give them as they presented them. Others may wish to answer them. You will see all are not from the girls. The boys asked to send some also.

"What Israelite killed the King of Moab, and what was the King's name?"—[Elly R. Barnes.]

"Who was it that gave the antidote for death in the pot? When did it occur?"—[W. F. Black.]

"Who caused iron to swim?"—[Jeff. C. Mims.]

"How old was Zedekiah when he began to reign?"—[Ed. M. Dennis.]

"How many of the children of Israel, that came out of Egypt, reached the promised land?"—[Fannie A. Mason.]

"Who did the Lord say should go first up against the children of Benjamin?"—[Fannie Garrett.]

"How many men did the children of Benjamin destroy after they came out of Gibeah?"—[Clara Reynolds.]

"Whom did the children of Israel stone to death?"—[Mary Adams.]

"Who called the King a fox? What was the King's name?"—[Belle Garrett.]

"Was Bernice a man or woman? If woman, who was she? If man, who was he?"—[Ellen Bledsoe.]

"Who burnt the bones of the priest upon the altar?"—[Mattie Martin.]

P. S.—Ere I sent these questions off, I received a letter in answer to them, and now to be answered, but I will not send them until I see further.

J. M. BARNES.

The *Christian at Work* puts the matter in this nutshell fashion:

If Mr. Ingersoll were to lose his eyes would he seek refuge in the Voltaire Blind Asylum? If Mr. Charles Bradlaugh were to become insane would he be sent to the Tom Paine Insane Asylum? If Mr. G. C. Miln were to be struck with an incurable disease would he resort to the Hume Hospital? If any uncared-for, vicious child, belonging to a Free-thinker were to be found at large, would it be sent to the D. M. Bennett Society for the Suppression of vice? There are no such institutions? No? Well, brethren and sisters, continue to abuse Christianity, and when you or your friends become blind, or lame, or sick, or deaf, or insane, or intemperance, send them to some good Christian institution. They will be taken care of, free of cost, and no reproaches thrown in.

Infidelity does not found such institutions. The world has them through the influence of Christianity.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

Dear Brother Poe:—If, when a brother preacher is withdrawn from for disorderly conduct, he continues to preach, what is the duty of the congregation that withdrew fellowship from him in such case? Please give us your views on above through the *Advocate* and oblige your brother in Christ.—[J. H. Sills, Dec. 6th, 1883.]

I think the duty of the church, if he continues to preach, is very plain. They can only do one of two things:

1. Rescind their action, and restore him to fellowship, or,
2. Publish his offense, and their action in the case, so that he may not impose himself upon the brethren elsewhere. The first proposition here mentioned, they cannot take, unless they find they have done wrong in withdrawing from him. The second position they should take in behalf of church purity, and in an endeavor to uphold the authority of Christ's law. A preacher who goes about preaching, while he stands withdrawn from, and excluded from the fellowship of his home church, is either too ignorant of Christ's law, or too outrageously wicked, to be allowed to preach. If he is not entirely ignorant of the law he proposes to teach, he knows he is an outcast from heaven's blessing, and will be forever lost, unless he makes the proper amends to his offended brethren. He cannot trample under foot the feelings of his brethren, and yet be at peace with high heaven. Our brethren, many of them, need teaching right here on this point. We must sacredly regard the feelings of our brethren. The church that stands with its fellowship withdrawn from a preaching brother, and permits him to go on preaching without exposing, is guilty of perpetrating a great wrong upon the church of Christ, at large.

J. W. MCGARVEY.

A number of preaching brethren in Texas have expressed a desire to have Bro. McGarvey visit the State, and conduct an Institute similar to that conducted by him in Kansas last year. Bros. Dimmitt, Clark, Wilmeth, Prichard, Horn, Jackson, Poe, and a number of others have expressed this desire. The Institutes are simply classes formed and taught for a number of days, and lectures at night on Palestine, illustrated by splendid stereoptical views of the most interesting places and objects. Bro. McGarvey has consented to come in July, provided twenty-five or thirty preachers will agree to attend. The attendance however will not be limited to preachers by any means. If held at some suitable place, the expense to those attending, need only be travelling expenses. If you desire the Institute, and will agree to attend it, please write to the undersigned at once. Suggest your choice of place.—[C. McPherson, Waxahachie, Texas.]

We want this Normal Institute, and we need it. We can make it useful to us in many ways. The exchange of thought, solution of difficult problems, how to preach, and what to preach, is of vast importance to the brotherhood at large. We can thus be completely united in the work. Let's have the Institute by all means. Have it where you please, brethren, but put us down one scholar for the whole term.

Bro. Gowen did not send us the answers to his query. So we do not yet know them ourself. We hardly think this correct. Willie F. Poe sends answer: "God made the world, and man as part of it—then gave the world a soul when he breathed into man, he breath of life, etc.

## BREAKING THE SABBATH ETC.

Our Methodist friends in Texas are having great trouble over the Sabbath question just now. One is out in an article, saying that preachers who travel on railroads to go to appointments, etc., on the Sabbath, aid in keeping the poor railroad hands from church, etc. Others say it is no more harm than to go horseback, etc. And on this question they show as great a lack of knowledge as they do on the subject of baptism. If they would study the Bible more, and John Wesley less, they would find that none of them pretend to keep the Sabbath. The Seventh day of the week is the Sabbath. Come! You Methodists should have more method in your religion. You have no more authority in Scripture, for calling Sunday, or the first day of the week Sabbath, than you have for sprinkling water on a baby and calling it baptism, and you have not a line to justify, either.

Dear Brother Poe:—I returned home last Friday from Hill county, where I had been preaching. On entering my door at home, I found my only little boy, who was near three years old, cold in death. He died very suddenly—before medical aid could be obtained. The thought is hard indeed, even when one is present and is aware that they have to go; and this thought is the more intense when one has no warning. My wife telegraphed for me, but I had started home about six hours before the telegram—consequently I knew nothing about it until I reached home. My feelings cannot be described. O, how sad! how hurtful the thought! No one but those who have lost their dear little ones can tell anything about how hard it is. As one of old has said, "The Lord gave and the Lord has taken away; blessed be his name." "Our dear little one cannot return to us, but we can go to him." This is the only consolation we have in this our distress. Pray for us, Bro. Poe, that we may bear up under this heavy stroke.

Yours in the one faith,

N. B. SYKES.

Bro. Burnett, while visiting the churches in Arkansas, advised Bro. J. J. Setliff that if he would "take the field and evangelize (not preach for the churches) and do nothing else, the Lord would supply him with all the money he needed." Why does not Bro. Burnett try that plan?—*Christian Preacher*.

Bro. Burnett has been trying that plan for four or five years. Why does not Bro. Wilmeth read the papers, and post himself up better? Bro. Burnett baptized more converts last year, in the destitute regions of Texas, than the "state evangelist," who receives a salary from the churches of twelve hundred dollars a year.—*Christian Messenger*.

Never mind, Bro. Burnett; I intend to nominate you for next S. Evangelist, or solicitor for Orphan Home, at same price as the other place. Then—well—you know how to use a cross-cut saw, don't you? You at one end and me at the other.

Dear Brother Poe:—Please state that \$10 has been received from the congregation at Lewisburg, Tenn., for Indian Mission, by Bro. P. D. Houston.

The debate between Bro. John Denton and Owins, a Baptist, begins to-night, Jan. 14th, all of this county. The same propositions were discussed a few months ago, between brother Denton and a Baptist by the name of Price. It seems the Baptists were not satisfied and want to try a new man.

Dr. Neal, of Lewisburg, said I might wear the chain; so I will put it on. Doctor, how easy it is for one to do a thing when he wants to.

Two additions last Lord's day. R. W. O.

DIED, in Longview, Texas, "A. Gennis," of delirium tremens, by nature and by education, fitted to fill almost any noble station in life; yet he did as the fool dieth. Oh, tyrant! Whisky, thy victims are legion. Who'll be the next?

## FOR OUR BIBLE CLASS.

Dear Brother Poe:—I want to join the Bible Class. I again venture to give some answers. I submit the following in answer to Bro. Gowen's query, No. 6:

(a.) God gave the whale a soul (Jonah) and in due time took the soul from it: Jonah 1:17.

(b.) God caused a soul (Daniel) to be cast into the lions' den, and in due time took the soul from it: Daniel 6:16-24.—[J. P. Gotcher, Waxahachie, Texas, Jan. 19th, 1884.]

Dear Bro. Poe:—Bro. Lauderdale desires me to state how I learned Jacob's age at Joseph's birth. Here it is: Joseph was thirty years old when he was made ruler, at the beginning of the seven years of plenty. At the beginning of the famine he was three years old. Jacob came after the second year of the famine, when Joseph was thirty-nine years old. Jacob lived in Egypt seventeen years. Thirty-nine plus seventeen equals fifty-six, Joseph's age at Jacob's death. Jacob was 147 years old. Hence 147 minus fifty-six leaves ninety-one, Jacob's age at Joseph's birth. Jacob's service of fourteen years from this, leaves seventy-seven, his age when he went to Padan Aram. As Joseph was born at the expiration after fourteen years.—[George Gowen.]

A Shepherd being asked the number of sheep in his flock, replied: "If you divide the number of camels Job had before their capture by the Chaldeans, by the number of men sent to take Jeremiah from the dungeon; add to the quotient the number of lords entertained at the feast of Belshazzar; from the amount subtract the number of righteous who could have saved Sodom; multiply by the age when David began to reign; divide by the number of Gideon's band; add the number of Philistines whom Samson slew with the jaw bone; subtract the number of Solomon's songs; multiply by the number of days Job's friends tarried without saying a word; subtract the number of fish caught in the draft of the miracle of fishes; and the remainder will be the number of sheep in my flock." What was the number?

Dear Brother Poe:—In answer to Bro. Lauderdale's questions in a recent issue of the *Advocate*, I would say

1. Terah was seventy years old when Abram was born. See Gen. xi:27.

2. The children of Israel remained in Egypt about 210 or 215 years.

3. There were about two and one-half millions of Israelites in the exodus from Egypt.

4. This question is a hard one—one that requires considerable reading.

The rate, or ratio of increase, in each generation may be safely put down as follows:

1. Combining the 1st, 2nd and 3rd generations. We have 6 as the average ratio of increase:

4th generation, ratio	7.
5th " "	5.
6th " "	7.
7th " "	7.

Proof: 1st, Combining the ratios of 12 in Jacob's case, (12 sons,) with the ratio of his sons' increase, which is 4. (See Gen. 56:7-21,) with the fruitful statement of the 3d generation in Ex. 1:7, we can very safely put the average ratio of the three at 6.

2. 4th Gen., still greater, not less than 7. See Ex. 1:8-12. Caleb, son of Hezron, of this generation had twelve sons, (see 1. Chron. 2.

3. 5th Gen. Cast into river, (see Ex. 1:23,) reduced ratio to 5. Moses belonged to this, the 4th generation from Levi. The 4th and 6th generations restored to 7 and continued to the 7th generation.

These figures apply only to males.

From the above data we can determine the possibility of the number, 603,550, which is the census of all males over twenty years of age, by multiplying the number in each generation by its ratio of increase. Thus the objection of skeptics as to the impossibility of the above increase is brushed away. GEO. GOWEN.



## GOSPEL ADVOCATE,

FOR 1884.

\$2.00 PER VOLUME OF 52 NUMBERS.

For Clubs of ten, and \$20.00, one extra copy, one year, to get-up of Club.

Any of our preaching brethren that will make up subscribers for us, may retain 25 per cent. of the money.

(Office No. 98 Union Street.)

## The Four Stages of Disease.

Few people but will realize the startling truth shown in the engravings accompanying the advertisement of Rev. T. P. Childs in this number of the GOSPEL ADVOCATE.

Nearly every family in the land has friends or near and dear relatives who have passed through every stage of disease as described in the engravings—how true to life—how fearfully suggestive of the dangers that may result from careless exposure—how carefully we should heed those warning, Coughs and Colds—how fearful are the unseen dangers that surround us on every side, a slight cold or cough neglected may bring us untold miseries; Catarrh, Bronchitis, Consumption, with death in the near future. Take care of the first symptoms is the lesson read from the pictures, delay may mean death.

To many it will be a matter of surprise that CATARRH is very frequently mistaken for CONSUMPTION, the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope in very desperate cases.

The discovery of his cure for Catarrh and diseases of the Throat and Lungs, has attracted great attention. Leading men everywhere, publicly state that Childs' treatment has cured them or their families of Catarrh or Throat or Lung difficulties—among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have personally investigated the facts, are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for these diseases, that when properly used never fails even in the most desperate cases. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it can not be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treated and cured thousands at their own homes never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of some he has cured, that any who desire may inquire of the patients themselves what Childs' treatment has done for them.

The following from other publishers has given us every confidence in recommending Mr. Childs to our subscribers.

"The publishers and editors of *The Journal and Messenger*, Cincinnati, have known Rev. T. P. Childs

for many years, and feel every confidence in any statements he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the *Illustrated Christian Weekly*, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of *The Congregationalist*, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections." "The publishers of *The St. Louis Christian Advocate*, after careful investigation, are satisfied that Rev. T. P. Childs' treatment for the head, throat and lungs is all that it is represented to be."

None need feel any hesitancy in placing their case in Mr. Childs' hands for treatment. We would call especial attention to the advertisement, and request a careful perusal of the facts as set forth.

Many who do not receive our paper would doubtless be very thankful, should our readers call the attention of such to the advertisement of Mr. Childs. Catarrh and Consumption are the twin enemies of the race, and any means of relief is a heaven sent blessing. Childs' treatment may be relied on as an effective and certain cure for Nasal Catarrh, Bronchitis and all diseases of the Throat and Lungs, and you may recommend it to your friends with every confidence.

## Dyspepsia and Indigestion.

These affections are troublesome, make you miserable, and are easily and permanently cured by DR. DUNCAN'S LIVER AND KIDNEY MEDICINE.

## Piles; Piles; Piles;

This dreadful affection, so painful, so troublesome, quickly relieved and permanently cured by DR. DUNCAN'S CARBOLIC OINTMENT.

THE BEST LIVER MEDICINE Now before the public is DR. DUNCAN'S LIVER AND KIDNEY MEDICINE. It is sure and quick to cure.

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DR. DUNCAN'S FAMOUS LIVER AND KIDNEY MEDICINE is now sold all over the South. It never fails to regulate the Bowels, cures Consumption, and acts directly on the Liver and Kidneys.

## FOR MAN OR BEAST.

Use HANMER'S LINIMENT to cure all Sprains, Bruises, Swellings, Cuts, Wounds, Hurts and Sores, Rheumatism Pains, Neuralgia, Sore Chest, Swollen Joints, all External Injuries.

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are often made in allowing a simple Cough to run until it is beyond the aid of medicine. Act with prudence and cure it at once with DR. DUNCAN'S COUGH BALSAM.

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ALEX. HOGAN.

JO. B. HALL.

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## HOGAN &amp; HOPKINS,

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HATS, TRUNKS, UMBRELLAS, ETC., ETC.

We have just received our Fall and Winter Stock, which has been purchased at the very lowest prices, and we are determined not to let any one sell good Boots or Shoes cheaper than we do. Come and see us, and we will do our best to please you.

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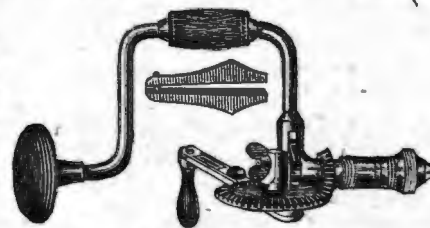
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., FEBRUARY 6, 1884.

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## WARREN COUNTY NOTES.

Our readers remember that we published a list of appointments recently in the ADVOCATE for the above named county in Tennessee. When the time came to start to the first places, Philadelphia and Antioch, a snow-storm was raging, and we thought the weather too severe to accomplish good, and so declined to go. This decision was partly on account of rheumatism, from which we suffered so severely last spring, and of which we have had some touches this winter. But on Tuesday following, we set out to McMinnville, which was the next place in our list. On reaching the depot at this place, we were met by brothers H. L. Walling and H. B. Todd, and after a very cordial greeting, were conveyed to the residence of Bro. Walling, and were made to feel very comfortable, and very much at home in his hospitable family, and almost made to forget the gloomy outlook of the weather, by genuine Christian kindness. A large audience, considering the weather, greeted us in their very comfortable meeting house that night. Perhaps none but preachers know how cheering it is to meet such an audience, in such weather. We discoursed to them as best we could that night, and the next night, both of which were very dark, and unfavorable looking, but which did not hinder those earnest, truth-loving people from turning out to hear the word of the Lord.

On Thursday morning, Bro. H. L. Walling, together with his wife and daughter, accompanied us ten miles out to a meeting house called Holcum. Here we met quite a good audience, considering the weather, to which we preached and were very hospitably entertained that night at the residence of Bro. P. G. Potter, who recently united with our brethren, from the Baptists. He and his wife know how to make people feel pleasant and comfortable. We preached next day again, but it rained all day, and there were not many out. There are a good many members in this congregation, and, although widely scattered, seem to be doing well. Bro. Potter, though engaged in farming and merchandise, preaches on Lord's days, and we hope will do much good in that section.

In the afternoon (Friday) we went back to McMinnville, preached there again at night, and on Saturday morning, by the kindness of Bro. Walling, though the roads were exceedingly muddy, and waters up, we were conveyed five or six miles out above McMinnville, to New Smyrna meeting house, where there is quite a good congregation of brethren and sisters. But the weather was so inclement, and the brethren partly cut off by high water, that we only got to see

a few of them. This was our first visit to this point, and we were sorry we could not see a good turnout of the members. The brethren have a good, comfortable house at this place, and cold as the weather was on Lord's day, January 20, we were quite comfortable during services.

Lord's day night, we preached again in McMinnville, accompanied and conveyed back by Bro. Walling, who came out through the cold and snow that morning. And cold as the weather was, we had a good audience that night. At the close of the sermon, and at the suggestion of Bro. Todd, we had a good warm handshaking, which we all enjoyed very much. Such manifestations as this, are well calculated to revive a preachers courage by the way, and give encouragement to all. Bro. Todd and his family are stopping for a while here, and are looking out for a suitable home, where they may locate, to spend the evening of their lives quietly and usefully. He is a zealous, warm hearted Christian, and so is his wife, who has been a member from her youth. We left McMinnville with the decided impression that they have a zealous, live congregation, and a most excellent Sunday-school. Bro. J. C. Martin, superintendent, is a live, working man. They have about half a dozen preachers in this congregation, some of whom are doing much good by going out into the country and preaching Lord's days, and starting up the good work at new places. This they are doing at their own charges, and will continue to do so, doubtless, as they are all engaged in other callings. Now if the congregation as such, will employ one of these, or some other preacher that can give his time to the work, to hunt out the by-ways and school-houses of the county, in addition to what their own preachers are doing, and will still do, they will do a grand work. And as their own home preaching costs them nothing, they surely can do this, and we hope they will.

From here we went on Monday to brother O. F. Young's, near Bethlehem church, White county. Tuesday and Tuesday night, we preached to good audiences at Bethlehem, and was to preach again the next day, but an unceasing, cold rain, closed us out. The brethren here have arranged to sustain brother Wesley Kidwill a part, or the whole of his time, to evangelize in this section of country. From all we could see on the two occasions upon which we met with them, they have a live, zealous congregation here, and a very neat, comfortable house in which to meet to worship the Lord. We hope they will long continue to be a light in that community, till their influence shall extend into all the region round about.

On account of the severity of the weather, we were prevented from going to Sparta to fill the appointment there. We reached home on Thursday, the 24th, to find all well, and to find the mercury only one degree above zero the next morning. During our sojourn with the brethren at the above places, we were made to feel and realize the force and beauty of Christian kindness and hospitality. When we have better weather, we expect to start out again, "the Lord willing."

E. G. S.

## INTOLERANCE.

In the last number of Vol. of 1883, we wrote an article on Union and Schism. In it, we took the position that all conventions of churches, or meetings, other than congregational to oppose error were wrong, were unscriptural, would be adopting one error to oppose another, and that the cure would be worse than the disease. We further insisted that, while we believed fully that unless innovations on the divine order were

stopped, division would and ought to come. God would bring it. But that Christians, those in the right, ought to take no aggressive steps looking to a separation, that all they had to do was to firmly stand for the truth, refusing to participate in the evil, and that the ostracism would all come from those departing from the truth, soon enough. Yet Bro. Allen heads a criticism on our article, "Intolerance," and says that "Alexander Campbell went out (of the Baptist church) when he was driven out by just such intolerance as Bro. Lipscomb's article seems to advocate." Was Alexander Campbell driven out of the Baptist church by a non-aggressive adherence to truth, on the part of the Baptists, by their refraining from all ecclesiasticisms, by their waiting for him to take the initiative in a separation? Certainly Bro. Allen did not mean what he said. If my article recommending a patient, unaggressive maintenance of the truth, waiting for those opposed to take the aggressive in a separation, is intolerance, what would Bro. Allen call his declaration, in discussion with Bro. Hobbs, that he had as little fellowship for a church that would bring an organ into the church so as to drive out members opposed as he did for one that preached infant baptism?

In our article, we urged Christians to stand firmly to their conscientious convictions in the maintenance of the truth. That is, they should be careful not to engage in any service, and in no sense be responsible, for that they believed sinful. Bro. Allen in his controversy with Bro. Hobbs, said no man can be saved who violates his conscience, and participates in things that he believes to be wrong. I was only adopting his sentiment in the matter. We added that opposition that protested a thing was wrong, yet went forward and participated in the wrong, never corrected the wrong. "Had Luther protested that the papacy was 'unjust, unwise, unsafe, and unscriptural,' but that he intended to work in and under it, the pope would never have excommunicated him." Bro. Allen responds:

"Did Luther nail his thesis to the church door at Wittenburg, and then at once withdraw from the church at Rome? How many years did he continue to support the Romish church, while he shook all Germany with his opposition to some of its principles and practices? Was his conduct inconsistent and sinful? Did Alexander Campbell bolt out of the Baptist church as soon as he felt constrained to oppose some of their principles and practices, as violations of the word of God? He went out when he was driven out by just such intolerance as Bro. Lipscomb's article seems to advocate."

If Bro. Allen had been careful to observe his own advice to represent fairly what he was opposing, the forceful sentences here quoted, might not have been written, but greater justice would have been done me, and his readers would have better appreciated the point at issue. I again ask where is one sentence, one thought, I have written that can possibly indicate any body should be driven out of any church? Any body was or ought to be prescribed? The whole article was a cutting off the possibility of such a thing by those who followed the counsel given.

Where did I ask Bro. Allen or any one to bolt out of, or leave any church? I only asked men to be true to their consciences, and not do the thing they believed wrong. Did Luther say a thing was unwise, unsafe, unscriptural, and yet say he intended to continue to do that thing? Did he say the sale of indulgences was wrong, yet sell and buy indulgences? Did he say the pope was anti-christ, yet submit to the pope? Did Alexander Campbell say that creeds were sinful, were unsafe, were unscriptural, yet sup-



port and enforce creeds? Did he denounce the dreams and visions, of the masses of religious, yet encourage those dreams, tell them himself, and urge others to do so? Did he denounce the authority of associations, yet submit to them, and build them up, and enforce their authority on others? That is the question. He and Luther believed the churches, if they could be purified of the wrongs to which they refused to submit, were churches of Christ. But it is a gross misapprehension of those heroic spirits, to say they believed a thing, or an institution based on principles, unwise, unjust, unscriptural, and violative of the divine government, yet with this protest, worked in, and built up these very principles they believed wrong. That is the point, Bro. Allen, not whether they bolted out of any church or not. We have not asked any one to leave any church, but protested against their doing it, or taking any steps to force others out until, like Campbell and Luther, they are driven out, for refusing to support and build up those principles they believe to be unwise, unsafe, unscriptural, and violative of the divine government. The Pope did not, like Bro. Allen, think Luther was supporting the Romish church while shaking Germany with his opposition to its principles, else he had never excommunicated him.

D. L.

#### SOUTH ALABAMA WORK.

To all whom it may concern: I have just received a letter from a good brother, urging me to appoint men to receive money for the Alabama work. I am anxious to know that I have the hearty co-operation of my brethren in Alabama. If no other man works, by the help of my God I will labor. But there are many zealous brethren in our State, and I thank God for them. I would love to have an expression from every one of them in the GOSPEL ADVOCATE. It may be, they are waiting for an opportunity for something more tangible, and practical than words. If this be the case, I am certainly willing to suggest what I think best. This brother wrote: "Point to some man, to whom money can be sent and safely kept until a sufficient sum has been raised to start an evangelist to work. I am ready and willing to go to work. If I can't raise much, I can raise a little, and every little will help." This is the way to talk. This is encouraging. Send money to me. I will report to the GOSPEL ADVOCATE every cent received. If the brethren prefer, send to the GOSPEL ADVOCATE office. It will all be accounted for. Money placed in the hands of Dr. A. C. Henry, Bros. Daniel, Tipton, Hamilton, Dr. David Adams, will be reported and properly appropriated. Remember, brethren, I do not want a dime of it, and will not receive it for my own use. I am anxious to have preaching done in Alabama, and now let us have it. Some brethren say, we want preaching in the smaller towns, and you propose only the larger ones. No, that is not the way; I propose the cities for the present only. My hearts desire, and prayer to God, is, that every city, hamlet, burg, and town, every pleasant valley and breezy hill in Alabama, may hoist the standard of the great Captain of man's salvation, and receive Jesus and his word without creed, confession of faith, note or comment or commendations of Pope, Bishop or monk. It may be, that if we get to doing something more, we will be so well pleased, that we will push the work into the towns, among the mountains, into the nooks and corners. Who will do the preaching? I am not troubled about that yet. We have good preachers in this State—others will be forthcoming.

I have a new letter from Bro. Poe. He wants to stand on the soil where first his eyes looked out upon the pretty world, and preach his Savior to the people. He is not able to do it at his own charges. He has a large family. This laborer is worthy of his hire. He has asked me what the chance to send from the land of his nativity, something so as to keep the dear ones at home "living and moving and having their being." Did you ask me what I wrote? Not one word. What must I write? Say my dear brethren of

Alabama, It is refreshing to find one preacher desiring to turn his head back from the West to the old forsaken. Shall we stretch out our hand and say, come back to your old mother, and while you make an offering of respect to her, she will not refuse you the milk that flows freely from her breast as of yore. The halcyon days of spring will soon burst upon us. Beautiful, blossoming, bird-singing spring will be here. These are the days to work in the cities. Shall we be ready? What thou doest, do quickly. Sisters I look to you for much help in this work.

J. M. BARNES.

#### Queries.

Please explain first Peter, 3: 19-20, and 4: 6. Did Christ preach to the departed spirits of the Antidiluvians? It seems so from the reading of first Peter, 5: 6. If not, what did he preach to. You will oblige a brother by explaining this in the good old ADVOCATE.—[A. W. Moss.

The result of the preaching was, eight souls were saved by means of the ark, by water. What preaching saved those eight souls? Noah's, a preacher of righteousness. This declares simply that Christ through Noah preached to the disobedient spirits that are in prison, and eight souls were saved by the preaching.

Prother E. L. C. Denton preached for us last year, and will attend us again this year, though I have not heard him since August last, owing to bad health. He is well liked here as a preacher. There were twenty-five added to the Church during the year.

Bro. Lipscomb, please give your views of the 23rd verse of the 3rd chapter of John; who did the baptizing, Jesus, or his disciples? Your brother,—[Joel H. Curd, Murray, Ky., Jan. 27th, 1884.

The 2nd verse of the 4th chapter says, "Though Jesus baptized not, but his disciples." Jesus did no baptizing. I think his disciples did it.

Will you please explain through the ADVOCATE the 1st verse of the 2nd chapter of Ephesians, which reads as follows: "And you hath he quickened who were dead in trespasses and sins." Now, the trouble with me is this: anything dead is lifeless, and incapable of action, and I think the teaching of the New testament is, that we are made Christians by obedience to the Law of Christ; but if, while aliens, we are dead, how can we render obedience. Yours in the one hope, and in search of the truth.—[J. G. Wilburn, Bowie, Texas, Jan. 28th, 1884.

A man separated from Christ, is said to be dead spiritually, that does not mean that he has no mental and moral faculties to perceive and take hold of and obey the truth, and so bring himself into spiritual relations with God.

Please explain Acts 7: 38, which reads, "This is he that was in the church in the wilderness with the angels which spoke to him in the Mount Sinai, etc. Was there a church in the wilderness?"—[W. J. Knox.

A church is an assembly separated from the others of earth. It matters not what the purpose of the separation. The Jewish people when assembled as separate from the rest of the human family, was the Jewish church. The people in the wilderness constituting an assembly separated from the world, was a church. So too, the church of Christ assembled or united together, separated from the world, constitute the church of Christ. Any people separated from others, constitute a church, but not a church of Christ, unless separated for Christ's sake.

My neighbors say that it don't matter what a man believes, or what church he belongs to, just so he is honest in it. Just so he is sincere, is all that is required, which I don't believe I will look for an explanation in your paper. It may do

them good, as several are continually borrowing the ADVOCATE to read.—[T. J. Chambers.

Paul was very sincere, very honest, a devout worshipper of God—had been from youth up and all the days of his life lived in all good conscience before God. That is, he lived up fully to the requirements of his conscience. Yet he said he was the chief of sinners, and obtained pardon only because he did it ignorantly in unbelief. A man who loves God will always do his commandments, follow God's directions. God's directions never lead into any church but God's church. No man who follows God's direction will ever be led into any church save God's church.

Please explain these verses: John 10: 8, and Luke 14: 26, and oblige your brothers in Christ, —[P. W. Hardin, J. T. Nolan, Zion Rest, Sept. 18th, 1883.

All that came before me are thieves and robbers, but the sheep did not hear their voice. All who came claiming to be the Christ, the Shepherd of the sheep before, were thieves and robbers, and the sheep did not follow them.

The other passage, "If a man come to me and hate not his father and mother, and wife and children, brothers and sisters, yea and his own life, he cannot be my disciple." This passage has been frequently commented upon in the ADVOCATE. We cannot argue it now. "This is the love of God that you keep his commandments." If the love of God is keeping his commandments, the failure to keep his commandments, is to hate him. Then to love, a father, mother, husband, wife, is a willingness to obey them or please them. To hate them is to be unwilling to please them. The meaning then clearly is, if a man won't displease father, mother, husband, wife, brother, sister, and even sacrifice his life to be a servant of Christ, he cannot be his disciple.

Please explain through the ADVOCATE, James 4: 14-15, "Is any sick among you?" etc. And also Romans 1: 11-12, and you will greatly oblige your humble servant,—[William K. Elder, Morrison, Tenn., Oct. 22nd, 1883.

I do not see what explanation can be given of James 5: 14-15. It is a plain statement that no one can misunderstand. If the desire is to know whether we think it applicable to us at the present day, I can only say, I do. If Christians in faith would do as here commanded, it would result beneficially to the healing of the sick. I do not understand that was a promise, that all should get well, because people must die. They did it with Christ and the Apostles, and will always die, still as a remedial course, it would result favorably.

2. The verses from Romans 1: 11-12, was nothing more than Paul expressing a wish that he could visit the Christians at Rome, that he might bestow on them some spiritual gift—that is, some miraculous gift of the spirit, that by it "you may be strengthened." You being made strong in the faith, comforts me. The early church was without the written New Testament, so was dependent upon miraculous gifts for a time, until the Scriptures were written out. The Roman brethren had but few of these gifts. He desired to impart unto them some of these gifts, to confirm or establish them in the faith. This would comfort Paul, and his faith would comfort them.

We must look downward as well as upward in human life. Though many have passed you in the race, there are many you have left behind.

It is easier to find a score of men wise enough to discover the truth than one intrepid enough in the face of opposition to stand up for it.



## Obituaries.

Bro. Robert Hardison was born June 4th, 1854, and the spirit and body were separated December 25th, 1883. During our protracted meeting last fall, at Antioch, he willingly submitted to the commands of our blessed Jesus. It was supposed consumption was the cause of his death. The old, young and all persons must pass through the dark valley of death at some period of time, because the volume of inspiration teaches it. Notwithstanding this, the sorrowing ones can lift up their heads and wipe the gentle tears from their eyes, when they realize after our brother became a Christian, he lived and died in the blessed hope. To comfort and encourage the sad hearts of those who were so warmly connected in love with our dear brother, we would say, the spirit now rests in the unseen world, shielded by the Almighty. If we would love and adore our Savior, the remainder of our days here, we will meet again the loved ones in the "Happy Eden," and there we will hear and enjoy the heaven-born songs of joy and gladness. May we continue to praise and honor our Savior, so we may at last rest with Him "beyond the dark sea."

Columbia, Tenn.

F. C. SOWELL.

Fell asleep in this place, January 11, 1884, Sister Lucy Alderson, aged eighty-one years, three months and nine days. Aunt Lucy, as she was familiarly called, had long been a disciple of Jesus, and from her daily walk and conversation, we have the blessed hope that while her frail body returns to its original dust, her pure spirit has found a priceless home among the bright immortals. Long years ago, when the tide of opposition ran high, she gave her young life to Jesus. She "fought the good fight" with a firm, unshaken faith, and proved by her works that there is a blissful reality in the religion of the crucified Redeemer. She loved the cause she had espoused, and did much to make bright the light of God's truth in this place. Before a house of worship was erected, she met with a faithful few in the court-house, or in the old Masonic building. That faith so firm in youth and so strengthened as the years grew on, is the faith we all admire; it is the faith a risen Savior loves and blesses with his priceless sweet "well done." Aunt Lucy's death was painless. Her tired heart ceased to beat while wrapped in peaceful slumber—a beautiful ending for a life so beautifully spent. "With pitying eyes" Jesus beheld his aged follower and gently freed the captive spirit from its house of clay. We sympathize with the stricken ones, and pray our Father to comfort them in their bereavement. Help us all, O God, to have our hearts ready when the shadowy river rolls by, and land us safe in the harbor of heaven, we pray Thee in Jesus' name.

Columbia, Tenn.

EMMA BELL MCQUIDDY.

Died December 24, 1883, Sister Ann Helms, leaving a husband and eight children to mourn their loss of wife and mother. She obeyed the gospel of Christ in the fall of 1881, and strove to live the Christian life from then to the time of her death, thus leaving those who still live, the hope of eternal life for her. Let them serve the Lord faithfully while they live, that they may meet her in a better world.

J. HELMS.

Valhermosa Springs, Ala.

I am called upon to announce through the ADVOCATE, the death of sister Hattie F. Cowden, daughter of sister Emily Hart, and sister of Bro. B. F. Hart. She was born August 23rd, 1846, became a Christian in 1866, under the preaching of elder Thomas Barrett, of Texas, while on a visit to Tenn. For near twenty years, she lived a devoted member of the church, and was identified with the Cane Creek congregation in Marshall county, Tenn. She loved the Lord, loved his cause, and was loved by all who knew her. She said in her afflictions, that if she could live her time over, that she would do more than she had done—be more like him who went about doing good. Sister Cowden just wore out in suffering. She stood up under the heavy hand of affliction longer than it seems possible for one to endure under such extreme pain as she was called upon to bear. For two long years, she patiently bore her trouble caused by a large tumor upon her left side. No human skill was found to give any real relief, only as lulled by Morphine. O the number of times she prayed to be released by death; at last it claimed its victim November 12th, 1883, and she rests in the arms of him who suffered that she might live.

O sometimes the shadows are deep,  
And rough seems the path to the goal;  
And sorrows, how often they sweep,  
Like tempest down upon the soul.

O sometimes how long seems the day,  
And sometimes how heavy the feet;  
But tolling in life's shadowy way,  
The Rock, blessed shadow how sweet.

While the water, through which her sorrowing relatives, husband and friends are called upon to pass, is deep, we sorrow not even as those who have no hope, for we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. So then, may her dear husband, mother, brother, sisters and brethren in the Lord, labor to meet those who are not lost, but gone before, and may her dear child be raised to fear God, and learn to honor him who loved little children. Farewell, dear sister, till Jesus comes.

Petersburg, Tenn., January 14, 1884.

WM. H. DIXON.

Unless a man can count himself the master of the universe, he must be under some authority. The choice for us, therefore, is between masters; not between service and supremacy. Who could be better as our master, than He who is the Supreme Master?

## THE GOSPEL OF CHRIST.

FIRST CORINTHIANS, FIFTEENTH CHAPTER.

NUMBER I.

All true Christians esteem it a high privilege, when, in the providence of God, they are enabled to come to the assembly of his people there, to participate in the worship of the true and living God, affording them, as it does, a purer and higher order of enjoyment, than any worldly pleasure. No praise more delightful, than the praise of God; no promises more precious, than the promises of Christ; no feast more to be enjoyed, than communion of saints; no music so sweet as the songs of Zion—no society so refining and elevating as the company of the redeemed, and no hope so inspiring as the hope of the Gospel.

When we consider these exalted favors, we are naturally led to inquire from whence do they arise? What have been the means by which we have been raised up, and made to sit together in heavenly places in Christ? By what power have our feet been taken from the "mire clay," and, as we trust, firmly planted upon the rock of ages? The answer to one of these questions, is the answer to all. Paul shows in that inimitable chapter of Holy Writ, that it is by what he styles, "the Gospel," that all these spiritual blessings are enjoyed. He deemed it important in writing this Corinthian letter to include in its contents a mention of the gospel's glorious facts, which he had preached to them, which they had received, wherein they stood, and by which they were saved, and which he would have them keep in memory. No Christian can esteem that a matter of minor importance, which affords the only means of salvation here, and forms the only basis of eternal felicity in the world to come.

To the unconverted also, this is a theme of the highest import, as the gospel is God's power to save, and it was the design of its benevolent founder that to this end it should be preached to all the world, and to every creature. Salvation is as much to be desired now as at any time in the history of humanity, the soul just as precious. Without Christ we are poor and miserable, and blind and naked, though we might own all the wealth of this continent. Salvation brings pardon and peace—makes God our father and Jesus our brother—constitutes us heirs of that inheritance which is incorruptible and undefiled—gives us a treasure in the heavens that faileth not. To this transcendent and inspiring theme, kind reader, whether you are a Christian or not, your attention is most respectfully invited.

To preach the Gospel is a most important matter, for several reasons. There is a great responsibility resting upon the minister of the gospel, not to say that he must rack his brain to originate the gospel or any part thereof; but he is required to faithfully proclaim the gospel, "according to the Scriptures." There is a certain system of salvation, plain and easy of apprehension, once preached by the apostles of Christ, and now on record in the New Testament, concerning which Paul said, "Though we (apostles) or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

To this they were restricted, and though, as Paul intimates, he could have come to the Corinthians with excellency of speech and wisdom, he determined to know nothing among them but "Christ and him crucified." This only could save, this only was he authorized, by Christ to preach.

To pervert or change this gospel, was to preach another gospel. To declare a part only of the gospel, was to keep back the counsel of God; in either case, subject to the preacher to the anathemas of deity.

There is also a responsibility upon those who hear. "Take heed what you hear," and "take heed how you hear," are both divine injunctions. The people should hear nothing with approbation, but what is of divine authority, and it is incumbent upon them to heed the word when presented as God has given it. While those who hear have a God given right to demand of the preacher, that he preach to them the word of God fully and faithfully, he in turn is commanded to reprove, rebuke, exhort, with all long suffering and doctrine;

all under the guidance of the gospel. Nothing is more plain than that the authority of God's word is above all, preachers and hearers. To it all must bow. When this great and important truth is supreme, realized in the hearts of preachers, and hearers, much prejudice is allayed, and the way at once paved, for a dignified presentation of the gospel, and a serious consideration by those who hear of its life-giving truths. It is not enough to know the truth, but to receive it in the love of the truth, and to honor the same as of supreme authority, is the condition of heart and mind to which all must come to be benefitted by the gospel of Christ.

G. LIPSCOMB.

I think Bro. Barns' suggestions very timely, and say to him, if you choose, that I am ready to do what I can to promote the end in view, and if the brotherhood of Alabama were alien to their duty, and had at heart the advancement of the Master's cause, and the salvation of perishing mortals sufficient to prompt them to shell out the sterling dimes, and come to the rescue as one man, every hill and dale, every city, town and hamlet in the State, would reverberate with the sound of the gospel of peace, ere long, and why should we not do this? Are people ever too poor to serve the Lord, and do his commandments? If so, they will be too poor to enter the city of foundations; for only those who do his commandments, shall have a right to enter through the gates into the city. I wish we all could fully appreciate the indispensable importance of doing the whole will of God; have no non-essentials in theory or practice; and if we, as a people, are as correct in theory as we believe we are, and yet the most denlict people in the world in practice, will we not be "counted worthy of sorer punishment," than those who do not recognize "the gospel as the power of God unto the salvation of men." Surely none will regret having done too many charitable deeds or made too many sacrifices, when his little barque is launched upon the boundless ocean of eternity. I would have written to Bro. B, but I have lost his address. Yours as ever,

W. B. WALLACE.

## LIFE AT HOME.

For all of us our life at home must constitute a great part of that life which, by patient continuance in well doing, we have to seek for glory, honor, and immortality; for many of us it practically constitutes the whole. There are millions of women, millions of girls, to say nothing of little children, who have no life worth speaking of beyond the boundaries of the family. Whatever fidelity to God, whatever love for Christ, whatever justice, whatever kindness, generosity and gentleness they are to illustrate in their spirit and condition must be illustrated there. And even men who have their business and their profession to follow during the greater part of the day find occasion in their home-life for forms of well doing and ill-doing that are not possible elsewhere. I like a broad and rich life for myself—full of varied interests; and I should like to see the lives of most men, and most women too, animated by the inspiration and refreshed by the free of activities and interests outside their own home. But no shining achievements elsewhere can palliate the guilt of coldness, injustice, ill-temper in the family, and the noblest public virtues have their roots in the gentleness, the industry, the self sacrifice, and the truthfulness of which only those who are nearest to us have any knowledge—R. W. Dale, in *Illustrated Weekly*.

"There is one thing about babies," says a late traveler, "they never change. We have girls of the period, men of the world, but the baby is the same self-possessed, fearless, laughing, voracious little heathen in all ages and all countries."

Much has been said and written of late concerning the pastoral qualities needed in the work of a pastor. There is one of supreme importance, namely: spirituality. Start at this point in your New Year self examination.

Our Savior distinctly taught that he would count himself as represented in the least of his disciples, and that those who loved him ought to recognize this representative character in their Christian brethren.



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It is a sad fact that the most successful tempters are often found in the ranks of professed followers of Christ. They successfully invite imitation in slight departures from the path of rectitude, when overtures for gross wickedness would be repelled.

Much depends on the way in which we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances. —J. Newton.

A citizen of the Quaker City, Mr. F. Freed, living at 122 Vine St., recently spoke as follows: "Being afflicted with a distressing cough, Dr. Bull's Cough Syrup was recommended to me for relief. I am happy to say that a few doses not only gave me instant relief, but effected a complete cure."

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15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

35 pcs White Wool Flannel at 15c former price 25c.

20 pcs White Wool, 30 inches wide 20c.

15 pcs fine white all wool Flannel at 25c, reduced from 40c.

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**NASHVILLE, - TENN**



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## BAPTIST SUCCESSION.

Our brethren of the Baptist church, in many localities, depend largely upon their succession doctrine, for their influence with people. This is notably the case in south-west Kentucky. In that region the advocates of the order have loudly and as persistently published that an unbroken line of Baptist churches can be traced back to the days of Jesus and of John, and many of the people knowing but little of church history, believe it. The teachers themselves, I am informed, depend for their information concerning the matter upon Ray's "Baptist Succession." Any one who has read Ray's "Text Book on Campbellism," and has noticed his quotations (?) from Mr. Campell, can testify that he is not the most accurate historian in the world. Indeed in reading his writings, unless I have other means of knowing, I am never sure whether what I read is fact, fancy or fiction.

Now concerning this doctrine of succession I have two positions to maintain in this article. The first is, that if this doctrine of succession were true, it would in no wise give the Baptist an advantage over us of the reformation; and the second is, that it is not true.

In maintaining the first position, viz., that the Baptists have no advantage over us even if they can trace the succession for which they contend, I desire to call attention to the fact that Alexander Campbell and the other leaders in this reformatory movement were never excluded from the Baptist church. The congregation of which Campbell was a member agreed that his teachings were but the teachings of the word of God and therefore adopted them; the association with which this congregation was connected for the same reason embraced his doctrine and came into the movement. Now as Campbell's church and association were in hearty accord with him; as they only dropped their Baptist peculiarities in entering upon the new movement, the only questions are, were those peculiarities divine? Did Campbell and his co workers unchristianize themselves in the changes which they made? They dropped the name Baptist. Well, the Baptist themselves do not claim that the name is divine, or that the first Christians wore it. Nearly all the churches through which they strive to trace their "unbroken line" wore other names, knowing nothing of this. Surely the reformers did not forfeit their right to a place in the line by dropping the human name and turning to the divine ones.

They gave up their associations. The apostles and first Christians had none; many of the churches through which they claim to trace their line had none; therefore in making this change we lost nothing. They gave up their church covenants the Bible alone as the expression of their faith and the rule for their practice; did these churches cease to be churches of God by this change? They gave up the mourner's bench plan of "getting people through;" the custom of asking people if they believed that God had for Christ's sake pardoned their sins, and of requiring an affirmative answer as a condition precedent to baptism; and they taught that the religious teacher should ever be ready to read from the Bible an answer to every question pertaining to duty, that the inquirers might know that they were following God rather than man. So, after

all, the question between us and the Baptists is a question of doctrine. Were they to establish a succession they would benefit us as much as themselves, unless they could show in the division we adopted doctrines and practices that unchurched us.

But now to the second question: Is there any such successions as they claim? On this point I want to introduce three witnesses. Better ones, let me assure the reader, cannot be found on this question in America. They are Baptists professors of Church History in leading theological seminaries. To study and teach church history is their business; and they rank as high in this department, I presume as any Baptists in the world. Bro. Higbee, through the kindness of Prof. Lincoln, obtained their names and furnished them to me. I then wrote them the following letter, and obtained the answers subjoined.

MADISON STA., Madison, Co., Ala., Jan. 15, 1884.

Prof. —: Dear brother I have recently been studying Elder Ray's "Baptist Succession." I write to ask you whether or not you have concluded from your knowledge of Church History that this theory, (viz., that the Baptist Church, having all of its essential marks and characteristics, can be traced back in an unbroken line to the days of Jesus and of John) is true? As I am soon to engage in a public discussion that may involve the question, I write to you, knowing your superior facilities for arriving at a correct judgment in the matter. Most truly your brother in the one hope,

J. A. HARDING.

To this Prof. Heman Lincoln, Newton Theological Seminary, Newton Centre, Mass., replied:

My dear brother: Your letter of inquiry has just reached me. In reply, I might simply say, that any one who holds to Bro. Ray's "Baptist Succession" must be content to walk by faith and not by sight. One may sooner hope to invent perpetual motion, or to discover the process of turning the common metals into gold, than to find a line of Baptist churches stretching from the apostolic age to our own time. There are records of occasional outbreaks of spiritual reform, as with the Novatians, the Montanists and Donatists, in the early centuries; but it is doubtful if their churches would have been received into the fellowship of any Baptist Association to-day. There are later reforms, like the Albigensian and Waldensian movements, and among them were some no doubt holding to substantially Baptist views, but it is difficult to find the organized churches professing such views. Even when we come to the Anabaptists of Switzerland and Germany, we find them differing widely from us in some doctrinal views, and often in polity also.

I should advise all Baptists to hold fast to apostolic authority, and give themselves little concern in tracing the descent through the Church of Rome, or any of the various sects diverging from it. We are safe in adhering to ultimate authority—we are launched on a sea of conjecture, when we attempt to find an organic connection with the past. After many years of study, I have never been able to find it, nor anything approaching to it. I am yours fraternally,

Newton Centre, Jan. 17, '84. HEMAN LINCOLN.

Prof. B. O. True, Rochester Theological Seminary, Rochester, N. Y., replied:

Mr. J. A. Harding—Dear Sir and Brother: In answer to your query, concerning the correctness of Mr. Ray's view, I will say that if the "unbroken line" means organized churches, as I believe Mr. Ray intimates, I do not think we can from history show that throughout the Middle Ages there were such churches as we now understand by the term Baptist Churches. This is the weak point, from a strictly historical view in the claim of some who think of an external church organization, as necessary to the true perpetuity and succession of Baptist principles. But it is certain that there have been spiritually minded persons (some within the Roman Church in Mediaeval times) who have protested against infant baptism and have exalted a personal experience of Christian truth. Unite this fact with the very general practice of immer-

sion (except in localities and for the infirm, weak or sick) for one thousand years and I do not think the inability to find regularly organized Baptist churches in every century disproves the existence of devout persons, since the days of Christ, who have held substantially our principles concerning both the act and subjects of baptism. For the history of immersion and deviations therefrom throughout the Christian centuries the book of Mr. Burrage "The Act of Baptism," Am. Bapt. Pub. Soc'y, gives a scholarly and authentic account.

Sincerely yours,

BENJ. O. TRUE.

Rochester, N. Y. Jan. 19, 1884.

Prof. Eri B. Hulbert, Baptist Union Theological Seminary, Morgan Park (near Chicago) Ill. replied:

J. A. Harding—Dear Sir and Brother: I have not read Elder Ray's book, but if you state his position correctly, I think he is in error. The parties that broke away from Rome from time to time, were nearer the New Testament order than the so-called Catholic party, but the separatists themselves were not free from grave errors, and would not, in my judgment, be fellowshiped to-day in Baptist churches. Take, for instance, the Donatists. Dr. Benedict has written a small volume setting forth that in denominational character the ancient Donatists and Modern Baptists were and are essentially alike. But I think Prof. Lincoln of Newton, in a review of Benedict in the Baptist Quarterly Review, Vol. II.—published by J. R. Baumes, Cincinnati, Ohio, has shown conclusively that the Donatists, with all their excellences held some very grave errors, which would certainly bar them out of Baptist communion. I believe that Baptist principles can be traced in every age of churches but that the Baptist church cannot be traced. It takes something more than immersion and separation of Church and State to constitute a Baptist church. I do not feel that Baptist succession is needful to our integrity or usefulness. I think something is lost by attempting to bolster up a cause which cannot be maintained in calm regard to historic truth. It is not wise to force history to our way of thinking. It is better to modify our view, if history will not bear it out.

My dear brother, at this point it occurs to me that you might not be a Baptist minister (a doubt which remains because I fail to find your name in the \*Year Book. And that in this letter may be giving comfort to the enemy. At any rate I sincerely hope that in the debate that is about to take place the truth may triumph.

A church that is made after the New Testament pattern is a BAPTIST church, whether it can trace a succession or not. If there was not a Baptist or a Baptist church in the world to-day, to-morrow one could be made by sincere disciples banding together in the manner and spirit prescribed in the New Testament. Very cordially yours,

E. B. HULBERT.

Morgan Park, Ill., Jan. 19, 1884.

Thus testify these Baptist Historians. If any body on earth could find "Baptist Succession," these men, being teachers of church history in Baptist Theological Seminaries, would be the men to do it. They have failed because it cannot be none.

\*I am not sure I have the right word in this place.

END OF KENTUCKY DEPARTMENT.

F. P. Tankersley, of Verona, Tenn., and Leonard Daugherty, of Elizabethtown, Ky., have been teaching vocal music in our school the present term. Bro. Tankersley is expected to be my companion during next vacation; and Bro. Daugherty to teach music here during all of next session. Bro. Tankersley is one the very best of the "Mars Hill Boys." Bro. Metcalfe "Uncle Minor"—a good judge of men and things, says, "Bro. Daugherty can sing better than Sankey." Congregations desiring to secure the services of either of these estimable brethren, as "SINGING TEACHER," any time before June 1, 1884, may address F. P. Tankersley, Verona, Tenn., or Leonard Daugherty, Florence, Ala., Box "E."—[T. B. Larimore, Florence, Ala. January 26, 1884.]



## ITEMS, PERSONALS, ETC.

Married, by N. R. Dale, on December 26th, 1883, M. J. Davis, of Russellville, Ky., to Miss Tillie Burgher, of Logan county, Ky.

Married by N. R. Dale, in Clarksville, Tenn., on December 24th, 1883, R. T. Hall to Miss Susie D. Tinsley, all of Christian county, Ky.

Married, on January 23rd, 1884, by N. R. Dale, at the residence of the bride's parents in Montgomery county, Mr. J. W. Pardue, of Clarksville, to Miss Lillian B. Hollins.

Bro. S. G. Blackerly, writes Bro. J. Harding, continued the meeting at Sulphur, Ky., from the 9th to the 30th of January, with three additions to the Church, and the Church put into good working order.

The continuation of Bro. Lauderdale's article "Swear Not at All," was unintentionally crowded out this week. We hope our readers will keep the article last week fresh in their mind, and we will give the conclusion next week.

Married, January 23rd, at the residence of the bride's father, near Petersburg, Tenn., Mr. T. F. Dixon to Miss Anna Prosser. B. F. Hart officiating. The new couple are both members of the church of Christ, and have our best wishes.

Last week a fifteen-year-old son of Bro. Thos. H. Bond, Frankland, Tenn., went out rabbit hunting with a number of his comrades. He, with gun in hand, slipped off an icy log; the gun was discharged, killing him instantly. The bereaved family has our heartfelt sympathy.

Bro. E. A. Land, of Perry county, was in the city the past week. We rejoice to note him in improved health. He is one of the truest men to the Bible we know. He of course is useful in his work. He reports the cause of truth on the increase in Perry and adjoining counties.

Married, at the Christian church, in Sparta, January 24th, by elder J. M. Kidwill, Mr. A. E. Rhea to Miss Dora Hill. Both yielded themselves servants to righteousness in the days of their youth. May they prove faithful to their vows, and have a happy and prosperous voyage over the sea of time.

The law of Moses exempted a man from going to war the first year after his marriage. We hope our young preachers who are marrying so rapidly this winter, will not claim under this law exemption from service in the war in which they are engaged. In this war there is no discharge, neither exemption or furlough from service.

Please state that I desire all mail matter (GOSPEL ADVOCATE included), addressed to me at Texarkana, Ark., instead of Okolona. I give half my time to the mission here, and the remainder to evangelizing in destitute places, under the auspices of the elders who for sake of convenience are called Mission Board.—[J. C. Mason.]

We trust our friends, now that the cold weather has gone, will not become so absorbed with business on the approach of spring as to forget to see those brethren and friends who ought to take the ADVOCATE, and finish up the lists. We have averaged over thirty subscribers a day during January. If this rate of increase keeps up during February we will make some improvements.

Bro. W. J. Higdon, of Tyler, Texas, says he has fourteen volumes of the GOSPEL ADVOCATE, except about four numbers of volume nineteen, that he desires to sell them, and if successful, will give the proceeds to the Christian Sower Tract Fund. Will you be so kind as to give this card a place in your paper. Any one who wishes to purchase, can apply to him for terms. The Fund is much in need of money, and will be much pleased at the sale and donation. Are there not others who will do as much? There are many good books that will never be read by the owners, that might be turned into money and made to do double duty.—[J. W. Higbee, Madisonville, Ky., January 30, 1884.]

## CAUSE FOR ALARM.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast.

An older friend advised him to quit before the habit grew too strong.

"Oh, there's no danger; it is a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend.

"Very well; to please you I'll do so. But I assure you there is no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter; "have you been ill?"

"Hardly," replied the other. "But am trying to escape a dreadful danger, and I fear that I shall be, before I have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you," inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."

Go Home, Boys.—Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. About the street corners and at the stables they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do. Do your business and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I was the town I would give the boys a good, spacious play-ground. It should have plenty of soft, green grass, and trees, and fountains, and broad places to run, jump, and to play suitable games. I would make it as pleasant, as lovely as it could be, and I would give it to the boys to play in, and when the play was ended I would tell them to go home.

Deeds are the best things to judge character by, or the worst, according as their relation to the whole life, is seen or is overlooked. There could be no greater mistake than to think that the same deed has the same moral by whomsoever it is done. What in one person and in one set of circumstances would be criminal, with another person and in another set of circumstances might be a shining virtue. There is no safe rule-of-thumb method for estimating character; and we should not so much ask what a man's deeds are, as to ask what his deeds mean. There are great deeds which become small when tried by this standard: but there are also little acts which men not care to notice, over which the angels sing in heaven.

Nothing impairs authority more than a too frequent or more indiscreet use of it. If thunder itself was to be continued, it would incite no more fear than the noise of a mill.

The temperate are the most truly luxurious. By abstaining from most things, it is surprising how many things we enjoy.—*Simms.*

Whilst just government protects all in their religious rites, true religion affords government its surest support.—*Washington.*

Persons who care least about pleasing others will always complain the most when others do not please them.

Man is naturally ungrateful and ungodly, but he is not naturally an atheist.

The blaze of reputation cannot be blown out but it often dies in the socket.

## General News.

The Garfield memorial church, in Washington, D. C., was dedicated on January 20th. The dedicatory sermon was preached by Pres. W. K. Pendleton, of Bethany College, Hon. R. M. Bishop, of Cincinnati, followed with a historical sketch of the church.—Ex-Gov. John Letcher died on the 25th, at his home in Lexington, Va.—J. M. Riford, a merchant of Moriah, Vt., with his wife and two daughters, started for Warren, Vt., January 11, to visit his father. The party has not been heard of since. It is feared that they either broke through the ice in Lake Champlain, or were frozen to death under the snow in the Green Mountains.—Two lads missing from their home near Marietta, Ga., are supposed to have been murdered by moonshiners, for informing revenue officers of the location of still-houses.—Insurance publications state that the losses by fire, in the United States, last year, aggregated \$103,000,000.—Fred Douglass, col., recorder of deeds in the District of Columbia, has married a white lady, who was a clerk in his office. Douglass is seventy-three years old, and has a daughter older than his present wife.—A terrible explosion occurred at Crested, Butte, Col., in the Crested Butte coal mine on the 24th, in which about fifty miners were killed.—A passenger train on the Nashville, Chattanooga & St. Louis railroad was derailed by two large rocks which had rolled down from Lookout Mountain. The engineer was killed outright. Some others were more or less injured.

Our Reform City Government does not work smoothly. The City Council elected the Board of Three to manage, and fixed their salary at \$4,000 each. The principles on which it was announced they should conduct the affairs of the corporation, were such as govern business men in their private affairs, that the corporation should pay no more for work than business men paid for similar work. The Board of Three acting on this, reduced the price of the street force from \$1.37½ to \$1 per day. The Mayor and City Council object to this, as they made promises that the price of labor should not be reduced. It has excited quite a commotion in City Government circles. Nor is the matter ended. It is certain that the present City Government has greatly improved the quiet and order of the city.—What is known as the Sunday law, a law of the council prohibiting the sale of liquors and tobacco on Sunday, has been contested in the courts. The Circuit Court decided against the law as unconstitutional. It was appealed to the Supreme Court. Was there argued but no decision has been rendered at this writing.—The suit of the counties against the railroads for taxes has been decided in favor of the roads by the Circuit Court of this county. The case goes to Supreme Court.—The right of the State Commissioners to regulate the tariff of railroad charges, has been argued before the Federal Court, but decision not rendered.—There is quite an interest manifested in all sections of the country in the The World's Exhibition and Cotton Centennial, to be opened in New Orleans next December.

FOREIGN.—A Hong Kong dispatch points out that the French occupation, of Chusan Formosa, or Hai-Nan, would amount to a *casus belli* with England, as according to the treaty of 1846, it is stipulated that upon the evacuation of Chusan, by the British, it should never be ceded to any other foreign power, and England undertook in the event of an attack to protect the Chusan dependencies, and restore them to China.—Admiral Courbet blockades Tonquin against the entrance of war material, other commerce being unmolested.—The English steamers, City of Lucknow and Simla, collide in the English channel, and the Simla sinks. Twenty lives lost.—A storm of unsurpassed severity, raged throughout France and the United Kingdom. Many lives were lost, and many vessels wrecked.—Gen. Wolsey, at a banquet in London, declared that the British army is more effective today than before the Crimean war; and never more worthy of the Nation.—Laurvig, a manufacturing city on the southern coast of Norway, was nearly destroyed by fire.—Herr Lasker, the celebrated German scientist, who died on a tour through this country recently, was buried in Berlin with imposing ceremonies.



## Home Reading.

In His hands we are safe: we falter on  
Through storm and mire;  
Above, besides, around us, there is One  
Will never tire.

What though we fall, and bruised and wounded  
lie,

Our lips in dust?  
God's arm shall lift us up to victory:  
In him we trust.

For neither life, nor death, nor things below,  
Nor things above,  
Shall sever us, that we should ever go  
From this great love.

—Anonymous.

## WHY NICK CONFESSED.

## A NEW YEAR'S STORY.

Poor little fellow! He didn't look much as the other children did, that Saturday afternoon, when they were all playing together. The family to which he—Nick Jackson—belonged, had recently moved into the neighborhood, and but little was known of them except that they appeared like very respectable people, and as the mother took music lessons and spent a great deal of time on Kensington and fancy work, it was not probably for want of money that Nick's overcoat showed sundry little bursts, and the binding was ripped off here and there; his cap also wanted a stitch or two, and mittens he had none.

It was altogether a neglected-looking little boy, rather than a poor one, on whom the kind, motherly eyes of Mrs. Harper rested, as she stood watching from her window the group of merry children at play, and also with quick womanly instinct, she divined the fact that the boy felt the difference in his appearance from the rest.

Her own little daughter, Bessie, in neat ulster and felt hat, with bright mittens and leggins, was the picture of comfort and neatness. Mrs. Harper had heard Bessie say that Nick was one of the nicest little boys that ever was; "only," she added, "he never seems to think the others want him to play, but we do, we all like Nick, and he will do anything in the world for us; why, he's a splendid little boy!"

But something in the look and manner of the little fellow all at once engrossed the mother's attention.

Peeping out of each pocket of the ulster was a bit of something white, which showed that thoughtless Bessie had clutched a fresh handkerchief from her little box, forgetful of the fact that she was already provided with one. Doubtless, all the other children had one of the useful little articles at hand, but as they dodged about, first one way, then another, Mrs. Harper from behind the blind where she sat watching, noticed that Nick kept pushing playfully between Bessie and little Jennie Hill, and suddenly with a sidelong movement, he jerked one of the handkerchiefs from the ulster pocket, availed himself of its use, then deliberately placed it in his own coat pocket.

It was all so quickly done, that not one of the other children were aware of the trick, but it filled the mother's heart with regret.

"Poor child!" she sighed, "now what must I do? To let Bessie play with a little thief is impracticable surely, and ought I not to tell Mrs. Hill?"

She sat lost in thought for several moments, then arose with a gratified look, as though she had planned it all out to her satisfaction. Presently Bessie ran in for an apple.

"Bessie," she said, "where is your other handkerchief? You had one in each pocket, I noticed, when your were playing."

"Oh dear! I've lost it."

"Well, ask the other children if they have seen it; will you remember?"

"Yes, mamma."

When Bessie came in to supper her mother questioned her again about her loss.

"None of the children had seen it, mamma."

"What did Jennie Hill say?"

"Said she hadn't seen either my ole nosegays," returned Bessie.

"And what did Nick Jackson say?"

"Asked me if I was sure I had two, and I said yes, and he said he was awful sorry I lost it."

A bit of advice as to the importance of being more careful in the future was all that followed

then. When in her room alone, Mrs. Harper said to herself, with a sad smile,—"Unless I am very much mistaken, I'll make that child tell me the whole truth himself yet, without any questions either. He has a good little face; pity he is so neglected."

It was the day before New Year's, and Bessie was out playing with Jennie Hill, when Mrs. Harper went to the door in quest of the little girls, as she wanted an errand done; but no little girls were in sight. Just then Nick Jackson appeared.

"Have you seen Bessie, Nick?" inquired Mrs. Harper. "I want her to run on an errand for me."

"No, ma'am, I haven't" but please let me go for you," added the obliging child. "I'll run to the store and back in a jiffy."

Mrs. Harper gratefully accepted his offer, and as he returned with the errand nicely done, she said cheerily,—

"Come and wish me 'A Happy New Year' tomorrow morning, Nick, that's a good boy."

"Yes'm," responded Nick.

When he came creeping half shyly around the back-yard next morning, Mrs. Harper went to the door, and holding out a neat little package, said heartily,—

"Good-morning, Nick. Here's a little New Year's gift for you; this, you know, is the first day of a new year, a time to be happy and a time to try and be good."

Nick went home, ran to his own room, and hastily removing the wrapper, found three pretty, nice handkerchiefs, with his name neatly marked in one corner of each.

The box which has been stocked for Bessie's delectation had been despoiled of all its attractive belongings, the ample New Year's dinner was over, and Bessie and papa were enjoying a nap. Mrs. Harper was just contemplating lying down herself, when she paused upon hearing some child in conversation with the cook.

"Yes, she's here," said cook, putting her head into the dining-room, and the same moment Nick Jackson entered, his eyes swollen with weeping; and his whole manner so woe-begone, that kind-hearted Mrs. Harper was all sympathy at once.

"Why, Nick, little boy, what is the matter?" she asked pityingly; and, as if he was about to face the one great conflict of his life, he began in a quivering little voice:

"You see, Miss Harper, I never meant to be wicked in all my life, no I didn't, but here 'tis,"—and he held up Bessie's little soiled handkerchief,—"here 'tis, Miss Harper. I s'pose I stole it, but I was so shamed! all the other fellows had one but me, and all the little girls too, but I hadn't. I'd a-asked ma for one, but she was 'broaderin' and says I mustn't bother her. I meant to give it back anyway, but when you so kindly gave me those three beautiful ones,—Oh, if I only hadn't!"

Poor Nick had been steadily losing voice all along, but here he broke into such a great sob that Mrs. Harper cried too, and drawing the little penite up to her, she talked to him in a manner he never forgot, and when she advised him to tell his mother all about it, he said he would, and he did; and it was evident that it awoke in her dormant conscience a more lively sense of her little boy's needs, for he was less neglected-looking from that time forth; and a more honest, truthful child than Nick Jackson could not be found. But to this day neither papa nor Bessie knows that the little lost handkerchief was ever found.—*Harriet A. Cheever in Watchman.*

Good men have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and death. Lawyers have tried it; statesmen have tried it; society has tried it in its charities, its education, and its laws; but it is not worn out; it is not affected; it is ever young and never old; it is the Lord's Book; we need no others; the longer it is tried the more satisfactorily it is proved the Word of the Lord, which abideth forever.—*Dr. Hall.*

If you think you can trust in Christ's sacrifice for salvation, without obeying his precepts as a rule of sanctification, you are greatly mistaken; trust in Christ will lead you to take the yoke of Christ.

## FOR THE CHILDREN.

How many of you have stumped your toes, or mashed your fingers, and cried over it? I remember those days of childhood. Yes! I remember, too, how good I felt when it quit hurting, and how my good mother used to tie up the sores, bruises and cuts in a clean white rag, always putting a little-sugar or camphor on the rag, and then giving me a loving box or kiss, and sending me away laughing, ready for another romp. Yes! no doubt many of you have gone through the same experience. Some children are much more quiet and careful than others, and hence do not get hurt so often; but there are many romping boys and girls now who have to learn by experience that fire will burn or a stumped toe will hurt, before they learn to be careful; all the lecturing in the world won't keep them from trying it. But then we boys and girls have a heap of fun, even if we do get hurt occasionally. I remember well, my playmates, my three brothers and two sisters, who were younger than myself. We had our days of prosperity and sunshine, and also our days of adversity and saddened hearts.

As I grow old, I love to look back in the pathway of the past—sacred memories of the loved ones and the home that has long since passed into the hands of strangers. As we sing Payne's "Home Sweet Home," how it brings to our minds our dear old home, the sweetest, dearest spot on earth, and how I remember old grandmother McPherson's little home just up the creek, with its great broad fire-place, with its swinging crane, its kettle swinging over a blazing log fire, in which we children would color our easter eggs; and on the hearth the great biscuit oven with its embered lid. The smoking, buttered rolls, and long rows of pies ranged on the high shelf in the old cubbard, in the corner. And then the barn, the rush we children had for new laid eggs when we heard the hens cackle; the orchard with its rich, yellow fruit, the melon patch. The old spring house, from the lower side of which came rushing forth sparkling water, over great yellow stones. And in this little old spring house was kept the golden butter, and rich sweet-milk, and an occasional watermelon was laid away inside to cool.

Three cheers for these dear old homes and places—those days of real wealth, rich in parents, rich in brothers and sisters, rich in the sweet slumbers of the trundle bed, rich in tops and toys, made by our own hands, of sticks and rock and mud. Boundless wealth of by-gone days. All the stock on Wall Street can't buy the joys of those happy days. But by-and-by, the seen changes; partings come, perhaps, one of our number of playmates is laid away in the quiet old grave yard, then again sorrow comes into our own homes.

UNCLE MINOR.

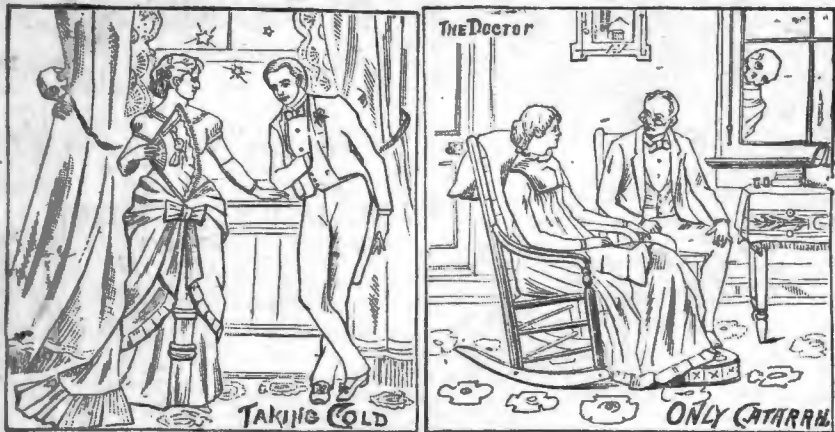
## LITTLE THINGS.

There are no little places; we have grown to feel this more and more of late years. There is too much of this idea that one place is better than another, and that good work done in a poor community is not as important as good work done in a rich one. To be sure one man may be more conspicuous than another, and may achieve more lasting results than another, but we contend that a soul saved in a hut is just as grand a work as a soul saved in a palace. The communities that are the poorest and least civilized are in most need of the gospel. The more ignorant and degraded men are, the more important it is to send them the gospel. As we view it, no man has any choice as to where he shall stand on the wall or where he shall gather in the great harvest field. The men who spend their lives teaching miners, lumbermen, and artisans the way of life should be men of the highest intellectual ability and the largest Christian culture. The man who has the largest sympathies and the purest life is the man to represent Christ among the rough and hardy sons of toil.—*Cumberland Presbyterian.*

The meanest woman in the United States has been discovered. Somebody a few nights ago left a young infant on her door-step in a basket. She sent the baby to the police-station, but kept the basket to do her marketing with.



## The Progress of Disease.



We so unwilling to admit the presence of disease, fall a ready prey to the grim destroyer whose insidious approach, subtle progress and unseen workings, develops such fatal results. Let us be warned in time, lest it be "too late."



### Are You Sure It Is Consumption?

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease, when they have only CATARRH in some of its many types; the symptoms in many forms of these diseases are quite similar and can easily be mistaken. Catarrh, unalarming in its character and beginnings, neglected, develops and spreads, and in time poisons the vital organs, until it finally is no longer "ONLY CATARRH," but some disease that gives but little hope of health or life. We do not claim to cure Consumption, but are fully convinced from the results of our daily practice that we can save and restore to health many who now feel their case to be hopeless.

## Danger - Signals.

Do you take cold easily? Have you a cold in the head that does not get better? Have you a hacking cough? Is your throat affected? Are you troubled with hoarseness? Soreness of the throat? Difficulty in breathing? Have you a pain in the head between and above the eyes? A sense of fullness in the head? Are the passages of the nose stopped up? Is your breath foul? Have you lost all sense of smell? Are you troubled by hawking? Spitting? Weak, inflamed eyes? Dullness or dizziness of the head? Dryness or heat of the nose? Is your voice harsh and rough? Have you any difficulty in talking? Have you an excessive secretion of mucus or matter in the nasal passages, which must either be blown through the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Ringing or roaring or other noise in the ears, more or less impairment of the hearing?

### If so, you have Catarrh.

Some have all these symptoms, others have only a part. Some of these symptoms indicate the disease has passed from the head and has attacked the throat and bronchial tubes, and affecting the lungs and other vital organs of the body, and unless the disease is stopped, its ravages will effect and endanger the life. In most cases Catarrh is only a local disease, and requires only local treatment. But in old or neglected cases the whole system becomes poisoned by the disease and the constitutional treatment is necessary to assist in expelling it from the organization.

### Some Bad Symptoms.

The long continued corruption of the air that is breathed passing over the foul matter in the nasal passages, poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep, passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often fickle, the head less clear, it is difficult to keep the old energies up to the old standard, and often without knowing why, he is conscious that he is not as well at the time as he used to be. These symptoms indicate that the vital organs are becoming impaired so that they cannot perform the natural healthy functions. Our constitutional treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and in the blood.

## Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best judges as being the most complete treatment ever devised. Indeed there does not appear to be anything lacking in its perfect adoption to these diseases in all their loathsome, painful dangerous developments. Each case is examined into carefully and critically and the whole treatment compounded to meet the wants of each individual. To this fact alone, much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of patients all over the country have enabled us to bring the application of our Remedies to the highest point of perfection. Do not trifle with some cheap so called "Cure" which at least can afford but temporary relief, (while the roots of the evil disease are left to strike deeper and deeper,) but be in earnest and thorough or do nothing! You have been years in contracting the disease; you cannot be rid of it in a day, or with one application of any medicine.

### The Experience of Others.

The record is a guarantee that Childs' Treatment for Catarrh and all disease of the Head, Throat and Lungs is not new and untried, but positive and certain remedy. We, above all things, desire to establish confidence in our treatment; so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs, may feel certain of success in its use.

**Only Fair** We deem it only fair that every one who wishes should have the opportunity to ascertain whatever we are able to accomplish all that we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent us by grateful patients—almost of any of whom will doubtlessly respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the afflicted know where they can find a certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young women and old, children and adults.

Mr Z Z LEE of Ganesville, St Helena Par La writes: I cannot speak too highly in praise of your valuable remedies which act like a charm in relieving the loathsome disease for which they are recommended.

I have been permanently cured of Catarrh in the head by the use of your Catarrh Specific. I will answer all letters addressed to me, in regard to this subject.

Yours with thanks,  
E FOWELL, Heath, Burke Co, N C.  
You may use my name as a reference, as I have been cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies.

HARRY TRUESDELL, Rock Dale Mills, Mass.  
Aug 18, 1882  
You are at liberty to use my name as a reference in favor of the healing qualities of your remedy. It has not only cured my wife of Catarrh in the head and throat, but has cured her of dyspepsia.

B S DUNKIN, Carroll, Ind.  
Aug 8, 1882  
You may use my name, also that of my wife; we have both been cured by your treatment. We recommend your remedies to all we hear saying they have Catarrh. We can do it with pleasure and conscientiously, for we know of what we speak.

L W SPAYD, Colorado Springs, Col.  
I was thought to have had consumption, and had suffered many years with what was really Catarrh, before I procured your treatment. I have had no return of the disease.

MRS LOUISE JAMES, Crab Orchard, Ky.  
When I received your treatment I could hardly move about, but before I used it six weeks I could work all the time, and have been attending to my business ever since.

I shall always recommend your treatment in the highest terms. Yours respectfully,  
IRVING C GLEASON, Mobley's Pond, Ga.

I received your medicine and used as directed, and I now rejoice in saying I am well.

JOS A MARTIN, Galley Bridge, Fayette Co, W Va.  
Your medicines were duly received, and effected a perfect cure. Thanks for your prompt attention, and for the thorough cure of my husband.

Respectfully,  
MRS A L FORELAND, Centerville, Texas.  
I was terribly afflicted with nasal and bronchial Catarrh, and concluded to give your treatment a test. In a short time it cured me. I induced my brother to try it, and he too was cured.

Respectfully,  
E C JONES, Rock River Falls, Wis.  
Being one of your cured patients, I recommended your treatment to all I find troubled with Catarrh.

Respectfully,  
MRS JOHN SULLIVAN,  
183 Dorman St, Indianapolis, Ind.

I write to tell you that I am perfectly cured of Catarrh.

I would not take a farm for your Specific if it could not be replaced.

J P ROBERTS, Chicago, Ill.  
Your treatment has cured my daughter of Catarrh induced by a severe attack of measles.

JOHN W RILEY, U S Express Agent, Troy, O.  
My health is full restored. The horrid and loathsome disease if all gone. My lungs feel all right.

MRS W D LINCOLN, York, Neb.  
Your treatment did me great good. I have not lost a day by sickness this year.

ABNER GRAHAM, Middlebury, Vt.  
I am glad to say that I found your medicines all that can be desired for it. I am fully restored.

J H SINGFRIED, Pottsville, Pa.  
I do not regret the money it costs in using your medicine. I can heartily recommend your treatment.

E J LIPPINCOTT, Clarkesboro, Gloucester, Co, N J.  
I have used your Catarrh treatment and am cured. A thousand thanks to you for so sure a remedy.

FANNIE DEMENT, Dyer, Station Tenn.  
I am much pleased to say that I have used the treatment faithfully with the happiest and best results.

JOHN A PRATT, Goffs Falls, N J.  
Your treatment cured me: your inhalers are excellent. This is the only radical cure I have ever found.

E S MARTIN,  
Pastor M E Church, Port Carbon, Pa.

No amount of money could induce me to be placed in the misery I was when I commenced using your treatment.

J C MCINTIER, Fulton, Mo.  
I am so far recovered that I am able to attend church, can walk half a mile. Have good appetite, and gaining all the time.

MRS A N MUNGAR, Detroit, Mich.  
Now I am cured: head free; air passage all open and breathing natural. A thousand thanks to you for so sure a remedy.

JUDG J COLLETT, Lima, Ohio.  
Your Cold Air Inhaling Balm has proved a great benefit to Mrs Marble as well as myself. I can heartily recommend it to others.

E MARBLE, Concord, Mich.  
It affords me great pleasure to notify you that I have, as I sincerely believe, entirely recovered from that loathsome disease, catarrh, through your very beneficial treatment.

B BENEDICT, Baltimore, Md.  
I received your Catarrh Specific some time ago, and used as directed. It acted like a charm. It cured my cough and stopped that wheezing I had in my throat.

JAMES W SANDERS,  
Five Mile, Mason Co, W Va.  
I am cured, another formidable case at last yielded to your treatment.

W B ROSE, Bryan, Texas.  
I am now entirely cured. When I had used it three months I felt like a different woman. Too much cannot be said in favor of your Catarrh treatment. It has saved my life.

Mrs E G MITCHELL, Fairbury, Ill.  
Mrs Mitchell lives near me and has used your treatment with perfect success, and is now well and hearty. This I am witness to.

JOHN G STEERS, Fairbury, Ill.  
Mr J C WILMOTH of Oxford, Ind writes: You can say to who ever you like, that your Catarrh medicine has done me wonders; it has driven the disease out of my system.

My wife continues in the best of health, and has no cough. It is with great pleasure we are able to recommend so wonderful a medicine as yours has proved to us.

J H BULLARD, Springfield, Mass.  
About one year ago I ordered your Bronchial treatment for my father. The benefits to him have been magical, and far beyond our most sanguine expectations, as this has been the only winter for several years that he has not passed most of the time in bed, all the time in the house.

Very truly,  
C S SHERWOOD, Portsmouth, Va.  
Between nine and ten years ago, being afflicted with Catarrh, I obtained your course of treatment, and after persisting in its use some months, was completely cured, and have had no return of the disease.

A J STILL, Pattenburg, N J.  
More than a year ago I used your Catarrh remedies, with almost untold benefit to myself. I prize your remedies more than I can tell you.

MRS E P HOOKER, DeLancey, O.  
One of the terriblest cases of Catarrh we have had in our practice, was that of W S Sandle of Willis Montgomery Co, Tex. He says: "In the spring of 1877 the disease assumed a new form, my mouth and throat were attacked, ulcers were formed, and soon the ulcers were all eaten away, and large sores through the posterior nares. My condition was not only deplorable, but apparently hopeless." After three months use of our treatment, he says: "I am entirely cured, all the horrible disease entirely removed."

This is to certify that I was a sufferer from nasal Catarrh; I tried remedies of several physicians, but instead of getting better I gradually grew worse. I saw your advertisement. I applied to you at once and received your remedies and commenced their use. At first I thought it was a humbug, but I followed your directions and now I can rejoice in saying I am well.

BOBERT DANIEL, Geneva, Ala.  
Your wonderful remedy has by close application cured a most stubborn case. You are at liberty to use my name as a reference.

Yours truly,  
F R MILLER, Smyrna, Tenn.

Your treatment has proved a complete success in my case; the disease had troubled me for about fifteen years.

Yours truly,  
THOS D JONES, Middle Granville, N Y.

**Home Treatment.** Child's Treatment for Catarrh, and all diseases of the Head and Throat and Lungs, can be taken at home with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost be sent on application. Say you saw this in the GOSPEL ADVOCATE, Nashville, Tenn.

Address, Rev. T. P. CHILDS, Troy, Ohio.



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Keokuk, Iowa.—Dr. E. E. Fuller says; "I have used Brown's Iron Bitters in my own family with excellent results."

With God caring for us, we are strong to live; with God supporting us, we are strong to die.—*Thomas Jones*.

A correspondent, Mr. S. L. Morgan, Walken, Mo., says: "*Samaritan Nervine* cured my boy of fits." You can get at Druggists.

Nervous debility, the curse of the American people, immediately yields to the action of Brown's Iron Bitters.

There is no safety, holiness, or happiness without Christ.

Elm Grove, N. C.—Dr. C. N. Roberson says: "I prescribe Brown's Iron Bitters and find it all it is recommended to be."

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That dangerous, Cough, which may lead to Consumption and Death, by using DR. DUNCAN'S NEVER-FAILING COUGH BALSAM.

### Cure For Croup.

That most dangerous and dreadful disease, so fatal in many cases, quickly cured by DR. DUNCAN'S COUGH BALSAM.

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Wrightsville, Pa.—Rev. Elijah Wilson says: Brown's Iron Bitters have permanently cured me of chills and fever.

The greatest encouragement to prayer arises from the promises of God.

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philada., Pa.

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A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. LAWRENCE, Brooklyn, N. Y. will receive the recipe free of charge.

DR. DUNCAN'S COUGH BALSAM. This celebrated remedy will cure the worst Cough in shortest time. It is pleasant to take.

Extract of Report from the Celebrated Physicians, Erasmus Wilson, of London, Eng.: "Several severe cases of incipient Consumption have come under my observation that have been cured by the timely use of Colden's Liquid Beef Tonic. (Remember the name, Colden's—take no other.) Of druggists.

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address Craddock & Co., 1032 Race St., Philadelphia, naming this paper.

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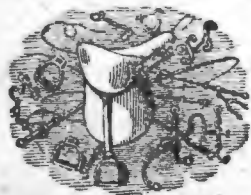


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VOLUME XXVI,  
NUMBER 7.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

Is thy life lonely?  
Jesus is near thee:  
Is thy heart saddened?  
Jesus can cheer thee.

Dost thou fear trial?  
He will shine through it:  
Fiery temptation?  
Jesus foreknew it.

Long'st thou to love Him?  
He notes thy sighing?  
Notes it—to give thee  
Soul satisfying.

—Selected.

## DAVID.

Under the head of Saul and David recently, we considered some facts in the history of King Saul, regarding his disposition to make excuses and apologies for sin. We will now present a few thoughts in regard to David's history. David was a man that feared God from his youth, and was in turn blessed and prospered in a manner that only those are prospered who love and serve the Lord. He was modest and meek in his youth, as those who truly love the Lord, and trust in him, are ever inclined to be. When Samuel was sent by the Lord to anoint one of the sons of Jesse, David, the youngest was a shepherd boy, attending to his father's sheep. Among the many sons of Jesse, Samuel selected Eliab, as the one he supposed the Lord would choose, and would have anointed him, but the Lord said, "Look not on his countenance, or the height of his stature; because I have refused him. For the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi: 7. This is a very significant expression: "The Lord looketh on the heart." Samuel and Jesse tried all the older brothers of David, thinking surely the Lord had selected one of them. They were older, and had probably begun to distinguish themselves among men, while David was but a youth, looking after the sheep, and had not caught the attention of men. But God was observing him, and knew what an humble, honest heart he had, and chose him because of these qualities. There is nothing in man so precious in the eyes of the Lord as an honest and good heart. Jesse had brought ten of his sons before Samuel, and the Lord had refused them every one, and would not allow Samuel to anoint one of them to be king. David was so young, and had done so little for men to look upon that even Jesse had not thought of his being the one the Lord would choose. But God trieth the hearts of men. He loves an humble heart, one that loves and honors him, a heart set on doing the will of God. As soon as Samuel poured the anointing oil upon David, the Spirit of God came upon him, and from that day forward David was an inspired man. It was not long after this that David was sent by his father to see how his three older brothers were doing, that were in Saul's army, and to carry some supplies and presents. And when he arrived, he saw Goliath defying the armies of Israel, and challenging them to send a man to fight with him. He saw, too, that all the men of Israel were afraid of him, and would not go out to fight with him. But when David saw it, his indignation was stirred, and he began to talk about it, so that Saul heard of it and sent for him. When David

approached Saul, he said to him, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." 1 Sam. xvii: 32. And Saul said to David, you are not able to fight against Goliath, for you are but a youth, while he is a warrior from his youth. But David was not afraid, for he placed his confidence in God, and not in human strength. So he replied to Saul as follows: "And David said, thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went out after him, smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, the Lord that delivered me out of the paws of the lion, and out of the paws of the bear he will deliver me out of the hand of this Philistine. And Saul said unto David, 'Go, and the Lord be with thee.' So Saul offered David his own armour; but David refused it, and took his sling, and shepherd bag, and went to meet the giant, trusting in God for success. In this the true character of David was manifested. While all others quailed with fear, David was bold, being strengthened by his unflinching faith in God. He could boldly say to the giant, 'You come to me with a sword and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.' Thus David's heart was perfect before God, and all his trust, his hope for protection and success was in God. Well may Christians emulate the faith that David had on this occasion. But unfortunately, they are too much like Saul and the children of Israel. They have not faith enough in God to do his bidding under the circumstances and trust his blessing. They put too much dependence upon the arm of flesh, and not enough in God.

But David put his confidence in God. He did not say my strong arm, and my trusty sling shall put an end to you, but the God of Israel, whom thou hast defied, will deliver you into my hand.

The man who serves God faithfully, and puts his trust in him, as David did, is always safe. Like Paul, he can say, "If God be for us, who can be against us." So David, through his strong faith in God, took the dread and fear of the army of Israel out of the way by the simple means of his sling and a stone which he picked up out of the brook. Had it not been for David's strong faith in God, he would have been as weak and fearful as other men, and the giant would have continued to defy Israel. As Christians we should have faith enough in our hearts to do the Lord's bidding, and trust him for the consequences. No human being ever manifested a better heart, or stronger faith than David did when he went to meet the giant. His faith is simply sublime. Let us strive to imitate it. And thus David continued to cultivate this sort of humble and trusting heart, till after he had been for sometime established upon the throne of Israel. Then he yielded to temptation in the case of the wife of Uriah, and procured the death of Uriah in battle, and took Bathsheba to be his own wife. This was the great sin of David's life, and on account of it he was told by Nathan the prophet that the

sword should never depart from his house. And so it never did. He was harassed and troubled by family difficulties to the day of his death. But when this terrible sin of David was held up before him in all its deformity by Nathan. David did not, like Saul, attempt to excuse it. He humbly, and without any apology, confessed that he had sinned. When Saul sinned he had a multitude of excuses for his sins, trying every time to excuse himself, and place the blame upon others, when he knew the sin was his own. But not so with David. When Nathan had finished picturing out his great sin, and the terrible consequences that should follow, he simply said, in full honesty, "I have sinned." No plaster of apologies, no placing the fault at the door of others, but an honest "I have sinned." Thus he condemned and acknowledged his own sin, as he would have done if the sin had been that of another. He confessed this sin again and again, and besought the Lord to pardon. In the 51st Psalm, it is understood that he was confessing and lamenting over this sin.

He says: "Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledged my transgressions, and my sin is ever before me." This sin was the great burden of his heart. He neither denied it, nor apologized for it, nor in any way tried to justify it. He hated sin, and was ever ready to acknowledge and condemn it, though in himself. How much better if all Christians, would act thus. But many are so anxious to keep their sins from men, they deny and make all sorts of excuses, rather than own up with an honest heart like David. Men feel better every way when, with an humble, honest heart they openly confess their sins, and, like David, pray for pardon. Whenever a Christian sins, and his fellow-men know of it, and yet he denies it, or apologizes for it, and tries to justify himself in it, he is only looked upon with distrust and contempt by men, and regarded as a falsifier and hypocrite in the sight of God. And such a man feels mean and despicable in his own eyes. But a man may persevere in this until he so hardens his heart that he loses all sense of honor and truth, both in the sight of God and men. It is an exceedingly dangerous thing to do. Whenever a Christian man does a wrong that in anywise affects his fellow men, he should at once, and in the fullness of an honest heart, confess it to all affected by it, and, like David, should also go to the Lord at once with it, and through his appointments seek forgiveness from him. And if his sin does not effect, or in any way injure his fellow men, but only between him and God, he should immediately confess it to God and pray to him for pardon. We cannot carry him with us to heaven. Our sins must all be forgiven or we cannot enter that pure and sinless abode, which the Lord has provided for his people. Without holiness no man shall see the Lord.

Many of the Psalms of David are but earnest confessions and prayers on account of his sins. Christians ought to read these and meditate upon them much. Read the 38th and 51st Psalms, and many others of like import, and their lessons may be worth more than treasures of silver and gold.

When we come to compare the sins of Saul and David, and look at them from a human



standpoint, we would be inclined to say David's sin was much greater than Saul's. Yet David was forgiven, while Saul was rejected. Why is this? Evidently because David was an honest and humble man, and confessed his sin. He deeply and sorely repented, and loathed sin, and loathed himself on account of it, and went bowed down and in prayer by day and by night, and walked before God in love and devotion, and approved of the chastisement God had placed upon him, sore and terrible as it was. While his very soul sank within him, and while his very life was almost crushed out of him by the terrible ordeals through which he was made to pass; he justified and praised the Lord, and condemned himself.

There is an example that Christians may well strive to imitate. But it is dangerous and ruinous to follow the example of Saul. He loved sin, and sought to justify it in himself, being willing to continue to sin by trying to justify it, rather than to appear a sinner before men. How often do Christians deny, and thus increase their sins, rather than let men know that they have sinned. And when they do this, though men may not know it, God knows that they have more than doubled their sins in his sight. And when they thus act, they follow the very course that Saul pursued, when he brought degradation and ruin upon himself. We should ever fear to pursue such a course. Although David committed an almost overwhelming sin, the Lord still loved him on account of his honest and humble heart, and recommended his upright course of life to his son Solomon for imitation, except the one sin which we mentioned above. The sins of an honest heart like David's, may be forgiven. But when, like Saul, men are stubborn and selfish, and continue in a sinful course by justifying sin, pardon passes beyond their reach, and ruin is inevitable. E. G. S.

### Queries.

In 12th of 2nd Cor., from 1st to 5th verse, who was it that was caught up to heaven.—[Thomas Hamilton, Cherry Creek.

Paul in a vision was caught up to heaven, and saw what he there describes.

Is it right for Christians to stay from church on the Sabbath to entertain company? Is it right to visit on Sunday?—[Granville Gray, Sunny Lane, Butler County.

Is it right to please men or God? An answer to this question, answers that.

Can an elder in the church of God, consistently hold the office of Justice of the Peace?—[J. E. Hobson, Llano county, Texas.

If Christians can vote, hold office, and take part in governmental affairs, it would seem right for an elder to be magistrate. If it is not right, as I believe it is not, it cannot be right for any Christian to hold any office.

The apostle says, 1st Cor. vi: 2, Do ye not know that the saints shall judge the world? In the 3rd verse of same chapter, he says, Know ye not we shall judge angels? Please explain how, or in what sense, the saints judge the world, and how, or in what sense, the saints judge angels?—[S. F. Halbrook.

We do not have any idea how they will do these things. We accept it as true, because the Bible says it is true. We do not know how it will be done, because the Bible says nothing as to how the saints will judge either the world or the angels.

Is the call spoken of in Rom. ix: 24, the gospel? 1 Cor. iii: 15.—[J. C. Lynn.

The verse in Corinthians, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. The apostles referring to different teachers, teaching or building on the one foundation, he said some build on that foundation gold, silver, precious stones; others wood, hay, stubble. He says this work shall be tried by fire. If a man's work stands the test, he shall receive a reward. But if he builds in bad material, it will be burned up and he will suffer loss. But while suffering the loss of his labor, he himself will be saved, if he has been trying to serve God in doing his will.

The called in Romans, both Jews and Gentiles, were certainly those called by the gospel. Paul determined to know nothing else as a means of saving the people, but Christ and him crucified.

Please harmonize 1 John iii: 9, with 8th verse of 1st chapter? Also explain Acts xiii: 48? The gospel has only of late found its way into this section of country. But God be thanked, it is making rapid strides now, after a lodgment has once been made. The ADVOCATE is helping on the good work.—[G. O. Hill, Haywood, Ala.

These passages are rather strong meat for a babe to feed on. It is much better to try to learn and practice the easy practical portions of Scriptures, than to bother our heads over these difficult messages, involving nothing very practical, but bearing on the principle on which God acts in doing his part in the salvation of men. The passages in Acts, is, "As many as were ordained to eternal life, believed." We think it means this, all honest hearted people who are willing to hear God, and obey him, are ordained to eternal life, and that class did hear and believe.

The passages are "Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." We think this means, whosoever is born of God cannot wilfully or purposely sin. The word of God is the seed, and so long as this remains in him, as his rule of life, he cannot intentionally sin. The other verse, reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This we understand to refer not to intentional sin, but to sins of weakness, to which all flesh is subject.

Please explain through the columns of the ADVOCATE, the law of the ten commandments? You say they have been abolished and taken out of the way; I want to know in what sense they have been taken out of the way. Do you not think they are binding on us? Do you not think it wrong to violate any of the ten commandments? Please explain in full and at length.—[Amanda S. Penney, Silver Cliff, Colorado.

The Scriptures plainly declare that the ministration written on stones has been done away. Gal. iii: 7-11. These commandments of the law were taken out of the way, nailed to the cross by the Son of God. The law given prior to the coming of Jesus is not in force now. It was a school-master to bring us to Christ. When Christ was come, then the law was taken out of the way. We are no longer under the school-master. The ten commands, as given by Moses, are taken out of the way as part of this law. The same commands are binding on us now only so far as they are repeated, reenacted by Jesus Christ. They are in force not because commanded in the law by Moses, but because commanded in the gospel of Jesus Christ. To what extent have these laws been re-enacted in the New Testament, or commanded by Christ? The principle embodied in

all of them except the law to keep the Sabbath, has been re-enacted by Christ in the New Testament. The same laws in different language. The sabbath was the seventh day, Saturday, under the Christian dispensation, the first day of the week was set apart as the day for public worship of God. We do not doubt, that the example of consecrating one day to the service of God, as set forth in the observance of the Sabbath, indicates that one day should be devoted to that service, but the day is not the same, nor are the rules regulating it, the same.

### CORRESPONDENCE.

Brethren L. & S.: I rejoice to announce through the ADVOCATE, that the debt for erecting the house of worship in this place has been paid. As the house was completed, and in it the brethren worshipping, it required a much greater effort to pay a debt of \$700.00, than it would have before worshipping in it. But thanks be to a merciful Creator, and thanks to all who so generously aided with their contributions, the debt has been paid. The church owes Bro. R. Lin Cave a great debt of gratitude, especially, for the interest he manifested in liberating them from debt. He not only donated \$50.00, the proceeds realized from holding a meeting in Pulaski in conjunction with myself, but also assisted me in holding a meeting of much interest, in Columbia, free of charge.

The brethren of Beech Grove sent Bro. Cave to Pulaski. Thus we see their noble deed accomplished a double mission at once. Will not other brethren imitate their example, remembering that it is a blessed thing to tell the old, old story of the cross to the benighted travelers of earth? 'Tis noble to do so, and noble deeds are steps toward God, lifting our souls to the mellow sunlight of heaven. While the church is not in the financial condition now, that it should be, it is in a much better condition than it has ever been. I trust the brethren will push forward with energy and perseverance, remembering that Rome was not built in a day, that heaven is not reached at a single bound, and that hell itself is filled by indolence and a lack of perseverance. May God bless us all, and guide us in the way of life everlasting. J. C. McQUIDDY.

Columbia, Tenn., February 5th, 1884.

Brethren L. & S.: Permit me through your columns, to offer a few thoughts upon the subject of prayer. I think this subject has lost its position in the papers, and I want some of our ablest writers to give it prominence, by elucidating its design, effect, province, and every bearing upon Christianity. I think there is no Christianity without prayer. Did not Paul command that first of all, prayers, intercession, and giving of thanks be made for all men? See how prominent he placed it. "Pray without ceasing. Who, while arguing the necessity of immersion, because it is commanded, can conscientiously neglect prayer—cease to pray, having read this command? Yet many of our brethren—laymen—are expert in proving that baptism is for the remission of sins, and that sinners are not commanded to pray. The argument runs thus:

1. The Lord commands sinners to be baptized; if they do not obey, they are condemned.  
2. The Lord commands Christians to pray; if they do not obey, they will be lost.

Reader, do you pray? Do send up some odors to the Lord. Have you read Rev. v: 8, and viii: 3-4? Now read Psalm 141-2, and tell me is there not something wonderful and glorious in prayer? Do we not, in prayer, draw near to God? And by ceasing to pray, do we not wander from him? Brethren, what can we, and what can we not effect by prayer. L. A. MORRIS.

York, Ala., January 28th, 1884.

Dear Brother Barnes: You desire the preachers of Alabama to correspond with you in regard to a convention etc. The brethren of Northport are very anxious for a convention to be held with them. And the fourth Lord's day in March the time, and as the church will be completed we desire to dedicate it at that time. Will that suit you? Write directly to me at Gadsden, Ala.

Mt. Hebron, Ala.

R. W. VANHOOK.



## TEXAS WORK AND WORKERS—Continued.

We give a large space to Bro. Poe's department this week, to get it up even, as hereafter he will arrange it himself.—EDS.

We publish the following, which was suggested to this brother, as he informs us, on reading Bro. D. L.'s reply to Bro. McGary on "Re baptism." We are much pleased with Bro. L.'s reply. "Into Christ," as he clearly shows, is the great point to be obtained first. Baptism, to the penitent believer, is for that very purpose. "In Christ" we reach pardon, are saved. Do these brethren take the position none are "in Christ," save those who understood they were baptized for the remission of sins?

Bro. Poe: God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed."

Now, had Abraham said, "Lord, I will enjoy all these blessings right here in my own country, among my own kindred, and in my father's house," would he to-day be the father of the faithful? Would he have enjoyed the promised blessings? Abraham certainly understood that it was only in "a land that I will show thee" that he was to be blessed.

Now, if "in Christ" alone there is "remission of sins,"—if the law of pardon to the alien is faith, repentance, and baptism, how can the penitent believer say before baptism, "I believe God for Christ's sake has forgiven my sins." Suppose he makes or thinks such a confession before baptism, what is it worth? Is it true because he is honest and believes it? Ought not such an one to have "expounded unto him the way of God more perfectly? While "it is not needful to understand the purposes, motives, designs of God in ordering us in a certain walk, to enable us to acceptably obey God," it is needful that we know where to find that "certain walk," that we may walk in it. "Abraham followed God without knowing whither he led." But has the penitent believer who says before baptism that his sins are pardoned, followed God's lead? Does he not reach the good before he gets to the "land that I will show thee"—"in Christ." And whatever "faith in Christ as the Son of God, the Savior of sinners," his confession may imply, is it not a dead faith because it is without works? Should he not show his faith by his works?

Troupe, Texas.

R. H. POWELL.

Will Bro. Powell answer the question at head of this article squarely and unequivocally? If so, proof.—ED.

Dear Bro. Poe: Col. J. J. Hickman, of Kentucky, left our Lone Star State this morning for Louisiana. He has created a temperance boom in North Texas, organized a number of lodges, and revived old ones. He presided over the temperance meeting held at Honey Grove, with great ability and satisfaction. We all learned to love him. Many hearts, mellowed by his gentle persuasion, bear him on their prayers to God, and ask that his unselfish labors be blessed with success. Again, may God bless him in his labor for fallen humanity, and give him a place among the redeemed when his battles of life are finished.

I received yesterday morning, from a sister in Louisville, Ky., one dollar for Indian Mission, "Your sister in the Lord." The Lord bless you my sister. "God is not unrighteous to forget your work and labor of love, which ye have shown toward his name." My sister, the Lord bless you.

Gov. B. F. Overton is quite sick at his home in the Chickasaw Nation.

Four additions to the church here last Lord's day.

R. W. OFFICER.

Euris, Texas.

## RETROSPECT.

"Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. iii: 13, Revised Version. The year of our Lord, 1883, came and is gone, with its sorrows, joys, trials, triumphs, defeats, victories, failures and successes. During last year I find by my "Field Notes" that I preached about one hundred sermons; that I received into the church of Christ twenty-seven members—twenty-one by baptism, six from the Baptists, three from the Methodists; that I received about one hundred dollars in compensation; that I set in order two congregations. I regret that I did not do more. Much sickness of family and self distressed and hindered me. "Forgetting the things which are behind, and stretching forward to the things which are before," I hope to do more this year.

W. LYLES.

## WEST TENNESSEE NOTES.

CONDUCTED BY H. C. BOOTH, BELL'S DEPOT, TENN., TO WHOM ALL COMMUNICATIONS INTENDED FOR THIS DEPARTMENT SHOULD BE SENT.

## OUR CASKET.

"Be the fair level of thy actions laid."—Prior.

"Providence, for the most, sets us on a level." Spectator.

Bro. H. W. Cooke, of Alamo, has taken to himself a wife.

"The glory of God and the good of his church ought to be the mark at which we level."—Hooker.

The people of Gadsden and vicinity have recently been scourged with small-pox. The report is, that out of thirty-three cases fifteen died.

Died, Bro. Needham Moore, on the 27th of January, 1884. He has been lingering for several months. He has been living for many years five miles north of Gadsden. On the day of the funeral of Bro. Moore, sister John Dunlap, who lived in sight of Bro. Moore, was buried.

I was asked, a few days ago, if I indorse the phrase which I will here place in quotation marks: "Where the Bible speaks, we may speak; and where the Bible is silent, we should be silent." I do heartily indorse the principle contained in the phrase.

Bishop Burnet says: "A preacher is to fancy himself as in the room of the most unlearned man in the whole parish, and must therefore put such parts of his discourses as he would have all understand, in so plain a form of words, that it may not be beyond the comprehension of the meanest of them."

The Bible says: "Train up a child in the way he should go; and when he is old, he will not depart from it." There is a difference between training and teaching. We can teach without training, but cannot train without teaching. To teach is to communicate to another the knowledge of that of which he was before ignorant. To train is to exercise, as the training of soldiers to the use of arms and to tactics. "Abram armed his trained servants."

"When men," says Dr. Hodge, (and I may be allowed to add, when women) "pretend to be influenced by the Spirit of God, in doing what God forbids, whether in disturbing the peace and order of the church, by insubordination, violence, abuse, or in any other way, we may be sure that they are either deluded or impostors."

## IN MEMORIAM.

I received this morning the sad intelligence of the death of my dear friend and brother—Askew, and cannot let this mournful event pass without in obedience to his dying request, some expression of my sympathy with his bereaved family, and my high appreciation of his noble bearing as a Christian gentleman, and his transcendent ability as a gospel preacher. So reluctant am I to give him up, that I almost feel a disposition, if I could "Back to its mansion call the fleeting breath," but serenely his "silent dust" must repose in its quiet resting place, till the shrill blast of the last trumpet shall startle the slumbering millions, and quicken them into life. With Bro. O. I repeat, "I would not mark the place where the broken casket has fallen, with a monument." This he did in his day, he needs "no monumental pile, no princely dome, no towering pyramid" to perpetuate his name, it is engraved in indelible characters upon the tablets of memory. This sad event brings fresh to my mind many thrilling incidents in our long labors together, "in the kingdom, and patience of Jesus Christ," and these are greatly intensified with the thought that I shall see his face no more, till I too, shall have crossed the river, and stand with him, arrayed in his robe of spotless white, before the "King of kingdoms," at whose presence the affrighted sun will give place. Then indeed will he "sing in nobler sweeter strains, his power to save." Bro. Askew had a faith and trust in the promises of his God, that enabled him to stand unmoved upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone." And over many a battle field he waved in triumph the blood stained banner of the Prince of Peace, and though of feeble frame and small means, would travel from place to place, in winter's cold or summer's heat, to break the bread of life to a perishing world. Sometimes he was admonished to take more care of his health. His reply was, "The servant is not better than his Lord." Thus he toiled on through trials and privations, making full proof of his ministry up almost to the day of his death, and we are happy in the thought that he died as he had lived in the full assurance of faith, having drunk freely, not at the fount of Parnassus, or Helicon, but of the water of the river of life of which Jesus said, "If a man drink, he will never thirst: but it shall be in him, a well of water springing up into everlasting life." I had indulged the fond hope of seeing him once more, in the flesh, to talk of the trials by the way, and take sweet counsel together as of yore: but he has finished his work in triumph. I would not disturb his peaceful slumber, and doubt not if he could speak to us from his angel home, he would say, "Dear brethren, press on; it is not all of life to live, nor of death to die. "I would not live always, I ask not to stay, where storm after storm rises dark o'er the way, the few cloudy mornings that dawn on us here are enough for lifes woes, full enough for its cheer." I trust this affliction may be sanctified to the eternal good of the living. Let us ever imitate his noble example. How humble, patient and self-sacrificing. Bro. O., do you remember at the dear old "Oak" the discourse of our father, made on the great sacrificial atonement? What a halo of glory lighted up his features, as he talked of Gethsemane, Calvary, etc. Suggestive of the inspiration of Isaiah, "when wrapped in wisdom, and his hallowed lips touched with fire." May our departure be like his.

"So live, that when thy summons comes to join  
The innumerable caravan that moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death.  
Thou go not as the quarry slave at night,  
Scourged to his dungeon; but sustained and soothed  
By an unfaltering trust, approach the grave  
Like one who draws the drapery of his couch  
About him, and lies down to pleasant dreams."

N. B. WALLACE.

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you, be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a change you cannot notice, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—Winston.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## "WILL YOU ALSO GO AWAY?"

There is talk of division among the disciples of Christ. But we think it is only talk. There may come a falling away—a sloughing off—a turning back to the weak and beggarly elements of the world. But true Christians—those who are truly the disciples of Christ will not, cannot divide. Christ himself has recorded a prayer in behalf of their union, and he must—he is heard. That prayer was heard by the Father when uttered, and it has stood, an answered prayer to this day. Jesus prayed for the union of all who believe on him through the word of the apostles whom he sent to preach—the union of all who believe Jesus and his word. These have no law of their own, they have no will of their own but to do the revealed will of God. In doing this, they are united, and in continuing in all things commended of Christ—to do them—they never can divide. They *must* be one. Only the self-willed, and disobedient, can ever separate. These may slough off, separate from Bible men and women, and the true church will always be left. By a hard struggle, we have reached primitive ground, and have established the ancient order of things. But some have crept in unawares, and have corrupted many, who are turning back to Babylon. In the days of Christ, many turned back and walked no longer with him, because they could not endure his teaching. It is so now. There are many who—failing of the popularity, praise, and pay, they sought in the church, because, perhaps, they were unworthy, and like Demetrius of old, loving the world more than God, have originated schemes, and plans, and schisms to turn away all they can from the faith. These will go out from us, because *they are not of us*. There are others, only half converted—baptized infidels, or skeptics, who joined the church for popularity, or for some worldly gain, or favor. These will be ready to follow any lead that looks back to "the flesh-pots of Egypt." A falling away is at hand; many are going back to sectarianism under a *new name*, but the true followers of Christ will not go back. The sloughing off that shall come, will leave the church purer, and consequently better. Do you ask dear reader whether you will go? To whom, and where can you go? Jesus is the life. Will you have him? His words are the words of eternal life; can you exchange his word for man's word, or the wisdom of the world? You can not. Here you must stay. Close by his side, ever striving to know, and to do his will.

To this end you must, like Paul, set Christ before you, and strive to conform your life to his. Accept no law but the law of Christ. Let your language be "speak Lord, for thy servant heareth." Be brave and valiant for Christ. Be meek and gentle in opposing those who destroy themselves. And if others get up schisms, and slough off from the body, we will strive for a nearer approach unto God. To what higher ground can we go, than to speak where the Bible speaks, and be silent where it is silent? Is not this the only safe ground? Can we then introduce into the worship, things about which the word of God is silent, and by doing so, offend the feelings and consciences of good brethren in Christ? Assuredly not. If God has not commanded us to do that thing, we must respect the silence of the Bible. All that is necessary to be done, God has

instructed us, in his word. If he has not instructed us, we are not to blame if we do not do it. For, how may I know what God desires me to do, unless he tells me. But the apostles tell us God has done this—furnished all things necessary to life and godliness. We cannot leave the Bible then. Bible Christians cannot separate. The moment there is a separation of any kind, there is schism and heresy at work, and schism and heresy are the cause. "Mark them that *cause divisions*, and have no fellowship with them," says the apostle. Let us make the Bible the man of our counsel in all things, ever looking unto Jesus, the *author and finisher* of our faith, and we are safe.

## THE ORGAN—AT IT AGAIN.

The old church at Huntsville has put the organ in, and some of its best members out. They had to choose between a good old brother, who has been a member for years, and the organ which he declares he cannot fellowship. They chose the organ and let him go, as an old foggy who stands in the way of progress. Will the church please have their "pastor" preach on the following texts, next time they meet? Matt. v: 23-24; 1 Cor. viii: 12-13. If "the pastor" does his whole duty on these Scriptures, the church will hear something to her advantage. Had they been commanded to put an organ in the house, then they would have to do so, whether it offended any or not, but since it is not commanded of God, they dare not offend a brother's conscience by taking it into the house. Better put the calf out brethren, and take back your offended brother. "In as much as ye did it to one of the least of these," etc.

Dear Bro. Poe: The debate between Bro. John Denton, of Roxton, and the Baptist, which came off at Hopewell, five miles from this city, closed Wednesday evening, 16th inst. One of the Baptist members came over on the Lord's side at the close of the debate, and united with the church of Christ. All passed off pleasantly. Bro. DeWitt, of Moor's Springs, brought \$7.00 in for Indian Mission last week, contributed by the brethren in his neighborhood.—[R. W. O., Paris, Texas, January 19, 1884.]

We tender our thanks to all who have by letter, and otherwise sympathized with, and aided us during the sickness of our daughter—doctors, nurses, friends and all. She is getting better now—has been down over *one hundred days* with typhoid fever. We mention this, that others may never get out of patience, nor despair of a case of typhoid fever, as long as there is life in the patient.

The sad intelligence reaches us that Gov. Overton, of the Chickasaw Nation, is dangerously sick with pneumonia. We hope he may be spared, as he has kindly opened the door for the preaching of the gospel to his people, and will be an important agent in the establishment of the truth in the Indian Nation.

Married, at the residence of Dr. McCauley, near Hallville, Texas, January 23rd, 1884, Mr. J. M. Benton, of Sweetwater, Texas, and Miss M. E. Garrett. J. T. Poe officiating. We wish this handsome couple a long, happy and useful life.

Fires, and losses by fire everywhere throughout the State. We believe that insurance is one potent cause of so many fires. We never have believed that insurance companies were a benefit to the country.

The comet is now in full view.

## TOO MUCH BIG MEETING.

A great many churches over-do things in the way of big meetings. A church will soon get to think they must have a big meeting going on all the time, or they die. It is not often that a protracted meeting does a well established church good. In fact, we feel safe in saying, that as a rule, protracted meetings are damaging to well organized churches; fully as bad as regular "pastorates." Where a church depends upon a paid "pastor" to preach twice on Lord's day, instead of the worship divinely appointed, they die spiritually. Where they depend upon preaching in any event, for growth and prosperity, they are sure to die.

Bible reading, exhortation, prayer, and song, are the divine appointments for acceptable worship. Care of the sick, the poor, and the helpless of every kind in the church, is the divine work before the church. A close observance of these things will build up any congregation, and what is better, keep it up. The reason churches grow cold, and cease to work, is the members cease to worship after the divine method. There is too much preaching, and too little teaching. But says one, "the other churches have regular preaching twice each Lord's day, and we must too. Others hire *pastors*, and we must too." Well, let them do so, if they choose; we follow Christ, not sects. We are not bound to copy sects. "Search for the old paths," and walk therein.

This preaching business is ruining the church. Too much preaching, and too little teaching. Flowery nothings, called sermons, gotten up to tickle itching ears, or to court favor with the sects, to raise the preachers salary by having himself spoken of as a popular, and eloquent man, etc. These things destroy pure Christian life, and secularize the church. Harangues called sermons, are strung off by the hour, and not a gospel sentence in them. The preacher starts off with a sensational text, such as "God's water works;" or, "The eagle's nest;" or, "He went down into a pit on a snowy day and slew a lion;" or, "Take it by the tail," etc. Then follows a long, flowery, wordy display of man's ingenuity, and world wisdom, without a sentence of saving truth, or gospel in it, and the people applaud, and say, "wonderful!"

Sometimes the church does not seem to grow fast enough, and some big preacher is called from a distance, and while his list of big cut-and-dried sermons lasts, he carries on a protracted meeting. The people flock to hear. Some *join the preacher*, and are baptized, his sermons give out, he is called home suddenly, leaves in the midst of the excitement, brethren and sisters all say, "Oh! if our home preacher could preach that way, what a glorious thing it would be. Why don't our home preacher *study*, and get off such nice sermons, and draw that way?" And soon, "Oh can't we get the big preacher here?" Perhaps big preacher is called. Just what he was fishing for. He accepts, moves in, and sets home preacher out. Soon big sermons give out, big preacher wanes, another meeting, another new preacher called, and so the farce goes on until the church is too dead to call any longer.

Brethren, let us get back to God's ways. His ways are best. Bible study, exhortation, prayer and song, with the care of the poor and the sick, will soon build us up. If we preach, let us preach the gospel, and let us determine, like Paul, to know nothing in the pulpit, save Jesus Christ, and him crucified. If we preach, let us hide ourselves behind the cross of Christ, while we hold Jesus up to the world, "chief among ten thousand, the one altogether lovely."



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FOR 1884.

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## Starting Plants from Slips.

Peter Henderson, gives the following directions for the domestic propagation of plants from slips; "Florists use what are called propagation benches for rooting cuttings, when wanted on a large scale, as they usually are by them; but when an amateur, not having green-house facilities, wishes to root a few slips there is no process that we can recommend better than what is known as the 'saucer system,' which even at the risk of telling it to some of your readers who already understand it, I must again repeat, as there is no other plan so simple and safe. Take any common saucer or plate, into which put sand to the depth of an inch or so. Then prepare the cuttings in the usual manner, and place them in the sand close enough to touch each other. The sand is then to be watered so as to bring it into the condition of mud. The saucer thus filled with slips may be placed on the window sill and exposed to the sun. The cutting must be fully exposed to the sun, and never shaded. But one condition is absolutely essential to success: until the cuttings take root the sand must be kept continually saturated with water, and always in the condition of mud. To do this the slips must be watered at least once a day with a very fine rose water-pot, and the watering must be

done very gently, else the cuttings may be washed out. There is every certainty that ninety-nine per cent. of the cuttings put in will take root, provided they were in the proper condition when placed in the saucer, and that the temperature has not been lower than sixty degrees for green-house plants, or less than eighty degrees for tropical plants. By the saucer system a higher degree of temperature may be maintained without injury than by any other system of propagation, as the cuttings in reality are placed in the water and will not wilt, provided the water is not allowed to dry out. Still, the tender slip, until rooted, will not endure a long continuation of very high temperature, and I would advise the propagation be done at such seasons that they may have as near as possible a uniform temperature of seven-five or eighty degrees in the sunlight. When rooted they should be potted in dry soil, such as is recommended for sowing seed in. The should be placed in pots not exceeding two and a half inches in diameter, and treated carefully by shading and watering for two or three days."

The essence of truth is not in letters and words. A painter may give the the figure and color of a rose, or the outline of a flame, but he can neither put fragrance into one nor heat into the other. The musician may write out the score, but the characters are dumb save the soul, that interprets them. So "with the heart man believeth," and by the spiritual man alone are spiritual things discerned.—Cudworth.

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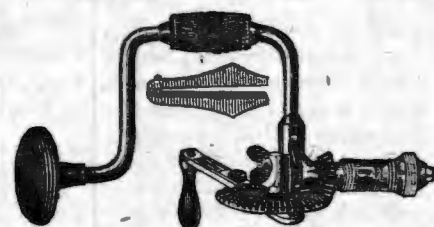
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NASHVILLE, TENN., FEBRUARY 13, 1884.

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## PUBLICATIONS.

Other publications in connection with a paper greatly helps the paper. It serves as an advertisement for these, and the profit on these help to support the paper. As an indication how greatly these publications help a paper, I copy the following from a letter written by Russel Errett to the trustees of the Hymnal, in reference to its publication. In speaking of the benefits of the publication of the Hymnal to any one paper, he said:

"Suppose the Standard Publishing Company to be the strongest of any of our publishing houses. The Standard comes, more or less, into competition with every paper we have—friendly competition, but none the less strenuous. The Standard company is, let us say, in a condition to bid lower than any other house can afford to manufacture and print it at a less profit, besides securing lower bids on all work—on account of the magnitude of its business. It will not be questioned that the company is now expending an amount of money on the Standard that makes it extremely difficult for other papers to compete. But by securing this bid it might become master of resources that would make it all but impossible for other papers to compete with it. The company could afford to lower its rates, or increase its attractions, to a point which no other paper could afford. What effect would such a prospect have on other papers—many of them struggling for a bare existence? They could not afford to push it, because while adding a little to their own resources, they would feel that they were adding far more to those of a paper already hard enough to contend with. Singly or together they might bring out one or more Hymnals, which would not only yield them a profit all their own, but would curtail to the same extent the profits of their rival."

We have quoted this only that our readers may get some idea of the benefit that outside publications are to a paper. Here the Standard recognizes that if it had the Hymnal, it could through it get means to crush out all rivalry among papers. It could not control it. It went into the hands of another paper, and rather than help that other paper by selling the Hymnal, it encouraged the getting out of another book, out of which it could get better profits, at the same time curtail the profits of its rival.

The point that we wish our readers to see is, that a paper is very greatly benefitted by other publications made by it, provided enough of them can be sold. We have never been able to make this a means of help, because we are not able to sell enough to make the tracts or books

profitable. Because our Southern people do not buy enough books to afford a profitable market, and Northern people do not buy Southern books. We have published a number of tracts, some of them such as would have been profitable in the hands of a Northern publishing house. The Northern people never buy Southern published books, and the Southern people do not buy enough of them to make the market profitable.

We published in tract form the best chapters of "The Gospel Plan of Salvation." A stronger and less objectionable work than these tracts, as we published them, has never been written or published. While selling it, we never received a single order from a publishing house north of us, and it took us a couple of years to get back the cost of publication. This has been our experience.

We frequently have been importuned to publish our articles, "World Powers," the articles on "Fruit-Bearing Faith," "Organization." More recently, "Review of Grub-Axe." There is but one trouble about any of them. We are afraid we would not get back the money, and we would be crippled in the publication of the ADVOCATE. There has been a call for the publication of Bro. Jesse Sewell's sermons in book form. We do not believe a series of better discourses has been published among us. There are some few objectionable points in them, to my mind, but fewer than in the same number of sermons we ever saw.

Recently he asked what we thought of the publication, expressing a desire not to involve himself or others in loss. I had to tell him that if he lived North, or possibly if a Northern publishing house would take hold of them and publish and push them, they might pay through, with some profit; but while we could publish them here almost as cheap as elsewhere, and would be glad to do it, if we could even lose nothing ourselves, and help him some, we were afraid to take the risk.

The point I trust you see. That we not only suffer from a circumscribed circulation for the ADVOCATE, but we are cut off from the other sources of help, that could be derived from publishing tracts and books, because we cannot sell them. This difficulty arises from two causes. First, our people do not buy many books. Second, when they buy, many of them buy northern ones.

Another point is this, every book we sell, published by another publisher, helps that other publisher greatly more than it does us. He uses the profits he makes off of our sales, to cut down the price of his paper, to under-work us. The Standard will not sell the Hymnal published by the Evangelist company, because in selling this, it profits the Evangelist more than itself; and the profits the Evangelist makes out of its sales, would enable it to lower the rates to underwork the Standard. We use this as an example, true in its essential facts. Another example is, we sell a goodly number of Popular Hymns. Although the publishers make liberal terms with us—as liberal as we can ask—still all that we sell help the company to build up a paper to underbid us.

Every book we sell published by another paper builds it up and so enables it to cut rates on us. We have never allowed any selfish motives to control us in this matter. We have encouraged the sale and the circulation of all good books and scriptural papers, believing that a cultivation of a taste for reading will finally build up papers, cultivate a taste for reading and develop talent among ourselves, whether we ever live to profit by it or not. Then again, large circulation gets large income from advertising. An advertiser will pay greatly more for an inch of space in a

paper with 20,000 subscribers, than in one with 5,000.

The wrong in this matter grows out of this. In the sharp rivalry between the papers, the papers are not made to pay their own way. If each paper was held at a price that would pay its own way, the evil would not be so great. But I believe I am safe in saying not a paper among us pays its own way. I mean by that, the direct receipts and profits of the paper does not pay for the work that is done upon it.

Take the Standard, the most successful paper among us. It first received a large bonus of thousands of dollars to enable it to publish in good style until it had time to work up a subscription. It exhausted all this. But to-day the Standard does not pay expenses and a fair per cent. on the means invested in it, outside of its other publications. Papers with no more matter and twice its circulation, charge from 50 to 100 per cent. more in New York and Boston, and do not grow rich. The other papers among us rely upon sales of books they publish, and other work connected with their offices, to enable them to keep alive, or much of the work on them is done for nothing. No secular paper could keep alive, as the religious papers do, simply because no one would work for them as is done for religious papers, for nothing.

We wish our readers to understand these difficulties. It is to their interest to build up a good paper in our midst. It will develop their talent and build up the cause of Christ, as no paper in a distant country can do. Three fourths of the writers for the ADVOCATE would never have developed themselves as writers, had not a paper been published in their midst.

What it needs is a generous support, to enable us to improve it. Complaints at the price and at the advertisements will not help it. It honestly is worth more than is charged for it. The publishers and writers have done more, and to-day are willing to sacrifice ten times as much as any other persons to make it a first-class paper in style. They work for nothing almost. We really felt a hesitancy in accepting Bro. Harding's labors for the meager pittance he gets for the work he does, knowing the other sacrifices and deprivations he and his family undergo for the cause of Christ. It seems to me that a man with any nobility of soul ought to feel ashamed to read his article in this number and complain at the price of the paper. If we were able we would compensate him justly for the labor that he does for the ADVOCATE, that would lighten some the self-denial of himself and family in preaching to the poor. We do not think it would be honest in us to receive the amount of labor he does for the ADVOCATE for nothing, and give it to, able-bodied men for less than we do. We mention him because he is more from home preaching, and gets less pay, according to his work, than others.

We wish our readers to see these things just as they are. The ADVOCATE has now fifty per cent. more names on its list than it has had at this date in any former year. A little more vigorous help from its friends for the next few months will give us a list of subscribers, that will enable us to give an honest compensation to those who work for it. And we are more anxious than any subscriber can be, to drop out the advertising pages now in the body of the ADVOCATE, and otherwise improve it. And this shall be done the moment we see it can be safely done. But we do not intend to run risks, cut prices, and involve ourselves and the ADVOCATE in embarrassment, by trying to publish for less "than cost." No true friend of the ADVOCATE desires us to do this.

D. L.



## SWEAR NOT AT ALL.

REPLY TO BRO. MORGAN CONTINUED.

My second argument, in support of my proposition, that the words of Jesus have a limited and special application, was drawn from the example of Paul. On several occasions he used these strong declarations, "Moreover, I call God for a witness on my soul, that to spare you, I came not to Corinth." 2 Cor. i: 23. "The God and Father of our Lord Jesus Christ, who is blessed forevermore, knoweth that I lie not." 2 Cor. xi: 31. "Of the things I write unto you, behold, before God, I lie not." Gal. i: 20.

I showed that either of these declarations filled every feature of an oath defined by Webster. (1) There is a declaration; (2) a solemn declaration; (3) an appeal to God for the truth of the declaration. In the light of Webster's definition, no man can frame an oath in clearer and stronger words than that of Paul. "In the things that I wrote unto you, behold, before God, I lie not." If Paul had said "I swear to you by the living God that what I write to you is the truth," it would have been in no respect more an oath. It will be conceded that Paul was familiar with the words of Jesus, "Swear not at all," and knew their perfect application; that no man had more reverence for the authority of Jesus. That he would have been the first to enforce, and the last to violate them. Paul's words are oaths in the full meaning of that word. Now one of two sequences logically follow from these premises; (1) the words of Jesus do not apply to such oaths as those taken by Paul; (2) or, Paul willfully violated the command of Jesus in using them. I cannot accept this last sequence; I am compelled to accept the first, for there is no other to accept. I therefore conclude that the words of Jesus are limited in their application. This is the substance of my argument.

Bro. Morgan replies thus: "Bro. L.'s proof texts do not sustain his position. (1) 'In the first place, Paul's declarations do not amount to oaths, in the sense in which Jesus forbid oaths, nor, (2) do they fill our accepted definition of an oath.' Here are two distinct grounds of objection. I scarcely know how to reply to the first. If I give his words their fair import, they imply (1) that the words of Paul are oaths in some sense; (2) that Jesus only forbid oaths in a qualified sense. This is exactly my position, and Bro. Morgan comes squarely over to it. I do not suppose he meant to do this, and I will not press the advantage thus given me, lest the words prove a 'slip of the pen.' But if on the other hand, he meant to say, that Paul's words are oaths in no sense, (which is his position) it certainly was a very strange way to say it, and then he confounds his first and second objection, for that is just what he means, when he says, 'nor do they fill our accepted definition of an oath.' I reply to this last objection.

In my argument, I analyzed an oath as defined by Webster, and showed its several features; and that Paul's words filled every feature. But Bro. Morgan says Paul's words do not fill the definition. Let us then see what they lack. An oath is "a declaration," do Paul's words lack that feature? No; "a solemn declaration," do they lack that feature? No; "made with an appeal to God for the truth of what is declared," do they lack that feature? No. Well this is all, as defined by Webster, and if his definition is complete, Paul's words are oaths in the perfect sense.

But says Bro. Morgan, there is an "implied feature." What is that? Why "every appeal to God implies the invocation of his wrath, and the renunciation of his favor if the declaration be false." Very well, if the appeal to God implies this, then it is implied in Paul's appeal to God. How did Bro. Morgan find out that in Paul's appeal to God this feature of an oath is not implied? At this point, his whole argument hangs over complete destruction on the hair of an implication, and he assumes that; or perhaps I should say, he faintly argues it thus: a false oath is perjury; no judicial tribunal would hold Paul guilty of perjury if his words were false; therefore, Paul's words are not oaths. But why would not the tribunals so hold? Because Paul's words are not oaths? No; but because they were not made before the court—they are not judicial oaths. Suppose Paul goes into the court as a witness, and says, "I call God for a witness on my soul,

that what I state in this case is the truth, and then, were to tell lies, would that court convict him of perjury? Certainly it would, and justly. Perjury properly applies to violated oaths taken in courts. Forswear applies to all violated oaths. Bro. Morgan's illustration is against him. Bro. Morgan now admits that all that Paul's words lack of being perfect oaths, is the "implication feature." If I show this feature is not wanting, then I show that Paul's words are perfect oaths, and then Bro. Morgan will have either to give up his position, or condemn Paul for violating the command of Jesus by taking oaths. I will do it.

Bro. Morgan says "the appeal to God implies this feature," Paul appealed to God, therefore it is implied in Paul's case. Proven. But better yet. Paul's God was an avenger of lies, and a rewarder of truth. In those declarations, Paul appealed to him as such a God. It was as if he said, "I speak the truth, I invoke God to witness it." If I speak falsely, I am a liar, and God knows it. Liars have no inheritance in the kingdom of God, but have their portion in the lake that burns with fire and brimstone. If I lie, I forfeit my place in the kingdom of God, and incur the doom to be inflicted in the lake of fire. Thus Paul's appeal to God fairly, nay, necessarily implies a renunciation of God's favor and an invocation of his wrath if his words are false. I have now shown that Paul's words lack nothing of being oaths. But Bro. Morgan now says, admitting that Paul's words are oaths, it does not follow that Christians now should swear. No, I never argued that Paul's example taught that Christians should swear, but that they might swear, and be as blameless as Paul.

Bro. Morgan continues, Paul was divinely called and commissioned as God's minister to all men, and he could do many things that we cannot now do. That is true. And when Bro. Morgan shows that swearing to his declarations, is one of those things that Paul could do, and we cannot lawfully do, then his words will have the ring of an argument, not before. Paul had no liberty in the gospel that every Christian did not then have, and does not now have. Neither was Paul exempt from obedience to any command Jesus gave to his disciples, forbidding a sinful, or even a questionable deed. If Paul could, on solemn occasions, take oaths and be blameless, so may all Christians now. Teachers were to be examples to those they taught. Paul held himself as an example in all such things.

I claim that I have proven that Paul took oaths; Bro. Morgan must now abandon his position, that the words of Jesus forbid all oaths, or he must condemn Paul for violating those words in taking oaths. Either horn of the dilemma will hold good.

In confirmation of my position that the words of Jesus do not apply to the judicial oath, I called attention to the fact, that Jesus himself answered under it, and thus publicly recognized the obligation of that oath. The facts are these: He was on trial before the Sanhedrim for his life. He answered not a word to the false accusations made against him. His enemies urged him to speak. He would not. Stung by the rebuke of his silence, the high priest said, "I adjure you by the living God, that you tell us if you be the Christ the Son of God." Matt. xxvi: 63. Jesus promptly answered, "Thou hast said," or as Mark has it, "I am." This was as clear and positive an answer as could be given. It was the adjuration that extorted it. If adjure means to swear, or put under oath, (and that is its natural meaning when used in court, and applied to one whose testimony is wanted,) then it is certain that Jesus answered under oath, and thus gave his sanction to the oath. Bro. Morgan's comments on the answers of Jesus are purely fanciful. I do not think he is satisfied with them himself. "Thou sayest it," "Thou hast said," and "I am," are all the exact equivalents of each other, and are square affirmations, and not at all evasive. Bro. Morgan's illustration is against him. The judge says to a silent witness, "I adjure you, by the living God, that you tell us if you be the son of John Smith." The witness promptly answers, "I am." How could he better show that he accepts the oath than to answer promptly and squarely under it? This is just what Jesus did. Bro. Morgan says Jesus in his answer refused the oath. Who ever refused an oath by answering under it

promptly? I have but two commentaries in my house; McGarvey's and Abbott's. Bro. McGarvey says, "The words I adjure thee, etc.," were intended to put Jesus under oath; page 235. "Jesus answered to an oath before the Sanhedrim;" page 57.

Abbott says, "I adjure then—an ordinary formula for administering the oath. By this the high priest put Jesus under oath to testify," etc.: Com't. on Matt., page 300.

Jesus answered under the judicial oath. His words do not then apply to it, for he would not be guilty of the inconsistency of forbidding it, and then answering under it.

Bro. Morgan says I am mistaken as to the requirements of the civil law concerning oaths; and that I am also mistaken in saying that in the affirmation, as in the oath, there is an appeal to God. Very well, I thankfully stand corrected, and am only sorry that this is the only instance in which I can confess error.

I want the nature of this discussion understood. I am not striving to get Bro. Morgan or any other brother to take judicial oaths, or any other kind of oaths. I do not think that taking oaths is a Christian grace. I am only defending myself and brethren against the charge of violating the command of Jesus, and dishonoring our word when in the fear of our God we take an oath, as the end of strifes or the basis of strong assurance.

Bro. Morgan in his first article on the judicial oath, used these words, "When a Christian puts his hand on the book of God, and says, 'I solemnly swear,' etc., he puts his word on a level with that of him that loves and makes a lie," and the brethren about Gainesboro endorsed it.

Well, I am a Christian, and have done that thing, and so have thousands of our best brethren. Now when we do this, I deny that we violate the words of Jesus, or in any degree dishonor our word. In answer to this charge, I asked Bro. Morgan if an oath dishonored the word of a Christian, why it did not also dishonor the word of God? I can think of nothing that is dishonoring to man, that would not be dishonoring to God. I called attention to the fact that men learned to swear from the Almighty. Did he teach them to dishonor their word? God swore to his saints, and commanded them to swear to one another, would it not be strange now, that an oath in God's name and fear was dishonoring, etc.

To all this, Bro. Morgan replies, "that the oaths of God cannot be taken as an example to guide men." But they were so taken, and did guide men for 4,000 years, and that with God's approbation. He further says, "God did many things, in ancient times that, and yet, does many things that men may not, and dare not do." That is true. But Bro. Morgan does not show that swearing on solemn occasions, is one of those things. When he shows that, his words will have the ring of an argument, not before, I can make just as good an argument for swearing from the same premises, viz.: God did many things, that men may do. God made oaths on solemn occasions, therefore, men may make oaths on solemn occasions. My argument is as good as his—neither deserve the name.

Bro. Morgan says many good things in the conclusion of his article, all of which I highly appreciate.

I assure him, I have no disposition "to be as Gods" in anything that God has forbidden, and that I deem it a privilege to be as God in every thing that he has permitted. Hoping to hear from him again, I extend to him my Christian regards.

B. W. LAUDERDALE.

Bailey, Tenn., January 18th, 1884.

The quaint Thomas Brooks says: "A man sincerely obedient will not pick and choose what commands to obey, and what to reject. He will lay such a charge upon his whole man as Mary the mother of Christ did upon all the servants at the feast: 'Whatsoever he saith unto you, do it.' Eyes, ears, hands, heart, lips, body and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it."

To accomplish a duty is to diffuse joy; and as every moment of life holds a duty, it depends upon us to surround ourselves with unceasing joys.



## TWO THINGS.

"I will therefore that the men pray everywhere, lifting up holy hands without wrath and doubting." Does not conversion carry a change of mind with it? Does it not imply that the man is so changed now, that he wishes to do God's will, and wants his will to be done? Well here is the will of our heavenly Father clearly expressed. How many do this? No doubt this has reference to the public worship, from what Paul said in the close of the next chapter, but how many pray at home, in the family, in secret, at church or anywhere? All righteous men have been noted for prayer. Christ himself would pray in the mountains for a whole night, yet men and women dare make the whole trip from earth to heaven without prayer. Prayer is an evidence of dependence, and then, of course, of humility. This characteristic in man makes him great in the eyes of God and man. When a man prays none, it is evidently clear that he feels no need of assistance, or does not believe that he can get it through prayer. It is a sad state to have either mind. Man is a very helpless creature. It is true he has done some very wonderful things, and is all the while astonishing himself and others with his marvelous doings. Still there is a bound, at which omnipotence has said, "thus far shalt thou go, and no farther." Man can do less with himself than with the outside physical world. He skims the waters, talks through infinite space, sweeps our distance, opens the throttle valve and sets thousands of wheels to running and drives machines for nearly everything. But the few things are the trouble. There is no device by which the old body can be burnished up, the wrinkles ironed out, a new coat of paint put on, the worn boxes and bearings duplicated from the factory and all made new and put in first rate running order. The daubing, powdering, painting, and padding are mocking the difficulty instead of offering a real remedy for it.

The nostrums, patent potions, and powders, and pellets, the quacks and charlatans, yes the most skillful allopaths, homeopaths, hydropaths, all propose and dose, but along comes death in defiance of all. There are two periods in a man's life when he shows his utter dependence. In infancy, and when he shakes right in the presence of death. A few can even nerve themselves up for the final hour, but this does not change the truth that man is helpless. Do you believe that God hears the humble, contrite petitioner, my brother? Do you realize your dependence? Do you see that you have no weapon with which to fight disease, death and the grave? Why do you not pray then, "pray without ceasing," "pray always," "continue in prayer?" "I will," says Paul. Does not that mean *God wills*. What does he will? That the men pray everywhere, lifting up holy hand without wrath and doubting. He has something else for the women to do, of which he tells them in the same letter, but he wants the men to pray. A praying man is one wanting and trying to do right. He will have his weaknesses, he will do wrong, he will jump off the pivot sometimes, but the man who prays from his heart is like the needle, he may bobble and bobble, but finally he will settle down pointing heavenward. I read a little story illustration not many years ago. It shows the estimate put upon a praying man. A traveler was lost, after long wandering late at night, he came to an uninviting hut, had it been otherwise. He was taken in. Later in the night, the man of the house, a rough and savage looking creature, came in. He read in the man his death that night, for certain he was that he belonged to a clan of highwaymen. He was invited to go to bed, but not he, he was going to meet death with his eyes open. The old man looked at his wife and his wife returned the look. The stranger thought it meant something, and sure it did. At last he said, well stranger we are accustomed to saying something before we go to bed, you can join in or keep your seat. Judge his surprise when he saw them bowing before their God. He went to bed and never slept better, or felt safer, fearing nothing from the praying man. Prayer will give us the same character.

## THE WOMEN.

"In like manner also that the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array; but (which becometh

women professing godliness) with good works."

I judge from what Isaiah said, (chapter 3,) that women have always been disposed to run wild after gold ornaments. Abraham's servant carried some ornaments with him, and he gave them to Rebecca when he found her. The women of Israel wore jewelry, and borrowed it. The people brake off the ear rings and other jewelry from their wives and children, and Aaron made a calf for them to worship. It seems that the Lord did not prohibit the adorning with gold under the patriarchal and Jewish dispensation. There seems to be a perfect mania for it at this time. God calls upon the men to pray in the house of worship. This few do. He calls upon the women to dress neatly, not to adorn with braided hair, or gold, or pearls, or costly array. This they will do. It seems to me that God has very little influence over his converts, that is all. A disciple is one who receives lessons from Jesus and his apostles. A convert is one who has been so changed that he craves to do God's will. He abhors evil, cleaves to that which is good. Who of us are disciples then? Who are converts? How many can say from the heart, "Our heart is to do the will of Him who called us out of darkness into light." If our women were as anxious to please the God who made us, as the Jewish women were to make a calf-God, there would appear to be some devotion in it. These took off their jewelry for the purpose of making a deaf, dumb, and blind God. But ours will not leave theirs off to please the all-seeing, all-hearing, all-wise and omnipotent God. There is a vast difference, certainly. Still the women are much better than the men. They are ready for every good work. It is not difficult to find a woman adorned with "good works."

I find the mothers of our times are not as well informed as those of the earlier history of the reformation, but the same may be said of the men. McKnight says: "Not with gold only, or plaited hair, etc." He evidently meant that women could adorn with gold, etc., but not that alone. I do not so understand it. He further confines the meaning of this text to the church or assembly only. In this he may be right. It is certainly a great wrong for women or men to appear at the house of God with their minds full of something else, rather than the worship of God. If they are extremely anxious to be seen of men, it is certainly true that there is less room in their hearts for thoughts of God, and how they will please him. A sister with ear-rings, one, two or three bands on the fingers, bracelets, a massive chain around the neck, pins and buttons, does not appear to be striving to win the attention or approval of heaven. God would have all who worship him get ready for it not only in heart, but in outward appearance. To those who would fast, Christ says: "When thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret." Paul commands women "to adorn themselves in becoming, neat, nice apparel," also "with good works." Here are instructions to all as to how they shall appear before God. This is an important matter. If men never look on with favor, we will not lose so very much; but if we fail to receive God's approval, then eternity itself is dark. J. M. BARNES.

The church that does not afford the fullest scope within its own limits for philanthropic effort is defective in its organization, or lacking in the spirit of Christ. This may sound like a bald truism, but it will grow on you if you will think on it.—*Christian Advocate*.

Whoever doubts that Christ's church as the Holy Spirit left it, was better equipped for the fullest development and exercise of all true philanthropic efforts, has a low idea of the wisdom and power of our heavenly Father.

A deputy sheriff kept a whisky-saloon, a customer got drunk on his whisky and killed a man; that deputy-sheriff is sent to arrest the murderer; and if the wretched man is hung, the same deputy will probably superintend the execution. But keep quiet; is not this a land of liberty?

A Christian minister said, "I was never of any use until I found out that God did not make me for a great man."

## Obituaries.

Departed this life, after a brief illness, at her residence in Limestone county, Alabama, on the morning of January 27th, 1884, Mrs. Melinda Robinson Hundley, relict of the late Dr. John H. Hundley, being nearly eighty years of age. The noble woman who has thus passed away, was born in Greenville county, Virginia, the only daughter of Daniel Robinson, a most respectable merchant and planter of that county and State. After her marriage, in 1824, she came with her husband to reside in Alabama, where she has had her home ever since until the day of her death. The grand Old Dominion could boast of few such daughters, and Alabama might well feel pride in her adoption. She was a woman of the very noblest type, large-hearted, strong-minded, and possessed of a will and nerve equalled by few men. And yet this same woman, so heroic and fearless in the presence of death, was full of a divine sweetness in all the relations of life,—a devoted, self-sacrificing mother, a model Christian, and one of the kindest of neighbors and friends. For nearly eighty years she bore herself so bravely, never elevated by prosperity nor humiliated by adversity, as to command the universal respect of all classes; for, truly,

"None knew her but to love her,

None named her but to praise."

But at last she has gone to her reward. Death had no terrors for her. On the contrary, she seemed desirous of being once more united to her venerable companion, who had been taken from her only three short years before. Full of a living faith in her Redeemer, when the grim Archer winged the fatal shaft so long delayed, she made no murmur, but meekly bowed her head and passed over, the silent river without a shudder. We can but weep for her loss, and yet we know loving friends have already welcomed her "over the river," friends from whom she had been parted long and was most anxious to greet. In the silent watches of the night, it almost seems that we can hear those loved ones calling to those of us who linger sorrowing here: "Why do we weep, beloved? She is not dead, but only gone before." Ah, yes, the dear old mother, who watched over us so tenderly in our youth, who gave such good counsel in our maturer years, and who always set us an example worthy to be followed, can never be dead to any of her children. She has only been transplanted to brighter worlds above, for surely,

Her flight,

Her upward flight our mother took  
If ever soul ascended."

D. R. H.

A great and good woman asleep—rested from her labors, at her home in Ash Grove, Mo., on the 8th inst., Mrs. Mary J. Barbee, wife of Dr. W. J. Barbee, a talented teacher in the ranks of the reformation. She was the daughter of James E. Matthews, a pioneer preacher of the reformation, and one of some distinction; and was born in Alabama on the 25th of January, 1834, whence she moved to Jackson, Mississippi, in early childhood, where she was married in 1852. She became the mother of eight children, all of whom, with her husband and her aged, venerable mother, still live to mourn their loss. She embraced Christianity when young, and died as she had lived—a noble, Christian woman. "Her children rise up and call her blessed." Her life was an example of self-denial and unselfishness, rarely to be found, spent in the service of her Master, her family, her race, and the church, always ready for the work at hand, first in her place in the church, Sunday-school, using the talents that God had endowed her with, to glorify Him, and bless all around her, with an unusual readiness to adapt herself to the capacity, conditions and circumstances of the humblest and lowliest in her circle, and finding her greatest happiness in contributing to the happiness of others. She was a woman of brilliant mind, with firm and judicious nature, and strong individuality, and a most kindly disposition, and Christian sentiments, giving her a large and controlling influence, which was felt in any circle, in any community, in which her lot might cast her. Blessed with a great, and loving, and grateful heart, that lent its softening power and influence to her gifted and cultivated mind, making her life a charm, and a grand and beautiful display of power and tenderness combined. "Strength and honor were her clothing." Her crown was her modesty and her purity of life, which, with her noble and unwavering faith, enriched her every act and adorned her life. An angel on earth a ministering spirit of love, she now swells the hosts of heaven. One of the greatest characteristics of this noble woman, was the interest she felt and exhibited in the young, whom she bound to her by the strongest cord of affection and love, never too much occupied to assist them in pleasures that made them happy and improved them. She kept herself young for her children's sake, making their pleasures her own, and exercising an influence over those under her care, and instructions as strong as it was beneficial in moulding their characters, and binding them to her by cords of kindness that they cannot forget, and as unbounded as her own great charity, which was such as not only to aid the needy, but "thought no evil," and covered with its broad mantle, all her fellow creatures. Sister Barbee's position for years, was that of a teacher of music, holding many responsible positions, which she filled with ability, and taste, and satisfactorily, and her last work was done at Woodland College, Independence, Mo., one year ago. Consumption fastened its unrelenting fangs upon her before that year expired, and though anxious and faithful friends and a devoted family, used their every effort to preserve a life so useful to others, and so glorious in itself, "all failed," and she now sleeps with the apostles, and all who look for the appearing of our Lord Jesus Christ, at the resurrection of the just.

Russellville, Ky.

Geo. T. EDWARD.

Human life is but a loan to be repaid with use, when he shall call his debtors to account, from whom are all our blessings.



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### Farm Life.

Perhaps there is too low an estimate placed upon the privilege of farm life; yet there are those who appreciate it in the highest sense. Who can be so narrow-minded as to imagine that cultured minds dwell only in cities? True, city people have the advantage of superior lectures, society-meetings, city libraries, and all that, but who does not covet the free open air, unlimited by hot, dusty walks, or high close fences? Go into the forest in Autumn, or walk into the field of newly cut grain, or seek the thick marshes where the wild rose has left myriads of bright red berries, and the path is matted with every variety of wild grass—what a feast for the lover of art? And such a variety of ornaments as can be made to adorn the household during the cold months of Winter!

—Farmer's Wife.

A Michigan boy ate a bar of soap, drank a lot of soda water and went to bed to cure his cold. The doctor had a hard time to pull him through, but the boy now says the next time he catches cold he will use Dr. Bull's Cough Syrup.

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160 Church St., Nashville.

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Owing to the continued warm weather, we are overstocked of

## Woolen Goods,

and not wishing to pack them till another season, have made great reductions. We offer—

20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

10 pcs Medicated Twill Flannel at 25c, former price 35c.

15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

35 pcs White Wool Flannel at 15c former price 25c.

20 pcs White Wool, 30 inches wide 20c.

15 pcs fine white all wool Flannel at 25c, reduced from 40c.

## Blankets! Blankets!

Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turn much colder. Our prices now are

Our \$2.00 a pair Blankets now	\$1.50
Our 2.75 " " "	2.00
Our 3.50 " " "	2.50
Our 4.00 " " "	3.00
Our 4.50 " " "	3.50
Our 5.25 " " "	4.50
Our 6.00 " " "	5.25
Our 7.50 " " "	6.25
Our 9.00 " " "	7.50

These are not imaginary reductions, but positive mark down.

## Dolmans! Russian Circulars, Jackets and Cloaks.

We have just fitted up an elegant Cloak Parlor, and can show the largest variety of Dolmans, Russian Circulars, etc., etc., in this city. If in need of a winter wrap do not fail to see our line, as we will positively save you from two to three dollars on your purchase.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## A STATEMENT FOR MY CRITICS.

The following clipping is from the "Items Personal, Etc." of the *ADVOCATE* of two weeks ago.

"We cut out several thrusts at Bro. Harding, made by brethren asking him why he did not go to poor and destitute places to preach, relying on the Lord. We took the liberty of cutting these out, because I know they were unjust, and I believe those brethren did not desire to do him an injustice, but were mistaken. He is now down in a field that they can learn how true the charges are.

It has been in my mind for some time to give in detail an account of my work, receipts, expenditures, etc., in order to correct certain erroneous notions that prevail on the subject. Not that I have any personal concern as to what people may think about me, only in so far as their thoughts may effect them for good or for evil; but I desire that my experience may benefit others, as it has me, by increasing their faith. A brother said to me recently, "Your theory about the support of evangelist will not work." I replied, "It has worked with me for years." "O yes," said he, "but you write for the *ADVOCATE*, and have preached from the lakes to the gulf, and, being thus known, wealthy brethren and strong churches minister to your wants."

When I began this work I had been preaching less than two years and had no reputation as a preacher with any church that was able to help me (or, at least, that thought itself able to help) but one, and I left that one, turning my engagement over to another man, to evangelize in one of the very poor regions of Kentucky. Frequently after six or eight weeks work, I have returned home having received scarcely enough money to pay my traveling expenses. That was in the beginning of my work; now it is not uncommon after laboring for a month or two in some region to find that those with whom I have labored have not paid the expenses by ten, fifteen, twenty or thirty dollars. When I have a traveling companion and fellow laborer, as Bro. Daugherty, the expenses are greatly increased and we are particularly liable to have them run up on us. By way of illustration I will give a report of the month of January just past. We expended for traveling expenses, books, advertisements, etc., \$37.10; and received from those with whom we were laboring \$1.50. Our expenditures above what we received from the field of work were \$35.60. How then did we get along? you ask. Well, I'll tell you. On my way down here I spent the night with a brother who handed me ten dollars as I was about to leave him; his wife gave me three: upon stopping at the *ADVOCATE* office, I learned that I had sent in six dollars too much in sending in a list of names; they refunded the money: upon going to the station to take the train for another point, after having tried for three weeks to hold some meetings among a few poor brethren, but having been frustrated for the most part by cold, rain, snow and mud, I received through the mail a check for twenty-five dollars from a Kentucky disciple, who wrote, "as the weather is gloomy in Alabama perhaps you will not receive much and may need some money to pay expenses." It was well for us that he was so thoughtful, for, had it not been for his check, which I cashed on the spot, we could not both have gone to the next appointment without borrowing money. After this, another Kentuckian, a business man, happening to pass by, stopped in

at one of our meetings. Upon leaving, he left ten dollars "to help along the cause." Leaving out the six dollars which were mine before, we received \$49.50 from all sources, for our labor, and expended in the work \$37.10; leaving us for our labor \$12.40. Bro. Daugherty was with me about half the time. "But," some one is ready to say, \$12.40, or your part of it, is not enough to support your family for a month!" Certainly not; but I had my board bill partly paid for the month before coming to Alabama, and hence got along very well. If I had needed more, I would have received it. It is not necessary for a man to be carrying money about in his pockets that he has no need for; the Father furnishes it as it is needed. He always sends a sufficiency too, and sends it by the time it is needed, though sometimes my faith almost gives way. It is hard to wait patiently and undoubtingly when you are hundreds of miles from home, without a dollar, preaching in a little log school-house back in the woods among a half dozen or so of brethren every one of whom is poor, and every one of whom, probably, thinks that you, being a Kentuckian from the "Blue grass," are rich,—it is hard to trust unfalteringly under such circumstances, especially, when at such a time a letter comes from one's wife saying, "My money is about out, and I don't expect you can send me any, but if I can get some sewing I will try to run matters here for awhile." Your meeting closes. You start for the train without money enough to pay your way to the next point (unless you borrow, or make your wants known, neither of which should be done;) upon reaching the station, where is also the post office, you receive a check for twenty-five dollars, and then, a letter from your wife saying, "I have received a few dollars on an old debt of yours, and have made a little money by sewing, and therefore, my dear, you need not be disturbed about me."

Your fellow laborer looks at you in delight and amazement and says, "Is it not wonderful that it always works so with us." You laugh a little and then in spite of yourself turn away and weep a little, and think "Surely I will deserve to be killed, if ever I doubt His loving kindness and tender mercy, or grow weary of waiting." When I began this evangelizing work, I was a little in debt. The debt was soon paid, and we have realized that every *real want* has been supplied all through the years; but, except in paying the debt, and in buying some books that I have needed, I have not made nine dollars in nine years. I do not speak complainingly; God forbid! I ask no more for the years to come; the more a man does for God, the more of his time and energies and money he expends in his service the richer he is.

So far as I remember, I have not at any time received help from any who do not know me personally, and who do not feel indebted to me, except in two cases. Two brethren sent me five dollars each through the *ADVOCATE* office. No church, as a church, has at any time assisted me, if my memory is correct, except my home congregation. I held them a meeting of two weeks last year and they paid me for about five weeks work. For the most part, the support has come from the poor.

In the last nine years I have held about one hundred and ten protracted meetings, varying in length from ten days to seven weeks; at least half of these were held in poor districts where the brethren think they do extra well if they pay five dollars per week to the evangelist for their meeting.

It may be that some strong churches upon reading this will decide to call Bro. Harding for

a meeting "that we may help him." I have more calls of that kind than I know what to do with, and don't want any more of them. If you have plenty of money you can secure preaching without any trouble; send for some other body. As for your help, you may be perfectly serene about that, for I will get all that I need whether you help or not. I am certain that my motives in writing this will be misconstrued, and that mercenary considerations will be attributed to me; but that in no wise moves me; if some young man by reading this has his heart stirred as mine was upon reading the biography of Samuel Rogers; if his attention is fixed by it upon the precious promises of our Lord, so that he may be induced to give himself wholly, body, soul and spirit, to the grand work, I will have accomplished enough to counterbalance all such evil surmisings.

Some other brother, earnest and good, upon reading this may feel like rushing at once to the rescue of the editor of the *KENTUCKY DEPARTMENT*; but let him keep cool; the said editor has money enough just now, or he would not be writing on this subject. It would be wiser for the brother to look about him for needs; let him help the preacher who is laboring for the destitute in his own county, or the orphans and widows at his own door. When he has ministered to the real wants that he sees, if he has any surplus change (which is not likely to be the case) he may, think of more remote sections. So far am I from asking help from the brotherhood that I can say I neither need nor desire it, only from those who from a personal knowledge of me and my work desire a partnership in it.

I have written these lines because the effect of my writings concerning God's providential care has been to some extent neutralized by the impression that I am continually laboring in towns and cities among the rich and strong churches. Such is not, nor has ever been the case. But I have labored much more for strong churches than I expect ever to do again. It seems to me that it would be better to go where we have no congregation, and by engaging in some secular calling support one's self and family while building up the cause, than to "take charge of a strong church," or to spend one's time wholly in holding protracted meetings for such churches.

END OF THE KENTUCKY DEPARTMENT.

Give our girls a chance. They need money and the discipline of earning it as much as the boys. There are fewer employments open to them; they have less chance for their lives. Help them to help themselves. If they have a natural taste or talent for any particular work educate them for it and let them do it, even if it necessitates the hiring of a girl to take their place in the kitchen. In this way the practical value of girls is apt to be realized; there is nothing so convincing as an appeal to the pocket book. If the daughter shows no special inclination toward any particular branch of industry, but to serve and save at home pay them for their work. It amounts to the same thing in the end; you buy their clothes for them, and you pay for them, and they make their own purchases; and so, in reality their greatest gain is independence, in self-reliance, in good judgment in purchasing, in decision of character. They are personally interested in spending their earnings wisely and economically, and in making every dollar do its duty. It is not calculated to foster one's self-respect to be obliged to ask of a father or mother money for every postage stamp, shoe lace, or box of hair pins.

We may not add a hair's breadth to the seamless robe of Christ's righteousness, but we may be allowed, by obedience to God's commandments, to add the beauty of a graceful fringe, and so to "adorn the doctrines of our Lord and Savior by pious and godly conversation."—P. Henson.



## ITEMS, PERSONALS, ETC.

We notice Bro. Geo. H. Morgan, from Gainesboro, among the callers at our office.

Bro. Jas. S. Bell has removed from Bradfordsville, Ky., to Lynnvillle, Ill., and will work with the church there.

Bro. Jesse Sewell and his son Joseph, of Gatesville, Mo., were in the office this week. Bro. Sewell is improving, but still not strong.

Bro. Johnson Harding, of South Tunnell, Tenn., is now in Louisville, and may be addressed at 2511 Portland Avenue, until further notice.

The *Christian Advocate*, Methodist, of this city, added to its circulation last year 7,000. And they propose to do greater things this year. We added to our list last year over 1,000. Cannot we double that number the present year? We ought to be as earnest as Methodists.

Bro. Hugh B. Todd has removed to the city for the present. He appears as fresh, as active, and as energetic as though a youth of 25. He left McMinnville on account of the unfavorable influence the location seemed to have on Sister Todd's health. She is asthmatic.

Bro. Bobo, of Bedford, Texas, writes:

I am seventy years old and severely afflicted. I hope my afflictions will work humility and patience in me, that I may be the better prepared for the great change when it comes. I hope you may live long to battle for the truth.

Married, at the residence of the bride's parents, in Giles county, on Tuesday, January 28th, 1884, by Elder H. C. Abernathy, Mr. W. H. Gibbons and Miss Mattie White. We trust that they may never reach the frigid zone of connubial happiness, but that their hearts may always be warmed by the tropical sun of reciprocal love.

Bro. Stevens, of Columbus, Miss., writes:

"The *ADVOCATE* has improved immensely of late, or I am more appreciate; guess it must be some of both. If one fourth of the thousand 'unemployed' preachers of our church in the West could come to Mississippi, they would find sufficient missionary work to keep them busy for several years. We need evangelists in this State badly."

We are pleased to learn that Bro. W. W. Litton, who was sent to school to Bro. Larimore, to aid him in obtaining an education, by the congregation at Pinewood, Tennessee, has made a satisfactory settlement with them for the money they paid for him. We mentioned this case last summer in the *ADVOCATE*, and intimated a doubt about this being done. But we are glad to state upon authority of the brethren at Pinewood, that a satisfactory settlement of the matter has been made with them by Bro. Litton.

Bro. R. T. Lanier, of Comer, Alabama, writes:

"Can't you, or some competent man, gather up all of Bro. Creath's writings, and publish them in book form. I would give more for the book, than I would for any book of the kind that was ever published. The trouble here, is, our brethren do not read enough. Every brother that reads the *ADVOCATE* is a zealous worker in the Master's vineyard. Those who do not read are lazy Christians, if Christians at all. I tell them that God does not bless, or like lazy Christians. Your paper is better now than ever before."

We confidently believe that the best preaching that can be done to a church, for the cost, is to put a good religious paper in the hands of every member of the church—a paper that urges prompt and faithful service to God in all of his appointments. To any church that will do this, or to any church that will furnish the *ADVOCATE* to those not able to take it, we will offer special inducements. We intend to try to make it better and still better, and ask the help of every friend in extending the circulation.

We have lost, in our office, a letter from Bro. Kendrick, near Corinth, Miss., correcting Bro. Metcalfe's statements concerning the condition of the churches in that country. He mentions six or eight churches in Alcorn county, and several in adjoining counties. They are not strong, but active, growing churches, and several of them promise well. We read the letter and marked it from "Bro. Booth's Notes," but it has disappeared. We regret it as we know the Bro. Kendricks are doing a good work, and are building up the churches in their section of country. We know, too, that no one will be more pleased to know the report was worse than the truth justified, than Bro. Metcalfe.

Bro. Munnell says those same old objections to, and arguments against the Societies, that were answered, and exposed, and demolished a score of years ago, are now brought forth as though they were new. As an explanation of the phenomenon, we publish the following extract from a sermon of Dr. Parker, of London:

"They left Paul, 'supposing he had been dead.' That is a common mistake about Christianity itself. Many a time has Christianity been stoned and drawn out of the city, and thrown into the ditch, 'supposed to be dead.' Paul recovered his consciousness. He was blinded and stunned, but not killed. So, to the joy of the little circle of weeping disciples, he got up and stood upon his feet—a kind of resurrection before the time! Take it as a typical instance, and regard it as teaching the impossibility of killing truth. You may 'suppose it to be dead,' but the error is in the supposition. Whatever is true rises again. It may be thrown down; it may be kept upon bread and water; it may be spat upon; it may be thrust through with a dart; over it all hell may have a moment's laugh,—but it finds its feet again!"

Were every man, woman and child in the world to enter into a solemn league and covenant that these objections are answered, dead, and buried, yet in less than twenty years they would all be on their feet, bristling with life and vigor. If these were to hold their peace, the very stones would cry out.

## LITERARY.

Vick's *Monthly Magazine*, with beautiful colored Plate and other illustrations, is worth the subscription price several times over, to every amateur gardener. \$1.25 cts. a year, Address James Vick & Co., Rochester, N. Y.

The *Century* for February opens with an illustrated sketch of GUSTAVE COURBET, Artist and Communist. Other articles of interest are "Merinos in America," illustrated, by R. E. Robinson; "The Convict Lease System of the Southern States," by Geo. W. Cable; "The Princes of the House of Orleans," by Geo. B. McLellan; "Artistic Help in Divine Service," by Chas. W. Robinson.

"Garden and Farm Topics," by Peter Henderson, with a portrait of the author, contains much information on a variety of subjects connected with the farm and garden. In another column, we give an extract on growing cuttings, that may be profitable to our lady friends, who prize their plants more highly when they grow them, themselves. Price \$1.50 cts. Peter Henderson & Co., New York.

The *Nursery*, with its lovely pictures, is always a much welcome visitor to the little folks. The contents of the February number are "Grandmother's Clock," "Scamp and his Pupil, Psyche," "How Birds use their Bills," "The Path by the River," "Four Years Old," "Helms' Daisy," "A Goose Flying a Kite," "The Candy Pulling," "A Valentine," "The Nest in the Mail Box, C. O. D.," "Beppo," "The Queer Couple." The Russell Publishing Company, Boston.

## General News.

The Ohio river and its tributaries are out of their banks. The Ohio is higher than known before for fifty years. The floods of last year have been surpassed, and river still rising. The suffering is great, and business is at a standstill.—After a deadlock of about two weeks, the General Assembly of Kentucky elected Hon. J. C. S. Blackburn U. S. Senator to succeed Gen. Williams, March 1st.—Wendell Phillips died at his home in Boston on the night of the 2nd. He was one of the first and most prominent abolitionists in the country.—Judge Henry Cooper, of this State, was waylaid and murdered by Mexican robbers near Culiacan, Mexico. Judge Cooper was looking after his interest in the Polk mines.—The bill for the reinstatement and retirement of Fitz-John Porter, which has been before Congress for two or three years, has at last passed.—Petitions, numerously signed, have been presented in the Senate, praying for prohibition in the District of Columbia and in the Territories.—A bill to prevent shaving and hair-cutting has been introduced in the Mississippi Legislature.—The trouble in our City Government still continues. The Mayor has charged Dr. T. A. Atchison, the Chairman of the Board of Public Works, with violating the law by engaging in other business than that of the city. The trial will take place this week.—It is estimated that the reduction of the public debt for the month of December is about \$12,000,000. According to this estimate, the reduction of the debt during the year just ended amounts to about \$1,110,000,000.—The number of failures in the United States the past year has been 10,187, an increase of 2618 over the year 1882.—The *Salt Lake Tribune* places the total bullion product of the Pacific coast for the year at \$65,000,000, of which Utah produced \$8,000,000.—The accumulation of unclaimed property in the dead-letter office has become so rapid that yearly sales are necessary, and one will begin January 15. The printed catalogue contains 4000 lots.—During the past year 2,362 new buildings have been erected in Baltimore, making the total number of structures in the city 64,060. The principal growth has been in a northwest direction.—Mrs. B. F. Dennison, wife of Judge Dennison, of Vancouver, Washington Territory, has been appointed Notary Public, and is the first woman to hold the position in that Territory.—The postmaster-General is preparing a bill which it is proposed to have introduced in Congress, to exclude newspapers publishing lottery advertisements from the pound rate.

FOREIGN.—Vienna has a society which renders assistance to boys and girls who on leaving school wish to enter any trade, and who have no one else to help or advise them. The children are looked after both as regards their moral and intellectual development.—A bookseller at Glenoe, Canada, put \$440 in bills in a stove for safe-keeping, and during the recent cold snap it helped kindle a fire.—The bodies of DeLong and his comrades in the Jeannette expedition have reached Hamburg. Funeral services are to be held preparatory to the departure for America.—The directors of the Mexican Central railroad announce that the road will be completed to the United States by the middle of March, and open to traffic between the first and fifteenth of April.—A convention of farmers at Carlow, Ireland, denounced Lord Rossmore and orangemen. They resolved to prohibit hunting on lands of farmers, and if necessary to prevent it, farmers say they will poison their grounds. The steamer Faraday, bearing the new cable to America, returned disabled, the chain becoming entangled with the propeller.—Nearly \$15,000,000 worth of real estate, belonging to the Propaganda, will be sold and invested in Italian bonds in trust for the Propaganda. The Pope has decided to communicate the fact to all Catholic powers as a new attack against his independence.—Baker Pasha has been defeated near Tokar, and his army cut to pieces. He escaped with the remainder to Trinkitat.—The Spanish Government prohibits the meeting of the Republicans announced to take place on the 11th, in commemoration of the proclamation of the Republic Feb. 11th, 1873.



## Home Reading.

### In The Morning.

The day is before me for bliss or for woe,  
For toil or for waiting, how little I know;  
The day is before me, dear Savior divine,  
I pray thee upon it in beauty to shine.

Wherever I go, be my errand for thee;  
Wherever I look, there thy poor let me see;  
Whatever I say, be the words in thy name;  
On the thoughts of my heart breathe thy spirit of flame.

Uphold me in weakness, for thine is the power.  
My death with thy fulness in benisons dower;  
Restore me when fainting, withdraw me from ill,  
And stir me to praise thee whate'er be thy will.

I would run in thy service, yet grieve not to stand  
With folded hands quiet, if such thy command.  
All trials I pray thee to sweeten and bless,  
Nor suffer my faith, dearest Lord, to grow less.

Oh, fain would I bring to the place of thy feet  
Some pilgrim who knows not that hallowed retreat.  
Oh, fain would I bring, where the perishing are,  
Of Jesus, my dayspring, my sun, and my star.

The day is before me, dear Lord, let me break  
Its bread in contentment and peace for thy sake  
And this be my glory, my joy and my crown,  
All things on thine alter, to gladly lay down.

—*Christian Intelligencer.*

### ANGER AND ENVY—TWO EVIL PASSIONS.

"I'll break down his grape-vine swing—I'll tear it all to pieces!" cried Phil in a rage.

"What's the matter, my boy?" said grandfather gently, but quickly catching a hand and holding it with a firm grasp as Phil tried to rush past him.

"He's been spiting me, and I'll spite him. Let go, grandfather—please!"—Phil struggled to free his hand.

"But let me hear something about it first, Phil. Sit down here with me. Whom do you want to spite and why? There will be plenty of time to do it then, you know!"

It was very hard for the angry little boy to wait, but grandfather was too good a friend to have his wishes disregarded.

"Why, sir, I made a dam out in the little creek where Harry Danforth and I play—and I made a little water-wheel and put it in and it worked beautifully—you ought just to have seen it!—and now Harry's been and broke up my dam and carried off the wheel."

"Are you sure Harry did it?"

"Why—yes, sir. No one but he and I play there."

"Did you see him do it?"

"No, but I know he did, and I'm bound to break down his vine-swing to pay him up, and to teach him to let my things alone."

"Spiting is a poor business, Phil, I tried it once myself when I was a boy. Indeed, I suppose I tried it more than once, but that one time I remember so well I think it was the last, for I never forgot the lesson it taught me."

"Tell me about it, please grandfather—I mean tell the story."

"I had a boy friend with whom I played as much as you play with Harry Danforth. Our homes were near together and we were fond of sharing with each other whatever we had which could be shared."

"We were both very fond of gardening, and kept up a friendly rivalry as to who should be able to show the finest roses and violets and marigolds and poppies—we had very few geraniums and verbenas in those days, and what you call pansies now we used to call Johnny-jump-ups. We always divided whatever seeds or slips we had, and it was a great thing when either of us got anything new, which only came about through some one giving us something, for there were fewer green-houses then, and people were not given so much to spending money for everything. Neighbors used to exchange among each other what they had."

"Well, I was greatly surprised one day going over to Rob's to find he had two fuschias. They were rare flowers then—some one had sent them to him from quite a distance—and how we both admired the graceful, drooping stems, the shining leaves, and the one or two buds which gave promise to future beauty. He was much elated at having the only ones in the neighborhood; but I fully expected him to give one of them to me. You may imagine, then, that I felt angry and

astonished at his seeming to have no thought of anything of the kind, although I had only the day before given him more than half I had of some white peony bulbs, which were considered very choice indeed.

"I thought the fuschias the most beautiful things I had ever seen, as they bloomed on with their lovely clusters of scarlet bells, and every time I saw them I felt crosser at Bob for keeping both himself."

"I did not stop to consider that I had really no right to expect it of him, but allowed my feelings of envy and anger to grow in my heart in a way which many have found the cause of sore trouble. Try, my dear boy, never to let such feelings get the upper hand of you. Stamp them down and cast them out, for if you do not master them they will master you. I got pretty well punished for harboring them as I did, but not perhaps as severely as I deserved."

"I got sullen and could not play or work harmoniously with Bob any longer, so I was glad when I was sent to spend two or three weeks with my uncle who lived a few miles distant. I walked back home on the morning of my birthday, and, passing by where Bob lived, stopped before the gate to see if I could get a glimpse of the fuschias. I could only see one under a tree where Bob had placed it for shade, and I was amazed to see how it had grown and what a beauty it was in its full perfection of June bloom."

"But the ugly, covetous feeling within me arose so strongly that I only felt more and more angry that Bob should have a thing so much finer than anything I had. Hardly thinking what I did, to give vent to my spite I picked up a little stone and flung it toward it. I aimed truer than I expected, and the next moment the glorious plant lay over on its side, the stalk broken short off not far from the root."

"I shrank away in dismay. No one, I was sure, had seen me, but if the whole world had been looking on I could not have felt more bitterly ashamed. I reached home and found it hard to put on a decent face to answer all the kind wishes for my birthday, and to seem pleased with my presents. Bob was there with the brightest face among them. I couldn't bear to look at him, but he didn't stop to notice how I tried to avoid him."

"Come into the garden," he said, as soon as the others had said their say. I could not refuse to go, but in my shame and confusion I hardly understood his eager chatter."

"I've been keeping it for a birthday present," the dear fellow was saying. "It's been all I could do, I tell you, to wait so long—I used to have to bite my tongue to keep from saying, 'Here, Jack, of course this is for you.' I picked out the prettiest for you—ain't they just splendid, though?"

There in the centre of a round bed in my garden, with a decoration around it of moss he had brought from the woods, was the other fuchsia, larger and more laden with bloom than the one I ruined for him."

"As he tenderly laid his hand under a cluster of the flowers, lifting them up for me to see, I threw myself on the ground and cried with all my might."

Phil drew a sigh to relieve the pent-up feeling with which he had listened to grandfather's story.

"I am glad I wasn't you, grandfather," he energetically remarked. "I wouldn't a-been you for anything! What did you do?"

"Well, I did about the only thing, I suppose, which a boy who ordinarily aimed to be a decent boy could do—told Bob all about it. Of course he forgave me at once. He came over to our house the next morning to tell me his broken fuchsia would sprout again from the root and after a while be as good as ever. And I thought and still think it was most generous in him to consent when I begged him to let me have the broken plant and give back the perfect one."

"I think so, too," said Phil.

"Now, little boy, long after grandfather has gone to where anger and envy never enter, I want you to remember how he counseled you never to take offense without good cause. And if you find you have good cause, do not give way to anger, but try to overcome, by the help of the dear Lord who says: 'Do good to them which despitefully use you.' It is noble and manly to cultivate Christ's spirit of forgiveness—"

"There's Harry, now!" cried Phil, as a bright

little boy-face peeped through the fence pickets. "Wait a minute, grandfather, I just want to see what he's doing with that piece of my wheel."

Harry came up to the piazza.

"See what our Pont did, Phil!" he said, with a face of concern, holding up the fragment.

"Did Ponto do it?"

"Yes, I found him playing with this, and Mike saw him in the water near your dam. Mike says he's a water dog. Papa says he's a great overgrown pup that must be shut up if he does any more mischief."

"Let's go down and build another dam, Harry—come on."

Both went off on a run. But Phil presently dashed back to whisper to his grandfather:

"I'm awful glad I didn't spoil his grape swing. And I'm going to remember all about the anger—and things."—*Sydney Dayre, in N. Y. Observer.*

### HEAVENLY-MINDEDNESS.

We live in too great hurry, and our very religion has about it often that quick, nervous way that seems to be a reminder that the shortest road to the end is to be promptly taken, and that the Lord cannot have but a limited time and space in every day. Let there be system, of course, but religion and rest go together, and "he that believeth shall not make haste." When the home atmosphere is religious, and the conversation is seasoned therewith, the children will grow up considering the high problems of personal duty and destiny, and will not hasten from godly speech and act as if the subject were too unpleasant for consideration. We have been privileged to know a few people, who were so sweetly abiding in Christ, that their heavenly-mindedness was manifest to all. It has been to us not only a rare pleasure but a high privilege to sit at their feet and hear them talk of Him, so affectionately, wisely, and reverently. We have discovered in their very speech a scriptural style, which told the source whence they got their sublime thoughts, and whose quaintness was an added charm; and we long for a revival of the old class-meetings, and the disposition to talk on religious themes so common in our boyhood, but now so seldom heard. A church full of heavenly-minded people would be a power now, since its opposite so largely prevails, and we hope that a revival in the church of true and heart-felt religion will not long be delayed. As soon as our people are found groaning for it the time will come, for "the day of the Lord is near in the valley of decision."

THINGS TO THINK.—Great things are not accomplished by idle dreams, but by years of patient study. They that do nothing are in the readiest way to do that which is worse than nothing. Be happy if you can, but do not despise those who are otherwise, for you know not their trouble. Every person has two educations—one which he receives from others and one more important which he gives himself. It many times falls out that we deem ourselves much deceived by others because we first deceive ourselves. He who is false to the present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause. If you are going to do a good thing, do it now; if you are going to do a mean thing wait till to-morrow.

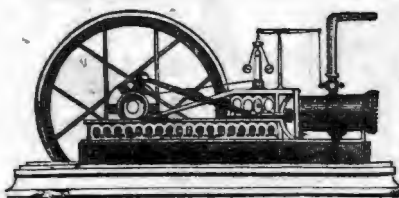
A sweet mother on whom the storms of life had fallen with all the sharpness and severity that can be well imagined, when once asked how she kept her soul in peace, how she won so easily the love and obedience of each of her ten delightful children, replied: "Perhaps because I pray for a mother's crowning grace—patience."—*Christian Register.*

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example, to a father, deference; to your mother conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour.*

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts us up under his protection and safe-guard.



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### Miscellaneous.

It is possible to speak without believing, but it is poor speaking; it is possible to believe without speaking, but it is poor believing.—P. S. Henson.

## DR. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

A well-tuned heart must have all its strings and all its affections ready to answer to every touch of God's finger.—Owen.

Lewis, Iowa.—Dr. M. Davis says: "Brown's Iron Bitters give the best of satisfaction to those who use it."

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"Husband, you'll have to go and call that boy yourself. I can't make him get up. He sleeps as if he were a log." "O, well, Maria, the boy can't help it. It's safe. He was born to be a policeman."

Liver disease, headache, and constipation, caused by bad digestion, quickly cured by Brown's Iron Bitters.

Better than Quinine, DUNCAN'S CHILL TONIC. It never fails. 75cts.

Dyspepsia and Indigestion cured by DR. DUNCAN'S LIVER AND KIDNEY MEDICINE.

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SORE EYES cured promptly by DUNCAN'S OINTMENT. It is Mild and Harmless.

A sure cure for Flux and Diarrhoea; DR. DUNCAN'S BLACKBERRY ELIXIR. It is pleasant and harmless.

Old Ulcers, Cuts, Burns, Scalds, Chapped Lips or Hands, and all Eruptions of the Skin cured by DUNCAN'S OINTMENT.

DR. DUNCAN'S BLOOD SYRUP, the great alternative, will remove any and all impurities from the blood, and cure all eruptions of the Skin. For Scrofula, it never fails to cure.

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DR. DUNCAN'S COUGH BAL-SAM is a cure for the CROUP. It will never fail. Try it.

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DR. DUNCAN'S VEGETABLE LIVER PILLS. Better than Blue Mass or Calomel. They are mild and Pleasant Try them.

### Cut This Out

It may save your life. If you have a Cough, Sore Throat or Bad Cold, use DR. DUNCAN'S COUGH BAL-SAM. It will cure you. It is pleasant and sure.

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CHILDREN CRY FOR DUNCAN'S WORM SYRUP. It is Sure. Safe, Pleasant and Cheap. Try it.



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### TERMS:

Tuition, Primary Dep't'm't, per S'n, \$ 7 50	Tuition, Commercial Dep't'm't per S'n, \$20 00
Preparatory " " 15 00	Lessons Instrumental Music from \$15 to \$20
Collegiate, " " 20 00	" in Art Department from 2 50 to 10

Board and washing for males, per week, from \$2.00 to \$2.50; Fuel, light, and incidental expenses, per session, \$10.00; Board (including washing, fuel, and light) for females, per week \$3.00.

The Spring Session of 1884, begins on the Last Monday in February.

For further particulars address,

Prof. A. T. SEITZ, President,  
Or W. H. SUTTON, Sec. Board Trustees.

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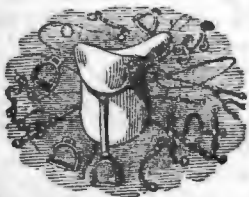
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## EDITORS

D. LIPSCOMB,

E. G. SEWELL.

### WILL GOD SAVE THE HONEST, WHETHER THEY DO JUST WHAT HE COMMANDS OR NOT?

All that men can know about this matter, is just what the Lord tells us. And he has never told us in one single instance that he will save any except those who do his will. If it shall turn out to be right that some who do not do his will shall be saved, it will be certain to be done. But this matter is wholly with the Lord, and he has not told us anything about it. It is not very easy to discover how men who have the word of God, and know how to read it, and have strictly honest hearts can fail to understand what God would have them do. The same book that tells us of God, and of heaven, and of the plan of salvation provided through our Lord Jesus Christ, tells with equal plainness what we are required to do in order to be saved. And where the Bible is not, nothing is known of salvation any way. The New Testament tells us what Jesus did to prepare the plan of salvation in language as plain as any thing was ever told to humanity. None who read Matthew, Mark, Luke or John can fail to understand that Jesus died, shed his blood for many for the remission of sins, was buried, and rose again from the dead. Nothing was ever more plainly, or more intelligibly told than the story of the cross is told by these men. And in the commission as given by these men, and in Acts of apostles, the conditions upon which men were to be saved, are expressed with equal plainness. And in the immediate connection with the conditions upon which we are to be saved we are plainly told that if we do not do them we shall be condemned. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Who that can understand the gospel, the plan of salvation, can fail to understand these declarations of the Son of God?

Again, all men are commanded to repent, and Jesus says, "Except ye repent, ye shall all likewise perish." Repentance and remission of sins were to be preached among all nations, beginning at Jerusalem. All these things are just as plain as language can make them. And in these things what room is there for a sincere, honest heart to make a mistake—to fail to understand them? So when brethren apologize for the honestly mistaken in the matter of becoming a Christian, it must be upon the principle that when they, with honest hearts, and with the word of God before them, and with all the advantages at their command to understand the truth, and with the very best efforts they can make, they still fail to understand just what God would have them do. Some of our good brethren presume that this will be the case with some, and they seem, if possible, more anxious to make out some way by which God will save this class, than they are to make known the plain word of the Lord, by which he promises with the most perfect certainty to save all who do what he requires. We do not see any reason why any who have mind enough to be responsible, and who entirely free themselves from prejudice, should fail to understand; nor is there any intimation in the word of God that there will be any such; and hence there is no intimation that any will be saved, except in obedi-

ence to the truth, to the plain requirements made in the gospel of Christ.

For any man to claim that there are any such cases, is for him to simply express his own opinion, where there is no expression of the word of God. And then for any one to say not only that there are such, but that the Lord will save them anyhow, though they have not fully obeyed him, is purely a matter of presumption. The word of God nowhere says any such thing. And for a man to say so is virtually to apologize for sin, for rebellion against God. We think it both dangerous and sinful for any preacher to intimate that God will forgive the sins of any except in accordance with the teaching of the apostles, as recorded in the New testament.

When Jesus was sending out his apostles, he said to them, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," John xx: 23. This is a very definite and full expression. "Whose soever sins ye remit." This most certainly means that the apostles were to forgive sins, not by their own power, but through the gospel, by preaching it to them, and inducing them to obey it. They could save no soul as men. The power to save is in the gospel, and only those who obey the gospel have the promise of being saved by it. This passage, therefore, plainly shows that none will be saved except through the gospel as preached by the apostles. Jesus also said, "Whose soever sins ye retain, they are retained." The apostles, as men, could not retain sins. Therefore the expression must mean that only those could be saved who would receive and obey the gospel as preached by the apostles. These two classes again embrace all. Some were to be forgiven, and some not. Those to be forgiven, were to be forgiven, by the apostles. This plainly indicates that God has no other plan of forgiving men than through the gospel as proclaimed by the apostles. How then are those going to be saved that do not do what the gospel requires? There is no other plan of saving men revealed, except the gospel, and none can be saved by it except those who obey. Paul says when Christ comes to judge the world, he will take "vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." How then, and by what plan, are any going to be saved except those who do what God says? Those who say they will, say so upon their own responsibility, and are adding to the word of God when they do so. Preachers should be satisfied to say just what God says, and promise just what he promises, and stop at that. When they say more, they say it upon their own responsibility, and at their own peril. They have no right to preach any such thing. All such preaching as this, so far as it has any influence at all upon those in error, only has a tendency to lull them to sleep in their errors, instead of leading them out. Every time a preacher argues that God will save those in error for their honesty, he weakens his power to get them out of error. He blots out more and more the line of distinction between truth and error, justifies error more and more, and lessens more and more the necessity for all to obey the plain truth in order to be saved. Yet our own brethren do these things sometimes. We heard one do some of this very recently.

While it would be very congenial to our feelings to save all who want to be saved, it is not for us

to promise salvation to any except to such as God promises to save.

So far as being saved through honesty is concerned, Paul had just as high claims to that as any man can have now, when he was persecuting the church. He says he verily thought he ought to do it. Yet he tells us afterwards that he was chief of sinners, and that he obtained mercy because he did it ignorantly, in unbelief. So far from his honesty saving him when he did contrary to the will of God, it only opened the way for him to obtain pardon, when he obeyed the truth, which could not have been done but for his honesty. But had he continued through life, as thousands of the Jews did, to persecute the church, rejecting the gospel, then how? Suppose the Lord had not determined to make an apostle out of him, and had just allowed him to go on in his persecutions as he did others, would he then have been saved? Most certainly not, when he was chief of sinners, as he himself said. Who then is safe in error? Men should leave off these opinions, and preach the word of God, and then all would be well. It is therefore, certain that none have the promise of salvation except those whose sins are remitted by the apostles, that is by the gospel which they preached, and as they preached it.

The same may be said of practical Christianity. No one has the promise of heaven except those who live as the word of God directs. The same apostles who taught so plainly the first principles of the oracles of God, have taught with equal plainness the individual work of Christians. Those who do these things have the promise of everlasting life. When Christians, through the weakness of the flesh, do wrong, God has, through the apostles, given a law of pardon, through which the humble, penitent, erring child of God may obtain pardon. And this is just as certain in its results as the law of the gospel is in making Christians. But there is no promise that the Christian will be pardoned who does not comply with this law. And as the promise of heaven is only to the obedient, to those who do his commandments, where is evidence that any will be saved otherwise? There is none. If, however, it should turn out that it will be right for any others to be saved, the Lord will do it. But that is his business, and not ours. It is the business of preachers to preach the word of God in all its fullness, and urge upon all men the importance of obeying it. But whenever a preacher leaves off this work, and tries to show that God will save some without implicit obedience, he leaves his proper work, and launches out on forbidden ground. This is precisely the principle that brought such ruin upon the ancient Jews. Their leaders, as God said, caused them to err. This they did by teaching them that something else would do for the service of God, besides doing just what he commanded. And little by little they led them away, till God brought the heathen upon them, and carried them out of their own land. We, as a people, have been fighting these very things among the denominations for the last half century. And now some are turning back and tearing down the very work we have so long been trying to build up. Brethren, please don't do this. Let us go on building up the truth, and leave others to tear down, if nothing else will do them.

E. G. S.



## MURDER! MURDER! MURDER!

A member of the Congress of the United States shoots down a man whom he suspicions as the seducer of his wife. There had been some indiscreet conduct on the part of the two, but there is so much of this in high life that much allowance can be made for it. It appears that the wife was anxious to go to the theatre, drank with avidity champagne, came back to the hotel drunk. The two men had been long strong friends, and were kinsmen. It is true a real friend should regard himself the guardian of the interests of the absent one, and the protector of the same. Murder and adultery are fast damning our land. Of these we wish to speak.

Understand the man who used the pistol upon this occasion was a grave Congressman, a law maker. This celebrity has received letters and telegrams from all parts of the United States, from fellow Congressmen, and other law-makers, judges, lawyers, all endorsing his action; and the *Courier-Journal*, a paper read all over the South, says "there was nothing else left for the aggrieved to do but kill the accused." Here we have the action and advice of law-makers of the United States of America. The aforementioned popular paper claims to be trying to stop so much murder in our country. It is a small thing to shoot down a man in our time. Here is an act committed in high places, and endorsed by men of influence. Do they mean to say, "Stop, all you poor, ignorant fellows; turn the job over to the educated, the refined, the rich; let these last have all rights and privileges to redden their hands with gore; they can do the work better?" This is not a land without law and executors of the same. All that is considered crime is punishable by law, unless the guilty rascal has money enough or friends enough to buy up the mercenary judges, jury, sheriff, and solicitor. If a man is guilty of seduction, it is regarded in law a high crime and misdemeanor, and the law will reach this. What think ye of a man who votes for and makes laws against murder, and swears to keep them, then faces right about and commits the highest crime known to the great catalogue of criminality? This is in keeping with the conduct of such men all over the United States, and especially in Washington. Law-makers are guilty of drunkenness, debauchery, gambling, adultery, not to say a word about venality, perjury, and all the dishonest tricks so clearly connected with the corrupt politics of to-day. How can the stream—the people—be pure when the fountain—the law-makers—is so dreadfully corrupt? Some may plead, "Oh! you would do the same under the impulse of the moment." There are so many men of influence and power excused these days through sympathy, and so many set free on the score of idiocy, that it may be said that the twelve men, whose sworn duty it is to carry out the law, are excusers, instead of jurors. A jurymen's oath is about the consistency of a mush poultice. He forgets that he is not a law-maker, but takes it in his own hands, and "Whom he will, he condemneth; and whom he will, he finds guilty."

"Higher law!" "Unwritten law!" Really, I did not think that Southern men ever talk such nonsense. The righteous Yankees precipitated the war with their higher law than the Bible or constitution.

Now we are told that it is right to slay the seducer of one's wife. The mob is justly condemned because they take the law in their own hands. Why not censure one man for so doing under any circumstances? How can we have law and order so long as the most popular journals, and best lawyers and statesmen, justify a man who takes it upon himself to execute the law for himself? If it is right for a husband to kill the seducer, then amend the law. "Be it enacted, That from and after the passage of this act it shall be lawful, right and just for any man to shoot down the seducer of his wife as he would a bear or hyena." Ah! but these saintly men say there is no other way of preserving the purity of the marriage-bed but by blood. When Lucretia would vindicate the honor of her bed, she poured out her own blood upon it. The blood of others has never purged it of its awful defilement from that day to this. I hint to men that about as good way as any to keep their chambers pure and happy, as the stronger vessels, lay their wives ex-

amples of virtue. Has any wrong been righted by this murder? Is any one better for its occurrence? Certainly a bad example has been laid to the youth of our land, and some very bad lessons taught. If the editor of the *Courier-Journal* and the murderer were asked if they believed in the Bible, they would answer yes. Do you believe the purity of the marriage-bed would suffer if its holy laws were carried out? Not at all. Then why not pursue the course that an all-wise God marks out? There are times when man, with his feeble judgment, knows not what to do. The ancients, under such circumstances, consulted an oracle—a fallible one; but we can turn to one whose maker is God.

It is admitted that those who learn of the great Master, and do his will, are wise in the eyes of heaven and earth. Admit that in this case the gravest of wrongs had been committed, and I have no apology to make for one man's having anything to do with another man's wife, then what should have been done? "Overcome evil with good," said Paul. You may say, "Oh! nobody follows that law." That is not the question. Is it not a good law, and one worthy of service? Would it not be better for all to follow it? If so, why write it where the old and the young will see it, that there is an unwritten law, a law that ranks all law. Well, try the case strictly by the laws of any State in the Union. The codes of the States define the different degrees of murder. What would they be? It was not a case in which the man's life was threatened, or was in any way endangered. He thought he was aggrieved, and, as said before, settled the case as judge and jury, and as sheriff executed the verdict of his own excited mind. Is this right, be the man Senator or hod-carrier? The laws of the land have decided that twelve discreet men shall sit in judgment when life is threatened. Even then injustice is done. How absurd for one man to think he has the right to settle it all himself! Remember this is no exasperated youth, but a wise Congressman. He should have settled this in a way that all who learn of it should be able to point to it as a wise example. Murder is too common; strange any one can find apologists. Even the James boys could find sympathizers among respectable people.

I read of a young Englishman who did a deed, and ran away to America. After long years he returned, and found his father one of the judges on the bench. The old man loved his son, but he loved stern justice more, and ordered his son to trial, where he was convicted and condemned. This was carrying justice to an extreme, some may say; but there are so many trying to screen "me and mine," it is refreshing to learn that there have been men who could rise above such smallness, and stand on the side of law and order, even against their own interests.

If husbands are, according to the high authority we have mentioned, their own protectors and vindicators, then the thousand or two jealous husbands who read the *Courier-Journal* are encouraged and incited to avenge their imaginary wrongs, and purify their marriage-beds, by the unwritten law of pistols and bullets. Remember this law ranks Bible, constitutions, and statutes. Not only so, but these green-eyed hubbies have the example of an illustrious statesman, a Congressman. And they have the endorsement of other Senators, Congressmen, and men of renown all over the United States. Not only so, but if blood alone purifies the aforesaid couch, just so long as no blood has been shed, the defilement is there, and the husband is guilty before all those who take the unwritten law as their guide. Then these things being so, to be a man somebody must be killed. Nothing left to be done, so bang goes the gun, and the death shot purifies the stain. Human life is cheap stuff in America. One crazy loon shot an innocent not long ago just this way. Punish a few cases where men dare trample the law of the land, and it will have a salutary effect. The best way to manage a school is to make the big boys act best. It seems the same will hold good in law. Make the educated, the rich, the refined, and especially law-makers, judges, lawyers, sheriffs, behave best of all, and when they fail, hold them to the strict account. The solicitor of our district, while pleading at the bar, last year, challenged any one to show a case on the records of Alabama, in which a rich man had been punished for killing

another man. This is enough to embitter the lower classes, and it does have an unwholesome effect upon them. The law is intended to restrain the maddened passions of men; and insure the lives of others against outbursts of fury. But the law must have the moral support of those under it to make it effective. Man's law and God's law are both respected, as far as it suits the people, and then it is trampled upon by some as though they were ordained by children in their play-houses. Is this a growing evil in our land? Then how must it be checkmated? Friends of law must insist that it be carried out; then none will dare disregard it, or heedlessly set it aside.

J. M. BARNES.

*Brethren L. & S.*: I am just emerging from winter quarters with this warm February weather, and thought I would drop a few lines to the *Advocate*. I visited last year the congregations worshipping at Bethel, Simpson county, Ky.; Auburn, Logan county, Ky.; Rochester, Butler county, Ky.; and Pleasant Valley, Ohio county, Ky., each once a month. Have labored for all these churches except Auburn two years. Besides this regular work, I have done some work in the general field. I must not omit to say that these churches have sustained me nobly. I continue my labors with these congregations the present year, as with Antioch, Logan county, Ky. We received to the fellowship of the church last year in all thirty souls, mostly by confession and baptism. At Bethel two; Mt Moriah, Muhlenburg county, Ky., nine; Pleasant Valley, fourteen, Rochester two; and two at Morgantown, (the first that have ever been baptized at that place by our brethren.) The church at Rochester has in the meantime built a house of worship that is very creditable to the little town, and speaks well for the liberality of her people. I have met with some difficulty in getting the churches in the Green River country to realize the importance of meeting on the first day of the week, to commemorate the Lord's death for sin. The great lack of the churches to-day is an efficient eldership. I don't mean by this that there are no qualified elders among us. The great difficulty is to get them to work. I must add that each of these churches have contributed something to the South Kentucky Missionary Work, and have been visited again by her general evangelist, J. W. Gant, soliciting funds to push forward the cause in other fields that are destitute of the word of life. I have never fallen in much with the missionary plans, but ca dor compels me to say that I like our South Kentucky Missionary Work better than some other plans. I shall do what I can to extend the circulation of the *Advocate*. May the Lord bless you, brethren, for your undeviating fidelity to the cause of truth.

*Sunny Lane, Butler Co., Ky.* Jno. P. TUCK.

## CHURCH MUSIC.

That the highest artistic skill in sacred music has somehow generally been associated with the lowest spiritual culture—and has been far more promotive of sensuous than spiritual attractions.

That the genius of this reformatory movement, like that of previous reformations, is not favorable to choir singing and instrumental music. Its sympathies are with the bewildered and oppressed masses, and it wants, "music for the million." Its original power will be largely lost when the stirring melodies of its early days shall have been supplanted by stately artistic performances.

As the Church of Christ is the common home of his people—"Barbarian, Scythian, bond and free," who are "all one in Christ Jesus;" and as singing is part of worship in which the great mass of Christians can personally practice; no choir singing or instrumental music should ever be allowed to interfere for a moment with this privilege and right of the saints. If such appliances can be made to assist rather than hinder this great object of uniting the whole congregation in the worship, the most serious objection to them is removed.

The religion of Christ demands our best offerings. Let us cultivate a musical taste and musical talent in our churches. Let us have attractive singing in our families and in our public assemblies. Let us learn hymns, chants, choruses, anthems, in which we may suitably utter the high praises of our God. And win the hearts of men to his altar.—Isaac Errett,—in *Harbinger*.



## AN OPEN LETTER TO ELDER J. M. BARNES.

Dear Brother Barnes: I read your letter to our much loved brother Manire, of Mississippi, with an interest that, to a small extent, could taste with him the bitter of his cup, and could say of him, Thou son of Abraham by faith, Oh: how thou needest an Aaron and Hur to hold up your hands in the great fight for truth, and thought came to my mind, from whence will they come? Our prayer is that the word of God will quicken them and send them quickly forward to the assistance of the good, earnest, and bold B. F. Manire, of Mississippi, and whilst our hearts go out in love and sympathy for our brother and his his great work of faith let us, my dear brother, not forget the great demand for the love light in the states of Alabama and West Florida; but let us free ourselves entirely from preference in the work that is before us, and go into the right determined to know nothing but Jesus Christ and him crucified, and the winning of undying souls to him. Let us strive not to be partial to particular localities, counties, states etc, but move forward upon the enemy, with the voice and stamp of one man, and our great Captain will lead us to victory.

In reading your letter to Bro. Manire, I could not help taking a retrospect of the years that are now numbered with the things that were, and in this view I saw a man astride of the cream horse Jack; the rider was dressed in gray jeans, carrying a Bible and a Hymn book; yes, I saw him as he traveled the byways and the highways, preaching the word, and persuading men and women to accept it as it was, the word of God, and teaching them that it did an effectual work in those that believed. His work of faith in those years that have fled, all came up before me in contrast of what he is now doing. Then the kingdom grew as a greenbay tree upon the banks of a river of pure water. The seed was then sown and under his watch-care as husbandman, the growth was vigorous, and healthy. But alas, old Jack has, I presume, returned to dust, and the master has left the work of love in a great measure, and in consequence there is a dirith in Zion. Her sons and her daughters in South Alabama walk no more as they used to. A gift peculiar, a talent for the special work of keeping the children in memory of their first love, has certainly been buried. The question might be asked, Where is the talent? we answer, seven months each year within the walls of Highland Home Lyceum, directing the youth of the country in the walks of literary science, and the remaining five getting ready for the seven ahead, and so his days are gliding by, whilst undying souls are going down to death without a knowledge of the truth as it is in Jesus Christ, and the children growing more cold, in different, and penurious each day.

My brother, yes, I might say, for you it was that broke the sectarian chain that bound me and thus liberated me, and for it you will ever have my love and earnest prayers,—can you longer hold your peace, or will you again draw the sword and enter into the fight? You will find soldiers true to aid you. I think, from recent letters in the ADVOCATE, that you are preparing for battle. I am free to confess that your present work is much needed and that the brotherhood of South Alabama is proud of you. Still I think they will all agree with me in saying that your place could be more easily filled in the Lyceum than among the congregations of South Alabama. Then can't you give us five months of active work among the churches in South Alabama each year, until the great Captain requires you to lay your armor by? May God help you to give yourself entirely to him.

Now, as to Highland Home Lyceum. With it I am well pleased in the main, still I have somewhat against a particular department, and that is the violin department. My reason is, if no other, it has the appearance of evil; but I have two other reasons which I will state. Second, it has a bad influence upon the godly and the sinner. Third, it offends (wounds) your brethren. The first was taught me by my father in the gospel, yourself. Can't you remember in the year 1868, at the house of our brother Bro. S. L. Payne, that I propounded this question to you: Is there any harm in performing on the violin? And your answer was, "Whilst it might be none to you, it has the appearance of evil, and the safer plan would be to not perform." The second

reason, it has a bad influence on others. At the Institute on Christmas night you, with the string band, was playing what was called "Golden Slippers," and a prominent citizen of your county came to me and said, "Doctor, I care very little for dancing, but that makes me feel just like I wanted to dance." I saw those that I was informed belong to the church keeping time with their feet. This is bad influence. The third, it offends your brethren. The brethren and sisters with whom I conversed were free to so express themselves. Now, don't you think you should, under the circumstances, my brother, remove it from your Institute?

I heard you say on Christmas night, that you played waltzes, polkas, marches, quadrilles and jigs, and you did it because they were pretty. I would ask you the question in all love, Where did that class of music get its origin? We should be candid, and remember there are but two kingdoms—no neutral ground. Of which of these kingdoms is it? If of God, you are right; but if of the other, then touch not, my brother, the unclean thing.

You also remarked to the audience that the violin was in bad company, and you desired to redeem it; there was no harm in it. I fear, my dear brother, in this effort you will flit away much precious time indeed; for it is certainly properly and legitimately the property of the Wicked One. Then let us let him have that which is his own, and use the talents with which we are possessed in persuading men and women to accept the redemption offered by our Lord and Master; and when we have accomplished this great work, we need to give ourselves no concern about the violin, it will most assuredly find its proper place. I shall ever pray that God help us all to walk after the meek and lowly Jesus.

I promise you to do all that I can to stir up brethren the upon the importance of evangelizing, and let us lay siege to country and city alike. You know my poverty; yet I have a heart with which to love, and a tongue that's not still, thank God. We say, have the convention or gathering, and begin anew the work. May our God care for us.

S. I. S. CAWTHORN.

## LIFE IN A GRAVE.

Yes, there is life in a grave, life that comes to us, from its silent bosom, to animate and inspire. Sometime since, I was near one, and felt no peculiar interest, until passing around, I read the inscription, "Blessed are the meek," and connected with it was a name that had been familiar for years. There was at once life breathing from the silence. Meekness and earnest trust in the Redeemer of man, had filled the heart whose beatings had been stilled—whose warm life had gone out and left only dust, whose efforts for the benefit of others had ceased. Sorrow had purified, and suffering, borne with submission, had raised the heart to Him who was a mourner all his days, who had borne the griefs and carried the sorrows of earth. Life's work was finished and the sufferer was ready to pass in hope, before Death called to a quiet home, an everlasting rest. In that grave laid one "whose faith in future worlds was strong—worlds where knowledge sweet and new, would fill the soul—where the soul would reign gloriously and would recognize the dear familiar faces known and loved on earth, although clothed with perfection as they walk in the presence of God." The earnest longing was to meet them there, and talk with gratitude of perils past, of trials overcome, and praise the loving tender one, who had been with them to the end. In that grave lay one who had thirsted for God—the God who dwelt with man on earth; his dearest friend, his Savior. The beauty of that patient, earnest life was again before me, and now that its sorrows had ended, it was sweet to muse upon, and remember the gentle influence it had exerted. The beauty of holiness speaks from the grave with more eloquence than the tongue of the living. Chalmers says, "It is the most effective influence, one human being can offer to another, to raise the mind to God. It is the best inheritance a father can leave to his children—something to which they can look back with noble pride and spend life in imitating. They can tell their children, 'our father died in goodness, as he lived, and left us his good name. There is a roll on which his name is fixed in light, and safe within a better

home, where time and its titles are not found; God gives a new name—a name better than of sons, dearer than of daughters—a name of peace and praise."

To the children of a pious mother the beauty of holiness speaks from the grave, when other influences fail. A man who had exhausted the pleasures of the world, says: I can forget the prayers of my mother in the excitements of dissipation; but in the silence of night, when sleep falls upon men, her words, her tones come to me, and years, and sin, and manhood are forgotten, and I am again a little child at her knee. When I have gazed upon the lamp of night, floating in beauty through the heavens, and have thought from her influence, of spiritual beings there, the memory of my mother has come like the rain's light dropping, and all is forgotten but her tenderness—her earnest love to her wandering son. When I have been a worn traveller, perhaps till dawn was stealing over earth, the face of my mother has come to me in sadness—her voice has thrilled me, and I, the gay, the wild, have humbly bowed and poured forth low and fervent prayer. Till life's silver cord shall be broken, her memory will be the one to lead me upward—will be a lamp to guide my feet heavenward. Beautiful in life and in death the influence of such a mother.

Sad it is, that a mother should ever exercise an influence of a different character. I might mention one who felt not her responsibility to children given to her care, and in health spoke lightly of heaven and hell, of God and eternity. She often spoke and acted insincerely in their presence. In after years sickness fell to her lot, and calling them around her, she said, "I have been leading you, my children, the road to destruction. I pray you, now, enter the service of God. Try to find the gate of heaven, although you may not find your mother there." Her lips were closed forever. The spirit went to its account. Her children were terror-struck, and saw her laid in a grave from which came no light, but only the thought of death—eternal death.

Would mothers who study not to cultivate heart piety, and are devoted to fashionable display, be willing, when they reflect seriously, to live and die thus?

But enough. There are names that cheer and guide—images that dwell in the heart beautiful in holiness. They shine as did the star that led the wise men to the manger of Bethlehem, and their influence is not only in life, but speaks in sweet tones from the tomb, where, though "lost to sight, they are still to memory dear." C. F.

The congregation at Owen's Chapel held a short consultation on last Lord's day after their usual services, and unanimously, and heartily agreed, that they would not promise to pay to any evangelist any specified amount for mission work, but that they would contribute on each Lord's day according to their ability, and then not "muzzle the ox that treads out the corn." This, it seems to me, is the scriptural plan, and if we will do our duty, that is, contribute according to the scriptural measure, I feel confident we will do much more than we have ever done, or ever will do, on any other plan. If we will put into the Lord's treasury, he will open the way for it to be used, so as to honor him and accomplish the greatest good. I hope we will not be like the servant with one talent, who "was afraid," here is where all the difficulty comes in the way of our success in every good work. God has plainly told us how to act in all service to him, and promised to bless us abundantly if we follow his directions, but we are "afraid" if we give even one tenth of our income, we will not have enough to keep us from suffering; we need more faith, has he not promised to "make all grace abound toward his faithful children, so that they having all sufficiency in all things may abound to every good work?" 2 Cor. ix: 8. And again, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. iv: 19. Listen at the promise of God through the prophet Isaiah, concerning Christ and his followers: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee, in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. liv: 17. —[O. T. Craig, Brentwood, Tenn., Jan. 14, 1884.]



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## OUR BIBLE CLASS.

Dear Bro. Poe: When did the ministry of John the Baptist cease?

Put me down for one dollar to help buy the prizes for the class.—[W. F. Elliott.]

All right Bro. Elliott, you shall have a chance. We like live men like you. We are so glad to have the girls and boys joining our Bible class too. It shows that there is hope for the coming age. I am going to travel over Texas some this year, if the Lord wills, and shall, perhaps, meet many of the class. Hope I may.

Wonder if the class all know what Matthew, Mark, Luke and John wrote the gospel for? See John xx: 30-31.

10. How many books in the New Testament give an answer to the question? "What must I do to be saved?" No guess work now.

Dear Bro. Poe: I give the following to No. 6: Gen. i: 21: The whale and the soul was given Jonah; 1st, seventeen taken away. See Jonah ii: 10. 2nd, the earth and Adam was created out of dust. Gen. ii: 7. God demands again the soul he gave the world in Adam.—[J. B. Armor, Hickory Flat, Miss., January 22, 1884.]

Several have sent the first answer. Sister Wheeler, Cook County, among the number.

Dear Bro. Poe: This is in answer to E. L. L.'s (Bro. Ed. Lindsay, of Fayette County, I think) question in the GOSPEL ADVOCATE of the 9th of January. Matt. xxiii: 14-15-23-25-27-29: The phrases are, "Woe unto you, Scribes, Pharisees, and Hypocrites." Ask some more questions, Bro. E. L. L., we are glad to hear from you.—[Janie Hines, Pleasanton, Atascosa County, Texas.]

The answer is "Where the worm dieth nor, and the fire is not quenched." Can you find it?

Dear Bro. Poe: I am very much interested in your Bible Class. I wish to be a member. I am twelve years old. The answer to E. L. L.'s question is in the 23rd of Matthew. "Woe unto you Scribes and Pharisees, Hypocrites." Question 1, Terah was 70 years old when Abram was born. Gen. xi: 26. Question 2, The children of Israel dwelt in Egypt 430 years. Exo. xii: 40. My question is, "What is it that man cannot tame?"—[Mary Sue Sugg, Cyruston, Tenn.]

We are glad to have Mary join our class, and hope she will get much benefit from it this year. How many of the class read at least one chapter in the Bible every day? Bro. Lindsay sends us another query. He is a good student. Let queries be as practical as possible; such as lead to Bible study, and development of Christian growth and character.

Dear Bro. Poe: Desiring to join your Bible Class, I send these answers: Question 7. How many prophecies of the Old Testament did Christ fulfill according to Matthew's account? Answer, thirteen. I refer you to chapter i: 22; ii: 15-18-23; iii: 15; viii: 17; xii: 18; xiii: 45; xxvi: 56-57; xxi: 42 and xxvi: 31. Question 8. What does Peter mean, when he says, "We have also a more sure word of prophecy," etc.? Answer, The New Testament Scriptures. I am not twenty years old.—[Ada Thurman, McMinnville, Tenn., January 31, 1884.]

Dear Bro. Poe: I herewith send answers to some of Bro. Lauderdale's questions in GOSPEL ADVOCATE of the 9th inst. 1. About 71 years old. Gen. xi: 26. 2. 430. Exo. xii: 40. 3. Supposing the females and old men not able to go to war, to equal the males that were numbered there were about 1,286,020. Num. 1st, 2nd, and

3rd chapters. Not fully comprehending 4th question, I will not attempt an answer; but will ask a question, that will take considerable research to answer correctly. To how many things in the New Testament is salvation ascribed?—[E. L. L., Pleasant Retreat, January 30, 1884.]

Queries for class, from Noblett Chapel class.—1. Who succeeded Jotham, king of Judah? 2. What was the individual's character? 3. What terrible thing did he do? 4. Who sold Joseph into Egypt? 5. When was John the Baptist filled with the Holy Ghost? 6. At what time did our Savior receive it? 7. What was the difference between the ages of the two. (John and Christ.) 8. How many quotations did our Savior and apostles make from the old Scriptures? Also how many from each book?

Answer to Bro. Gowen's query No. 6, ADVOCATE No. 3. It was the whale that swallowed Jonah.

Answers to Bro. Lauderdale's queries, ADVOCATE No. 2. 1. 130 years of age. He died at the age of 205. Gen. xi: 32. And God commanded Abram to leave his native country and his father's house at Haran, and he departed at the age of seventy-five; it follows then if he was 75 at his father's death, which occurred at the age of 205, that Terah was 130 years old. 75 taken from 205 equals 130. 2. Four hundred and thirty years. Ex. xii: 40-41. 3. About six hundred thousand. Ex. xii: 37.—[Noblett's Chapel, Minor Hill, Tenn.]

## A LETTER FROM BRO. MCGARVEY.

The following letter from Bro. McGarvey, is sent me for publication by Bro. McPherson:

I have just received a letter from Kansas which makes the way entirely open for me to attend your State meeting, and hold the Institute on the following week.

The programme will be about this: Two lectures each day for four days; each lecture followed by an examination of the class on the matter presented, including a free expression of opinion. After every lecture and examination, a free discussion of practical, miscellaneous questions to be selected by a committee of the class. Four lectures at night on the geography and topography of Bible lands, all illustrated by calcium light pictures of places named in the Bible as they appear at the present day. I think it best that the illustrated lectures should be preceded by one without illustrations, giving a general description and preparing the way. This should be free to the public, but the other four should be pay lectures, 50 cts. admission to one or \$1.00, paid in advance, to all. The proceeds should meet all expenses, and I am willing to risk them, if the brethren interested will exert themselves vigorously to sell tickets. J. W. MCGARVEY.

Lexington, Ky., January 12th, 1884.

The brethren will see from the above, that Bro. McGarvey's visit is a certainty. The Institute will begin Monday, July 21st, immediately after the State meeting, and the place will be Bryan, Texas. The brethren at Bryan offer to entertain us. We are sorry that arrangements were not made to have this Institute at a more central place, and hope Bro. McGarvey will conclude to visit other points. Will he please say whether he will?

## INDIAN MISSION.

Dear Bro. Poe: Please state through the Texas Department of GOSPEL ADVOCATE, that the following amounts received by Bro. Wm. Kitch, of Thompson's Station, Tenn.: church at Thompson's Station, Tenn., \$5 35; church at Franklin, Tenn., \$7.50; Bro. D. H. Baily, Nashville, Tenn., \$10.00; W. J. Zellner, Davidson County, Tenn., \$1.00; Sister Alice Higdon, Lynville, Tenn., \$1.00. All for our Indian Mission, for which receive our thanks. May God bless you all. R. W. O.

Bro. Kitch and wife arrived in our city to-day, January 30, 1884. Both look well. R. W. O.

We welcome Bro. Kitch and wife to Texas. The field is large, and we hope they may be instrumental in doing great good.

Dear Bro. Poe: For the benefit of myself and others, I would be glad you would give your views on the following passages: James v: 14-15: "Is any sick among you? Let him call for the elders of the church; and let him pray over him, anointing with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Also 1st John v: 16-17: "If any man see his brother sins a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it." By giving a solution of these two Scriptures, you will much oblige your Bro. and many others.

I am engaged this year at the following places: Franklin, Wooten Wells, High Prairie, Tidwell Prairie, all in Robertson county except High Prairie, that is in Limestone county. Let us all pull together this year, and get Christ into as many hearts as possible; the Master hath need of more workers and better workers. There are too many souls starving for the bread of life, for us to be warring and jangling about questions that have nothing to do with the saving of men. If we can get the people to open their hearts, and let Christ take complete possession, such subjects as the organ and plans to raise money for the spread of the gospel, and many others of a kindred nature, would cease to be agitated. We would have too much reverence and respect for our head and lawgiver to be springing untaught questions. I have read very near all that has been said pro and con on these subjects, and I do think that our editors have done wrong to admit them in their papers. There is no practical good in any, or growing out of any such wrangling. Where the Bible speaks, we should speak; where the Bible is silent, we should be silent. That's the motto. Stick to it we must, or abandon our plea. B. P. SWEENEY.

James and John probably refer to the same thing. In the days of apostles, there were some in the congregations punished with physical ailments, or disease, on account of certain crimes they committed. Paul says that on account of the drunken feasts of the Corinthians, some were sick, and some were dead. James says, "are any sick among you, etc.?" John says, "if any brother sin a sin which is not unto death." Doubtless, those who had the gift of healing, had also the power to see or know whether the sin which brought on the disease was to result in death or not. In case it was unto death, they were not to pray for it. For it was by the "prayer of faith" that they were to be healed, with the laying on of hands, etc. This refers, I think, to the miraculous life of the church, and as other spiritual gifts passed away with the perfection of the divine order of things in the church, so the power, or gift of healing, passed away with it. I do not think it has reference to this age.

Relative to the admission of vexed questions into the papers, I say this: Editors are the most abused, and the most poorly paid class of men on earth. A great many men differ from Bro. Sweeney and I in a terrible stew if their ideas are not vented. And then again, editors must admit some unpleasant things into their columns to try to show, if possible, the sin of using. The organ question occupied considerable space for a time, but if nothing had been said, the church everywhere might have taken it for granted there was nothing wrong in its use. Whereas, it is now known to be wrong, and has about passed out of use. So of plans, and so of any error. Editors occupy very much the same position the preacher does, save that he must watch as best he can, others who help him preach through the paper.

Whatever busies the mind without corrupting it has at least this use, that it rescues the day from idleness; and he that is never idle will not often be foolish—indeed, if wisely busy, he cannot be so.



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Correspondence.

Brethren L. & S.: I don't write often, but seeing a report from Bro. L. L. Carpenter, from Indiana in reference to the number of names amounting to one hundred wanting work to do, I feel like I want to say something. It brings my mind back to my own State of Mississippi. Famishing for want of the bread of life, and but few to impart to them that bread. I often think what must be done, or in other words, what can be done, and how it is to be done. We have many preachers north and south that are doing much, and many of them that could do valiant service. What is the matter? Is the fault in the preachers, or is the fault in the people? It may be the preachers, some of them at least, have studied the ministry as a man would study medicine or law, or as a profession to make money, or as an accomplishment. Now I would say to such, if there be any, it would be better if that is the cause of the one hundred not having employment. It would be far better for the cause of Christ if they were always idle. Some men are in dead earnest, but lack the push. Now, upon the part of the preachers, the fault is either they have studied it as a profession and looking for big salaries, or they lack the push or have not the cause at heart enough. Or the fault may be in the people. It may be they are not enough disposed. Now, I would make this suggestion to both people and preachers: If you want the cause of your master to prosper in the destitute places, there must be sacrifice upon the part of both preacher and church. This is only a state of preparation, and a living is all we need while we stay here. If the church would spare all they can, and the preachers would put up with a good living, Mississippi would soon have the gospel preached at destitute places and the cause built up where the ancient gospel perhaps has never here sounded out. Now, I would say that if there are any churches in my reach who can't get a preacher, if you will do your part of the sacrifice, and want me to help, I will make my part of the sacrifice and preach all I can, to as many churches as I can. I have only engaged one half of my time yet. The 2nd and 4th Lord's days are taken up. The Lord has been good to me, and I want to do all I can while in this life.

W. N. McCain.

Coldwater Deqat, Miss.

Do not give me ready money now, but give me a check-book and let me draw what I like. This is what God does for the believer. He does not immediately transfer his inheritance to him, but lets him draw what he needs out of the riches of his fullness in Christ.—Spurgeon.

How he Helped his Father.

Some years ago, a boy whose name was Webster, living in Bridgeport, Ct., then nearly four years old, was taken from his own home to that of his grandpa, where he remained several weeks. His grandpa was a Christian man, and always asked God's blessing upon the food before eating, and read a chapter and prayed in the morning, when the breakfast was finished.

When little Webster was taken home, the first time he sat at his father's table in his high-chair, he said, before he began to eat, "Papa, why don't 'ou talk to God before you eat, as grandpa does?" And the father said, "Oh, grandpa is a good man." "But, papa," said Webster, "an't 'ou a good man? Why don't 'ou talk to God as grandpa does?"

And the good mother, sitting on the other side of the table said, "Father, that is God's voice to you." And it was; and then, for the first time, the father, as the head of his own house, and mother and child, bowed their heads, while a blessing was brokenly asked on the food. That was the beginning. After the breakfast the father read and prayed, and continued the practice as long as he lived.—Congregationalist.

Brethren L. & S.: Bro. Barnes' proposition to evangelize the cities in Alabama, meets my hearty approbation. If I could live independent of my pay for preaching, I have no doubt that I could raise five hundred dollars in this field for the work. As the case stands, I am ready to devote a part of my time to the work, and will faithfully and promptly report any means placed in my hands, to have the work done. If each brother would give one dollar, and each sister fifty cents, the work could be put in operation and pushed to success. This amount they could give and not miss it; some could give much more and not miss it; but every one (almost) could give one dollar. It has never been but little trouble, since I can remember, for any one who wanted to go to a "show," to raise the money to do so, and not regret the sacrifice. If we love the Lord, and love our fellow men, surely we can raise as much for the preaching of the gospel in the cities of Alabama.—[A. C. Henry.

Brethren L. & S.: I see Bro. Barnes' appeal in the GOSPEL ADVOCATE for an effort to have preaching in Alabama, and wish here and now to say that this is the golden opportunity to start the work, and hope that some good brother or sister in every community will commence the enterprise at once. While the small amount in each church or place might look very small, when summed up will do a power of good. Let us go to work, and may the Lord help us. E. A. ALBRITTON.

We should accustom ourselves to self-denial and patient waiting; for the blessings that God reserves for his people are like fruit which will be wholesome when it has had time to ripen, but will certainly be noxious if greedily and prematurely gathered.—Scott.

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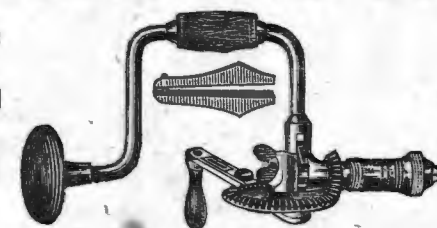
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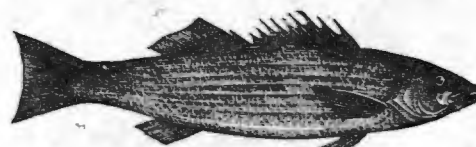
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., FEBRUARY 20, 1884.

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## CHURCH ORDER.

Dear Bro. Lipscomb: I thank you for your extended answer to my question. What I now write, is not in the spirit of criticism or controversy. I acknowledge that I am not fully settled in my mind as to the question of "individual co-operation," and I want all the light that I can get from all sides. If it is not too much tax on your patience, I would like to hear from you a little further. My question was: Have I a right, as an individual Christian, to give my money to a brother to preach the gospel, without giving it to my congregation, or through it, or in its name? If I understand your answer, you say that we have a right to give as opportunity offers, but that what the member does, the congregation does, and therefore it must be in the name of the congregation, although it is not necessary to constantly parade the fact. You also say that if one member of our body were to consider other members useless and sluggish hindrances, and join with similar active members of other bodies, the body would perish, and thus the end sought to be obtained would be thwarted.

Now I have an actual case. A certain congregation in Texas is opposed to paying a preacher for preaching under any circumstances. I mean that the bishops, deacons, and a majority of the members are so opposed. A member of that church considers it his duty to support the gospel with his money. Now,

1. If he gives, is it the congregation giving? Must he force them to give against their will?

2. Must he give in the name of the church, if the church forbids it?

3. If he cannot give in the name of his congregation, must he neglect the support of the gospel?

4. If he has a right to give independently, have not all other Christians the same right?

5. If this is an extreme and special case, giving him privileges that under other circumstances he would not have, what passage of Scripture makes this distinction?

C. MCPHERSON.

Some human bodies are very badly developed. Sometimes they are lame in the feet, sometimes in the hands, sometimes in the stomach, sometimes, and worse than all others, in the heart and the head. When some members are lame or maimed, more labor devolves on the others, and that under disadvantageous circumstances, to keep the body alive. If the head is weak, is feeble, is disordered, much of the labor of the members will be at great disadvantage. So it is in the church of Christ. The thing that we fail in, more than anything else, it seems to me, is to realize the sanctity and maintain the integrity of the churches of Christ. The church, the congrega-

tion, constitutes the body of Christ, the temple in which God, through the Holy Spirit, dwells. It is the ground and support of the truth. Every exhortation, direction, command to unity in the Scriptures, is to the congregation to maintain unity within itself. That it may be bound together in harmony, peace and love, all the warnings and protests against division, are directed to the congregations, that each one may avoid division within itself—that no root of bitterness may spring up and defile the church, and that in that body, no schism or division or strife should exist. There is no recognition of any body outside of, or distinct from the congregations in the Bible. No exhortations to unity in any body above the church of Christ. No room for a divided fealty is given there.

But at present men think nothing of dividing a church of God. Do not recognize that they are violating the law of God, but while recklessly dividing the church of God, cemented by the blood of Christ, they are very fearful of a division of some denominational organization unknown to the body of Christ.

It seems clear to me, that anything that tends to weaken the tie that binds the member to the body of Christ, must be destructive to that body. Must be wrong in the sight of God. All outside human provisions for doing the work must weaken the tie that binds the members to churches. Bro. McPherson presents a case exceptionally bad, only in degree. All of the churches are faulty, because composed of human beings. If faultiness or lameness in its parts constitute a ground for refusal to work in and through a church, then are members absolved from obligation to work in any church. How far shall a church fall short of the divine model before the individual member is absolved from his obligations to work in and through it? When we go back to the Old Testament, we find that the ministers of God's government were corrupt. The sons of Samuel (1 Sam. 8) took bribes and perverted judgment. Thwarted the very ends for which the government was established. The people seeing this corruption in the head, asked a change. This desire to change a perverted government of God, was characterized as a rejection of God as their ruler. This seems to me to teach very clearly, that no weakness, infirmity, or wickedness of those who carry out the institutions of God, can justify men in turning from them and adopting as better, the institutions of men. When we come down to the New Testament times, we find very early, the churches faulty.

Wickedness was in the churches, witness Corinth, witness the wickedness depicted in the churches in Asia. They were lukewarm, cold, wicked, as a whole. Evil, mercenary men controlled them. The Holy Spirit recognizes some faithful and true in the general declension. But it never seemed to enter the mind of the Spirit, that these faithful ones should, in any way, withdraw from these cold, lukewarm churches, and act independent of them. If they withdraw from them in one department of labor or work, the same reason exists for doing it in all other work and worship. I am satisfied we too lightly regard the sanctity and integrity of the churches of God.

I think if there is such a perversion of the true development of a church as Bro. McPherson describes, it shows that men have come to direct the affairs of the church, that never were appointed by God. They have been elected of men.

The parent, the ruler, the husband, the elders of a congregation, are to be obeyed only as their

requirements are in account with the law of Christ. Two of the main duties of elders are to see that the members make money honestly, and that they spend it in the service of God. For elders to take the position assigned these, is to show they are utterly ignorant of the duties of the elder and strangers to the true Spirit of the Christian religion. Members should certainly not be led by such elders (so called) to violate the word of God, nor would I be driven by them out of the church-work into any human associations. What they failed to do, I would strive to do, but I would do it as a member of the church of Jesus Christ. I would insist this earthly head is demented, unfit to fill the position which it occupies, and I would, as a member of that church, and not otherwise, carry out the duties imposed by the word of God. This will cure the church if anything will, and the person will be obeying God and saving his own soul. If we think we can rebuild the temple of God without difficulties and trouble, we are greatly deceiving ourselves. If we work only when all surroundings are favorable, we will never work. In rebuilding the earthly type, the workmen wrought with the sword in one hand and the trowel in the other. The antitype repeats the necessities.

To answer specifically, the questions,

1. Unless he joins some other association, than the church, when he gives, it is the congregation giving.

2. All that a Christian does, must be done in the name of Christ. The church is the body, the spiritual body of Christ to us. We cannot do it in the name of Christ, without doing it as a member of his body, and that is in the name of his body or himself. The church cannot forbid the doing of Christ's will. Men elected by men and improperly foisted upon the church may do this, but all such edicts are unconstitutional and void. The Christian must obey God, he must do it as a member of the body.

3. He can give in the name of his congregation; God has authorized him to do so, and no power on earth can deprive him of this right.

4. He has no right to give independently, we are members of his body, and we cannot be severed from it, or act independently of it, without death ensuing.

5. God's laws meet every possible case and contingency. There are no exceptions to them. There are exceptions to man's laws, because man is shortsighted, and cannot foresee the contingencies that will arise. But God foresees all, and provides from the beginning for all contingencies, so there are no exceptions to his laws when they are well understood.

D. L.

## APPOINTMENTS FOR PREACHING.

E. G. Sewell, "The Lord Willing," will preach at Philadelphia meeting-house, in Warren county, Tenn., Saturday and Lord's day, February 23rd and 24th; at Antioch, near Viola, on Monday and Tuesday, February 25th and 26th, or part of the time at Viola, as the brethren may elect, or both nights at Viola, if the brethren choose; at Tullahoma, Wednesday night, February 26th; at Bellbuckle, Thursday night, February 28th; at Fosterville, Friday night, February 29th; at Murfreesboro, Lord's day and night March 2nd, and Saturday night previous if the brethren think proper; at Laverne, Monday night, March 3rd; at Stewart's Creek Seminary, Tuesday and Wednesday, March 4th and 5th; at Old Rock Spring, Thursday and Friday, March 6th and 7th; at Allensville, Ky., Lord's day and night, March 9th.



## EDITORIAL NOTES.

"Ten men can be found with ability to see the truth, where one can be found with courage to maintain it." Courage to stand by the truth is the most desirable, as it is one of the rarest virtues among men. It would be well if, during the centenary celebrations of the heroic reformers of the past, the one leading and characteristic principle of them all could be appreciated. There was one leading characteristic that gave prominence and character to Tyndale, Wickliffe, Luther, Zwingli, Calvin and Wesley. They were possessed of wide diversities of character, were as unlike in many respects as men can well be, but there was one trait characteristic of all, and that one gave to each and all their influence for good before heaven and earth. It was the courage to firmly stand by the truth, and patiently bear and suffer whatever fate fidelity to that truth might bring. No one of them ever could see a wrong condemn a wrong, yet continue in and build up that wrong. That quality is Christ-like—it is God-like. To repose to participate in and encourage wrong in anything, or in any way, was the moral quality that distinguished Jesus as the Christ, from all other human beings. There were many men in the days of Luther, his equals in mental power, his superiors in learning, who saw the errors of the age, who even exposed and protested against those errors, yet whose work came to nothing, and whose names have passed into forgetfulness. As an example, Erasmus, a compeer of Luther, of great learning, saw the evils of Romanism, and saw them as clearly as did Luther, exposed them and protested against them in a mild way, but lived in and practiced them. Rome could well tolerate such opposers of error. They build up and strengthen error, instead of destroying it. Luther saw the wrong, seeing it, protested against it, and refused to participate in, or affiliate with the wrong, and in this way overturned, and to a great extent, destroyed the wrong. Every Christian ought to cultivate that sensitive regard for his conscience, that will cause him to refuse fellowship with wrong. This does not at all involve a refusal to live in the church with persons who engage in wrong practices, but it involves a firm determination to not only protest against the wrong, but to refuse all participation with what is wrong. It is an impugment of the wisdom and providence of God, to say a man cannot work for the good without participating in the evil.

Bro. Munnell, twenty years ago, challenged us to find a church or churches that were supporting an evangelist to preach among the destitute, outside of the societies. We now can point to a score of them, each acting as individual congregations, doing more than a score of greatly stronger and richer ones, combined in society operations. While he and all society men profess to be glad to know that churches are working outside of the societies, they are careful never to mention work of that kind reported. Why do not the papers favoring societies note this work? This failure is rather significant.

But about that wonderful foreign mission work. It began in England. The beginning was brought about by a wealthy man being converted in England before the society was born. He agreed to pay the expenses and salary of a preacher from this country, to go over to England to preach. He went on these terms is our information. It was called sending a missionary to England—a foreign missionary. In the report of the last Foreign Missionary Society, it is reported they have

four missionaries in England. But it is reported likewise that friends in England contributed \$5500 to the Society. We think, too, that these English Christians contributed \$1000 at least, to other missionary objects. This looks very much like somebody had gone to England and converted these Christians, they came over here, employed preachers to go over there and then their work is reported as foreign missionary work, by the churches in America. Beside this, we see that one of the churches to which a foreign missionary is sent, is reported as raising over four thousand dollars last year within itself. That is a queer idea—money is collected in America to support a preacher in a church that raises over four thousand dollars a year! That is a wonderfully destitute place. But we say to Bro. Munnell, it is just as easy for the churches to support missionaries in a foreign field as in the home. The work is just as simple.

"I had good news to tell, and was determined to tell it," Bro. Turner says, was the inspiration to him to labor under difficulties. Earnestness is worth a thousand fold more in reaching men with the gospel, than eloquence or learning. The Mars Hill church last year, helping Bro. Turner, added one hundred and nine persons to the Lord, planted five young congregations, kept three Sunday-schools at work, in a destitute and needy field. Mars Hill is a weak congregation, financially and numerically. Who can show a better record? Mars Hill congregation could not have brought a preacher from a distance and sustained him, but an earnest man living close by, with the help he could get in the field of labor, was supported. The way to clean the street, is for every one to sweep before his own door. The way to convert the world, is for every church and every Christian to convert his neighbors. The Mars Hill church is a good example to other churches in Alabama and elsewhere.

Bro. Butler has undertaken to prove that such churches as we have in Tennessee are not churches—can never do any missionary work. If our churches in Tennessee will persevere in the begun work of sending out the gospel to the destitute, by the time he has proved this to his own satisfaction and that of others, Tennessee will be the best evangelized spot of earth on the globe. Let all the churches, and every brother and sister in the churches, determine to do all in their power to send the truth to those in darkness. Don't hunt for big preachers, nor send off to a distance for strangers, but take the good, earnest brother near you—encourage him, send him to the neighborhoods close by—to the most ignorant and sinful communities. He can be supported on one third of what it will cost to bring a stranger, and support him, and he will do more permanent good.

Some brethren still complain at the discussions that take place about the operations and work of the churches. When the affairs of the church will move along without controversy, when no evil is intruded into the church, that loyalty to Christ demands shall be opposed, the millennium will certainly be here. When the temple in Jerusalem was rebuilt, the workers were compelled to hold the sword in one hand, the trowel in the other. This was typical, the man that attempts to rebuild the broken walls of the true temple of God, without both sword and trowel, will find himself an untrustworthy builder. "Contend earnestly for the truth," is the divine mandate.

We have received from Bro. Casey, \$3 90, a contribution of the Berea church, Williamson County, Tenn., for the Indian Mission. Berea is one of the youngest and weakest congregations in the county. Are there not a hundred congregations, that can at once, raise from ten to twenty dollars each, and place this mission in active operation? It seems to me, scarcely a congregation, if it were presented, would fail to respond. Let us hear from you promptly in this matter.

## Queries.

How was the thief saved, and how were all the people saved before Christ?—[J. C. Stephens, Esom Hill, Ga.]

If the thief was saved at all, he was saved by Jesus Christ, because he saw that he did everything to honor him that was in his power. The people before Christ were saved by obedience to the law of God that was in force when they lived. The people since Christ's day are saved by obedience to the law now in force. The laws, both before and since the death of Christ, receive their efficacy to save by virtue of their connection with the blood of Christ.

Will you or some one tell me, have disciples the right to meet on the first day of the week, if they have not elders nor preacher to teach them? Is it not their duty to meet and attend to the ordinances until they can do better?—[R. L. McMurray, Antioch, Lavaca County, Texas.]

We do not think they will ever do better than to meet together for worship. "Where two or three are gathered together in my name, there am I in the midst of them," says the Savior. Worship of God is intended to help the worshiper. Why a few by themselves without teachers or elders do not need the help that comes through worship, I cannot see. We can help each other by reading and studying the Bible, and no matter how humble we may be, we receive strength in drawing near to God in worship. We need all this help without preachers and elders as badly as when we have them. We had as well ask should a family of children eat without old persons to direct them. Worship is as essential to spiritual life as eating to physical life.

Is it a proper and indispensable duty for Christian women to offer thanks at their tables, and pray in their families in the absence of their husbands, even when there are others present besides their own families? Some say it is only for a show, others, it is not the woman's place, and others, it is straining at a gnat and swallowing a camel, neglecting more important matters, and doing things worse than neglecting them. But if it is a duty, it doesn't matter what people say, nor should we sin wilfully because we sin through weakness.—[A Sister.]

The Bible says, give thanks; it says it as much to the women as to the men. It says, "parents bring up your children in the nurture and admonition of the Lord." Both parents are commanded to do this. It is as much the duty of the mother to give thanks, and to pray with and for the children, and to teach them to pray, as it is the father's. She can usually do it better. She must do it in a modest and womanly way, or it has no effect. We do not see why the children cannot be prayed with to themselves even though others be about the house. The more privacy there is about such exercises with our children, the more sanctity there is—always; and the more lasting impression it makes.

Fame, as a river, is narrowest where it is bred, and broadest afar off; so exemplary writers depend not upon the gratitude of the world.—*Davenport*



## THE GOSPEL OF CHRIST.

NUMBER II.

There is something in the word *gospel* that demands notice. It is from two Anglo-Saxon words that signify "good news." The plan of salvation is so styled in the New Testament about one hundred times. It would seem eminently fit and proper to designate that system of salvation of which Christ was the author, by a term that signifies *good news*, since all its provisions of salvation are joyful in the extreme. To a poor, convicted, self-condemned sinner, the assurance of a free and full pardon of all his sins is a joyful message. To the Christian who feels, day by day, the outward man declining, it is good news to read in the message of salvation of "the redemption of our body;" and as the world fades upon his earthly vision, the eye of faith brightens at the prospect of soon being in the "Father's house" of many mansions.

The gospel of Christ, like every true system, has its facts, as a foundation, upon which rests all the superstructure. These are few, but of great importance, embracing the death, burial, and resurrection of Christ. Paul declares he preached these facts when he preached the gospel. Analysis of all the apostolic sermons will show that these leading truths in some way were always announced. No Christian can advance so far in the divine life that he can dispense with these important facts. Growth in grace lends to them additional importance, and gives renewed and increased delight in the study of these marvelous themes. It was to the "saints" Paul wrote, "I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." To the "church of God" at Corinth he declared the gospel which he had preached to them. Through heaven's opened door John heard the ransomed sing, "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and tribe, and nation." These glorious facts must remain in time and eternity the basis of all our salvation and joy. To forget them is to be "moved away from the hope of the gospel." They were "according to the commandment of the everlasting God made to all nations for the obedience of faith."

It may be asked: Do not all in this enlightened age believe these things? We rejoice to know that a great many do believe them, and whose lives, we trust, are in harmony with them; but many believe not, and others believe only in part. It avails no good to believe that there was such a person as Jesus of Nazareth, or that he was a great and wonderful man, unless we believe that he actually died and rose again. Faith to this degree is necessary to a consistent profession of his name. Since all the significance of his life, all the importance of his death, and the efficacy of his blood, are established by the truth of his resurrection. "He is declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." This is the crowning proof of all his high claims. The apostle further shows that our own resurrection depends upon the truth of Jesus' resurrection. If he never arose, we will all sleep forever. If he never arose, the apostolic preaching, arduous as it was, is vain, time misspent; and the faith of all who believed their report was also vain—a delusion. If Christ never arose, the veracity of the apostles stands impeached, since they boldly affirmed that he did arise. If Jesus of Nazareth never arose from the dead, no sin has ever been pardoned, and no sinner saved, since "through faith in his blood" is the pardon of all sin, and his blood was of no value unless indeed he did arise. If Christ never arose, all those who have fallen asleep in Christ have simply perished. If there is no risen Savior, our hopes would be confined to the narrow bounds of this life, and we (apostles) of all men the most miserable.

But this linked reasoning of the apostle, in which our great loss is shown upon the supposition that Christ has not arisen, by contrast, enables us in our estimate better to approximate the value. The man is yet unborn who can express the true worth of that salvation, indeed inexpressible, which through him has so surely been provided for us all; and with Paul we turn from the gloomy and cheerless prospect of such hypothesis, with the exalting cry, "But now is

Christ risen from the dead, and become the first fruits of them that slept."

While it has pleased God to make our salvation through Christ depend upon our faith in his resurrection, this he never begs man to believe. He never calls upon anyone to exercise faith without ample testimony upon which faith can rest. He who gave man power to reason, and through this means to credit testimony, does not ignore this either, in submitting to man's faith propositions upon which his salvation is suspended. This then is the true province of reason, so far as connected with our salvation to examine the testimony upon which the exalted claims of Messiah rest. The very nature of these claims is such that the bare possibility, not to mention the absolute certainty of their truth, is enough to awaken every thought, and quicken all our rational powers, to give them a fair and impartial hearing. In this manner the Christian religion was first promulgated, and this is yet the only substantial way of propagating its high claims, and being established in the "faith once delivered to the saints." We are commanded to be "ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear." Paul declares our service a reasonable one. The testimony concerning Christ is strong, the proofs many and infallible. G. LIPSCOMB.

## THE ORPHAN SCHOOL.

At the recent meeting of the Board of Directors, of the Orphan School, held at Caldwell, Texas, the owners of Add-Ran College proposed to sell to the Orphan School the entire property of the college. The proposition was accepted. The agreement is as follows: Bros. D. B. Mizell, of Jacksboro; C. D. Rider, of Weatherford; and H. G. Taylor, of Palo Pinto, were appointed to assess the value of the buildings, grounds, school furniture, etc. The Orphan School is to buy the property at one half of this assessed value, the owners of Add-Ran donating the other half. \$4,000 of this amount is to be paid during the year 1884, and we are to have as much time on the rest as we need. It is supposed that the assessment will be about \$16,000. This will give us the building, lands, furniture, apparatus, libraries, etc., for the small sum of \$8,000, and we can have our own time on \$4,000 of this amount. We have determined to sell the farm that we own. We can get for it \$2,000, which will be used in the Orphan School enterprise. It is the design of the directors to let Add-Ran run pretty much as it is now. Bro. Clark will continue at the head; the school will receive patronage just as it does now, and it will be a Christian school with the orphan work as a feature. We expect to have boarding departments, and our expectation is for the receipts from the girls who pay their board to defray the expense of the house, so that the orphan girls can be boarded without expense. The same thing will be done in the boarding department for boys. Shops will be established in which boys can be taught trades. The boys will be kept at their trades and at school alternately—a year at each. These shops can be made self-supporting. We have the statement of mechanics for this. Arrangements will be made by which the girls can be alternated at school and at useful employments.

This is a great work, but it can all be done with comparatively little outlay, and this on terms very favorable. We must pay \$4,000 this year, and we will sell a \$2,000 farm to help this work. This leaves \$2,000 to pay. We already have a good deal promised that will be due this year, and we expect to meet these matters readily. Then we can establish our boarding house and shops before we pay the remainder of the purchase money. If we were compelled to build school buildings and furnish them as school buildings should be furnished, we could not get them at such figures, nor on such terms. I think that we have a golden opportunity to do a glorious work. The writer will furnish any information desired. Send contributions to K. M. Vandant, Fort Worth, Texas. C. McPHERSON.

Suffer not your thoughts to dwell on the injury you have received or the provoking words that have been spoken to you. Not only learn the art of neglecting them at the time you receive them, but let them grow less and less every moment, until they die out of your mind.

## Obituaries.

Tommie M., son of Eliza M. and S. D. Whitfield, departed this life September 22nd, 1882; was born September 8th, 1881; age, one year and fourteen days. God has taken our dear little angel. He was the pride of our home. He was too pure a bud to bloom in this world; so his pure spirit returned to God the giver, and we laid his precious body to rest, there to remain until the resurrection. I am thankful to God for the consolation the Bible affords me, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." Sad indeed is my heart without my dear one; but a few more days and mother will meet you where sorrow and separation are no more, and joy and peace forever reign. MOTHER.

Died, November 5th, 1883, Margaret Ann Ray, daughter of J. M. and Elizabeth Leeman, and wife of Verge Ray, all of Wilson county, Tenn. Sister Ray was born November 4th, 1852, being thirty-one years and one day of age. Was married October 6th, 1869. She united with the Baptist church in August, 1867, but learned the way of the Lord more perfectly, and united with the church of Christ at Bethel, Wilson county, Tenn., in August, 1883. Sister Ray had been living in constant expectation of the dissolution for many weary months, having been a sufferer with that dreadful disease, diabetes, for more than a year. She died in full faith and hope of the gospel. She leaves a husband who is in full accord with her in faith and hope of eternal life. She also leaves five or six little girls to walk life's dangerous path without a mother—the greatest misfortune that could befall them in their young and tender years. It is our wish that those precious little jewels may never forget the example of their faithful mother, and that the father may be enabled to instill into their minds the will of the Lord, that they may grow up honored daughters of the Almighty. R. H. BAKER.

Fell asleep in Jesus, at his home near Taylorsville, Spencer county, Ky., Elder Major Holloway, in the 85th year of his age. Bro. Holloway was born in Virginia, December 9th, 1799 and died January 29th, 1884. He was the father of ten children. Six were waiting for his coming on the other shore. Four are left to weep over the good old father's grave; but sorrow not as those that have no hope. Few men were more favorably known and respected in our county than Bro. Holloway—perfectly upright and honorable in all his dealings with his fellowmen, kind and loving in his family. But it was as a Christian, tried and true that I knew and loved him best—prompt in his attendance at divine service, full of zeal for the cause of his divine Master, whom he had served faithfully for more than forty years. Farewell, old soldier, brave and true, we'll miss you sadly as the battle goes on, but we'll not grudge you your well-earned rest and promotion. Soon the conflict will be ended with us all; and when the heavenly breezes have driven away the smoke of battle, and the clouds of sorrow have rolled away forever, and light and peace have become to us a glorious reality, then, dear brother, we shall see you again.

Not with cross and armor bowed,  
Not with age and sorrows bent;  
But with saints and angels bowed,  
And with crown and homage bent.

DAVID CAMPBELL.

## REFLECTIONS ON VARIOUS MATTERS.

In Kentucky Department of GOSPEL ADVOCATE, of January 30th, current vol., I have read an excellent article under the above heading, but in speaking of the "society question," Bro. Harding closes down on Bro. Allen stoutly, by asking him these questions: Are not the churches, with their elders and deacons, divine organizations? Do they not exist by divine enactment? Are not the teachings of God, by which he makes the churches and indicates that for which they are made, matters of faith and authority? Shall we stop where he stops in these matters of faith and authority? I don't see how our dear brother can give any other than an affirmative answer to any of these questions. To all of which (if the editors of the ADVOCATE will permit) I will give an affirmative answer, and in turn, will ask Bro. Harding a few questions. Are the churches with anything, more or less, than their elders and deacons divine organizations? Are not the churches with their elders and deacons God's only means of converting the world to Christ? If so, where does the evangelist belong? Please tell us Bro. Harding. W. N. MURPHY.

Southport, Tenn.,

St. George Mivart, an eminent naturalist, says that for awhile he accepted Darwin's theory, but he has been compelled to give it up for scientific reasons. It is plausible, but not true. And so it goes. In what is called natural science nothing is fixed so securely that it may not be superseded by new discoveries to-morrow. Only the word of the Lord endureth forever.

It is one great characteristic of genius to do great things with little things.—Rade.



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I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

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It cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills impurities of the blood, loss of appetite, debility and nervous prostration and all other diseases caused from diseased Liver and Kidneys.

Fifty cents for one pint bottle, one dollar for pint and a half bottle. Sold by druggist generally, and all wholesale druggist, Louisville, Ky.

**A PRIZE** Send six cents for postage, and receive free a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address TRUE & Co., Augusta, Maine.

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R. Averitt, formerly with Gordon, Bro. & Co., of Nashville, Tenn., will give special attention to consignments from up Cumberland and West Tennessee.

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Gentlemen and Boys who desire GOOD CLOTHING at medium prices, equal in make and style to any custom work, should not fail to examine our stock before purchasing their Outfits.

## HUNTINGTON, Clothier,

160 Church St., Nashville.

§ § § § §

Owing to the continued warm weather, we are overstocked of

## Woolen Goods,

and not wishing to pack them till another season, have made great reductions. We offer—

20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

10 pcs Medicated Twill Flannel at 25c, former price 35c.

15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

35 pcs White Wool Flannel at 15c former price 25c.

20 pcs White Wool, 30 inches wide 20c.

15 pcs fine white all wob. Flannel at 25c, reduced from 40c.

## Blankets! Blankets!

Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turn much colder. Our prices now are

Our \$2.00 a pair Blankets now \$1.50	
Our 2.75 " " " 2.00	
Our 3.50 " " " 2.50	
Our 4.00 " " " 3.00	
Our 4.50 " " " 3.50	
Our 5.25 " " " 4.50	
Our 6.00 " " " 5.25	
Our 7.50 " " " 6.25	
Our 9.00 " " " 7.50	

These are not imaginary reductions, but positive mark down.

## Dolmans! Russian Circulars, Jackets and Cloaks.

We have just fitted up an elegant Cloak Parlor, and can show the largest variety of Dolmans, Russian Circulars, etc., etc., in this city. If in need of a winter wrap do not fail to see our line, as we will positively save you from two to three dollars on your purchase.

## LEBECK BROS.,

17 Public Square,

NASHVILLE, - TENN.



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## THE MEETING AT SCOTTSBORO, ALABAMA.

On the 26th of January, i. e., seventeen days ago, Bro. Daugherty and I began a series of meetings at this place. The meetings have been of unusual interest, and a report concerning them, I think, will furnish practical lessons that may be of much value. Scottsboro has about one thousand inhabitants, six of whom—two gentlemen and four ladies—are connected with the reformation. We knew of only one of these, Bro. W. J. Rorex, until our arrival. Indeed he is the only brother in town, as our Bro. Daniel lives in the country near here. There are in the place four churches, Methodist, Baptist, Episcopal and Presbyterian. The Methodist is the largest, most influential and most popular one. The Methodist preacher, Mr. Whitten, is a man of considerable ability, and of great energy, both of body and mind. He is the popular preacher of the place. I have not heard any other of the speakers, and hence cannot testify of their powers. Bro. Rorex wrote to us before our arrival saying that he did not believe we could accomplish anything here, but he felt that it was, perhaps, our duty to try anyhow. This had but little effect upon me, for I have long since learned that no man can tell how a meeting will result. Indeed, at this writing, I have no idea how it will end. But the weather appeared so unfavorable at the time of the arrival of Bro. Rorex's communication, that I concluded to return to Kentucky and wait for a better time. Bro. Daugherty, however, suggested that, as it would not be out of my way, it would be wise for me to stop at Scottsboro and consider the prospects on the ground, promising to await for a telegram from me before making any further arrangements himself. This suggestion was so evidently a wise one it was adopted without discussion. Upon arriving at the place, I sought at once for the house of Bro. Rorex, where I was most heartily received. He was not willing to advise me to undertake the meeting, considering the time, labor and expense involved in the attempt, and the improbability of accomplishing anything; but then he was hardly willing for me to leave without trying to get a hearing. "We will go out and consult Bro. Daniel," said he. Bro. Daniel was much like Bro. Rorex. He wanted the preaching, but thought it almost a pity to waste our time. But sister Daniel, dear woman, looked at her children, grown, but out of Christ, with wistful eyes, and said, "Oh, we must have the preaching, Bro. Harding; so few brethren visit us it will not do to let the opportunity pass." And I thought I could hear the pleadings of her heart in her voice, and could see anxious solicitude in her eyes, so I thought we will try anyhow; who knows but that her heart may be made to rejoice in receiving her children into Christ. (We baptized one of them yesterday morning.) So I telegraphed Bro. Daugherty to come: to stop by Huntsville on his way, and to bring us a package of cards for advertising. We made arrangements with the printer, and had the type set by the time he arrived with the cards, announcing our meetings, giving the subjects to be discussed for the ensuing week, and inviting the people out to hear the "Kentucky Evangelists, Disciples of Christ." By four o'clock in the afternoon we had a card in every house in town, and one in the hands of almost every man. That night, being Saturday,

we had a fair audience; on the next day we had two large ones. By the way, that was one of the best days work I ever did. Bro. Rorex was sick, hence everything devolved upon us. Bro. Daugherty and I built the fires, lighted the lamps, swept out the meeting-house twice, rang the bells, and attended four meetings, three of which we conducted, he leading the singing and I doing the preaching; then at night I took the midnight train for Huntsville, where I was expected to attend a funeral on the next day, arriving at my room at the hotel in that town at half past two in the morning.

I remember thinking that I was very badly treated once while holding a meeting in Jefferson county Ky., because I had occasionally to attend to the lamps, sweep the house and build the fires. But, bless you, I have gotten bravely over all that. A man need not expect to succeed in places where we have few or no workers connected with our restitution-movement, unless he is willing to advertise freely at his own expense, to furnish the fuel and oil, to build fires, ring bells, sweep houses, and, when necessary, to speak to small audiences without getting the "blues," or complaining. He must make up his mind to have all sorts of doctrines attributed to him, and all sorts of stories told about him; and the very first time he shows his temper, or becomes despondent, he injures his cause.

Well, our meetings continued and the Lord gave us favor with the people. Night after night full houses greeted us, and they gave the most marked attention. "Preachers, members, and people who had not been in a meeting-house before for ten years came night after night." And it was a matter of common remark that such large, interested and quiet audiences had not been known before in Scottsboro. Our services are conducted about thus: A half hour is devoted to a song service. No time is spent in hunting songs; as soon as one is sung another is called out. Bro. Daugherty stands before the audience during this half hour leading and directing the music; here, excepting my assistance on the bass, he has had it pretty much all to do. Then we read a chapter and have a short prayer. After another song the sermon follows, generally something less than an hour in length; then an invitation song, and then the congregation is dismissed. Thus our services are generally conducted in about an hour and a half; but every bit of this time is utilized. No harrowing death-bed scenes are told, no shoutings, yellings, howlings or kickings at the Lord, as though he were deaf, or had gone a hunting, or were asleep, are indulged in. We endeavor to sing the truth to the people and to speak it to them in earnestness and love; then we leave the matter with them; for if the truth makes them free, they shall be free indeed.

On the tenth day of the meeting Bro. Metcalfe, who had been with us over Sunday, left us in a rather despondent mood, I thought, indeed, he said, he feared we would not move any to obedience. On the way to the train he told Bro. Daugherty to "tell Bro. Harding to put a little more sugar in his exhortations." But I confess I do not "shake as hard" as I used to do. If the truth does not bring the people, God forbid that they should come. So I make it my sole object in preaching to get a clear understanding of the word of God into the minds and hearts of the people. I do not try to move them at all, except in this indirect way.

On the eleventh day, a gentleman came forth to stand with us on the "union ground;" on the twelfth day, a gentleman and lady, both Methodists, came forward; on the next day, a lady of the Methodist church made the confession at

the water; there have been two confessions since, one from the Methodists and one from the world, making six additions in all up to this time.

Upon going around to see the first young lady who confessed about her baptism, for the rain was pouring down in torrents as the time appointed drew near, giving us abundant water much nearer than was the place which we expected to go, I found the Methodist minister in consultation with her. He was advising her not to be hasty, but make it a matter of reading and prayer and meditation before acting. Upon coming in he said to me, after the usual salutations, "Bro. Harding, if you had been content to exert yourself in the conversion of sinners—of those who have never professed religion—I would not have said a word, but when I heard you were about to take one of my flock, I came around to see about it, and to preserve it entire if I can. He then proposed to the young lady to immerse her, if that were the only trouble. Of course I showed him it was my desire to convert people from error whenever I find them in anywise afflicted by it. He seemed somewhat astonished, I thought, at the readiness with which I expressed the conviction that the Methodist church teaches and practices grave errors; and a brief discussion followed, which resulting in my proposing to meet him or any gentleman whom he might secure for the work in a public discussion. This he declined to accept on the ground that no good would result from such a discussion. In this idea he is strictly and literally correct, too, in so far as the cause of Methodism is concerned; for it never obtains any benefit from a discussion with us. Upon arising to leave, I said to the young lady, "If you have any doubt about what is your duty, I advise you to pause, to pray, read and consider until the doubt is removed; but if your mind is settled about this matter, if you see your way clearly, act, regardless of what any body may say or do." She promptly responded, "I will be immersed at once," and she was. It required no little courage and devotion on her part to leave father, mother, grandmother, kindred, and a large and popular church, which has a comfortable church-house, simply because her sense of duty demanded that she should go elsewhere. May God bless her, protect her, and guide her into his everlasting kingdom.

The interest is now intense. Everybody is talking about the meetings. It is estimated that more reading of the Bible has been done within the last seventeen days than in many months before. Sunday school children, in paedobaptist Sunday-schools, conduct vigorous discussion with their teachers on the action and subjects of baptism, and get the better of their seniors too. I was told that "the pastor" of the Baptist church (in whose house we are holding forth) said, "These meetings will do good, for they have gotten the people to reading the Bible as never before, and that is certainly good. The end is not yet."

## END OF THE KENTUCKY DEPARTMENT.

A brother writes rather indignantly, saying we referred to him in our reference to persons inquiring the difference between the soul and body and "the return of the Jews to Jerusalem," and says that he desires us to give him some information on the latter subject privately or through the ADVOCATE. We have no knowledge and not an idea in the world, in reference to the subject, so cannot gratify him. We do know, though, that when Christians have turned aside from the practical lessons of the Christian religion, to speculations on this and other subjects named, their usefulness, as Christians, has ended.



## ITEMS, PERSONALS, ETC.

Bro. M. Smallman, from McMinnville, was in the office last week.

We have received two dollars more, from a brother near LaGuarda, for the Indian Mission.

It still rains. The signal service men have been missing it all along. It seems that the Almighty is determined to convince them that they knew nothing about it.

Two weeks ago we announced that Bro. W. J. Higdon had fourteen volumes of the *Advocate* for sale. Bro. Higdon writes us that he was mistaken; he has only thirteen volumes. Any one wishing to buy them can address J. W. Higbee, Madisonville, Ky.

In the thirtieth line of third column Bro. Lauderdale's article in the *Advocate* of January 30th, is this sentence: "He loosed nothing until he reached the cross, and then he bound all." It should read: "He loosed nothing until he reached the cross, then he *loosed* all."

We call the attention of our readers who are in need of fruit trees or nursery stock, to the advertisement of W. Hy. Smith, that has been running sometime in the *Advocate*. He is an experienced nurseryman, and reports that he has an unusually fine stock of trees on hand, that he will sell at reduced rates to those desiring them in quantity.

Bro. Jesse Owen, of Bell's Station, the music teacher, recently went to Leiper's Fork, Williamson county, Tenn., to teach a singing class. He soon began bleeding from the lungs, and was compelled to give up and return home. He still is troubled with bleeding, and is very feeble. He desires to return his thanks to the brethren at Leiper's Fork, and other points, for the kindness shown him, and the pecuniary assistance rendered. Our brother has our sympathy.

At a recent meeting of the trustees of the Fanning Orphan School, the following resolution was passed and ordered to be published: Whereas: largely more than the stipulated amount of solvent subscriptions having been made to the Fanning Orphan School, the first instalment of principal and interest on all subscriptions is now due, and it is requested that all subscribers remit promptly to C. W. McLester, Treasurer, 51 North College Street, Nashville, Tenn.

J. C. WHARTON, Sec. Board of Trustees.

J. G. HOUSTON, Pres't.

Our aged Bro. Sparkman, of Boston, Williamson county, Tenn., with his son, Bro. Jas. T. Sparkman, was in our office the past week. He is now in his eighty-eighth year, is active in mind and body, and reads without glasses. He had started on a trip to West Tennessee and Missouri. After reaching the city, he concluded the high waters would be so much in the way of travel in the sections he was proposing to visit, he turned back home. He has a sister living in Missouri about ten years his senior, who is still active, and frequently walks a mile or two from one child's residence to another.

ELAM—THOMPSON.

At Bellwood Christian church, on the morning of February 5th, a very large audience gathered to witness the marriage of Bro. E. A. Elam and sister Mary E. Thompson. The marriage ceremony was performed by Bro. J. M. Kidwill, in the most impressive manner. The wedding party left immediately for Lebanon, where they took the 1:30 train for Fosterville, Rutherford county, the former home of the groom. They will spend a fortnight there with his relatives and many friends, all of whom, no doubt, will be won by the bride's loveliness and amiability. With hearts full of love for each other, and devotion to the cause of our Heavenly King, he surely will bless them, and "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

## NOTES FOR BIBLE READING.

"And pour contempt on all my pride!"  
The life and death of our Lord Jesus are a standing rebuke to every form of pride to which men are liable.

Take for instance:

Pride of birth and rank—"Is not this the carpenter's son?"

Pride of wealth—"The Son of Man hath not where to lay his head."

Pride of respectability—"Can any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of personal appearance—"He hath no form or comeliness."

Pride of reputation—"Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners."

Pride of independence—"Many others who ministered unto him of their substance."

Pride of learning—"How knoweth this man letters, having never learned?"

Pride of superiority—"I am among you as he that serveth." "He humbleth himself." "Made a curse for us."

Pride of success—"He came to his own, and his own received him not." "Neither did his brethren own him." "He was despised and rejected of men."

Pride of self-reliance—"He went down to Nazareth, and was subject unto them."

Pride of ability—"I can of mine own self do nothing."

Pride of self-will—"I seek not mine own will, but the will of him who sent me."

Pride of intellect—"As my father has taught me I speak these things."

Pride of bigotry—"Forbid him not, for he that is not against us is on our side."

Pride of resentment—"Father, forgive them, for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve—"My soul is exceedingly sorrowful, even unto death." "Tarry ye here, and watch with me." "The Son of Man must suffer many things, and be rejected."

Pride of sanctity—"This man receiveth sinners, and eateth with them." "But God forbid that I should glory save in the Cross of Christ, by which the world is crucified unto me, and I unto the world."—*Atlantic Missionary*.

## RELIGIOUS IDIOTS.

Dr. Seguin, the great authority on all that relates to idiocy, regarded this unhappy condition as a state of prolonged childhood, in which the graces of infancy have departed, while the feeble development of body and mind remains. When we see the babe playing with his fingers and his toes, grasping at the sunbeam that falls on his cradle, trying feebly to walk, but unable to stand steadily, we are amused, interested; it is natural, it is childlike. Suppose that when five or ten years are passed we see the child, and he is still where he was—still playing with his fingers, still amused with the sunbeam, and still feebly tottering. We start back in horror, exclaiming, "The child is an idiot." For we know that progress, growth, is the condition of health, bodily and mental.

Are there not among us religious idiots, persons whose spiritual growth has stopped in their infancy, who have never grown? We meet a young convert; his views of the truth are but immature; his faith is but feeble; he has to struggle against the old man within and against temptation without. Often his struggles are vain, and he yields to temptation; his devotions are fitful and irregular, for devotion is not yet a habit with him; he has to force himself toward it with an effort. But all these things do not discourage us—rather they arouse our sympathy, our affection, our prayers.

Years pass on; we meet the same convert. In his capacity for business there has been a growth; he can make more money than he could; his mind has grown. But as to his religious nature there has been no progress; his knowledge of the Lord's word has not enlarged; his faith is just as weak; his self-denying benevolence is no larger; it is just as hard for him to deny himself as it was; he has gained no power in prayer; he is just as much the victim of temptation. His benefactions are just what they were. He gave them a dollar with a struggle; and with the same

struggle he gives a dollar now. It is just as hard for him to forgive injuries; just as hard to withstand the solicitations of fashion; just as hard to forego worldly pleasure, to repress anger and passion. What shall we say, what can we do, but start back and exclaim, "A religious idiot!"

Have you grown? Are you growing? Are you gaining victories? Is your present light so clear and bright that you look back on the period of your conversion as but the dawn? If not, then must not yours be regarded as a case of religious idiocy?

## General News.

The river at Cincinnati has been three feet higher than last year, but the latest news is that it is falling slowly.—Senator McPherson has introduced a bill in the Senate to redeem the trade dollar, by making it receivable for postage and revenue stamps.—A bill has been introduced, temporarily, providing for the support of the common schools. It provides an annual appropriation of from \$10,000,000 to \$1,000,000 for the next ten years; the appropriation to be reduced \$1,000,000 every year.—Telegrams have been received by Congress, asking aid for the flood sufferers, and both houses adopted a resolution, ordering an appropriation of \$300,000 for that purpose. There was some doubt expressed as to the constitutionality of the measure, but only twelve members of the House voted against it.—The American National and Third National Banks, of this city, were consolidated during the week. The new concern will be one of the largest banks in the country, having a capital stock of \$1,000,000.—Wool growers lost last year \$15,000,000 by the reduction of the duty on wool.—Our exports of iron and steel, and manufactures of iron and steel were nearly \$20,000,000 larger than ever before.—The Government has collected \$1,000,000,000 of taxes from whiskey in the last twenty years.—The *Chicago Tribune* counts up 125,000 human lives lost by earthquakes, tornadoes, shipwrecks, fires, mine disasters, and other accidents in 1883.—Total number of deaths in the city of Nashville for the past year, was 1,175. This is a proportion of 23.50 in 1,000 of population. This is a lower rate than has been for several years, except in 1878, when it was .39 lower.—The case against Frank James and Chas. Ford, on the charge of the Blue Cut train robbery, has been dismissed. On account of Gov. Crittenden refusing to pardon Dick Liddell, the State was deprived of his testimony, and also valuable corroborative evidence, hence they would be unable to make the case.—Central Park, New York, requires more money to the square acre, to keep it in repair, than any other large park in the world.—The question of social precedence is exciting great attention in Washington. It is expected the president will send a message to congress, asking an appropriation of \$500,000, to have a board of European noblemen and courtiers appointed to draw up the rule for the court at Washington.

FOREIGN.—The cotton operations at Lancashire, England, have won, and the strike is ended.—Bradlaugh swears himself in, but is excluded from the House of Commons. He then resigns his seat and a writ for a new election has been issued.—The powers are about to agree on carrying on the work of civilizing Africa begun by Belgium.—Three hundred Christians have been massacred in Tonquin.—Fifteen thousand weavers struck for higher wages at Blackburn, England, and march through the streets.—Advices from South Africa report the death of Cetewayo, the famous Zulu Chieftain, from heart disease.—The Sheiks between Shendy and Ambukal promise, to protect caravans and keep the route to Khartoum open. This is regarded as a good sign.—A millionaire in Marseilles has been sentenced to six months imprisonment and heavily fined, for lending money to young men at rates of interest varying from 20 to 60 per cent.—Foreigners employed on Russian railroads have been notified that they must be naturalized, or be dismissed at the expiration of three months. The Princess Frederica, of Hanover, has opened an exhibition in London for the benefit of the "London Flower Girl Brigade."



## Home Reading.

## How Easy It Is.

How easy it is to spoil a day!  
The thoughtless word of a cheerished friend,  
The selfish act of a child at play,  
The strength of a will that will not bend,  
The slight of a comrade, the scorn of a foe,  
The smile that is full of bitter things,  
They all can tarnish its golden glow,  
And take the grace from its airy wings.

How easy it is to spoil a day  
By the force of a thought we did not check;  
But by little we mould the clay,  
And little flaws may the vessel wreck;  
The careless waste of a white-winged hour  
That held the blessings we long had sought,  
The sudden failures of wealth or power,  
And lo! the day is with ill inwrought.

How easy it is to spoil a life—  
And many are spoiled ere well begun—  
In home-light darkened by sin and strife,  
Or downward course of a cherished one;  
By toll that robs the form of its grace,  
And undermines till health gives way;  
By the feverish temper, the frowning face,  
The hopes that go, and the cares that stay.

A day is too long to be spent in vain;  
Some good should come as the hours go by,  
Some tangled maze may be made more plain,  
Some lowered glance may be raised on high.  
And life is too short to spoil like this,  
If only a prelude it may be sweet,  
Let us bind together its threads of bliss,  
And nourish the flowers around our feet.

## FOR THE CHILDREN.

FROM UNCLE MINOR.

In the 20th verse and 8th chapter of Matthew, you will find out how poor Jesus was. He said something about foxes and birds having a home, but he had none. So I want to talk to you a little while about foxes and birds, which I know you will be glad to hear.

Well, foxes, have you ever seen a fox? Yes, say the country boys; but the little boys in the cities say they have never seen one, except it was in a cage in a circus. Now foxes have been known in almost all countries, and in all ages; they are a very peculiar little animal; there are various kinds. We find, in our country, the red and the gray fox. When I was a boy I used to go fox hunting,—your fathers can tell you what a nice time young people used to have fox hunting. In the South a great many persons, especially among the rich planters, used to spend a great deal of their leisure time in hunting foxes.

They kept a large pack of hounds, sometimes twenty or thirty, just for this purpose. I have known them to divide up the pack so as to let only part of them run at a time, and sometimes they would chase the fox, with the hounds, for two or three days and nights before they would catch him.

The fox will seldom leave the place where he was raised, and when the hounds get after him, he will usually go round and round for a long time; if he is pressed too close by the dogs he sometimes would go into his den or hole and stop the chase. I have known young ladies sometimes to go fox hunting with their brothers. They usually rode horses, because the fox and dogs run so fast that you could not keep up with them on foot. The chase becomes very exciting sometimes, especially when there is a large pack of hounds. In Europe, the fox chase is often engaged in by the nobility. They sometimes raise foxes for this purpose alone. It used to be regarded as one of the most amusing and entertaining sports. But of late years it is not so common. The fox is a very cunning little animal. While it cannot run so fast as the gray hound, yet it dodges the dogs, and is long-winded, especially the red fox, and can generally get away from the dogs. They live on chickens, rabbits, and birds, which they usually catch in the night—seldom coming out of their dens or holes in the day time. I might tell you a great deal more about the habits of foxes, but this is enough now.

Birds, you have all seen, but not all kinds. Those of the most beautiful plumage are found in the extreme South, among the ever blooming flowers, and where it appears spring-time all the year around. Many of them are sweet singers. The mocking-bird, thrush, cat-bird, and the little canary, we have all heard many times. But I cannot tell you of all the different kind of birds. Some of them sing, some do not. They all lay eggs and have nests. The dear Savior, when on earth, used familiar illustrations to teach the people. There was a man that had been following Jesus, perhaps, for several days, and saw the wonderful works that he did, he must have concluded that he was a very rich and

great man. So he said; "Master, I will follow thee where thou goest." Jesus turned around, no doubt, and said, "The foxes have holes, and the birds of the air have nests, but the son of man has not where to lay his head." Thereby teaching this man he was poor—no place to call home. The foxes had places to hide and rest. The birds had a nest and resting place, but Jesus had none. So, dear children, you ought never to complain about your lot in life. "There are many thousands much worse off than you are. Just think of it. While you may have a comfortable little home, although it may be humble, you have a dear good father and mother, while there are thousands of poor little girls and boys in the world with no home, and worse still, have no loving, kind parents to watch over them.

What a kind, good woman sister Fanning is, to give all she has, to try and help the poor little orphan girls. And so many good brethren too, are willing to help them, by establishing a school to raise and educate them for useful lives. Work and pray for the Fanning Orphan School. I will tell you more about it, by-and-by. May God bless you all, and help you to be useful. Remember the poverty of Jesus.

## BAD WRITERS.

A great many stories are told about the mistakes of printers, and there are some ridiculous ones that may happen by the use of a wrong letter, but the printers would not make so many blunders if those who wrote for them wrote more plainly. Many noted writers have been celebrated for their horrid hand. The bad writing of the eminent lawyer, Rufus Choate, has often been mentioned as the worst possible; some one said that the word "what" as he wrote it, "looked like a small grid-iron struck by lightning." One of the widely read English journals not long ago had an article on "Wretched Writers," which was mainly devoted to showing the mistakes made by Horace Greeley, as if there were not abundant examples of bad writing in England. It is true that Mr. Greeley would never have succeeded as a writing-master. We have several pieces of his writing which are not so difficult to make out when one gets the hang of it and knows that he made s, a and r all alike, as he did b, p and h. This English journal gives an instance of his bad writing that we had not seen before. Mr. Greeley was invited to attend a press meeting in a Western state, and sent a letter declining to come. Those who invited him studied over his answer, and this is what they made out of it: "I have hominy, carrots and railroad ties more than I could move with eight steers. If eels are blighted, dig them early. Any insinuation that brick ovens are dangerous to hams gives me the horrors." What he did write was: "I find so many cares and duties pressing on me, that, with the weight of years, I feel obliged to decline any invitation that takes me over a day's journey from home."

It does not seem possible for every one to learn to write an elegant hand, but it is possible for every boy and girl to write a plain hand that can be read without difficulty. The most troublesome letters that come to this office are those of persons who use flourishes, and though the written page as a whole presents a fine appearance, yet it is more difficult to read than the poorest cramped school-boy hand. It very often happens that we can read every part of a letter but the most important—the signature. While you are young, get in the way of writing your name so plainly that there can be no doubt of a single letter in it. It may save yourself and others much trouble in after life.—*American Agriculturist.*

Dear Uncle Minor: I thought I would write you a few lines from Smithville; it is the capital of DeKalb county. I am seven years old, and go to school here to Pure Fountain College. Miss Mary E. Pope is my teacher. My school opened January 14, 1884. We have one hundred and twenty-five pupils in school; four teachers. P. W. Dodson is President. Papa takes the Advocate, and I read it for grandma, who is now eighty-two years, old, and can't see. I also read the Testament for her. I go to Sunday-school every week, to the Christian church. Bro. J. M. Kidwill preaches here twice a month, or first and third Sunday. You will hear from me again. Smithville, Tenn., LIZZIE POTTER.

## WHICH SHALL IT BE?

I am sadly conscious that thousands of mothers are so overburdened that the actual demands of life, from day to day, consume all their time and strength. But "of two evils choose the least," and which would you call the least, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habit of thought, who never felt she could spare a half hour to read or talk with them—I have seen this woman spend ten minutes in ironing a sheet—there were six in the washing—one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit;" thirty minutes in polishing tins which were already bright and clean; forty minutes in frosting and decorating a cake for tea, because "company" was expected.

When the mother, a good orthodox Christian—shall appear before the great white throne, to be judged for "the deeds done in the body," and to give in her report of the Master's treasures placed in her care, there will be questions and answers like these:

"Where are the boys and girls I gave thee?"

"Lord, I was busy keeping my house clean and in order, and my children wandered away!"

"Where wert thou while thy sons and thy daughters were learning lessons of dishonesty, malice, and impurity?"

"Lord, I was polishing furniture and ruffling dresses and making beautiful rugs!"

"What hast thou to show for thy life-work?"

"The tidiest house, Lord, and the best starching and ironing in all our neighborhood!"

O these children! these children! The restless, eager boys and girls who are more than our lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother, are the days of childhood! and speckless windows, snowy linen, the consciousness that every thing about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Ex.*

## IMPARTIAL DEVOTEDNESS.

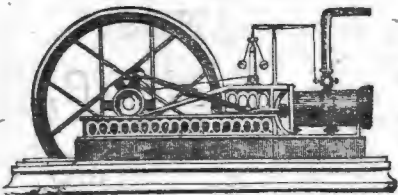
To follow God as dear children, is to follow him impartially. The fidelity of a truly dutiful child embraces all, and not merely a part, of what a parent requires. Obedience is not a matter of mere impulse or caprice, option or selection. There is the same feeling of obligation to obey in one thing as in another. Those who are properly filial do not feel at liberty to select some commands to be obeyed, or some known wishes to be complied with, in distinction from others equally deserving of respect; but the obligation to do what is well pleasing to their parents, in one thing, is regarded as involving a similar obligation to do that which is well pleasing to them in other things, even in all things.

This should be a child of God's entire conformity to the will of God. All the commands of God are supremely important, and there is no one of them which is not to be obeyed. God never yet made an unimportant demand, which could be complied with or not, as those commanded may please to do, and the result be all the same. Being bound to honor one of the Divine mandates, is to be bound to honor another, and so all that is demanded claims respectful recognition. Partial obedience involves no obedience; for as one command is set aside, another may be treated in the same disrespectful and disobedient way, and thus it might come to pass that none of the claims of duty would be spared from rejection by the repudiating spirit which does not acknowledge the authority of all the commands of God.—*Watchman.*

The refined sins of the cultured class are as hateful to God as the coarse sins of the ignorant.



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### Miscellaneous.

If the end of one mercy were not the beginning of another we were undone.—P. Henry.

## DR. BULL'S COUGH SYRUP

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Glenn's Sulphur Soap cures skin diseases.

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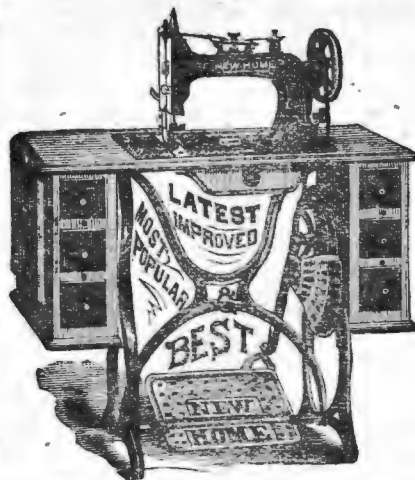
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## THE DANGER OF OVER-EXERTION.

## A Stalwart Man Becomes Weaker Than a Child and Then Recovers his Former Strength.

(Waterloo, N. Y., Observer.)

In these days of rowing giants and athletic heroes fine physical development is more observed than ever before since the time of the Athenian games. A man who shows the elements of physical power is looked upon to far more than the days of our ancestors possibly because there are fewer specimens of well-developed manhood than then. An emissary of this paper met a magnificent specimen of physical power a few days since in the person of Dr. A. W. McNames, of Waterloo. His muscles, which showed unusual development, were as hard as wood. At his request the writer sought to pinch him in the arms or legs, but found it wholly impossible. A realization of what is meant by an iron man was fully made manifest.

"Have you always been so stalwart as this?" inquired the news gatherer.

"Not by any means," was the reply. "When a young man I was always strong and active and felt that I could accomplish anything. This feeling so took possession of me on one occasion that I attempted to lift a box which four men found it impossible to move. I succeeded in placing it on the wagon, but in two minutes from that time I was unconscious and remained so for hours and when I recovered consciousness I vomited a large quantity of blood. From that day I began to grow weak and sickly. I believed that I had suffered some internal injury and experienced a general debility, which seemed similar to the effects produced by malaria. My back was very weak. I had no appetite, and at times loathed food. My lips were parched and cracked. My head felt as though it were entirely open at the top and it pained me on the side intensely. In six weeks' time I had fallen away from 208 pounds to less than 170. I was in a most wretched condition. I was completely discouraged."

"What did the doctors say about you?"

"Almost everything. I consulted no less than six different physicians. They all treated me and none did me any good. At that time I was suffering intensely. I could not sit upright, but was obliged to rest in a cramped, uneasy position. I was compelled to urinate every five minutes and I passed over three quarts every day. I was not living, I was existing."

One night (how well I remember it!) my wife had put the children all in bed when the feeling came over me that I should live but a very short time. My wife and I talked matters all over and I gave the minutest directions as to what she should do after I was gone. I was not in a flighty condition by any means for the doctor, on leaving town the day following, bade me good-bye, saying he never expected to see me again, for I was suffering with Bright's disease of the kidneys in its last stages. Within the next few days more than twenty friends came to bid me good-bye. Among the number was Dr. John L. Clark. He asked me what I had used in the way of medicines. I told him. He then recommended a remedy of which I had heard much, but about which I was very skeptical. If faith were an element of power it certainly

was lacking in my case."

"And so you did not try it?"

"On the contrary, I did try it and to my surprise it seemed to go just to the spot. Indeed, it was the most palatable thing I had taken into my mouth for months. I relished it."

"And did it cure you?"

"Do I look as if it did?"

"Yes, indeed. What was it?"

"Warner's Safe Cure."

"A proprietary medicine!"

"Of course. What of that! I suppose I once had as great a prejudice against advertised medicines as any one could have. When I was studying medicine at Ann Arbor, Michigan, I used to vow with the rest of the class that we would fight all such remedies at all times. When a man comes down to the last hour, however, and bids his wife and friends good-bye, such bigoted prejudices as these all vanish, I can assure you and any remedy that can cure is gladly welcomed."

"And how have you been since then?"

"As well—or better, than before."

"Do you still exert your strength?"

"Certainly. But I do not over-exert, as formerly. My strength is increasing every day, and my health is number one. I know that my life was saved by Warner's Safe Cure, and I believe it is the best medicine that was ever compounded by any chemist or physician. I am willing the doctors should sneer at me for such a statement if they choose, but I have proven its truth, and am prepared to stand by it."

The above experience should be of great value to all who are suffering. It shows the deceptive nature of this terrible malady: that all symptoms are common to it and that there is but one by which it can be absolutely avoided.

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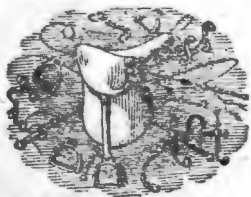


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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### AN HONEST HEART LEADS TO A HOLY LIFE.

Good seed, on good ground, as certainly produces an abundant harvest as that any appointment of God in the physical world will produce any promised result. But it is equally true that the man who would obtain an abundant harvest must prepare the soil for the reception of the seed. Without this preparation, no matter what the strength of the soil may be, no abundant harvest can be reaped. God on his part created the soil, and has established all the laws by which the growth of a crop is consummated, but he has left it to man to prepare the soil, and place the good seed into it at the proper season as God has appointed. And if man leaves out this part of the work, the part that has been done for man will be of no avail to him. God in his divine wisdom has so arranged the affairs of this world as to make man's part of the work a necessity in order to make what God has done available. This is an unalterable decree. Neglected soil may produce abundance of wild weeds, thorns and briars, but the waving corn and wheat it will not produce without man's part of the work. The farmer may possess both the strong soil, and the good seed, and the seasons may be everything that could be desired, and yet no harvest will be reaped unless he prepares the soil, and sows the seed. Just as well expect a new world to be made as to expect this decree of God to be varied from. So it is in regard to the human heart, and the life that is to result from it. Man must prepare his heart for the reception of the incorruptible seed, which is the word of God. While God has created the heart, and furnishes the seed which is competent to the production of a holy life on the part of man, this holy life will no more be developed in man without the performance of his part of the work than the abundant harvest will be developed in the soil without man's part. Man must put away the love of sin from the heart, from his affections, and must willingly and lovingly receive the incorruptible seed, the word of God, into this prepared heart. So long as the love of sin lurks in the heart, leading to the gratification of its evil desires, there will be no room for the word of God, the pure seed of heaven's kingdom, to take root and grow there. There are many alien sinners, who when they allow themselves to think seriously, would be glad to be Christians. But they love money so well, and keep their hearts so deeply set upon it, that it is impossible for the word of God, the seed of the kingdom to take root and grow, so as to develop spiritual fruit. Others again think so much of worldly pleasures and amusements, the theatre, the gay and giddy dance and such like, that no room is left in their hearts for the pure gospel of Christ, and its divine principles. Large numbers are annually going into eternity unprepared from these very causes. They will not remove from their hearts the things that obstruct the soul-saving seed, the gospel of Christ. It is sad that so many, under circumstances so favorable, and with all the means of salvation, will cling to the love of the world, and allow this to shut out the power that would make them pure and good

here, and prepare them for purity and happiness hereafter. And this love of the world that shuts out the religion of Christ, the only power to save the soul, is by no means confined to aliens, those who have never cleared off the rubbish of the world from their hearts. There are many in the church who for a time shut out the love of the world, and let the love of God, the gospel of Christ in, that fall back afterwards into the same old channels. It is not enough to cast the love of the world out of our hearts so far as to become Christians, and come into the church of God, and then allow the old thorns and briars to return.

There are many members of the church, who, no doubt, were sincerely in earnest at first, who are to-day so full of the love of money, or the love of pleasures and fleshly desires, that the first love and purity of heart that led them to obey the gospel of Christ is crowded out, and they cease to bear that spiritual fruit that alone proves an honest and good heart. Jesus said, "That on the good ground are they who, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke viii. To keep the word, and to bring forth fruit with patience, is to so continue the love of God and the love of truth in our hearts, as to keep down the love of the world, so as to allow a continued growth in grace and the knowledge of the truth. It is just as important to keep the heart from the love of sin after coming into the church, and to allow the continued practice of the word of God, as it was to come in at first. And the only way to keep good hearts—honest, pure hearts—is by keeping them filled up with the love of God, the love of truth. We must continue to battle against the love of sin in every shape and form. This continued pure heart is not in any a direct gift from God, any more than a continued preparation of soil is a direct gift from God. The farmer knows very well that if he does not continue to prepare his soil every recurring season for the reception of his seed, that he will cease to have a harvest of yellow grain to reap. Hence you see him year by year preparing again and again the soil upon which the next harvest depends.

So it should be in Christianity. The Christian man should see to it that he has a good heart day by day. Whenever he finds noxious weeds and sprouts of sin rising up, he should go to work at once to grub them up, and throw them out, or burn them. Impurity of heart may come up in a thousand different shapes and forms. But come they will, in some measure, to all. None need suppose they will be exceptions to this rule. You see here and there a Christian whose heart seems to be almost always pure. You never see an impure desire-cropping out, nor the manifestation of an impure thought. But love and good works are continually manifesting themselves in their lives. But then, how came it so? Does any one suppose it just happened so, or that it is the result of direct overpowering work from God? If so, he is wonderfully mistaken. In order to find out how great a mistake such a supposition is, just go and talk to one of these godly men, and get the experiences through which he has passed. And when you do this, you will find he has had many struggles and contests with sin, in some of its varied forms. You will find that he has labored, [and toiled, and prayed, to gain

the ascendancy over sin. You will find that he has resolved, and stumbled, and re-resolved, and stumbled again under the weight of sin; but that he has continued to make a determined fight against the great enemy of souls, and that he has read, and meditated, and prayed, and struggled on, and has tried, and continued to try to grub up, kill out, and destroy every root and vestige of sin. There is not a godly man or woman in the land that has not had more or less of this experience. And it is by this very means that such people keep their hearts and lives pure. Paul had such struggles as these. He says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix: 26-27. The Revised Version makes him say, "I buffet my body." This indicates that even with the great apostle to the Gentiles this constant struggle against sin was going on.

And so it is with every one that lives a godly life in this sinful world. It may require much greater effort on the part of some to keep down the desires of the flesh, than of others, but it requires an effort on the part of all, to keep down the lusts of the flesh, the lust of the eye, and the pride of life, and keep a pure heart. Yet this can be done, and must be done, if we desire to go to heaven when we depart out of this life. If we, as Christians, will keep pure hearts, pure lives will be the certain result. But to do this we must have the matter before us by day and by night, cultivating a constant, earnest, honest desire to obey and honor God, to do right, to do the Lord's will in all things. This one leading desire and purpose of heart to honor God by doing his bidding, was the leading characteristic in the lives of godly men of olden times. Abraham, Isaac, Elijah, David, were men of this sort. They hated sin, strove against it with all their powers, while they loved God, and honestly strove at all times to do his will. When men like these do, by sudden temptation, fall into sin, they mourn over it, repent of it, and through sincere and earnest prayer ask the Lord to forgive. And God has shown himself ready to forgive such as these, in every age. And such a life is so interesting, so beautiful and lovely in the eyes of others. Such a life is like the beautiful waving grain upon a well cultivated field of good soil. All love to look upon the vigorous looking wheat-field, from the time it first shows its bright beautiful green, till it reaches the golden yellow, and is ready for the reaper.

So it is with the Christian life, resulting from a pure and honest heart. The eye of the beholder is charmed with his constant devotion, his regular attendance upon the worship of the Lord on the first day of the week, his visits to the fatherless and widows, his keeping himself unspotted from the world. Honesty, truthfulness, good weights and measures, fair dealings in every department of life, are the fruits of an honest and good heart. A sincere effort to do unto others as we would have them do unto us, is ever present and visible in the life that results from a pure heart. Such a life as this is never hid. It is like a city that is set on a hill, seen by all around. Such a life is not only seen by all around, but is admired by all, and is constantly influencing others for good, and, like leaven, is permeating and elevating all with whom it comes in contact. And when the golden harvest of such a life comes, how sweet to be gathered into the heavenly home, to suffer and grieve no more. E. G. S.



## BEARING FRUIT.

We are brought into Christ that we may, as branches in him, bear fruit. Without a connection with him we can no more bear fruit, than the branch can bear fruit severed from the vine. "Every branch that beareth not fruit he taketh away." Christ takes away every barren member. The church may fail to remove the name from the church-book, but God none the less takes it away, that it may not draw strength from him, to be exhausted in maintaining unfruitful life.

"Every branch that beareth fruit he pruneth, that it may bring forth more fruit." The vine-dresser prunes away the too exuberant growth of wood, that it may not absorb the strength that comes from the vine, and that this strength may be devoted to producing fruit. So God, the spiritual vine-dresser, takes away the tendencies and opportunities for fleshly development, of him who desires to be faithful to him, that all the strength of soul, mind and body, may be directed to bearing spiritual fruit in the kingdom of God. A man's condition is hopeless when God never cleanses or prunes his life by affliction, and sorrow, and disappointment,—by cutting him off from fleshly developments. If men abide not in Christ by bearing fruit, they are cast forth as the barren branches, and they are gathered up to be burned. That is the end of the unfruitful branches in Christ.

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified that you bear much fruit, so shall ye be my disciples." We promote God's glory by bearing holy fruit. The quantity of fruit we bear is the measure of the glory that we bring to our Father. If the servant of God bears no better and no more good fruit than the servant of the evil one, then the service of God is no better than the service of the evil one. If the rule of God over us bears no better fruit in our lives than the rule of the evil one bears in the lives of his subjects, then God's rule is no better than the rule of the evil one. Hence no glory to God comes unless his servants bear good fruit through their service to him. This, too, comes from the fact unless we bear fruit in our lives here to God's glory, we can reap no fruit in the world to come to our own joy.

But in bearing much fruit we glorify God, and so shall be the disciples of Christ our Lord. This fruit consists in the denial of fleshly lusts, appetites, and desires manifested in true uprightness of character, in truthfulness, honesty and integrity in our bearing toward all, in deeds of kindness, mercy and love, in relieving the wants of the needy and suffering, and in seeking to spread the knowledge of the Lord to those in ignorance of his gracious love.

Now, brother and sister, are we bearing fruit in our lives whereby God will be glorified? Are we more self-denying than others? Do we gratify the appetites and fleshly desires less than our neighbors who are not Christians? Are we more honest, truthful, just and upright in our dealings, than others? Do we rule our tempers better, choke back the rising passions, and show forbearance, meekness, kindness? Do we show we return good for evil, and bless those who despitefully use us, and wrong us? Do we do more to help the poor, the afflicted, the suffering, the helpless, than others? Are we more ready to sacrifice, in order to save men, than others? We must bear fruit, else we cannot be the disciples of Christ. What fruit do we bear? What have we borne? What have we ever done to help a suffering fellowman? How many souls have we been instrumental in saving? How many in the year that has passed? Dear brethren and sisters,

there is work for you and for me, for every one. If we do no work, we can wear no crown. Let us all re-consecrate ourselves to God, and determine that this year each one of us will bear fruit—we will do something toward perfecting our characters, and toward saving our fellowmen. No labor, no fruit; no fruit, no glory to God; no glory, we are not disciples of him who came to glorify God, and no crown in the home of God.

D. L.

## QUERIES.

Please explain the sixteenth verse of the third chapter of Paul's second letter to the brethren at Corinth: "Nevertheless, when it shall turn to the Lord, the veil shall be taken away." Now, what does it refer to when it says, it shall turn to the Lord? Again, does the sinner possess immortality at death? If so, what is the — now? Do not suppose that any have drifted into the idea of the annihilation of the wicked, nor are they likely to, but wish to know your views upon the subject.—[W. W. Davis, Washington, Ark.]

It clearly refers to *heart* in the preceeding verse. The Scripture refers to Moses delivering the law to the children of Israel. His face shone with brilliancy when he came down from the Mount, the reflection typically of the glory from the presence of God. When he spoke to the people he placed a veil over his face. Paul says "this was done that the children of Israel could not steadfastly look to the end of that which was abolished." This I understand only to be a means of declaring the fact, by this type, that the Jews could not see the end for which the Jewish law was established, to-wit, to bring them to Christ. Paul, referring to the fact that they still failed to look to the end of the law and see Christ, says, "Even unto this day when Moses is read, the veil is upon their heart." There prejudice is called here the veil that is upon their heart. But when it (their heart) shall turn to the Lord, the veil (that hides Christ) shall be taken away." He uses the Jewish nation as an individual with one heart.

The sinner never possesses immortality. God "alone hath immortality." 1 Tim. vi: 16. The Christian here seeks immortality. Rom. ii: 7: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." He finds it when raised from the dead. 1 Cor. xv: 53: "For this corruptible must put on incorruption, and this mortal must put on immortality." None become immortal until raised in Christ. Immortality is not used in the Bible as we use it. A corruptible suffering being is not immortal. Eternal death is not immortality. Immortality is freedom from corruption, freedom from suffering, freedom from decay, is eternal life. Eternal death is the opposite of this. It is eternal suffering. It is subjection to suffering, to corruption, to woe forever. God alone possesses immortality. The Christian seeks for it, and will be raised to inherit eternal life, immortality with God, in heaven. The sinner does not possess it, does not seek it, and will be raised to eternal death, everlasting shame with the devil and his angels forever. If we will only learn the true meaning of the word immortality as used in the Bible, there is no difficulty about it.

What part of the Scriptures ought young Christians to begin on? I read some in the Old and New Testaments every day, and advise others to "search the Scriptures daily." In reply, have been asked, "What will I read?"—[Leonard Wilson.]

First, we would say, the New Testament Scriptures ought to be more fully studied than the Old. Of the different portions of the New Testament, we would say the young Christian ought to familiarize himself fully with the life and

teaching of Jesus as presented in Matthew, Mark, Luke and John. The work of the Christian, is to reproduce in his own life, as far as is possible, the life of Jesus. This is the earthly end, the end so far as results upon himself, are concerned, that is to be effected on earth. This is the necessary preparation for enjoying eternal results in heaven. Unless we mould our lives into the likeness of the life of God's Son here, we cannot live with him in his eternal home. To do this, we must study his life, we must know it—must understand the principles of his action and life, that we may embody them in ourselves and drink into his Spirit. The teachings of the apostles embrace some Scriptures not practical to us, and hard to be understood, but they abound in practical exhortations and admonitions, with which the young Christian should become as familiar as with "household words."

But the Old Testament Scriptures should not be neglected. We have been satisfied that the protest against their binding authority upon us, led many disciples to neglect their study too much, to undervalue them. The effort to draw the distinction between the Old and the New Testaments, caused many to forget or fail to recognize their close connection to each other. One cannot be understood without the other. They are but parts of one whole. The principles of God's dealings with man, are more fully applied by God's own hand to the exigencies of life in the Old than in the New. The biographic and historic portions of the Old Testament Scriptures furnish inexhaustible fountains of knowledge to those who study them earnestly to learn God's will and ways with men. They give clearer, fuller conceptions of human character just as it is, and of those qualities and that type of character which God approves, than can be found elsewhere. Much study of these will give to us clearer conceptions of God and man than can be gained otherwise. The Psalms afford constant training to the devotional feelings. Proverbs is storehouse of divine directions to succeed in our efforts here in the world. We cannot say more now, than that the easy, practical lessons regarding human duty, are the portions of Scripture that we ought first to thoroughly hide in our hearts that we may not sin. The more difficult passages involve the principle of God's operations, rather than men's duties.

We received one hundred dollars from the church at Pinewood, in Hickman county, for the Fanning Orphan School, and five dollars from a brother at Manchester. We have now subscribed, about eighteen thousand dollars. We are looking around for suitable persons to open and conduct the school. The house needs some repairing, and other fixtures must be provided for the school. We hardly think it will be opened before next August or September. The purpose of the trustees is not only to furnish a training school for destitute orphans, but a good school for those having limited means, to obtain the best and soundest education for the duties of life. A year ago application was made for the reception of four orphan children—grandchildren, too, of one of the wealthy men of Davidson county. Their grandmother was a Christian. But reverses came upon the family, and these children had only enough to sustain them at a cheap school. We were not ready to receive them. They went to a Romish school. How many we might be able to save from such influences, none can tell. Rome increases her influence in this country more through cheap and safe schools for girls, than through all other means. Are there not eight or ten men and women who read this that will give one thousand dollars each, payable in cash or in five annual payments, bearing interest from date, to enable the trustees to start this school on a proper basis. Every one giving one thousand dollars can send an orphan perpetually to the school, subject to the conditions the trustees may adopt for the good of the school. If you are not able to pay so much, give what you can. The little of the poor is as much in the sight of the dear Father, as the much of the rich. Christians ought to give freely and gladly; they ought not to wait to be begged. Send in your free-will offerings, without taxing the school with the cost of an agent. You can send either to the GOSPEL ADVOCATE, or to C. W. McLester, Treasurer, 51 N. College Street, Nashville, Tenn.



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## THOUGHTS ON MIRACLES.

Sometime ago I gave to our readers an article on "Miracles," which attracted the attention of a thoughtful brother with whom I have some correspondence, and caused him to write the following extract, which I take from his last letter to me. He says:

"Yes, I did write that I could not agree with you on 'Miracles,' but I did not mean that I wanted to controvert the question, but merely meant that it was an entirely new theory to me. This is a question too deep for me, and hence I asked you to write more on it. I hope you will do so at your earliest convenience. I will however be more specific since you desire it. To be candid I must say that I do not have any very well defined ideas on that question of special providence. I do believe in what is called the reflex influence of prayer, yet I do believe that we must bend our energies for the accomplishment of all things that we ask God to bring about, or he will not answer the prayer. I do not believe that prayer is ever answered in these days by miracles. And right here I sometimes get confused. And I am so anxious to know the truth about this important question. I pray privately and have family worship every night. I always feel better when I pray, and especially when I pray in private. I feel that I am giving my views to one who is in truth my brother, and who may bring me out of my perplexities on the subject. I do believe that you judge on this question too much from what God has done under a different dispensation. I fear that we all fail sometimes to draw the necessary line of distinction between those things written by Mark, Luke and John as said by the Savior to the early disciples, and particularly intended for that time, and these things that pertain to all time. I could mention many things that lead to this conclusion but will now mention only one—viz., the signs spoken of in the closing of Mark. Those signs do not follow believers now; why not? Whatever the reason may be, it may make plain other things that were intended for those people and times. It may also explain James v: 14.

But I will hasten to the next objection. You regard answer to prayer as a miracle. To this I have to say that first of all I do not think God would work a miracle to save any man's life. If a man were to go upon the house-top and pray to God to save him from death, and then leap to the ground, I do not believe his prayer would be answered; but if it should be, it would not be a miracle, because God has a fixed law upon prayer, and if the man should pray in accordance with the law and thus escape death, it would all be in harmony with law; and as the operation of law is not miraculous, there would in all this be no miracle. So of a man who would thrust his hand into the fire. I do not believe, in the first place, that God would, in answer to prayer, protect him from the flames; but if the prayer should be made and answered, and he should escape the burning, it would all be in harmony with the law of prayer, and hence there would be in it nothing miraculous. Certain chemicals will uniformly produce certain results when combined; upon the addition of a third an entirely new result is obtained all because of a fixed law that is inexorable. New discoveries are constantly being made in reference to the combination of chemicals that at first are phenomenal; but repeated experiments determine the fact that it is a law that inexorably governs said combination. Now it appears to my mind that whatever is over-ruled by fixed laws, (and all laws are fixed,) is not miraculous, but that the suspension of law is a miracle. If we pray for our daily bread, it is fixed that when we work the bread comes and when we idle it does not. As you showed Bro. McQuiddy, the laborer in the Master's vineyard is promised a support, but this support comes by a fixed law, it seems to me. He must preach the truth so that his hearers will fall in love with the truth; he must teach

them their duty about giving—about supporting the laborer—as well as about other things, and then bread comes. But I do not deny that there are many seeming confusions in what I have said. How can I get out of these difficulties? The truth when once fully understood will bring us into the light. I am anxious to hear more on this subject."

The trouble on this subject, I think, grows largely out of an incorrect definition of the word "miracle." In the estimation of my correspondent, a miracle is a violation of natural law. Law must be suspended or broken, he thinks, or there is no miracle. It is hardly necessary to remark that a proper conclusion can be obtained only by keeping in mind the meaning of the Greek words which are rendered by the word miracle in our English Testaments. As well might one expect to find out what is Christian baptism by looking up Webster's definition of the word baptize, as to hope to obtain light on this subject from the commonly received opinions concerning the meaning of the word miracle. The misconceptions in the one case are not more foreign to the truth than in the other. In our common version (and in most English translations) the word miracle is used in translating the two Greek words, *dunamis* and *semeion*. The first of these words, *dunamis*, signifies primarily power; it is rendered by the words power, strength, ability, efficacy, energy, authority, miracle, etc. The other word, *semeion*, signifies primarily a sign; it is rendered by the words sign, mark, token, proof, evidence, wonder, remarkable event, wonderful appearance, extraordinary phenomenon, portent, prodigy, miracle, etc. I conclude from the study of these words, and from the connections in which they occur, that a miracle is the exertion of a power, or the giving of a sign, which man can not do without superhuman help. A miracle is something that God does, the how of the doing of which is beyond human comprehension. God cured the lame man at the gate Beautiful, and I presume Peter and John were as much in the dark as to how he did it as we are at this day. It was done at their word, but not by their power. God often wrought miracles at the word of man, thereby attesting that these men were sent by him to the people to instruct and lead them, but far oftener has he preformed them I think, in protecting and blessing and guiding his children, and in bringing disaster upon those who despise him. Says the great apostle to whom the keys were given, (1 Pet. iii: 10-12.) "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace, and pursue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." Here we are exhorted to live righteous, devoted lives, if we would see good days; and instead of claiming that this happy result is the natural and necessary outcome of such lives, the apostle expressly attributes it to God's providential care in the words, "The eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil." The Bible expressly teaches in hundreds and thousands of places, in the Old Testament and in the New, in the Gospels, Acts, Epistles and in the Revelation of John, that God is ever with his saints in some way incomprehensible to mortal ken, protecting them, guiding them, supplying their wants, and causing all things to work together for their good.

Jesus the son of God, left the earth more than eighteen hundred years ago and ascended to his

home on high, to the right hand of the Father; and according to his word, in about ten days after, another divine person, the Holy Spirit, came to the earth to take his place as a comforter and guide of the disciples of our Lord. He has been on earth in the saints ever since. One of his first works was to give us the sacred writings of the New Testament, which he did through the apostles and evangelist by inspiring them. He attested the truthfulness of these records by many signs and wonders and miracles which he did through those holy men. After the Oracles were completed, and the fact that they were from God fully established, miracle-working powers among men ceased, as there was no further need of them; but the Holy Spirit is upon earth dwelling in the children of God, helping their infirmities, and making intercessions for them with groanings that cannot be uttered. I don't think we should theorize about the Spirit's work: we should believe what the Bible says about it, and stop with that. From plain statements, of the word of God we learn that the Spirit is given to believers; to believers after they have heard, trusted, believed; he is given to the obedient, not to the disobedient; he is given to the baptized; "whom the world cannot receive," says Jesus, talking to his disciples, "because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." Observe, the Spirit was not in them then; he was with them (in Jesus,) but was to be in them. They received him on the day of Pentecost; and not only so but they told the multitudes that if they would repent and be baptized, in the name of Jesus, for the remission of sins, that they also should receive the gift of the Holy Spirit; "for," said they, "the promise is to you, and to your children, and all that are afar off, even as many as the Lord our God shall call." Paul, in writing to the Corinthians, (1 Cor. vi: 19), after saying that he who commits fornication sins against his own body says, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?"

If the reader wonders why I write thus about the Holy Spirit in considering God's providence, and the wonderful works that he does, I remind him that it is while discussing this indwelling of the Spirit, his helping our infirmities, making intercessions for us, etc., that he says, "All things work together for good to them that love God, to them who are the called according to his purpose." I do not hesitate to say that this indwelling of the Spirit is an incomprehensible, miraculous thing necessary to the well being of the Christian and of the church; and that every Christian does receive the Spirit upon his baptism into Christ. That a divine person, the Holy Spirit of God, is upon earth dwelling in the saints, and that he has been here shortly after our Lord ascended to heaven, are startling facts well worthy of our meditations. It is needless to say that he is not here in vain.

My space allows of only a few words more this week. If a man should pray God to save him and then throw himself from a housetop would he be killed? Certainly! He would be tempting God. Had Jesus cast himself from the pinnacle of the temple, I doubt not he would have been killed. The question is not whether God will work a miracle in answer to the prayer of one who prays contrary to his will, but whether he will, when we pray in harmony with his will, answer us in ways that are many times unexplainable by us, and whether it is proper to call these answer miracles.

END OF THE KENTUCKY DEPARTMENT.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## PERMANENT SUCCESS.

It is a law of nature, and of grace, that that which grows quickly, dies early. That which is to be permanent and lasting, comes slowly to maturity. As this is one of God's own laws, he observes it himself. God was four thousand years preparing the gospel for the world, and the world for the gospel. It was to be permanent; and hence its slow progress through the ages of man's history. Upon this principle, those churches which have grown slowly, have lasted longest. Churches built up hastily, by revival meetings, do but little good, and last but a short time comparatively, while those churches which have grown slowly, have been permanent and lasting.

Take, for instance, a church or congregation built up mainly by the teaching of the elders, and other members of the congregation, by the work and charity, the brotherly love manifested, and constantly exemplified by the life of its members in caring for the poor and the sick,—a church whose members are taught the necessity of worship, and of contributing every Lord's day as they have been prospered; and with such a church there is permanency. There is life, and growth, more and more. Such a church teaches the rising generation the necessity of its work, and enforces the lesson by practical demonstration. On the other hand, take a church whose elders do not teach, or who teach in a careless and very imperfect manner, and who require no practical, godly living, and who have no treasury in the Lord's house—who depend upon protracted meetings for church growth and Christian zeal, piety, and work; and such a church is short-lived, and dead, even while it has a name to live. The Lord has ordained the law by which the church is to grow, and I feel sure that a church once planted, and teachers or elders developed, the law of Christ does not contemplate anything like our great protracted meeting efforts. These are demoralizing to the church, while the course mentioned above is healthy, and permanently successful. We have copied the sects in calling "big preachers" for us, and have come largely to depend upon the magnetism, the eloquence, or the manipulation of preachers for success. *Preaching is running the church.* Let the elders go to work, study the word of God, and then teach the people; and keep the preachers in the field preaching to sinners. Let them preach to the world, convert men and women, set them in order, watch over, and teach them until some of the brethren are prepared to take the oversight of the flock, and then let them hunt new fields in the dark, untaught portions of the country, and again plant churches. Let the organized and taught churches in the meantime support the evangelists in their work in these new fields, and let them direct them, and say when they shall leave. In this way, we will carry out the Lord's plan of work, and in this way, we will build up congregations that our children's children may worship in and be saved. Let us study to do work that shall stand. Let every member be in earnest about his religion. Neglect no opportunity of learning God's law—study—and let the mothers in Israel call their children around them and teach them the Bible, and let father and mother both attend the assembly of saints each Lord's day. Worship God, look after poor, destitute brethren, care for the sick, and contribute

to the Lord's treasury as they have been prospered. This will impress a lesson upon the children which they will never forget, and it will be an example which they will feel honored in copying. They will thus be led to emulate the good example of parents, and at last through this permanent work, and permanent growth, the earth shall be full of the glory of God.

## KILLED BY PREACHING.

We stated in an editorial recently, that the church is being preached to death. Every day confirms us in that view. It is not *teaching*, but *preaching* we mean. The kind of preaching—modern, *pastoral preaching*. Instead of going on to perfection, in this reformation—imitating more and more, the life and the teaching of Christ and the apostles, we have turned back to imitate the sects, and in many places, are now practicing that from which our fathers fled. This is the legitimate result of the "pastor mania, that has crept into our churches. The teaching and ruling of the flock has been gradually taken from the hands of the eldership, and placed in the hands of the pastor." In many cases, he being a mere boy, and thus instead of the old and wise brethren, the elders ruling and teaching the church, as of old, and as ordained by our Savior, the whole thing has been unscripturally turned into the hands of an unscriptural officer, who being a novice, and a usurper has corrupted the worship, killed off the spiritual life and growth of the church of Christ, and changed it to a mere human society.

As an evidence of the "pastors" influence, in secularizing and prostituting the true worship of God to the worship of men, we copy a circular letter issued by one of these churches with a "pastor." Said circular was sent out on first of the year, or near there. Read:

*To the members of the Christian Church:* Having employed a new pastor, it is necessary that we at once provide for his support, as well as for other expenses of the current year.

You will please indicate the amount you are willing to contribute by filling up and signing the following blank, and depositing the same in the basket next Sunday (or, if you cannot be present, sending the same to me through the postoffice), and thus relieve the deacons of the necessity of calling on you personally.

At the request of the Treasurer, I also enclose a statement of your account as it stands on his books. The church is in great need of the money, and you are earnestly requested to place the amount in the basket next Sunday. If the amount is not correct, please deposit the correct amount and state what the error is and it will be corrected.

By order of the Board of Deacons.

Then follows blank pledge, which is to be filled up in favor of the pastor. Here it is:

I will contribute to the treasury of the Christian Church, for the support of the pastor and payment of current expenses during the year 1884, commencing January 1st and continuing until I give notice of the withdrawal of the subscription, the sum of \_\_\_\_\_ per week.

A few remarks on this circular is now in order. This church has a new "pastor," and provision is to be made for his support. Hence, the members are taxed to this end. The reader will observe, there is no provision made in these pledges for the poor; they are not mentioned. The call is for the support of "our new pastor." You will observe also that the call is earnest, and that the church is in need. The new pastor has come (excuse us for not spelling "pastor" with a capital P,) and must be supported. It looks too, from the earnest manner in which this "Board of Deacons" talk, that if response is not prompt, and liberal, somebody may be excommunicated. It must be next Sunday, (Lord's day our elders

used to call it) and of course if this fails to meet the support of the new pastor, something else must be devised, and hence you may expect to hear of "socials," "festivals," "grab-bags," "cinderellas," etc., gotten up by the Board of Deacons with the new pastor as grand usher, and officer of the guard. How different from the scriptural method.

The Lord's method of raising funds is, that every one shall contribute every Lord's day as he has been prospered. It is to be a willing and voluntary offering; no taxing by the "Board of Deacons." It was to be for the poor. The pastor as we now have him, is unknown in Scripture, except it be under the title of "the man of sin." There is just as much provision made in the Scriptures for the support of the President of the United States, as there is for the pastor, as such, and not a word for either. Let the elders do their duty. Let them take hold of the flock as good shepherds,—teach, admonish, rebuke, and rule the congregation. Let them drive out these hirelings who care for nothing so much as for the fleece. Then shall the churches have rest, and then shall piety and godliness abound. But if this reformation is to be turned over to these hirelings, called "pastors," we had as well select its funeral hymn, for it must soon be sung.

## OUR BIBLE CLASS.

13. Who are the witnesses referred to in Heb. xii: 1, and which Paul says, surround us?

The Infidel Voltaire said Christianity would be dead by the year 1800. We are now 83 years past that point, and Christianity still lives.

12. Paul says in 1 Cor. xv: 6: "After that he was seen of above five hundred brethren at one time, etc." Now can the class tell where, and at what time Jesus was seen of more than five hundred of his disciples at one time?

Dear Bro. Poe: In answer to Bro. Reccard's question, Noah was Methuselah's grandson. Methuselah died in the eleventh generation and Noah in the nineteenth. I agree to ruling the preachers out of the class. Hope the good work will go on.—[Edgar Floyd, Flat Creek, Tenn., February 3rd, 1884.

J. D. Murphy in the *Texas Baptist Herald* says the New Testament does not teach the idea of atonement, but that this idea belongs exclusively to the Old Testament, and that atonement could do no more than bring sins to remembrance—it took away no sins. What does the class say to that? How will that do for Baptist doctrine.

Dear Bro. Poe: I have seen some very interesting questions in your Bible Class, which have caused me to search the Bible a great deal, and in searching, I found some questions which I wish to ask. Who of the twelve tribes of Israel dipped his foot in oil and wore iron and brass shoes, and who was the fat king? As this is my first to write to any paper, I will close for fear I say too much.—[T. S. Stephens, Larkinsville, Ala., January 31st, 1884.

Why do you say *cobweb*, when you mean spider-web?

You complain at your lot in life, perhaps you are to blame if it is no better.

The past is unchangeable; we cannot alter one act of all our past history, but the future, we may direct if we will.



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Surreptitious Selfishness.

Gross selfishness is comparatively easy of discovery and expulsion. It occupies so much of one's self that it cannot escape detection. It is like an army in the enemies country, which does not attempt concealment but invites attack. In the effort to subdue it, there is a clear action; the weapons can be wielded without hinderance, directly against the foe. The battle over and won, a great sense of triumph follows, along with with a feeling of true security.

There is a subtle form of selfishness, in some respects more dangerous than that which is thus pronounced. It often comes in when the other is driven out. It comes in by stealth. It takes refuge beneath the cloak of generosity. It springs up silently, imperceptibly, within the spacious chambers of earnest devotion. It is so small, so unobtrusive, and there is withal such a certainty of the pure and generous purpose in the main, that it is unobserved by the one into whose heart it has stolen. It is cowardly, for it sails under false colors: its light is borrowed—or rather pilfered—from the lustre of the predominant love. It is to be feared because unrecognized and because of the venom of its tongue.

Sadly is it to be deplored when one whose absorbing intent is Christian harbors this deceptive guest. It mars the beauty of character; it sullies the purity of purpose; it clogs successful endeavor. Yet such is its elusive nature, that, if one searches for it within himself, he will not find it; he says it is not there. Others may, or may not, recognize it in the distinctness of its malicious self; but they must feel the chilling influence of its presence. It works harm none the less surely because covertly and indirectly. The evil it does accomplish is doubly pernicious because concealed in intended good. Many a one wonders why his earnest efforts for good are unproductive. It may be that this insidious foe lurks within, and has thrown a dart into the purpose of love.

There is ample scope for the exercise of this secret selfishness in all phases of activity. It often manifests itself in religious controversy. Words then spoken in defense of truth which one thinks assailed, will sometimes carry with them an unperceived flavor of ill-will, of discourtesy, of unjust imputation. Accused of displaying an un-Christian spirit, the champion of truth, in surprise, warmly repels the charge, and affirms an untainted motive; while possibly the self-justification itself does not end without an ungenerous fling at the opponent, so stealthily has the film of selfishness been spread over his eyes. The signally harmful effects of religious discussion, conducted on either side in such spirit, are too palpable to need remark.

Jeremiah cries that the heart is deceitful above all things. The general experience of men attests the justice of the statement. Yet one cannot but wish an exception might obtain in the instance of those who, by pen or voice, take conspicuous place as contestants for God's eternal truth.—S. S. Times.

Our Revival.

It started in Sunday-school, and with a single pupil. Coming from that service one Lord's day afternoon, John Maxwell remarked to a friend:

"This is the last time I'm ever going into the Bible class. You never heard such twaddle as old Deacon Bates talked there to day. He's stupid enough in prayer-meeting, but the in the role of Bible teacher he's a donkey!"

John attached himself to the Bible class, but Deacon Bates's slow way of presenting the truth seemed to have been to the liking of this ardent young disciple, who was a veritable Peter in zeal and indiscretion. On this particular afternoon he went away quite resolved the time spent in the class room could be devoted more profitably to private study of God's Word. Burning with the righteous determination he began to pore over the Epistles of the Romans, and presently came to the words, "For even Christ pleased not himself." The text lingered in his memory; it haunted him through the week; it thrust itself upon his conscience when he tried to study, next Sunday in the retirement of his own room. Somehow the Holy Spirit seemed to apply the words to his soul in but one way, and that in connection with the despaired Bible class. He saw his selfishness in aiming to make the service an occasion of personal enjoyment, rather than a means of showing loyalty to his divine Master. The more he and prayed about it, the meaner his motives appeared, and with characteristic manliness he turned square about. In the warmth of penitent feeling awakened, he even wished that the deacon's teaching might grow more "stale, flat, and unprofitable;" he longed for the hour to be increasingly tedious each week if thereby he could be like Jesus in pleasing not himself.

The emotion crystalized into action. The text became so inwrought into his own experience that he could not help talking about it to other members of the old class. He shared with them the new wealth of joy and peace which enriched his life by a hearty surrender of his preferences in what seemed a very small matter. With two and afterwards three others, he formed a little prayer-meeting to ask for a special blessing upon the school that winter. They pledged God and each other to render any service that might be asked of them. The superintendent was puzzled, but none the less gratified, at their readiness to act as substitutes for absent teachers, to help in the concerts, to fill any kind of a gap, and, above all, at their loyalty to a plan, uncalculated, but godly man, whom, in despair at finding a St. Paul, he had placed over them as teacher. A thoughtful spirit soon became manifested in some of the classes, was communicated to others, and the blessed quickening is now being felt throughout the church. Is there a John Maxwell in your school.—S. S. Times.

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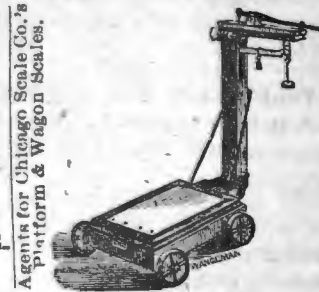
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., FEBRUARY 27, 1884.

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## RE-BAPTISM SO-CALLED.

Dear Bro. Lipscomb: In the last issue of the *ADVOCATE*, I see my letter in reply to a short comment of yours, upon what I had said on the subject of re-baptism in a previous issue of the *ADVOCATE*.

First, I will notice what you said in reply to my article. You begin by saying, "We do not think a discussion of the question of re-baptism of much profit, from the fact that the question at issue is always assumed, and the brethren look at it wholly from a prejudged standpoint." If I understand you, Bro. Lipscomb, I would like to know what question it is, that is now under discussion, the issue of which is not assumed and looked at from a "prejudged standpoint?" Is the question of the "missionary convention" free from this same difficulty? If not, further discussion of this question is unprofitable, if you are right, but I do not think you are. I trust that you may never cease to use your strength against this monstrous usurpation. Again, you say, "When any one assumes that Baptists never teach the Scriptures on the connection of baptism with remission of sins, he errs." I, for one, have never stated that Baptists never "teach the Scriptures on the connection of baptism with the remission of sins." But, so far as I know and have read of them, I have never yet learned that they bring remission of sins in connection with baptism very "prominently forward." You say: "It is true, that when the partisan spirit is aroused, they controvert the doctrine of baptism for the remission of sins. But my conviction is, only a few Baptists believe that persons, who wilfully or indifferently neglect baptism, are in a saved condition. It is true, that they attach a different meaning to the remission of sins, from what I believe the Bible does; and will say they are converted and their sins pardoned, when they really mean, only, that they have been brought to trust the Lord."

Bro. Lipscomb, will you please tell from what you formed your conviction, since it is not from what they say? Might not you be mistaken in your "conviction" as to what they believe? Would it not be a safer rule to judge them by what they say, rather than by your "conviction," since all will agree that they ought to know better than any one else, what they believe? If they attach a different meaning to the remission of sins, from what you believe the Bible does, which is right, you, the Baptists or the Bible? Again, you say: "I have believed for years, that an undue prominence has been given to the remission of sins as the design of baptism. Not that baptism has been too earnestly insisted on as a condition of remission of sins, but to say remission of sins is the design of baptism, is to say either that it is the only design of baptism, or that it is preeminent above all other designs, ends or purposes effected by baptism." Here, to me, your language is vague and indefinite. Is baptism for the remission of sins? If you answer

"yes," then I believe you are right, but upon such an answer, I should not conclude that you were holding baptism for the remission of sins in that exclusive sense, that you seem to assign to me and others who hold that it is for the remission of sins. I do not remember ever to have heard any one say that remission of sins is the design of baptism. In my letter in question, in speaking of baptism with its antecedents, I said, "This is all for the remission of sins. It is thus we gain heirship." I might have gone on and named many other ends gained by baptism, but did not deem it necessary. Again, you say, "In the commission as announced by the Savior, nothing is said of the remission of sins. It is embraced in the being in Christ." This depends entirely upon what you consider "the commission by the Savior." What about the commission as given by Mark and Luke? Do you suppose, my brother, that baptism was only for the remission of the sin of murder? Surely you do not, yet your language verges very closely on to this idea. You say baptism brings us into Christ. To this, I heartily agree, and in coming into Christ we are freed from sin. "For all the promises of God in Him are yea and in Him amen, unto the glory of God by us." We cannot come into Christ loaded with sin. No, we are to be cleansed from sin, and the act that cleanses us from sin, brings us into Christ, constitutes the "new birth," etc.

You ask, if I understood when I was baptized "that baptism was for the dead." I will answer that I understood that Christ had died, and that he commanded baptism to believing penitents for the remission of sins—not confining it to murderers. I understand it that way yet, and am surprised at any Bible reader who can understand it otherwise. I am one of the "selfish" ones who was baptized for the remission of sins as well as for other benefits promised. Had I not believed that my sins were to be pardoned in the act of baptism, I should never have been baptized. Our Savior did not say, "He that believeth and is baptized for the dead, shall be saved, nor go, teach all nations baptizing them into the dead; neither did Peter, on the day of Pentecost, say, "Repent and be baptized, every one of you, for the dead, for the remission of sins." Neither did Paul say, "As many of you as have been baptized into the dead, have put on Christ." Neither did he say, "Know ye not, that so many of us were baptized into the dead, into Jesus Christ, were baptized into his death." If our Savior or any of his apostles had said any of these things, I should have endeavored to ascertain the meaning of their language, before baptism. I do not regard an exegesis of this mooted passage at all pertinent to the question at issue. Were it not for fear of being too lengthy, I would be pleased to show the irrelevancy of Bro. Lipscomb's question upon this point at more length than I have, though I have no fear that any careful reader of the *ADVOCATE* will so far forget the real question at issue, as to be led astray by this subterfuge.

Bro. Lipscomb, I love you for your work's sake, and am sorry to see you so wedded to sectarian idols. Old ruts are hard to pull out of, but when there is imminent danger ahead of being capsized by remaining in them, a good driver will make a strong, steady pull, and come out of them. I hope you will pull out of yours and get on the turnpike of truth, out of all danger of the quagmires of sectarianism. If you sometimes take the confession and at other times do not, one of these times you have done wrong. There are no two ways to do about God's law of induction; and when two ways differing from each other are proven to be right, I stand pledged to prove by the same rule, that two thousand are right. You can only safely determine one believes that Jesus Christ is the Son of God, when told so by "the mouth" of the believer, your "convictions" should be based upon what a man says of himself: you will even then be deceived often enough. You say "then every man who says before or after (italics mine) baptism, that he believes that God for Christ's sake has pardoned his sins—confesses his faith in Christ as the Son of God, the Savior of sinners." I say, if such language is evincive of faith in Christ, it is, at the same time, evincive of very little faith in the words of the apostle Peter. Acts ii: 38. I regard any rejection of what any of the apostles taught as palpably, a rejection of Christ, who chose them, sent them and filled their mouths

with messages of love. I am constrained to regard a light estimation of "confession with the mouth" as a failure to understand one of the antecedents to scriptural baptism. Jude says: "Beloved, when I gave all diligence to write unto you, of the common salvation, it was needful for me to write unto you and exhort you to contend earnestly for the faith which was once delivered unto the saints." Paul says, "The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

This is what Paul, one of the saints, says is the faith which we—that is, I, Paul and other saints—preach. Now, a man who does not earnestly contend for this faith, which Paul say "we preach," not only fails to follow the example of the great apostle to the Gentiles, but also disregards the solemn exhortation of Jude. Bro. Lipscomb, do you not think we ought to contend earnestly for this faith? You say, again, "To single out one result of the entrance into Christ through baptism, and hold it up as the design, either the sole or the chief design, to the overlooking of other results, and to the obscuring of the great end which embraces all fruits and results, is to do violence to the order of God." To this I say amen! and will add, that to take from God's law any one of the conditions and say it is less prominent than any other, when there is no authority in God's word for it, is to infract the divine law and fall under God's condemnation. Again, you say, "To single out any purpose or design, God proposed to accomplish for men and make the understanding of this purpose of God necessary to acceptable obedience, when God has not done this, is to presumptuously add to the requirements of God and to fall under his condemnation." To this also, I say amen! and will add, "to single out any purpose or design that God has proposed to accomplish for men or act that he has required to be obeyed from an understanding heart, and say that it is not necessary to understand it, when God has said that it is, is to presumptuously supplant the law of God, by the wisdom of this world and fall under his severest condemnation. To my mind, there is nothing more clearly taught in God's word than that baptism is for the remission of sins. I fully agree that it is clearly taught that baptism puts us into Christ, but you say "to put a man into Christ is oftener presented in the Scriptures as the end or purpose of which man was baptized, than any other." To this I say, that anything, clearly taught in the Scriptures, though it be mentioned but one time, is worthy of as much weight as though it were mentioned one thousand times.

However, were it necessary to ascertain which of these two ends that are reached by baptism, is oftenest mentioned in the Scriptures, I think it would be found that you are in error on this point. Yet I do not think that the number of times either is presented, is to be taken as conclusive evidence that one is more clearly taught than the other; neither do I consider this relevant to the question at issue. You say, "To be baptized for the remission of sins as the only design—that is, if we do it, moved alone by the desire of securing the remission of sins—the design is wholly a selfish one. I do not believe that men baptized by a design purely selfish, are acceptably baptized." I am sure that selfishness is contrary to the spirit of Christianity, but according to your own rule of reasoning upon the subject of re-baptism, the man who knows no other end to be gained by baptism—if there should be such a man—than remission of sins, would be acceptably baptized, because you say it is not necessary that he should understand all the ends to be gained, and I shall patiently wait for you to tell your readers just how much a man is to understand before his baptism is acceptable. My brother, are you not here "singling out a purpose or design God proposed to accomplish for men and making the understanding of this purpose of God necessary to acceptable obedience?" Does not your language, fairly construed, imply that if a man only knew that baptism was for the remission of sins, and was baptized solely for that end, that his design would be selfish? I do



not propose to undertake the arduous task of finding a man in that frame of mind, but your whole article seems to be directed at just such a species of the *genus homo*, and I wanted to let you know, that if you ever did find him, that although you have directed some heavy blows at him, he will go uncondemned when fairly tried by your own theory. Again, you say, "On the day of Pentecost they were convicted of the murder of the Son of God. Under a sense of guilt of a crime so heinous; they are anxious to free themselves from the guilt and the condemnation resting on them for this crime." Oh, how selfish Bro. Lipscomb's theory would make them appear! Yet Peter promised these "selfish murderers remission of their sins upon repentance and baptism. "God is no respecter of persons," but as I understand Bro. Lipscomb's theory, he did here accept these murderers of His Only Begotten Son, who were "selfish" enough to be baptized for the remission of this enormous sin. Then God forgave the sins of those who murdered his Son, upon terms that he will not forgive the sins of others. Do you believe this?

In the ADVOCATE of April 25th, 1883, while upon this same subject—re-baptism, you say: "But when a sense of guilt was not so pressing, the forgiveness of sins was not so prominently brought forward." My reason for quoting from you at that date while answering your recent article, is because you present the same idea in both articles; but this language gives your idea in fewer words than any quotation I could make from your last article. I propose to show that remission of sins is brought "prominently forward" in many instances. Luke says: "Thus it is written and thus it behooved Christ to suffer and rise from the dead the third day, that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem," (ending, I suppose, when the gospel ceases to be preached.) What do you say, Bro. Lipscomb? Here Luke brings remission of sins quite "prominently forward."

The commission as given by Mark, says: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Here remission of sins is "prominently brought forward," unless our Savior did not mean "saved" from past sins. Peter, acting under the commission and "beginning at Jerusalem" brought remission of sins "prominently forward," but Bro. Lipscomb says the Pentecostians were laboring under a deep sense of guilt of murder; but Peter goes on to say in the same connection, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." I claim then that the Holy Spirit through Peter, brought remission of sins "prominently forward," not only for the Pentecostians, but for "as many as the Lord our God shall call." Peter, at the house of Cornelius, brought the remission of sins prominently forward when he said, "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive the remission of sins." Paul at Philippi brought remission of sins prominently forward, when, in response to, "Sirs, what must I do to be saved?" he said: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." What was he to be saved from? Here was another man *selfish* enough to want to be saved from his sins. Paul says, Rom. vi: 17-18, "God be thanked that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin, you became the servants of righteousness." When were they made free from sin? When they "obeyed from the heart that form of doctrine," not part of it, but the *whole* form. They "put on Christ" by that same form. Thus they were born again. Thus they became "new creatures in Christ Jesus." They accomplished all of this and much more by obeying from the heart that form of doctrine delivered them. Although remission of sins is brought prominently forward as an end accomplished by obedience to this form, its "prominence" does not weigh, in the least, against any of the other ends to be gained by obedience to "that form of doctrine." What does obedience from the heart mean? What does it take to constitute the baptism that brings us into Christ? Bro. Lipscomb, do you consider immersion in water, without a previous

preparation of the heart, the baptism that brings us into Christ? If not, what are the necessary antecedents to make it Christian baptism? Upon this ground, the question, now called re-baptism, can be fairly and profitably discussed.

Everything that I have seen from your pen upon this subject, tends to the idea that the immersion in water, simply upon the belief that Jesus Christ is the Son of God, without any conditions or understanding between that fact and the water, is scriptural baptism. Is this your position? If not, then please state what else is necessary besides the belief in that fact? With this question I will close my remarks, as I have consumed so much space already in answering points of Bro. Lipscomb's entirely irrelevant to the question at issue. But promise, if Bro. Lipscomb will allot me space in his paper, to prove conclusively to every candid reader; that we should never receive persons from *anywhere* into the church without requiring them to be baptized.

A. MCGARY.

The great trouble in all these discussions is to keep the point directly before us. The failure to do it brings in so much irrelevant matter, it lengthens out, multiplies articles, until it over-crowds the paper and wearies the reader.

There are just two points involved in this discussion. First, when a person believes in the Lord Jesus Christ with all his heart, and submits to him in baptism, with a view of honoring him, will he receive the blessings of the Lord, even though he may mistake the time or place at which the promised blessing comes? Second, do any of those baptized by Baptists, Methodists, or others, believe with all the heart in Jesus the Christ, and are they baptized in order to obey and honor the Lord?

Nobody is contending that all baptized by Baptists, Methodists, or any one else, are scripturally baptized? I have always contended that were the apostle Paul to baptize one not qualified by a believing and penitent heart, it would not benefit him. Were a true, believing penitent, baptized by an incarnate devil, it would not invalidate his baptism. Then whatever vitiates the baptism performed by a Methodist or Baptist, would vitiate one performed by the apostle Paul. The devil, when transformed into an angel of light, doubtless did, and does preach and baptize. If a true believer that seeks union with God through obedience, submits to baptism at his hands, he is saved.

Then let us dismiss the question of who does the baptism, and ask if Alexander Campbell, who in his anxiety to obey the Lord, saw that baptism was a requirement of the Great King, and was baptized before he could, through the fogs and mists in which he had been raised, clearly see that baptism was for the remission of sins, or was for the dead; Did this failure to understand the time and place when God bestowed the blessing vitiate the obedience? If so, Thomas Campbell, Alexander Campbell, B. W. Stone, Tolbert Fanning, and that heroic band that led out of sectarianism, lived and died out of Christ. This does not prove that the knowledge of the time when the blessing is received, is not necessary, nor do I present it for this purpose. I only wish to see what it involves. If these men of might and faith could be acceptably baptized, while not understanding the exact time and place when the blessing was to be bestowed, or the whys, and wherefores, and purposes of God in giving a command, God will not be more exacting with the weak and lowly, who, while anxious to obey and honor God, find their minds beclouded about what baptism for the dead is, or at what point in their submission to God he forgives their sins. If it is necessary to understand what one fruit of baptism is, before it can be acceptably sub-

mitted to, it is necessary to understand what all the fruits are. But God never required the knowledge that baptism is for the remission, as a preparation to baptism. When it is mentioned, it is mentioned as an encouragement and incentive, and a comfort to those oppressed with a sense of guilt, not that a knowledge of it is necessary to acceptable baptism. When a man asks another, Do you believe that baptism is for the remission of sins? as a condition of baptism, he as much adds to the appointments of God as does he who asks, Do you believe God has for Christ's sake forgiven your sins? But if it is requisite, as faith in Christ is requisite to acceptable baptism, every administrator should be as sure that the subject believes this, as that he believes Christ is the Son of God. To be sure of this, he must take the same means to determine the one as the other. Make him confess it with the mouth.

I can't think it is necessary to argue this question further. Bro. Powell supposes a case: "If Abraham had said before he crossed the line, I will stop in my own country here and enjoy the blessings, and not go over, would he have received the blessing?" Why he asks such a question, I know not. I never heard of a position taken at all similar to it. I never said a man could stop short of baptism and enjoy the blessing. But to use the case of Abraham, was it necessary for Abraham to know exactly when he crossed the line of promised possession in order to inherit the promise of God? He followed God, not knowing whither he went, nor when he crossed the line, and after he had followed him into the land, then God told him to look abroad, the land should be his and his seed's forever.

Not only is this case against the position, but every one in the Bible. The man that obeys God with a full heart, without stopping to inquire the why and the wherefore, exactly how much service must be rendered to gain so much blessing, is the one that is blessed. All human obedience is necessarily beclouded with more or less of erroneous theory simply because we are human. It is a question, What degree of error is fatal? My conclusion is, *no error is fatal until it prevents obedience to the divine law*. If any one can show this is untrue, and will show the point at which error is fatal, I will be thankful. Second, with this conclusion, it seems to me hardly needful to investigate the second. We hardly think any will deny that many who are baptized by Baptists, Methodists, and others, believe in Jesus Christ as the Son of God, and are baptized in order to obey him. Will Bro. McGary deny that A. Campbell and T. Fanning were baptized with the desire to honor God? Bro. Fanning was not baptized by a Baptist, but did not realize that baptism was for the remission of sins, and as a preacher, used for a time the mourning bench to convert people. I ask it of these because we can look at these without sectarian prejudice. If they could be baptized to honor him in the Baptist or other churches, why may not others? And remember no one contends that a person baptized merely to get into a Baptist church, or any other church, is baptized acceptably.

This much we say, but even if the belief in baptism for the remission of sins, is necessary to its validity, many Baptists believe this. All Baptist historians known to me teach that the ancient churches believed that without baptism there is no remission of sins, no entrance into Christ. Bro. Alsop has quite recently given extracts from Orchard and Jones on these questions. Dr. S. W. Lynd and Jno. S. Waller, the most prominent members of the church in Kentucky, thirty years ago, the originators of the Bible Union movement, taught the truth on this



## Obituaries.

A. D. Fry passed from earth to the better land Jan. 6th, 1884, at the age of 23 years and 2 months. He was the 9th of a company of 15—3 daughters and 12 sons, children of Jesse and Nancy P. Fry.

No young man, perhaps, ever arrived at manhood's estate in this community with a reputation more spotless. Before he was 15 years old, he confessed the Savior and was baptized, and amid all the temptations to which youth is exposed, he remained true to his Master. Sinners enticed, but he consented not with them in anything that he felt was a violation of the law of his God. Standing in the presence of God and reviewing the temptations of this life and the actions of his wicked associates, like the heroic Nehemiah of old, he can say, "So did I not."

No one ever heard of Lonnie Fry's indulging in the "social glass," the giddy dance, or cards for amusement. He walked not in the counsel of the ungodly nor stood in the way of sinners, nor sat in the seat of the scornful. Truly, it might be said of him, "His delight was in the law of the Lord." He attended Sunday school regularly and the weekly meetings of the brethren to commemorate, in the holy communion, the sufferings of the dear Savior. At an early age he became a teacher in Sunday School, and often, when his own carnal desires would, no doubt, have led him away from his work for Christ, a sense of duty to his class, and an abiding love of his Redeemer constrained him to forego these pleasures, and in the house of God meet those whom he had committed to his care.

Nor was his Christian life only the outward circumspection of the modern Pharisee, but "the powers of an endless life" shone forth in his sweet spirit, sublime faith and sincere charity.

His virtues and intelligence were recognized in the community in which he was born and reared, so that parents who had known him from childhood's thoughtless hour, chose him above others to lead their children in the ways of science and knowledge. It was a touching scene, when, at his funeral service, the boys and girls whom he had so recently taught, came near with tearful eyes and sad hearts to take a last look at their dear teacher "not lost, but gone before." After teaching the fall session he returned to Goodman's College at Nashville, which he had been attending for a year. During his residence at Nashville he was, as at home, a regular attendant of church and Sunday-school. The distant city, away from father and mother and the restrictions of the home life, with its gaieties and follies, temptations and follies, led him not away from his God. His pastor in Nashville thus writes concerning him:

"You say he was a good boy at home. I can say he was a good boy 'away from home.' His Christian life while here was very praiseworthy. He was a willing and faithful worker in Sunday-school and in church. We miss him very much. May God bless his 'death' as his 'life' to our good, and comfort all sorrowing ones."

While there he contracted a fever. Hoping to recover, he continued at his work perhaps too long. At last yielding to the advice of his physician, he came home. He was much reduced in strength when he arrived and seemed to have a presentiment that he would never recover. He said once: "I have come home to die." Hopes that he would recover were entertained, however, by his friends until 48 hours before his death. A copious hemorrhage from his bowels left us no hope for him in his prostration. His father preceded him only a few days to the heavenly world. Fearing the effect of the sad news his friends withheld it from him.

What a surprise it must have been to him, when across Jordan's restless wave he found his father "watching and waiting" for him! That father with choking voice and tear-dimmed eyes once said to the writer something like this: "My boys somehow are hard to move in obedience to God. I would be mighty glad to see them all do as Lonnie has done. He is a great comfort to me and never causes me any trouble."

At that time Lonnie was the only son in the church. Since then a father's prayers have been answered and other children are enrolled in the "Lamb's Book of Life." "Over there" he is still more anxious to see those left behind follow on to the Christian's home.

Bless, O, Lord, our Heavenly Father, the widowed mother smitten by this new grief and the broken-hearted brothers and sisters, and grant them grace to "strive to enter in at the strait gate" that they may rejoice evermore in a glad family reunion in the "summer land of song."

GEO. W. CAMPBELL.

Jesse Fry lacked 30 days of completing three score and ten years, passing away Dec. 27th, 1883. His long and useful life was spent on the farm on which he was born. He was the only living brother of Capt. Wm. Fry, who died at an advanced age 3 years ago. Two sisters in Missouri and two in Texas alone remain of the family to which he belonged. He was united in marriage at the age of 31 to Miss Nancy P. Boatright, daughter of Daniel Boatright, a life time citizen of this community. To them were born fifteen children, ten of whom have been called to mourn the double loss of father and brother in ten days of each other. He united with the church of Christ under the ministry of Joshua K. Speer, sr., in about the year 1848. During all these years he has been an humble follower of Jesus—seventeen of them an elder of the church of Christ at Lynnville.

He was a man of strong physical frame and suffered little from ill-health until within the last three years. During this time he has suffered much from an asthmatic trouble, which culminated in disease of the lungs, from which he died. "Though he lived long and lived well and could be ill-spared, yet he died at last" and was gathered to his people. In him the church of Christ loses one of its oldest members, the community one of its best citizens and his family a kind and indulgent husband and father.

"The righteous shall be held in everlasting remembrance."

GEO. W. CAMPBELL.

On the night of the 2nd inst., at 9 o'clock, Sister Bettie Crawford, the wife of Jno. W. Crawford and daughter of elder Wm. G. and Mary F. Martin, bade farewell to all earthly friends, and in the calm resignation of the child of God resting upon the chief corner stone, passed to her reward. Sarah Elizabeth Martin was born July 4th, 1850; was married to Jno. W. Crawford March 16th, 1870; obeyed the gospel soon after, being baptized by Bro. J. M. Pickens, and died February 2nd, 1884, being 33 years, 6 months and 28 days old. She has gone to join her angel mother, in the rest that remains for the people of God, leaving a father, husband, two bright children—Willie and Lizzie—and very "very" many friends to mourn her untimely loss. But while they mourned, how sweet the thought that with her mother and aunt Nannie, she rests from her labors in the Paradise of God. Her father has already passed the meridian of life, and with the speed of time, hastens on to join the angelic throng. Her husband, now broken hearted! May God bless him, and help him to fall into line under the banner of King Immanuel, and make as good a soldier for Jesus as he has been a husband for her; and her children, now left to be raised without a mother; may the Father of mercies temper the winds to them, and be a God and Father to them in their orphanage, so that they may not know the want of a mother's care and affection. When old age has dimmed the eye, and bent the frame; when the days of our usefulness have passed, and there is no more work that we can do, it is not so hard to give into the embrace of death those whom we love, knowing, as we may, that they but enter into the vestibule of ecstatic joys and ineffable delights, to await the summons, "come up higher." But not so with Bettie Crawford; she was in the very zenith of her usefulness; a model wife, a devoted and peerless mother, an earnest disciple of the Lord, doing his bidding; she was a very angel of mercy to the suffering, and a good samaritan to the sick. Thus following the example of her Master, she went about doing good, shedding beams of brightness and inspiring the sick with hope as only an angel of mercy in the form of a good woman can. May God in his mercy bless the bereaved ones, and help them to bear this heavy affliction.

A. C. HENRY.

Sister Mollie E. Fisher was the beloved consort of J. M. Fisher, of Monroe County, Ky., and daughter of M. B. and D. A. Welch, of Monroe County, Ky. She was born December 21st, 1854; was married September 29th, 1874, and gently fell asleep in Jesus January 2nd, 1884. She was buried at Lebanon church near Jamestown, where she had worshipped with her brethren and sisters while on earth, where appropriate services by kind friends were held. Her sickness, like all other troubles that came upon her, was borne with Christian fortitude. She remarked just before she departed this life, that she would soon be where she could rest. She leaves a husband and four children, a father, mother, six sisters and two brothers, with many relatives and friends, who deeply mourn their loss. She made the good confession in the autumn of 1874, under the preaching of Bro. A. Alsop, and as she was a submissive and dutiful child to her earthly parents, a kind and affectionate wife, and a loving mother, she was also an humble child of God, and it is justly due to say of her that her life was spent in humble and faithful service to the God she loved. And God be thanked, we do not sorrow as those that have no hope, for our loss is her eternal gain; her disembodied spirit has gone to God who gave it, where faith is changed to sight, and hope to enjoyment. In all of our afflictions and bereavements, we submissively yield to the decree of heaven. For the time will come when we will again be reunited with our beloved sister, and with her sing the praises of him who died that we might live.

PHppin, Ky.

W. J. H. YORK.

Died in the Lord, January 30th, 1884, near Bradyville, Sister C. C. Whitefield. She was born September 26th, 1862, and obeyed the gospel under the preaching of Bro. Ben. Young, at Curlee's in the fall of 1879. She became a member of that congregation, and lived a devoted Christian in it, until the new meeting house at Bradyville was erected and a congregation there organized; when she became one of them. She met regularly with them, until she was taken sick with lung-complaint about the middle of 1883. Her illness she bore patiently, and seemed to have a strong desire for the prosperity of the church to the last. Sister Whitefield had no enemies. She has left a mother and four sisters to mourn her loss, but they sorrow not as they who have no hope. "They which sleep in Jesus will God bring with him."

Bradyville, Tenn.

L. W. JERNIGAN.

Died January 26th, 1884, at the residence of her father, T. H. Elam, in Davidson county, Mary E. Elam in the 24th year of her age. Sister Mary became a Christian in her girlhood. She loved the services of the church, was cheerful and helpful to her parents and younger brothers and sisters, kind to, and loved by her associates, and was sustained through a long and painful illness by the patient courage and cheerfulness which only the religion of Christ can give. The Bible was her constant companion on her bed of affliction. To her family and friends we extend our warmest sympathy.

Death has again visited the little congregation at Mooresville, Ala., and taken two of her brightest jewels. The night before the 4th Lord's day in January, the pure Spirit of the good and venerable widow of elder J. H. Hundley returned to God who gave it. I have not been informed as to the particulars, consequently am not prepared to write an appropriate notice of her death, but suppose that some one of the family or friends will furnish the Advocate with such a notice in due time. She was rich in faith, and crowned with good works; her reward is certain.

A. C. HENRY.

All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.

## THE GOSPEL OF CHRIST.

NUMBER III.

We come more directly to the main issue, by considering how much concerning Christ is beyond any question. It is beyond question, there was once on this earth such a person as Jesus of Nazareth. Considering the proof, no rational man can for a moment doubt this. It is a fact as well attested as that Pontius Pilate lived at the same period. One may as reasonably deny that Caesar or Bonaparte were real persons, as to deny the existence of Jesus of Nazareth. His sufferings were so notorious that Paul with all confidence in the presence of Festus and Agrippa said "this thing was not done in a corner." Acts xxvi: 26.

That he was the founder of the Christian religion is a fact well accredited by history, both sacred and profane.

Every attempt to reduce Christianity to a merely human philosophy, or to account for its establishment upon any other than a miraculous basis, is a tacit acknowledgement of the existence of both Christianity and its founder. This the more learned of Christian opponents have done. It cannot then be denied that Christ has a wide and wonderful influence in the world, an influence streaming through more than eighteen centuries: yea, the mind that reads these imperfect lines, indited, also in the interest of his name, must be conscious to some degree of that influence. Bend low, be quiet, and listen to hear the last whisper of that dying Christian! whose name is that the faltering tongue and feeble lips pronounce? It is the name of Jesus. Observe on each recurring Lord's day the hush of business, note the calm that prevails in the most enlightened parts of the world. Hark! to the sweet tones of a thousand bells that holy souls to sweeter worship call. See! hundreds of thousands wending their way to worship in his name. The Lord's day, the Lord's supper and Christian baptism are three towering monuments which from age to age, and generation to generation, will attest his influence and bespeak his death and burial.

Here it may be objected, that Christendom is composed of many rival sects, with rival claims to the gospel of Christ. To this let it be replied, the perversion or corruption of any part of his word or worship, can argue nothing against the existence of a pure gospel, rightly considered, is a clear implication of the genuine faith, as a counterfeit coin implies the existence of true currency.

Where then shall we raise an issue? Let us take from the shelf, where it seems to have been placed, that grand old apostolic issue, "Jesus and the resurrection." "Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel," said the aged Paul, in his last letter to Timothy. This proven, our plea is established, and our hope of heaven through Christ is well founded.

In establishing this vital point of Christian doctrine, we are encouraged to present, as nearly as possible, the identical testimony submitted by the apostles of Christ during their personal ministry on earth. This testimony then won the faith of many thousands, fairly considered it is yet calculated to induce strong faith in the Messiah and all his high claims. No better method will ever be found for making true converts to Christ, than that so successfully urged by these "able ministers of the New Testament."

Take for example the initial discourse of Peter upon the day of Pentecost. The fact there had been such a person as Jesus of Nazareth was patent to all his hearers. The wonderful character of his life was not denied. His death was beyond all question true, for had they not put him to death? But Peter said, "It was not possible that He should be holden of it," that God had raised him from the dead. This was the main fact to be proven, all the rest were substantially granted, and are yet.

"Here cease we; but ere long,  
More powerful proof shall take the field against thee,  
Stronger than death, and smiling at the tomb."

G. LIPSCOMB.

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15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c, former price 45c, 55c and 65c.

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15 pcs fine white all woo. Flannel at 25c, reduced from 40c.

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Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turn much colder. Our prices now are

Our \$2.00 a pair Blankets now	\$1.50
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## THE STARRY HEAVENS.

Boys and girls, please get your Bibles and turn to the nineteenth Psalm. See in what glowing language David describes the glory of God through the stars which He hath made. "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day (speaks) uttereth speech; and night unto night sheweth (or giveth) knowledge." And then the Psalmist proceeds to tell us that the stars have a voice. He says, "There is no speech, nor language, where their voice is not heard." Did you ever think that the stars could speak—that they have a voice? They *do* speak, and as the poet says—

"Forever sing as they shine,  
The hand that made us is divine."

Their brightness tells us of the glory of Him who made them all. Six thousand can be counted by the eye, but many thousands with the telescope. When the great telescopes of the nineteenth century are turned towards what we call the milky-way, and the numerous clusters and rings and whirlpools of the wonderful nebular in the heavens, they resolve into myriads of stars and suns, whose light may have been millions of years coming to our planet—earth. These stars are so far away, as computed by our best astronomers, that the light which we catch from them now must have left them millions of years, ere our earth was created. Myriads of suns, grouped and poised, and spread abroad through space, declare the glory of God. Stars made, and stars to be made. For there is in this nebular great worlds of light, which no telescope can resolve into stars, and astronomers have called it God's star material—material prepared for other new worlds, which yet have no form as worlds. As we contemplate the starry heavens, how are we lost in wonder and awe as we realize that we stand in the presence of Him who made them all, and who upholds them by the word of his power. We turn from the contemplation of these, as David did, to ourselves, and we exclaim with him, "Lord, what is man, that thou art mindful of him? or the son of man, that thou takest account of him?" Let us love and adore forever the great God, whose goodness and mercy leads him to care for and lift up sinful, fallen humanity. And if God has thrown round us such glories in this life, what shall the glorious manifestation be in the next, when we awake in his likeness? Let all the earth praise and magnify his name.

We heard, not long ago, of a certain preacher who, when traveling, has his little flask filled at the wayside grocery. And when about home, he gets a certain young man to get his flask filled, and slip it in his buggy for him. He is on the road to certain ruin, and will soon get there. He thinks no one knows, and yet his neighbors all know. Is it you? Answer:

No wonder the Southern people are poor. They will be so as long as they submit to have Northern men put up their flour, meat, pickles, preserves, clothing, all farming implements, every hoe handle, hame, plow stock, and everything down to a wooden tooth pick. The only thing we are willing to do, is to raise cotton for Northern manufactories, and *this* we sell them at their own price. Will we ever awake to our rights in these things?

## SPECIAL NOTICE.

One brother paid for fifteen copies of the *ADVOCATE* to be distributed among those not reading it. We received ten dollars from a brother in Williamson county, the last week, to send it to those unable to pay for it. We make this proposition, we will furnish the *ADVOCATE* to any one desiring to give it to an alien, or a person unable to pay for it, or one unwilling to pay for it, at one dollar from time of reception of name until close of present vol. To any church that will undertake to furnish all of its members with the *ADVOCATE*, we will furnish for this purpose at one dollar from time of receiving name until end of year. How many shall we circulate under this proposition? We are losing a little on every paper furnished at this rate, but we will bear it if you will pay one dollar.

One agent starts out to raise a thousand subscribers the present year. How many others will undertake to do the same? How many will undertake to raise five hundred? How many two hundred and fifty? If we never strive for grand results, we will never obtain them. There never has been a time that people subscribed so freely for the *ADVOCATE* as they do at present. It was mentioned in the *ADVOCATE* recently, that during December, there had been an average of over thirty subscribers a day entered on our list. An actual count shows that from the 15th of December to the 1st of February there were over fifty names a day entered on our books. Of course this was chiefly renewals, but including many new names. It was much better than we had hitherto ever done in the same period. If the same rate had continued through February, we could have dropped out all the advertising, save the four last pages. While our lists still daily grow, the increase is not so rapid. We appeal to our friends, one and all, to press the matter, and enable us to make the change, as well as help us to do more good by reaching a larger number of readers.

D. L.

## NOT JOINED THE BAPTIST, BUT UNDER CONVICTION.

*Brethren L. & S.*: This was the language of a Primitive Baptist preacher a short time ago. They had circulated a report that I had joined the Baptists, to cover a retreat they made to keep out of a debate with me. After we had agreed on propositions, the question was put to a Primitive Baptist preacher, and he said that he (that is me) had not joined, but was under conviction. Now I wish to give a few reasons why I have not joined the Baptists.

1. If the doctrine, as set forth in the Philadelphia confessions, be true, I would be in no better condition in the church than out of it, for all the elect will be saved any way; those not elect cannot be saved, whether in the church or out of it.

2. If the doctrine is false, I would be in a worse condition in that church than out of it, where there is no chance for the better and a probability for the worse. I prefer not to join the Baptists.

3. The Savior nor any of his apostles ever said anything about a Baptist church. The Baptists say that a man can be saved from sin here, and saved in heaven without being baptized, but he cannot get into the Baptist church, nor to the Baptist table without it; so it is easier to get to heaven than into the Baptist church.

4. I have been a reader of the Bible for forty years, and the idea of a Baptist church has never been suggested in that book, it came from another source. I find no promise to a Baptist, (as such) nor any threats for not being a Baptist.

Paul says all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii: 16-17. Paul tells Timothy, xiv: 16, take heed unto thyself, and unto the doctrine: continue in them; for in so doing, thou shalt both save

thyself, and them that hear thee. Luke says, Acts ii: 42, Speaking of the first Christians, that they continued steadfastly in the apostles' doctrine in fellowship, and breaking of bread, and in prayer. I find in the Scriptures, the doctrine of God, the doctrine of Christ, good doctrine, sound doctrine, but not a word said about Baptist doctrine. If it is there, it must be included in the doctrines of men, or doctrines of devils. I find them both in the plural number, these are some of the reasons why I have not joined the Baptist church. I was raised by Baptist parents, tried to believe the doctrine, and have the kindest feelings toward the Baptist people, but believe the teaching to be wrong; and what I have to say, is against the doctrine, not the people. I will make one promise, when the preacher alluded to, or any one of them, will show that the Baptist church was established by Christ and the apostles, I will join it. But it was started by the wrong men, at the wrong time, at the wrong place. It has the wrong law, it has the wrong order, it has the wrong spirit in it. Next I will give my conviction.

E. A. LAND.

## IN MEMORIAM.

Died on the 16th of December, 1883, sister Lizzie Vandyke Fort, after several months of ill health, which she bore with Christian fortitude. At an early age she came to us, and remained three years; was an earnest student of good capacity, and more thoughtful than most young girls. When about thirteen years of age, she heard a discussion on the question, "Have persons who will not submit to the authority of Christ, reason to believe their prayers will be answered?" In other words, "Have sinners a right to pray and a promise that they will be heard?" After listening to the arguments on both sides, she concluded they have no promise, and left off kneeling at her bedside, before retiring, till she had an opportunity of publicly confessing her faith in Christ, and of putting him on by being buried with him in baptism, that she might rise to walk in newness of life. Then she considered it her duty, as well as her pleasure, to bow in humble prayer to him who says, "I am near to them who call upon me in truth."

After leaving school she became a teacher in the family of Dr. J. H. Mallory, of Robertson county. If one could judge from her letters, she took as much interest and pleasure in the employment of her pupils as she had done in her own.

On the 20th, of December, 1882, she was married to Wm. D. Fort, a deacon in the Baptist church. I rather expected from the respect and affection, she expressed for her husband, she would become a member with him, but she remained with the Christian Church—the church of her early choice—and united with a little band at Forest Hill, Robertson county. One of the elders said, "She was a devoted follower of the Savior." After her marriage she took charge of the family of her father-in-law, and sometimes mentioned in her letters the pleasure she took in domestic matters, and in being able to add to the comfort of persons so dear to her. She spoke of the sweet little sister confided to her care, of her love for her new father, who had taken the place of her own, of the brothers in the family. She was not, however, long permitted to enjoy the happiness she so much prized. Her health had never been very firm, and after some months of feebleness, she was stricken with paralysis, which prevented speech, and died after three weeks of suffering, in the 22nd year of her age. She leaves her husband and many friends "who hold her in their inmost heart; there, there, at least, she cannot die."

She had looked forward to long enjoyment of the beautiful and pleasant things of earth, but scarce a year passed between her bridal and her tomb. Father in heaven, thou takest the loved and the lovely to thyself, and we mourn them. The sweet young flowers that bloom in our pathway perish, and we miss their beauty and brightness as we walk on alone. We know thou doest all things well, and we murmur not.

C. F.

Bro. Grant will know why his letter did not receive an earlier notice, when he learns that, although post-marked the 27th of December, it did not come to hand till the 16th of February.

C. F.



subject. Dr. Hackett, Conant, and Kenrick, the leading spirits and scholars of the Baptist Church North, teach it. The Bible Union Baptist translation translates it unto. Mr. Jeter says, "Baptism is the gate to the heavenly kingdom." Mr. Graves says that to be born of the water and spirit refers to baptism; that *eis* should be translated into in Acts ii: 38, and that no man is a Christian, or can appropriate the promises, until baptized. I just happen to find an extract from *Religious Herald*, published by Jeter, on Acts ii: 38, in 1872:

"For the remission of sins." These words are connected with both verbs "repent and be baptized," and signify that these things should be done in order that their sins might be remitted. Mr. Jeter endorses the statement by saying, "These notes are prepared for the *Herald* by an earnest and able Sunday-school worker."

We could fill a whole number of the *ADVOCATE* with similar extracts. The trouble is, Bro. McGary is in the habit of hearing what only very narrow sectarians among Baptists say, and judging all by these.

We not only believe it is not necessary to baptize persons that have been led by faith in Christ into an obedience to God in baptism, but we believe it is a sin to do so. While we have not replied to Bro. McGary's article, it is because we wish to shorten the discussion to the real point. Our readers will note that he thinks the baptism for the dead is not needed to be understood, because neither the Savior or the apostles in giving direction into the church, laid it down as one of the conditions, yet he strenuously insists on confession with the mouth, as a precedent condition, although neither the Savior nor the apostles in directing men into the church, laid it down as a condition of baptism.

In reference to Bro. McGary's proposition to show that no one should be received into the church from any other body without baptism, meaning by this, ignoring a former baptism, submitted to through faith in Christ, to honor God, we have never refused a discussion of any question of practical bearing on the work of the church. We have no faith in his ability to present anything new on the subject. Yet if he will confine himself to the point, and not assume the question at issue, we are willing for our readers to see the best he has to say on the subject. We suggest that long articles are frequently delayed in publication, when we could find room for shorter ones. The point at issue is, If a man, as was Alexander Campbell, is raised in much mist and fog, but believes in Christ and is anxious to obey him, finds that God requires the believer to be baptized, and he is baptized to obey him before he learns that baptism is the point at which remission is bestowed, will his obeying God without learning this point vitiate his baptism in the sight of God? D. L.

#### ITEMS, PERSONALS, ETC.

We had a call of a few minutes from Bros. Zach Sweeny and S. J. Tomlinson, of Indianapolis, on Thursday, on their way to New Orleans. We regretted their stay was not longer. We are sorry to learn Bro. Sweeny is yet unable to preach more than two or three discourses at a time.

We direct attention to the advertisement of Burritt College. The costs of board are announced in the advertisement. The next term opens Monday, the 25th of February. Burritt has been doing good work, and has been favored with full classes for several sessions past. We learn the prospects are regarded better for the next session than at any time heretofore.

Read the advertisement of Dudley Bros. & Lipscomb, hardware dealers. They are experienced in their line of business, and we think will sell as cheaply as any others in the city. Give them a trial.

B. S. Rhea & Son, grain dealers, are the oldest firm and largest dealers in grain, sacks, etc., in the city. We think they are entirely reliable. We commend them to those wishing to sell or buy grain, sacks, or anything in their line. Tell them you saw the advertisement in the *ADVOCATE*.

Bro. Johnson Harding writes, "I am now in the midst of another meeting, at Portland Avenue, Louisville, Ky., nine additions to date. Was to have held a meeting at shipping point, but was flooded out by the high waters. Have engaged to evangelize in Louisville until 1st of May. Those wishing meetings will address me at Portland Avenue, Louisville, until 1st of May."

Bro. McGary asks if I believe "shall be saved," in the commission, refers to salvation from past sins. If he means the salvation is only from past sins, "I do not believe it." It secures deliverance from a life and state of sin, from the effects of past sin, and prevents future sins. Baptism puts the believer into Christ. Christ saves from both past and future sins. It is as important to save from sin in the future as from sin in the past. Faith creates the desire and prepares the heart for Christ. Repentance turns the purposes of the soul toward Christ, then in baptism the whole man with the true preparation of heart and purpose, is passed into Christ.

Bro. A. S. Johnson writes from Walterboro, S. C., February 18, 1884:

I am spending the winter in South Carolina. I came here December 1st, 1883. I am in the field doing the work of an evangelist. This is a fine field for the cause we plead. Since I began to labor here, I have received into the "one body" one hundred and four members, and there is one yet to be baptized. A large number of the additions were from the Baptist denomination. They are somewhat stirred up, but this is good for them. This State could be redeemed from the thralldom of sectarianism if we had preachers enough. The people are looking Zionward. The Lord willing I shall return to Knoxville, Tenn., April the 1st, however I intend to continue in the field. Any communication addressed to me there will find me in due time.

There is a rumor to the effect that the *Apostolic Times* and *Old Path Guide* will consolidate, and as we wish the brethren to understand clearly our position on that question, now that a vigorous effort is being made on the part of those interested in the *Guide* to form a new joint stock company to continue the publication of that paper, we deem it necessary to state a fact or two. There is not the least probability of the *Apostolic Times* consolidating with the *Old Path Guide*. The question as viewed through *Guide* spectacles is a thing not only entirely impracticable, but we might say impossible.

The above is from the *Apostolic Times*. Would it not be better to charge such a price as will support the paper, or publish such a paper as can be published for the price, rather than be compelled to organize new companies every now and then, to continue the publication? Would there be no moral wrong in a merchant selling goods at less than cost, making the impression thereby that other merchants selling at a barely living rate were extortioners, at the same time hazarding financial ruin himself and forcing the others to ruinous rates or the loss of their custom? If it is morally wrong in merchants, why not in the publishing of Christian papers? We wish our papers abundant success, commensurate with their fidelity to the truth, but we think principles of moral right ought to be carefully preserved in building up agencies to maintain truth and right.

#### General News.

The supreme court of Tennessee decided that the Sunday law is constitutional, and set aside the decision of Judge Reid, of the circuit court.

—One hundred pounds of dynamite exploded near Omaha, Neb. Only one person was killed, but a number of buildings were greatly damaged. —A mob of Irish citizens attacked county physicians Bluthardt and Krust, in Chicago. They were holding a post-mortem examination on the body John Devine. —New Yorkers erected 2,613 new buildings, and altered 1,870 last year, at a cost of \$50,000,000. —The steamship *Frisia* arrived at the dock in New York with the bodies of DeLong and his comrades. There were considerable number of friends and relatives of the deceased at the dock. Fire destroyed the Pennsylvania company's round-house at Erie, Pen., containing a locomotive and a new passenger coach. Loss \$15,000; no insurance. —A stage coach filled with passengers was reported lost in the mountains of Colorado. The snow was ten feet deep. —In the thirty-eight States there are 1,811,217 illiterate voters. —During the past year no less than 18,086 homesteads have been entered in Florida. —Both houses of Congress passed an additional appropriation of \$200,000 for the Ohio flood sufferers. —Dr. T. A. Atchison Chairman of the Board of Public Works, in this city, impeached for alleged malfeasance on office, was acquitted by the City Council. —The Episcopal Convocation and the Tennessee Dental association have been in session in this city during this week. —The fire insurance companies, local and foreign, doing business in Tennessee, received \$1,017,223 in premiums last year, and paid out \$1,010,881 for losses. —A letter from D. B. Cooper states that the Polk mines in Mexico have been sold to New York parties for \$1,000,000. —Senator Williams, of Kentucky, is reported as being completely prostrated by long suspense and nervous strain of the Senatorial contest in which he was defeated by Hon J. C. S. Blackburn, and some of his friends fear the shock will seriously affect him. —The principal of the school at Biggs, Nev., learning that some of the boys carried weapons, searched them, and found pistols on no less than ten, each of whom was under fourteen years of age. —Alabama is shown to be the leading wool growing State. Ohio comes second. —There are one hundred and thirty-eight counties in Georgia, and ninety-two of them have adopted prohibition. —The wool growers of several Western States will meet in convention in Denver, March 12th, for the purpose of forming state organizations, and combining to prevent a further reduction of the tariff which threatens the existence of the wool growing industry in the West. The House Committee on Post Offices will report in favor of the bill authorizing the Postmaster General to stop the delivery of all registered letters and money orders to all lottery companies.

FOREIGN.—Wife beating has increased so rapidly of late among the miners in the Midland collieries that a bill has been introduced in the English Parliament making the penalty flogging. —Fifty young and good looking women have sailed for New Caledonia to be married to well behaved convicts, so says a recent London letter. —After Bradlaugh resigned his seat in the Commons, was elected by a larger majority than ever before. He has again been excluded. —It is reported that peace negotiations between Chili and Bolivia have been suspended. —A desperate fight occurred about twenty miles from Mexico, between customs officials and a gang of smugglers, in which two smugglers were killed and several wounded. The remainder of the smugglers fled, leaving \$8,000 worth of dry goods and a number of horses and mules. —The Porte is much irritated because England promised France there should be no Turkish interference in the Sudan. —The Liberal press of Germany condemn the action of Bismarck in returning to the House of Representatives of the United States the resolution of condolence on the death of Herr Lasker. —An ice jam caused the Thames to overflow. The water in London, West, is now nearly as high as the last July flood and the residents are fleeing to the city.



## Home Reading.

## Orphans.

BY M. S. FANNING.

stay, my heart! A wail of grief  
Is trembling on my ear!  
A sigh of woe, so deeply sad,  
That every heart must hear.  
'Tis orphans weeping—O my soul!  
'Tis sighs from the grave—  
'Tis pleadings from the sleeping dust:  
"O! pity, hear and save!"

And is there no responsive sigh?  
No throbbing pulse to flame  
The heart of holy charity  
To plead the orphan's claim?  
Proud graves, where gilded titles rest,  
Where honored heroes sleep,  
Inspire the lofty strains that bid  
Adoring nations weep.

Shall humble graves, that seal the poor  
In silence 'neath the sod,  
Find voice to plead, and wings to bear  
That pleading up to God?  
Yes, inspiration pure and high,  
From Zion's portals rise,  
And sweep the chords that flood the heart  
With loving sympathies

And loving ones who humbly seek  
Communion pure and high,  
Have heard, and felt, and treasured up  
The lonely orphan's cry.  
The white-robed "Bride," whose open arms  
Invite the poor, oppressed,  
Comes forth with "mother's love," and folds  
The orphans to her breast

Bless, O my soul! the faithful ones  
Who bring, for Jesus' sake,  
The "oil and wine," and for His poor  
"Sweet home" and comforts make!  
When Zion wears her spotless robe,  
Her "pearls and diamonds" bright—  
Her luster, "pure and undefiled,"  
Gives earth Redeeming Light.

## CAPTAIN ROBERT.

Robert was kept in the house by a cold, so he flattened his nose against the glass and watched a military procession pass by. They were in very gay uniform with very bright buttons, and kept step beautifully.

Robert watched until the last glimmer of their brightness disappeared around a corner, then turned with a sigh to watch his mother place pies in the oven, and say to her:

"I would like to be a soldier."

"Very well," said his mother; "then I would be."

Robert stared at her a few minutes and then said:

"Would be what?"

"Why, a soldier. Wasn't that what you said you wanted?"

"Well, but how could I be?"

"Easy enough; that is, if you put your mind to it. A soldier's life is never an easy one, of course. Clare, you may hand me that other pie; I think I can make room for it."

"But mother, I don't know what you mean." This Robert said.

"Don't? You haven't forgotten the verse we talked about so long? 'Greater is he that ruleth his spirit than he that taketh a city.' It takes a real soldier-like fighting to rule a spirit, I can tell you."

"O," said Robert; and he flattened his nose against the glass again and thought.

"But, mother," he said at last, "I don't mean that kind. I would like to be a captain and have soldiers under me."

"Nothing easier," said his mother, shutting the oven door with a satisfactory air. "There are four ten fingers, and your eyes, your ears, and that troublesome tongue that hates to obey. I'm sure you have enough soldiers to control. I pity any captain who has as troublesome ones."

Robert laughed; he had so many talks with his mother that he understood her very well; yet this was a new way of putting it. He stood there a good while thinking about it, deciding that he would be a captain forthwith, and his soldiers should obey perfectly. Then he wondered what orders he should have to give them first.

Poor fellow! In less than ten minutes from that time he knew.

He went to the sitting room to find that baby Carrie had been there before him. There lay his birthday books, his beautiful "Family Flight" on the floor, some of the loveliest pictures in it torn into bits; his photograph album was on the sofa, but chubby fingers had tugged at mamma's picture until it lay loose and ruined, and papa's page was gone entirely.

O, how angry was Captain Robert! He wanted to run after Carrie and slap her naughty fingers;

she was almost two years old, and ought to know better. He wanted to run to his mother, and with red face and angry voice tell his story of wrong, and demand that Carrie be punished. He wanted to bury his head in the sofa cushions and cry just as loud as he could roar. Why did he do none of those things? Just because he remembered in time that he was a captain, and had soldiers that must obey.

"Halt!" he said to his feet as they were about to rush away; and they instantly obeyed. "Stop!" he said to the tears, as they began to rush in torrents to his eyes; and back they all went, save one little straggler who rolled down his nose, and was instantly wiped out of existence. In short, the boy proved himself a good captain, for that time at least. He even sent his feet up stairs presently with a rosy cheeked apple for Carrie, and bade his arms give her a very loving hug, which they immediately did.

Mamma found out all about it, as mamma's almost always do; and when papa came home at night what did he do but bow low and say:

"Captain Robert, I am proud to salute you. I hear you have fought a battle and won a victory to-day.—Pansy.

## THE CALIFORNIA WOOD-RAT.

In a letter to Prof. Silliman, Mr. A. W. Chase, Assistant U. S. Coast Survey, gives the following account of a singular habit of this creature: "It is a little larger than an ordinary Norway rat, dark brown in color, with large, lustrous eyes, and a tail covered with thin hairs. I should call it intermediate between the squirrel and the rat. This creature builds its nest in the wood's sometimes on the ground, more frequently in the lower branches of trees. It accumulates a surprising quantity of dried twigs, which are interlaced to form a dome-shaped structure, often ten or twelve feet high and six or eight feet in diameter.

"Openings in the mass which lead to the center, where the nest is found, consisting of finely divided inner bark of trees, dried grass, etc. But it is to a peculiar theivish propensity of this little creature that I wish to call attention.

"To make my story intelligible, I would first state that I am partial owner of some property on the Oregon coast, on which a saw-mill had been placed, but which, owing to various causes, has never been in operation. On this property is a dwelling-house for the hands, in which, on work being discontinued, were stored a quantity of stuff, tools, packing of the engine, six or seven kegs of large spikes; in the closets, knives, forks, spoons, etc. A large cooking-stove was left in one of the rooms.

"This house was left uninhabited for two years, and being at some distance from the settlement, it was frequently broken into by tramps who sought shelter for the night. When I entered this house I was astonished to see an immense rat's nest on the empty stove. On examining the nest, which was about five feet in height, and occupied the whole top of the stove (a large range), I found the outside was composed entirely of spikes, all laid with symmetry, so as to present the points of the nails outwards. In the center of this mass was the nest, composed of finely divided fibres of the hemp packing. Interlaced with the spikes, we found the following: About three dozen knives, forks and spoons, all the butcher knives, three in number, a large carving knife, fork and steel, several large plugs of tobacco; the outside casing of a silver watch was disposed of in one part of the pile, the glass of the same watch in another; an old purse, containing some silver, matches and tobacco; nearly all the small tools from the tool-chest, among them several large augers.

"The ingenuity and skill displayed in the construction of this nest, and the curious taste for articles of iron, many of them heavy, struck me with surprise. The articles of value were, I think, stolen from the men who had broken into the house for temporary lodging. I had presented a sketch of this iron-clad nest which I think is unique in natural history.

We may secure ourselves in a great measure from a liar by not conversing with him; and from a covetous man by not dealing with him; but we cannot secure ourselves from the envious.

## MANNERS.

Young folks should be mannerly. How to be so is the question. Many a good boy and girl feel that they can not behave to suit themselves in the presence of company. They feel timid, bashful and self-distrustful the moment they are addressed by a stranger or appear in company. There is but one way to get over this feeling and acquire graceful and easy manners; that is to do the best they can all the time, at home as well as abroad. Good manners are not learned from arbitrary teaching so much as acquired from habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly, and womanly at home, and then it will soon become a kind of second nature to be so everywhere. A coarse, rough manner at home begets a habit of roughness, which we cannot lay off if we try, when we go among strangers. The most agreeable people we have ever known in company are those that are perfectly agreeable at home. Home is the school for all the best things, especially for good manners.

The following is an extract from the remarks of Bishop Pierce, at his recent Golden Wedding, as reported in *Christian Advocate*. We commend the wisdom to others:

In 1834 I was sent, a young preacher to Savannah. There I met Miss Ann M. Waldron; she was small, buoyant, amiable, and elastic as a willow twig. She was no heiress, and I was no fortunate hunter. I had always said I would never marry a rich woman; I did not want to put it in the power of any woman to say to me, "You are spending my money; I took you out of the ashes, and I have made you all you are." [Smiles.] I courted her prudently and quietly, wishing to avoid gossip—unlike many young preachers nowadays who seem to covet the character as ladies' men. It was arranged between us that if at the Annual Conference I should get an appointment that would be able to support a married couple, we would be married at once. I was appointed to Charleston, South Carolina. I went to see her, and told her of the appointment, and said I thought it would support us. Her face flushed—she turned her head to one side and said nothing. Like Isaac's servant, when he was sent to Rebecca, I declared I would not go until I had gotten an answer. At last like Rebecca, she said, "I will go." [Laughter.] Right here I would enter my protest against the modern foolish notion that poverty is a bar to marriage. If men would marry prudently, it is true economy. He who gets a good wife has made his fortune. [Applause.] After our marriage, and before starting to Charleston, I took an inventory of my wealth, and found that I had exactly eleven dollars. I asked my bride how much she had; she said, "five dollars." That made sixteen dollars, all told. That is the way we started—and we have held our own pretty well ever since. I am naturally a spendthrift, though I have tried to regulate my expenditures by good sense and considerations of duty; but this little lady by my side has been the real conservatory of our domestic interests. She was a good manager, a careful economist, indefatigably industrious, and endowed with rare common sense. Before the war we had accumulated a modest competency; our children married off rapidly, and our little property melted as their patrimony was disturbed. The war about took the balance, but we have never been in want. It is a source of thankfulness to me that I never turned aside from the work of the ministry for secular profit.

## LETTER TO UNCLE MINOR.

Dear Uncle Minor: I am a little girl, eleven years old, daughter of Elder R. B. Trimble. My father knows you well, and loves you dearly, I read all your letters in the *GOSPEL ADVOCATE*, and have concluded to write you a few lines. We are now living at New Burnside, and papa preaches for the Christian Church one half of his time. We have a good Sunday-school—about eighty scholars. Fearing my letter will be too lengthy, I will close. Your loving little niece.

NANNIE TRIMBLE.

New Burnside, Johnson county, Ill.



**Miscellaneous.**

When one in three of the grown men of a community works, and the other two loaf around in idleness, the richest soil and best climate will not make a prosperous community.

As a character covers a multitude of sins before God, so does politeness before man.

"Dr. Richmond's *Samaritan Nervine* permanently cured me of epileptic fits." J. S. Sale, Madison, Florida. Get at your Druggists.

To feel one's subject thoroughly, and to speak without fear, are the only rules of eloquence.

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## TORNADOES.

## Scientifically Accounted for, and Some Remote Causes that Produce Painful Results Explained.

The following synopsis of a lecture delivered by Dr. Horace R. Hamilton before the New York society for the promotion of science, contains so much that is timely and important that it can be read with both interest and profit:

There is probably no subject of modern times that has caused and is causing greater attention than the origin of tornadoes. Scientists have studied it for the benefit of humanity; men have investigated for the welfare of their families. It has been a vexed subject long considered, and through all this investigation the cyclone has swept across the land carrying destruction to scientists as well as to the innocent dwellers in its track. One thing, however, is certain; the cause of the cyclone must be sought far away from the whirling body of wind itself. Its results are powerful; its cause must also be powerful. Let us therefore consider a few facts. First, the appearance of a cyclone is invariably preceded by dark spots upon the face of the sun. These spots, indicating a disturbed condition of the solar regions, necessarily affect the atmosphere of our earth. An unusual generation of heat in one part of the atmosphere is certain to cause a partial vacuum. Hence the disturbances—hence the cyclone. This theory finds additional confirmation in the fact that tornadoes come during the day and not at night. The dark spots upon the sun, whatever they may be, seem to cause great commotion in the atmosphere of the world, and it is almost certain that the extremely wet weather of the present season can be accounted for on precisely this basis. Is it reasonable to suppose that the marvelous effect of the sun upon vegetation and life in general shall be less than upon the atmosphere itself through which the rays come? The cause is remote, but the effect is here.

After describing some of the terrible effects of the cyclone, the speaker went on to say:—

This rule finds its application in nearly every department of life. An operation in San Francisco—the click of the instrument manipulated by his fingers, in New York. The president makes a slight stroke of his pen in his study at the White House, and the whole nation is aroused by the act. An uneasiness and disgust with every thing in life, commonly called home-sickness, is felt by many people, when the cause is to be found in the distant home thousands of miles away. An uncertain pain may be felt in the head. It is repeated in other parts of the body. The appetite departs and all energy is gone. Is the cause necessarily to be found in the head? The next day the feeling increases. There are added symptoms. They continue and become more aggravated. The sight becomes chronic. The heart grows irregular, and the breathing uncertain. All these effects have a definite cause; and, after years of deep experience upon this subject, I do not hesitate to say that this cause is to be found in some derangements of the kidneys or liver far away from the portion of the body in which the effects appear. But one may say I have no pain whatever in my kidneys or liver. Very true. Neither

have we any evidence that there is a tornado upon the surface of the sun; but it is none less certain that the tornado is here, and it is none the less certain that these great organs of the body are the cause of the trouble although there may no pain in their vicinity.

I know whereof I speak, for I have passed through this very experience myself. Nearly ten years ago, I was a picture of health weighing more than 200 pounds, and as strong and healthy as any man I ever knew. When I felt the symptoms I have above described, they caused me annoyance, not only by the reason of their aggravative nature, but because I had never felt any pain before. Other doctors told me I was troubled with malaria, and I treated myself accordingly. I did not believe, however, that malaria could show such aggravative symptoms. It never occurred to me that analysis would help solve the trouble, as I did not presume my difficulty located in that portion of the body. But I continued to grow worse. I had a faint sensation at the pit of my stomach nearly every day. I felt a great desire to eat, and yet I loathed food. I was constantly tired and still I could not sleep. My brain was unusually active, but I could not think connectedly. My existence was a living misery. I continued in this condition for nearly a year; never free from pain, never for a moment happy. Such an existence is far worse than death, for which I confess I earnestly longed.

It was while suffering thus that a friend advised me to make a final attempt to recover my health. I sneered inwardly at his suggestion, but I was too weak to make any resistance. He furnished me with a remedy simple yet palatable and within two days I observed a slight change for the better. This awakened my courage. I felt that I would not die at that time. I continued the use of the remedy, taking it in accordance with directions, until I became not only to my former health and strength, but of greater vigor than I have before known. This condition has continued up to the present time, and I believe I should have died as miserably as thousands of other men have died and are dying every day had it not been for the wonderful power of Warner's Safe Cure, the remedy I employed.

The lecturer then described his means of restoration more in detail, and concluded as follows:

My complete discovery has caused me to investigate the subject more carefully, and I believe I have discovered the key to most ill health of our modern civilization. I am fully confident that four-fifths of the disease which afflicts humanity might be avoided, were the kidneys and liver kept in perfect condition. Were it possible to control the action of the sun, cyclones could undoubtedly be averted. That, however is one of the things that cannot be. But I rejoice to say that it is possible to control the kidneys and liver; to render their action wholly normal, and their effects upon the system that of purifiers rather than poisons. That this end has been accomplished largely by means of the remedy I have named I do not have a doubt, and I feel it my duty to make this open declaration for the enlightenment of the profession and for the benefit of suffering humanity in all parts of the world.

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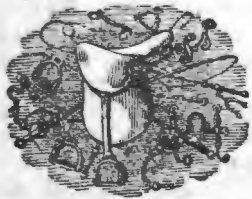


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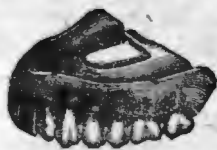
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### Chisel Work.

'T is the Master who holds the mallet,  
And day by day  
He is glipping whatever environs  
The form away;  
Which, under his skillful cutting,  
He means shall be  
Wrought silently out to beauty  
Of such degree  
Of faultless and full perfection,  
That angel eyes  
Shall look on the finished labor  
With new surprise,  
That even his boundless patience  
Could grave his own  
Features upon such fractured  
And stubborn stone.

### HOW SHALL MEN BE SANCTIFIED?

Jesus answers this question when praying for his disciples, in these words: "Sanctify them through thy truth; thy word is truth." This covers the whole ground of sanctification. To sanctify is to consecrate to the service of God. It is not a mere inward, heart work, but the whole of the man is involved. Paul divided man into three parts when he prayed for the Thessalonians in the following words: "And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v: 23. This expression certainly embraces all the ground, no more and no less, that the word sanctify embraces. A man is sanctified when his whole being, soul and body, is consecrated to the service of God, to doing what the word of God requires. The man who attempts, or professes sanctification, that does not go forward in attendance upon the ordinances of the Lord's house, will never succeed. No man can be wholly sanctified while disregarding any command of God. Some claim sanctification who have never submitted to the ordinance of baptism, and as a consequence have never entered into Christ. Out of Christ no one can be sanctified. Without baptism no one enters him, according to the word of the Lord. We are plainly told in the New Testament that we are baptized into Christ. This being true, only those who have been baptized unto him are in him at all. Out of Christ there is no remission of sins. Paul says: "If any man be in Christ, he is a new creature." The converse of this is true, that if a man be not in Christ, he is not a new creature, not saved, and therefore cannot be sanctified in this condition. Those, therefore, that claim to be sanctified in rejection of baptism, are simply and sadly mistaken. They are sanctified in their own eyes, but not according to the word of God. And it is not what men think that will sanctify them, but it is doing what the word of God commands that will sanctify. And yet those who are not baptized are loudest in their claims of sanctification.

This is not because baptism is of any more importance than any other command of God. But the man who refuses it, refuses obedience to God, and James teaches that if a man keep the whole law, and yet offend in one point, he is guilty of all. If a man in any matter that God commands decides that it is not necessary to be done, he, in so doing, attempts to measure wisdom with God, and shows by his actions that he thinks he knows better what is needful to be

done than God himself, and thus sets God and his wisdom aside, and acts upon his own wisdom. No man can be sanctified while he occupies this position before God. He places himself deliberately against God, and thus makes himself guilty of one of the most dangerous sins that man ever committed. When a man sins, ignorantly, or without intending it, he can be forgiven. But the man that sins wilfully, that deliberately and as a matter of cool choice refuses to do what he knows God has commanded, places himself where there is no promise of God for him. Insubordination, unwillingness on the part of man to submit to God and be governed and controlled by him, has brought ruin to the masses of men in all ages, and will to the end of time. Let no man, therefore, suppose that he is in a sanctified state out of Christ. But then the same principle holds true after coming into Christ. No man can continue in a sanctified state, who does not continue in the service of God, does not continue to do, to the best of his ability what God requires him, as a Christian, to do. The Christian is required by the word of God to add to his faith knowledge; that is, knowledge of the will of God regarding how he should live. The only way to add this sort of knowledge is by studying that part of the word of God that teaches the Christian how to live, how to conduct himself as a child of God. This is an exceedingly important matter.

No Christian man will ever be sanctified in a willing neglect of this duty. It is not enough that a Christian man read the Bible with a view to settle some intricate theological question, but he must read to learn his own duty. Many disciples of Christ are far more anxious to learn about God's decrees and foreordinations, than they are to learn what God would have them do. Others study all the time to be able to argue against errors on the subject of conversion and such like, who know little or nothing about their own daily Christian duties. Then others are spending ten times as much of their time in trying to find out who the two witnesses are, or when the millennium will begin, than they do in learning the course of life that they individually must pursue, day by day, in order to reach heaven. This is the matter that every child of God should especially study.

It is my highest interest to be able to know my own individual, Christian duty. And it matters not how well I may understand the foreknowledge of God, or what the two witnesses are, or when the millennium, so-called, will set in, if I fail to understand and do my own individual duty as required in the word of the Lord, these other matters will profit me nothing in the world, in the end. What will it profit to know when the Lord will come again, if in life I am not prepared for that coming? Nothing at all. What will it profit me to know what was Paul's thorn in the flesh, and not know my own duty?

And again, what will it profit a Christian to understand first principles thoroughly, and be able to battle against every system of error in the land, while he is ignorant of what God requires daily at his hands? Every child of God should be especially careful to know and do his duty in the sight of God, and toward men; and if he will do this, though he may never know what was Paul's thorn in the flesh, or what the two

witnesses are, he will be perfectly safe at the judgment seat. Let every Christian make a pretty thorough study of the epistles before he goes into the prophetic intricacies of Revelation. No man will ever be sanctified while he does not understand what the Lord would have him do. We must understand and do the will of God in order to sanctification. We must also add patience, and let patience have her perfect work, if we would be perfect, wanting nothing. Impatience is a very great defect in any man's character. Impatience results in fretfulness, peevishness, ill-temper, angry words, and an almost untold number of evils. An impatient, impetulant man will not be a sanctified man till he learns to subdue and put down that evil, so as not to allow it to control his life. Indeed, sanctification consists in putting off what is wrong, and putting on what is right. Instead of impatience, a Christian man must put on gentleness, meekness, and fidelity. He must be kind, tender-hearted, and full of mercy and of good fruits. When a man obeys the gospel and becomes a Christian, he is then sanctified, is consecrated to the service of God. But if he does not then go to work in earnest, in adding all the Christian graces to his faith, he will soon be unsanctified again.

Sanctification is something to be continued through life, by a continual consecration of the whole heart and life to the service of God. Even if in old age, after serving God long and well, we turn back into sin, we give up our sanctification in so doing. Uzziah, after reigning for fifty years in Jerusalem in faithfulness and humility, sinned in his old age by presuming to burn incense in the temple of God, which the word of the Lord forbade, and was stricken with leprosy, and died a leper. Solomon, for a time, was a very humble and faithful servant of God; but after awhile married strange wives, and by them was led into idolatry, on account of which the kingdom was taken from his posterity. Paul, the apostle to the Gentiles, indicated plainly that he would be cast away at last, if he did not keep his body under, although he had preached to others. No matter how well, nor how long we may preach and teach the Christian religion, we will fail at last if we do not control our lives by it. Many preachers, who preach well, fail to bring their own lives under the controlling influence of the religion they teach, and prove failures in the end. All Christians, therefore, must be faithful through life, doing what God requires of them. Such as do this, and these only, are sanctified, in the scriptural sense of that word.

No direct power of the Holy Spirit ever sanctified any human being. Christ never prayed for any such thing, nor does the word of God intimate that any such thing will be done. Men can only be sanctified through the truth, and then only by submission to its requirements. Those who are trusting to some direct inward work of the Holy Spirit to sanctify them, while in their lives they are failing to do faithfully what the word requires of them, will die without sanctification. Let all, therefore, strive and pray that they may be able to do the entire will of God while they live, that they may be among the sanctified ones of earth, and that they may be among the redeemed of heaven. E. G. S.

Be ignorance thy choice where knowledge leads to woe.



## TRAINING CHILDREN.

"Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. vi: 4.

At our Sunday night meeting, just before Christmas, a little caution and admonition were administered, by first one brother and then another, in view of the temptations of the holidays. One brother, a very good man, did not like parties. Though he had let his children go to them, he believed he was wrong. In the next place, he thought Christmas-trees wrong. If a brother had anything to give to the poor, let him take his Bible, and carry his gift to the needy, and read his Bible to him also.

There is nothing more important in this world than the culture of children. Nearly every one of mature years has them, more or less. A household is barren without them. Some never realize the importance of the calling of the nursery, or its responsibility. Some think they know how to raise children, and make a most disastrous failure. Smart men, or men whom the world calls wise, bring up some of the most trifling sons and daughters. Widows and backwood, unpretentious men, train some of the most useful and intellectual characters. So you cannot always tell from what place the most interesting individual will emanate. The training of the child shapes the character of the man or woman. It is a subject to which too much study and prayer cannot be given. I have been teaching children twenty-five years, and now seek to know how to manage these treasures of the Lord's trusting. Paul teaches us to bring them up in the nurture and admonition of the Lord.

Well, there is a preacher just over the way, a good man, who gave his sons Bible for breakfast, dinner, and supper, and between meals he kept them under close surveillance all the time, and now they are the worst young men in the country. His neighbor, an untutored man, took little pains with his boys, and they are all useful men. These examples to be found in many parts of the country, are troublesome to child trainers. It is proverbial that "preachers have the worst children."

There is a Scylla in this business, I suspect; and if there is, there must, of course, be a Charybdis. The child is a rational being, and it is early so. It should be treated as such. To say, you shall do this, and you shall not do that, without giving a reason for it, is far from satisfying the young thinker, though it may submit without a word, but with a big mental reservation to be free some day. Parent's advice is often neutralized by their own example. It is often flooded and drowned out by bad association and influence. Pa and ma should watch as well as pray.

I am not in favor of having gatherings from which the old people are shut out. It seems unwise to leave all the prudence at home. I do not believe any training will keep the young from coming together. They want to see one another. We did when we were young. I remember now how I used to love to see Annie Goodsen in the "sweet long ago." I do not care how "old," and "dried up," and "sedate," and "religious," you are now, there was a time when you donned your best and sought the company of your "Sally," or your "Johnny."

There is no sin in craving good society. I do not know how to keep the young in bounds proper, unless the old meet with them and try to make life happy for them. There is a saying sometimes heard, "Oh! you cannot put old heads on young bodies." This text of weak-kneed morality is offered as a kind of apology for "dancing" and "story papers," and I believe it takes in going to the theatre, circus, fairs, and many other places; for it may cover more ground than Dido did with her bull's hide.

Now the maelstrom of sensuality and carnality lies on one side; but across there, not a great way, you may run the family ship again, that fearful rock infidelity produced in children by the want of consistency in parental religion. Now, I have urged young people to substitute for their little foolish pastimes, something intellectual and improving, something worthy of such minds as they possessed. About the time I thought I would soon have a revolution in the way of doing, bless your souls! I would find my most stolid convert out on the floor, with his Jennie Bliss, ready to play "steal partners," "blind man," "old

shoemaker." Anything seems to fill up the vacuum. They will be content with the simplest folly, or they will plunge into the maddened whirl and twirl of the round dance.

I have rather come to the conclusion, that it is being with the girls that makes sauce in it for the boys. But it is not so with the girls. They do not care much for the girls; it is being with the boys they like. It is no new thing, I reiterate, to my certain knowledge, and I can speak back for a few years. If any one knows more about this thing than I do, speak out. I confess it has been more troublesome to me than a problem in Algebra.

My little girls,—well, they are not so very little, since I come to think about it; they strike the teens all along, and oftener the higher keys,—well, they said they wanted a "Christmas tree." I told them that most presents put on the tree were there for those who did not need them, and it was generally a source of mortification to the poor children to see others loaded down with good things, and, like old Mother Hubbard's doggy, they were turned away from the cupboard without so much as a dry bone. Again, I did not like the origin of it. Then it stimulated some to give who were not able to do so. They said the poor must be helped; and as they were away from papa and mama, and I must act the part of these, I asked myself what we could have more free from harm than the tree. Now the poor must be helped, and I urged them to spend their money for good books, and not cram with nuts, candy, oranges and apples, and more nuts and candy.

Well, finally it was lighted up, and such a sight from trunk to top! Big babies, little babies, wax babies, china babies, apples, oranges, on limb and twig; candy hearts, and candy sticks, and candy drops, painted and streaked candy, and raisins; red silk handkerchiefs, and yellow ones, purple, brown, blue, green, crimson, and if there be any other color of the rainbow, that too; boxes, cravats, collars; there were Milton, Scott, Tennyson, Byron, Lucile, Cowper, Coleridge; history of Washington, of Greece, United States, Esop's fables, natural history, and Jumbo, the big elephant. But what for the poor? Calico—why, the thing was striped with many colored calico dresses for the little girls, coats for the boys, stockings for little feet, fruit for all; and some thoughtful ladies, knowing my weakness, put on for me what was left of turkey after dinner, (the best part,) and a nice mess of sausage. The poor were delighted, and all others seemed as much pleased at their satisfaction as at anything else.

It is all over, and the question still recurs, how shall we train the young? Did you say bring them up in the nurture and admonition of the Lord? That is right; but they will want to know right away, if those who come up in this manner are debarred from meeting with those of their age, and passing off the time in a way that no one will be harmed. Now, I would not send my daughter off to a party with a young gentleman for an escort. I would not encourage my boy in attending gatherings where none meet but the young. Still I would fear to say to them, you shall not mingle with the young. We are in the world, and cannot get out of it. We can, in one sense, separate from it by being in the church, but that relation only demands imperatively of us to mingle with our sinful fellow creatures, and do them good. We must then teach our children what is evil, and to shun it; to love righteousness, and hate iniquity; "to abhor that which is evil, and cleave to that which is good;" "to fear God and keep his commandments." At the same time we must make the service of God at home and at church pleasant and interesting. Home should be the brightest spot on earth to boys and girls. Nothing so beautifies that as a father and mother fully under the influence of the Spirit of God.

J. M. BARNES.

Mr. P. T. Barnum has made his last will and testament. Several physicians were invited to Bridgeport to testify to his mental condition before the execution of the document. The will bequeaths property to the value of \$10,000,000 to twenty-seven direct heirs. Among his bequests are various sums to charitable institution.

There are more false facts current in the world than false theories.—Oullen.

## WHY SHOULD MEN WANT TO HELP THE LORD TO DO HIS WORK?

A large number of people believe that sinners are converted by the direct work of the Spirit of God upon their hearts. They believe that the Lord convicts, and the Lord converts, and yet they are continually holding revival meetings, and doing everything in their power to work on the sympathies of the people, and get them roused up and excited all they possibly can, and still claim that the Lord does all the work. If their claim be correct, all they can do amounts to nothing; the Lord can do the work just as well without all this ado as with it, and we are at a loss to understand why, upon their claim, they should make such an ado to help the Lord do that which they themselves say he does.

Under the claim that sinners must obey the gospel for themselves, and that when they do this the Lord will pardon them, we can very easily see the importance of rousing them up to do their duty. But when it is claimed that the Lord convicts, and the Lord converts by the direct power of the Holy Spirit, we can see no meaning in these human efforts.

Then again it is claimed that the Lord will convert and save the heathen in this same way, and they regard it almost sacrilege to intimate that they will not be thus saved. If this be true, then why should these same people make such strong efforts to send missionaries to preach for them, when at the same time they claim that the Lord will do the work. If it be his work, he can do it just as well without the missionary as with him, and really better, because most of these preachers go over there and preach contrary to the Bible, the book they want them to believe. Why not let the Lord do his work in his own way? But with the understanding that where the word of God is not sent or proclaimed there will be no knowledge of the gospel, no Christians, and hence, no salvation through Christ, there is some meaning in sending the gospel, so the heathen may hear it, understand it, and obey it, that they too may be saved. Then again, why should any of those who believe a partial obedience to the word of the Lord will be sufficient to save those who are sincere, and do what they think is right, make so much fuss in trying to sustain it?

If any such thing as this is done, it will be purely the work of the Lord, and men do not, and cannot know anything about it. The Lord needs no help in any work of that sort. And besides, if he does anything of the sort, it will be simply and purely a work of his own mercy that he has not seen fit to tell us one word about. Men would do far more good if they would spend their time in teaching the word of God and striving to induce people to submit themselves unreservedly to the requirements of the word, and trust in the divine and precious promises. Everybody knows there is safety in this. But the principle upon which the other is argued, is the very same principle upon which universal salvation is argued by the Universalists. No man who argues that God will save such as only obey part of the Lord's will, on account of being deceived as to what it is, can possibly meet the arguments of Universalism, because he has to use precisely the same argument to support his position that they do to support theirs. Both have to assume their ground upon the supposed mercy of God, which supposed principle of mercy is contrary to the plain declarations of God's revealed will.

E. G. S.



*Queries.*

1. The Holy Spirit, through Peter, promised the people that obeyed the gospel the gift of the Holy Ghost, what is the gift of the Holy Ghost, and how are we to receive it?

2. The gifts spoken of by the apostle Paul in Rom. xii, and 1 Cor. xii, and Eph. iv, I understand to be the governments of the church. Some of the brethren here teach that this work of the Spirit is done away, if so, you will please explain fully?

3. In 1st Cor. ii: 14, the apostle says, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Some teach that we are all natural men and deprived of the things of the Spirit, because they are spiritually discerned, and we can't receive them.—[M. Marcum, Sugar Creek, Ark.]

The gift of the Holy Spirit, promised by Peter, was the Holy Spirit itself. Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit." They were to receive it through repenting and being baptized. But repentance and baptism brought them into Christ. They received the Holy Spirit by entering into Christ. But it is possible we have not yet met the difficulty. The apostles and early Christians received the Spirit with wonder-working manifestations. There are different manifestations, but the same Spirit.

This brings us to the 2nd question. The gifts of the Spirit spoken of by Paul, were the miraculous powers bestowed on the different members of the early church, to enable them to teach, instruct and carry out the will of God, before the will of God was fully revealed to the churches. When that perfect will of God was made known then these gifts, partial in their nature, would vanish away, and give place to the word of the Lord as the only source of spiritual guidance to man. "Whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away." 1 Cor. xiii: 8. These miraculous gifts were bestowed instructing each in the work he should perform. When the full will was made known in the word, ample instruction was given to guide in these separate works. The same work was to be done—is to be done now—but those doing it will not receive instruction save through the word of God. But the Spirit gave the word of God, and whatever is received through the word of God, is bestowed by the Holy Spirit. We to-day receive the same help from the Spirit, but receive it through the word. The Spirit itself is received through the word. As we receive the word of God into our hearts, as the rule and guide of our lives, we receive the Spirit dwelling in that word into our hearts. As we reject the word of our God, fail to cherish it in our hearts, and refuse to be led by it, we reject the Spirit of God which gave and dwells in that word. This was spoken before the Scriptures of the New Testament were revealed.

3. The natural man was the man who had not the Spirit of God to make known the will of God to him. That will was only discerned or learned through the revelation of the Spirit. In illustration of this, he asks, what man knoweth the things of a man but the spirit, which dwelleth in him, even so the things of God knoweth no man but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God, that we may know the things freely given to us of God? That is, none know the things of God but his Spirit, and we have received God's Spirit which reveals to us the mind

or will of God, and we inspired men make it known to you. The Scriptures stand to us as the revelations of the Spirit of God, and having received these, we are not natural men in the sense in which the term is here used.

I know a young brother who made a confession at Bristol, Ellis County, Texas, and was baptized. (He was raised a Missionary Baptist.) A short time afterwards, he returned to Alabama and did not demand a letter from the church. In fact, was unconcerned, and had but little faith in the Christian mode of joining the church; still thinking he might get religion and join the Baptists. After thinking seriously upon the subject, he resolved to read the New Testament with an impartial view, and get an understanding of the true principles of the Christian religion. And the result was this: A true believer in the Christian religion. Believing this to be the church of Christ in its pristine simplicity, he then returned to Texas, and is located far from Bristol. He wrote two or three times for a letter and received no notice, what must he do? Attempt to unite with the church in his community without a letter, and a stranger too? Would it not be better for him to be baptized again?—[W. T. R., Cannon, Texas.]

If that young brother has a clear consciousness that he was baptized to obey the Lord, because he believed in Christ Jesus, and desired to obey him in baptism, we believe he would trifle with God's commands in being baptized again. If he was baptized from any other motive than that of desiring through faith in Christ to obey and honor him, it was not acceptable baptism, and he should be baptized in the name of the Lord Jesus. He should not be baptized merely to satisfy the church or remove suspicion from himself. These are not the motives that should lead to baptism. Letters are required by no divine law. They were given in ancient times, when members of a church were going among strangers to certify that the bearer was a member of the church of God. They were not letters of dismissal, but letters of certification. When a man goes as a stranger to remain in a community permanently, he needs this to certify to his character as much as when he is a transient sojourner or traveller through a community. But they were doubtless used as expedients, not requirements. The church that was written to, ought to have responded, and either have given the letter or told why it did not. The church failing in this, the young man should tell the facts to the church near him, and it should accept him, unless it has good reason for not doing it.

Please explain, for the benefit of many of your readers, the 4th, 5th and 6th verses of the 2nd chapter of 1st Timothy.—Rebecca Walker.

We do not see how this language could be made plainer. "God will have (or desires) all men to come unto the knowledge of the truth. For there is one God and one mediator between God and men, Christ Jesus, who gave himself a ransom for all, to be testified in due time." God revealed his truth that all men might know it. Jesus came as a mediator—to make known that truth to the world, and through his mission to call men back to that truth, as a mediator. He gave his life to ransom or rescue man from the state of condemnation into which he had fallen.

Is a man a legal member of the church of Christ, if he lives with a woman that has a divorced husband.—[W. Hendrix.]

A man may be legally a member of a church, but not a true and faithful member. When a man complies with the law of induction into the church, he is legally a member in that church.

If he sins, that does not put him out of the church. The law does not put him out of the church, until all scriptural provisions for reclaiming him have been used and he still persists in sin. It is a sin for a Christian to live with a divorced woman, unless she was divorced on account of adultery of her husband. If so, I think she has the right to marry, and a Christian to marry her. If she was divorced for any other cause, he sins in living with her, but is not legally out of the church, until all the scriptural means to reclaim him from that sin have been used in vain. This does not mean that God will not condemn him, even if the church never does its duty. But the church cannot regard him as legally out of the church until she has done what the scripture require to save him. The church is a participator in his crime, and must share his condemnation until the scripture means to save him have been exhausted. Exclusion is not the discipline. It comes as the result of the failure of discipline.

We have some preaching brethren in this community that admit there are good Christians in all denominations. If this be so, the Bible teaches me wrong, or I take the wrong view of it. Please give me all the Scripture on the subject you can.—[W. P. Hamilton.]

The Bible teaches nothing about Christians in sects and denominations, for the reason, there were no denominations in the days of the revelation of the Holy Spirit for Christians to be in. All denominations are wrong. The Christian denomination is as sinful as the Baptist denomination, or the Methodist denomination. Any organization binding churches together in one body, is a denomination, and is sinful. Christians may do sinful things, they may sin in the way of going into denominations as well as in other ways. If a man believes in Jesus as the Christ—as the Son of God, repents of his sins, and is baptized into Christ, he is a Christian. If he does wrong, he is a sinning Christian. He goes into a denomination, he sins in that way. I have no doubt there are many Christians in the denominations. They sin in being there, and ought to be called out. Sects and parties sprung up under Moses, typical of parties under Christ. They were regarded as of the family of God, and when one repented of his partizanship, was accepted as a true child of God.

If a brother moves to our neighborhood and brings no letter of commendation, and gets drunk, must we take action in the case, or notify his home congregation?—[Elder.]

We find no indication that a letter is required by the Scriptures in leaving one congregation or joining another. They join one, to which they go on their good standing in the other. The letter is only intended to certify their good standing. It is right to have this when going among strangers, either as a traveller or to remain. It is simply evidence of membership. If other evidence is accepted, and the individual worships with the church, enjoys its privileges, the church must suffer the odium of ill-behavior, most certainly it is the duty of the church to discipline that member. I cannot enjoy privileges in a church without becoming responsible to it for my behavior. While letters of commendation are right, they do not constitute a dismissal, nor does the hand of fellowship, which I think desirable, admit into the church. Association with, and participation in the privileges of a congregation lay the congregation under obligation to look after and discipline one enjoying these privileges.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## CAN FAITH SAVE HIM?

Faith alone cannot save any one. Thousands have been lead to believe that faith alone is the only condition to salvation. Orthodox preachers have preached it, and Orthodox editors have written it, until thousands came to believe it. Yet there never was a greater error taught by man. Men who talk most about saving faith—faith alone salvation, are far from salvation themselves. Saving faith works, and without works is dead, while dead faith cannot save any one. To illustrate, suppose two farmers, one sits around the street corners in town, and tells of his great faith in Agriculture. He believes it to be the greatest science in the world. Life and comfort depend upon it, and it is honorable and right. He is ever-more talking of agriculture and its blessings, but does nothing. There he sits and whittles day after day, and talks of his faith in agriculture. But just one mile from town lives a farmer, who is in his field early and late. Pass by that way, and he has little time to talk to you. There he is, with sleeves rolled up, clearing away briars, fixing up fence, plowing, sowing, and cultivating his crop. As you pass along, is it needful that you stop and ask him if he believes in agriculture? He would respond, "Why man, what do you think I am toiling here for, if I have no faith in agriculture?" Would you ask him? No sir. His faith stands forth in his works. There is no need for him to tell his faith, we see it in every act he does. But the street talker, who is all talk and no work, we do not believe—we know he really has no faith, or if he has, it is a dead faith. So with professing Christians. One who is forever talking of salvation by faith only, while he *does* no work, does not believe, or believing, his faith is dead. Can faith—or a dead faith save him? Another who says little of faith, but goes ahead in good works, manifests his faith by his works.

If you saw a man in his place at church every Lord's day, at the house of the poor and needy with help, at the bedside of the sick, administering comfort to the sorrowing, one who is abundant and earnest in these duties, would you enquire if he had any faith? No sir; you would read his faith in his works. Men of faith—living faith in Christ and in the Christian religion, are the men that build our asylums, our homes, our refuges, our hospitals, schools, colleges, and churches. Infidels do not build these. Unbelievers make no provision for the amelioration of mankind. There is no Tom Paine asylum in existence. No infidel orphan home,—nothing left behind any of them to testify that they ever cared for any but themselves.

Men of faith do something; men of faith move the world upward; they lift up mankind, elevate morals, heighten virtue, and in a thousand ways benefit the human race. For any grand achievement that benefits mankind, give us men of faith. Christian men, who manifest their faith by their works. Faith alone saves no one. Faith alone blesses, nor benefits any one. What we want now, is more works, and less talk about faith. It is the works—the actions of men in this life, which must save or damn in the next. We want less talk, less preach, and more work. The world is sick of a theory which has no practice. Preaching or talking warms no naked and cold sufferer. It feeds no hungry, it relieves no

sick or destitute. These blessings come of work, and these alone can commend us to favor with the great Judge in the great day. According to what they have *done*, is the way men shall be judged.

## MAGIC LANTERN ENTERTAINMENT.

A magic lantern entertainment, for the benefit of the Episcopal church, will be given in the Christian church next Monday night. Admission 25 cents; children half price. It is hoped there will be a good attendance, as the proceeds are to be applied towards purchasing a new organ for the church.

The Episcopal members will not have shows in their own house, because *their* houses are consecrated houses. But *our brethren*, anxious to court favor with all the babylonish sects, give a *show* in their church house to buy a *new organ* for the Episcopal church!! Where are the Baritons, the Sweeneys, the Birdwells the Bush's and Smiths of other days? Oh! for some Nehemiah to rebuild the waste places. Oh! that some Elijah might stand, and say, "thus saith the Lord."

## OUR BIBLE CLASS.

Below, will be found a good letter from Bro. Lauderdale. His suggestions are good. We do not, of course, intend to rule the preachers out of the class. We want them *all* in the class with us, and hope they will give us the advantage of their research and knowledge, through this column. What we asked, was whether we should not rule them out for prize competition. Some of the boys, and some of the girls too, say yes; but we will give them a chance.

Dear Bro. Poe: I desire to say to the Bible class, that Bro. Reccard answers correctly as to the age of Terah when Abram was born, viz., 130 years. He wrote 135 years, but it was simply a mistake in subtraction: 205 minus 75, equals 130 years. See Gen. xi: 26-32; xii: 4; Acts vii: 4. Bro. Gowen's answer, viz., 70 years is incorrect. He relied on Gen. xi: 26. I say this, to remind the class, that an answer *apparently* correct, may prove on close examination to be incorrect. Bro. Reccard falls into the same error, in answer to the question, "how long did the children of Israel sojourn in Egypt?" He answers 430 years; and relies on Ex. xii: 40 and Acts vii: 6. Bro. Gowen answers correctly, 215 years. He ought to have shown how he reached the answer. I hope he will yet do so, and reconcile his answer with Ex. xii: 40 and Acts vii: 6. This is confessedly a difficult question. Bro. Clark Braden in debate with Mr. Hughey, took the position that the children of Israel were in Egypt 430 years, and quoted in proof Ex. xii: 40, Acts vii: 6. He argued that the period of 430 years was necessary for the 70 souls who went down into Egypt, to increase into the three million souls, the number supposed to have gone out in the Exodus. It was to call attention to, and to meet this difficulty that I asked the questions concerning the time of the sojourn, the number of generations, and the rate of increase by generations. I think Bro. Gowen has answered the questions satisfactorily, and as nearly correct as it is possible to answer them. I think he deserves the thanks of the class, and I hope each one will study his answers. If any one thinks he can improve on the answers given, I hope he will try, and I ask of Bro. Poe on this question, to let the preachers in. The question is a good one to study. I see that Lyman Abbott in his commentary on Acts vii: 6, decides with Bro. Braden.

Mrs. W. C. Lauderdale says that the answer to Bro. Gowen's riddle is "*dust*." Dust was created before man; it had neither hands or feet. God made man out of dust, and gave him a soul, and then required that soul of him.

Question No. 13. How many years of the history of the world does the book of Genesis cover? Give the proof with the answer.—[B. W. Lauderdale, Bailey, Tenn., February 7th, 1884.

Here comes another new scholar whom we are glad to welcome among us. Our class is getting to be very interesting now.

Dear Bro. Poe: Let me congratulate you on your Bible Class. I like it so much and am going to work for that "nice Bible" too. I send you answers to yours and M. D. Reccard's questions in GOSPEL ADVOCATE of January 30:

1. Methuselah was Noah's grandfather, and died in next to the last generation before the flood, and Noah died in first generation after the flood.

2. Christ fulfilled nineteen prophecies of the Old Testament, according to Matthew's account.

3. Peter meant the word of God when he says, "we have also a more sure word of prophecy," etc. 2 Peter i: 19.—[Eva Bradshaw, La Guardo, Tenn.

Then follows Bro. Gotcher, trying to answer the same queries. Neither of these will do. Try again. There are many more yet. You will have to read Matthew closely, with pencil in hand. Let the class all try here:

Dear Bro. Poe: I offer answers to your queries in the ADVOCATE of January 30:

7. Christ fulfilled all of them—22 in number. Matt. i: 22; ii: 15-22; iv: 4-7-10-15-16; viii: 17; xii: 18-22. Christ fulfilled the sign of the prophet Jonas,—Matt. xii: 40—whether a prophecy or not. Again, Matt. xiii: 14-35; xxi: 5-42; xxvi: 24-32-56; xxvii: 9-10-35.

8. Peter had reference to John's testimony of Christ, and also the wonderful works which he did in their presence. John v: 36.—[J. P. Gotcher.

## MISSIONARY WORK.

Bro. J. M. Barnes and I propose to make a tour in Alabama—my native state—next June, or soon after. The people are poor, and so are the preachers, and we therefore mention the proposed tour to give any one a chance to co-operate with us, ~~who may wish to do so.~~ We will work as long as we feel justified in staying at it. Any who feel disposed to help in this mission may send funds to Bro. J. M. Barnes, Highland Home, Ala., or to me, at Longview, Texas. We cannot work long at our own charges. Brethren, how long shall we stay?

The Board of Directors for Orphan Home and School have decided to purchase Add-Ran property, which is tendered them at one half its present assessed value. The farm now belonging to Orphan Home will be sold to help pay for Add-Ran. This arrangement will not change the present feature of Add-Ran College.

It takes \$44,000,000 to pay pension bill of this country. Just think of that. Notwithstanding there are now 425,000 pensions, there has been over one hundred new bills introduced during the present Congress to increase this enormous pension business.

We hear many regrets expressed that Bro. McGarvey's lectures are to be in Bryan. Many in North and East Texas desire to attend, but say Bryan is too far west. We hope he may decide to hold another meeting in this section.

We learn that Bro. V. I. Stirman is doing a good work in Terrell. We hope the church is working with him. Terrell church has some noble souls in it, and some good workers, if directed right.

Who runs the *Christian Preacher* now? If so, please *shute* a copy down this way; we have seen but one copy since sometime in December.

It is utterly impossible for any young lady who chews gum ever to be President of the United States.



## GOSPEL ADVOCATE,

FOR 1884.

\$2.00 PER VOLUME OF 52 NUMBERS.

For Clubs of ten, and \$20.00, one extra copy, one year, to getter-up of Club.

Any of our preaching brethren that will make up subscribers for us, may retain 25 per cent. of the money.

(Office No. 98 Union Street.)

## Negative Sins.

Whenever a vigorous writer closes a long enumeration of counsels with an emphatic "therefore," it is worth our while to examine carefully the conclusion he has reached. Hence, this chapter, which falls under our extended study now, may perhaps be considered as epitomized in its concluding sentence; "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." This is a new rule of holy living in God's sight.

1. Some few words may be needed, in the outset, concerning the authority of so searching an utterance. There are those who have a choice in the parts of Scripture which they prefer to read, who are even accustomed to pronounce their encomiums upon favorite writers among the men who were inspired specially to communicate the will of God to mankind. They say that the apostle Peter is rather experimental and didactic; that his associate John is often enthusiastic and mystical; and Paul is argumentative and theological; they love to quote, as quite a help in making their discussions, the closing remark of Peter, who said frankly that his "beloved brother Paul" had in his epistles spoken of "some things hard to be understood." On the whole, they appear best like the apostle James. He is practical in his counsels; he has thorough common sense; he does not run off into philosophical disquisitions concerning abstract faith; he notes what a virtuous man does in daily life, and gives him at least some small decency of credit for becoming behavior, when he honestly tries to do his duties all around.

Especially men of the world, of correct conduct and amiable temper, have the highest and most reverent regard for the sober-minded and "practical" man. Now it is not necessary for us to admit or combat this general estimate of the one epistle which this disciple of our Lord was inspired to send to the ages of the world. We need only congratulate ourselves to-day upon the fact that our instruction has been penned by a author so deservedly popular. This single verse, summing up the whole argument, sounds like a favorite sentence from a welcome friend.

2. But when the question of authorship is passed, and an announcement so far-reaching is commended to our consideration, we do not seem to have made so much advance as we imagined. It will not do to array this apostle against the rest; indeed, it is perfectly evident that he says precisely what the others do. Paul speaks with no uncertain sound, when he declares that if men know God, and glorify him not as God, neither are thankful, then they become fools and are without excuse (Rom. i: 20-23). John records the discourse of Jesus which declares

plainly that, if men were only spiritually blind, they might escape the charge of sin; but the moment they assert they see, therefore their sin remaineth (John ix: 41.) This is the doctrine they all proclaim.

But what is more the point, James in this verse actually repeats the declaration of our Lord Jesus Christ in persons as the principle by which the vast awards of the judgment-day are to be fixed (Matt. xxv: 41-46). The two classes of people which the Supreme Judge addresses on that solemn occasion differ in the formula only thus: "Inasmuch as ye did," and "Inasmuch as ye did it not." It is those who "did it not" who will have to take their places upon the left hand of the Lord—S. S. Times.

## Traveling Stones.

Many of our readers have doubtless heard of the traveling stones of Australia. Similar curiosities have recently been found in Nevada, which have been described as almost perfectly round, the majority being as large as a walnut and of an iron nature. When distributed about upon the floor, table, or other level surface, within two or three feet of each other, they immediately begin traveling toward a common center, and there lie huddled up in a bunch, like a lot of eggs in a nest. A single stone removed to a distance of three and one-half feet, upon being released, at once started off with wonderful and somewhat comical celerity to join its fellows. Taken away four or five feet it remained motionless. They are found in a region that is comparatively level, and is nothing but bare rock. Scattered over this barren region are little basins, from a few feet to a rod in diameter, and it is in the bottom of these that the rolling stones are found. They are from the size of a pea to four or five inches in diameter. The cause of these stones rolling together is doubtless to be found in the material of which they are composed, which appears to be a loadstone or magnetic iron ore.

## Can You Sing?

Girls generally sing when they can. They consider it a great accomplishment. Some boys, however think it is well enough for girls to sing, but not exactly the thing for them. They seem to think it is not manly, and, therefore they make no effort. Now, that is great mistake. It is manly to sing. The great David was a very fine musician. He played upon the harp, and wrote songs and, sung himself.

Paul and Silas were singing in the dungeon at midnight when the earthquake came and shook of their iron fetters, and shook open the doors of jail.

And when our blessed Lord was with his disciples, having eaten their last supper together, they all joined in a song. I have often wondered what that song was. No doubt it was one of the Psalms of David. I wonder who led in that song? It is not probable that Jesus himself selected it and began it? Do you think that Peter and John were ashamed to join in that song with their Master? No, no. And will you be ashamed?

The young man who pays sixty dollars for a suit of clothes is always ready to borrow the money from another man who pays twenty dollars a suit. There's a moral to this, boys.

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NASHVILLE, TENN., MARCH 5, 1884.

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## THE CONFESSION.

Dear Brother Poe: Will you receive into your "Department" a few words from an humble source, on the necessity of the confession as a condition in order to the pardon of sins. I have quite recently noticed some positions taken by Bro. Lipscomb of the *ADVOCATE*, and Taylor of the *Old Path Guide* that I do not think will stand the test of fair criticism. Bro. Lipscomb seems to believe that none made the confession primitively but those convicted of some great sin, and hence he does not uniformly require it of the alien. Bro. Taylor seems to believe that it was for the purpose of convincing the preacher of the fact that the party to be baptized believed in Christ. I think these good brethren, have been led into this position by seeking for a plausible defense of the quite common practice among us, of receiving Baptists without baptizing them. So soon as it is admitted that the confession is a necessary condition in order to the remission of sins, and that it has its place in the order of the conditions, our grand old plea for "A restoration of the primitive order of things" if adhered to, will lead us back to primitive practices. But to the question. Bro. Taylor says that the confession made by the Eunuch is an interpolation. Grant it. Does this render null and void the argument in determining the question? We take the position that the confession was uniformly required by primitive teachers. Paul says to Timothy (vi: 3) "Fight the good fight of faith; lay hold on eternal life, unto which you were called and did confess the good confession before many witnesses" (Bro. McGarvey's version in *Com. on Acts*.) Now when was this confession made? Please notice that it is connected with his call to eternal life, and hence was made on entering the body of Christ. Timothy then made the confession that the interpolator charged the Eunuch with making; for Paul at once adds, "I charged them before God who gives life to all things and Jesus Christ who bore testimony under Pontius Pilate to the good confession etc." An allusion is here made to confession before the Sanhedrin that he was the Christ, the son of God. Timothy then had made the confession that Jesus was the Christ. Had he been convicted of some great crime? Had he murdered any one? Had he stolen anything? Had he been a falsifier? Paul charged Timothy again: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." The good confession was a part of the word of faith was everywhere preached, and hence was uniformly required. Paul to the Roman brethren said "The word is nigh thee, in thy mouth and in thy heart; this is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus and believe in thy heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made (eis) unto salvation. Is it not evident that an important item in the word of faith everywhere

presented by the apostles, the confession of the Lord Jesus Christ with the mouth?"

Paul had not seen those Roman brethren. Personally, he knew nothing about the manner of their conversion to Christ. He argued from the general practice of presenting the law of pardon and the acceptance of that law. For he knew it was uniform in its demands. Hence the confession was invariably made in the primitive Church. Jesus in giving the principles that should govern his kingdom said, "He that confesses me before men, him will I confess before my Father in heaven." Was this confession for the benefit of the party making it, or the party unto whom it was made? Those that made the confession were at once identified as disciples of Jesus. As a consequence, they were at once thrust out of the Synagogue. This confession caused great persecution by the enemies of Christ; and as a result took a prominent place in bringing the persecuted into the grandest organization ever seen. The fact confessed, is the bed-rock of the superstructure. Without it, the building falls. The kingdom of the Christ was for the purpose of binding together, God, angels and man. God first presented himself for this union. This is my son in whom I am well pleased and also announced he was in Christ reconciling the world unto himself. After Christ ascended unto the Father, the angels of God worshiped him. Then the words of Paul were fulfilled. "God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth and that every tongue should confess Jesus is Lord to the glory of God the Father. This confession joins in one harmonious whole God, angels and man.

What God hath joined together let no man put asunder. JOHN S. DURST.

It is strange if the Savior or the Holy Spirit intended the confession with the mouth, to be a condition essential to baptism and the remission of sins, that neither of them commanded it, or required it in that connection. The confession is not spoken of a single time by Christ or the Holy Spirit, except to those already followers of Christ. If it was required as a uniform, or even common practice, it is strange there is no reference to it in any case of conversion recorded in the Scriptures.

The Savior, in speaking of the persecutions that should come upon his disciples for his sake, says, "Whosoever shall confess me before men, him will I confess before my Father and the holy angels." Matt. 10. This certainly has no reference to confess him in order to baptism, but refers to standing firm and confessing him when father and mother, son and daughter, husband and wife, turn against you, and you are drawn up before kings and rulers for his sake.

Christ confessed, and denied not, when he was drawn up before the ruler and death stared him in the face. Paul wrote the letter to the Romans when the persecution of Nero was pressing heavily upon the Christians. The test was when they were drawn up before the authorities; if they confessed they were Christians, they were punished; if they denied him, they were let go free. Then it was Paul admonished these Christians, "With the heart man believeth unto righteousness; with the mouth confession is made unto salvation." Paul required them to confess just under the circumstances that Christ said they must confess. Just under the circumstances that Christ confessed and denied not.

Our brother concludes Timothy's confession was made before many witnesses, on the occasion of his baptism: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses." 1 Tim. vi: 12. We see nothing indicating it was before his baptism. It is brought in in connection with the good fight that

he must fight in the persecutions before him. He is admonished to lay hold on eternal life by fighting this good fight, and he says thou art called unto this eternal life; he then says you have confessed the good confession before many witnesses, and refers to Christ's confession before Pilate. Now, was Timothy's confession at his baptism, or before many witnesses when arraigned before the ruler, as was Christ when he made the good confession? It is certain Timothy had been arraigned and imprisoned before this. He must have confessed when arraigned, else he had not been imprisoned. The letter to the Hebrews (13: 23) refers to his imprisonment and release.

He certainly had confessed under similar circumstances as Christ had confessed. Hence the two confessions are brought together. We think it wholly a matter of inference that a formal confession with the mouth was required in order to baptism. If it had been a necessary condition, it would have been stated in the requirements, and illustrated in the examples.

While saying this, although the confession of the Eunuch is decided spurious, I still think he made it, to assure Philip he believed. And I always demand it, to give this assurance of faith in Christ, unless it is unequivocally given otherwise. I do not believe on the day of Pentecost a formal confession was required of each one as a condition of baptism. The cry for terms of mercy, the glad acceptance of the terms, the willing and joyful obedience, constituted a confession louder than words. I have twice in my life baptized persons without the formal confession, when they, in writing for me to come and baptize them, or in conversation with me, had given clear assurance of faith in Christ. The confession required is, that everywhere in life, when persecutions, shame, reproach, fall upon us, we must confess we are Christians—we must do it as did the Savior, and Timothy, and all the true worthies.

I am certain I never thought that the confession was to be made only when the parties had been guilty of heinous sin, nor am I aware that I ever said so. I did say that remission of sins, as the consequence of baptism, was mentioned before baptism, only when the parties coming to baptism had been guilty of murder or some heinous crime, and laboring under a deep sense of guilt, were anxious to know how they could be free from it. D. L.

Many of our old friends have complained that their names have been dropped off this year. Our rule always has been to drop off all names when time of subscription expires. Our rule is to notify each one a week or two before the expiration of his time of subscription, except those expiring with the year. There are so many of these, that it is too much work to notify all. Besides, those who begin and end with the year generally know the time. While that is the rule, there have been some whom we knew in reason would desire to continue it, that we have transferred without waiting for a renewal. The complaints are chiefly from this class this year. They have been dropped off. The reason of it is this, our young Bro. A. M. Sewell, who has had charge of the mailing books for several years, had become familiar with these things, and attended to them, became feeble last fall and gave up the business and went to Florida. We had to get a new mailing clerk. He was unacquainted with the list, did not know who wished to continue or who did not, and so rigidly applied the rule to all alike. Some of the editors of our exchanges shared the fate of others. The editors do not have time to attend to the lists—are not familiar with them, and ought not to be held responsible for it. This explanation will satisfy all reasonable persons. We, of course, are anxious to retain and please every subscriber.



## THE GOSPEL OF CHRIST.

NUMBER IV.

The first proof of Jesus' resurrection adduced this occasion, (Pentecost) was a prophecy of David recorded a thousand years before Christ, which it was said, the flesh of "thine Holy One" shall not see corruption. Peter said that David did not say this concerning himself, that he was dead and buried and his sepulcher with him at that instant; but being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, *spoke of the resurrection of Christ*. Can we utilize this testimony now to prove Jesus' resurrection? Is this proof us? We believe it is.

This prophecy concerning Christ might not be conclusive, if it was the only one, or even the first one concerning him, but when we consider how great a number of prophetic statements had been exactly fulfilled in his wonderful life before this, beginning with his incarnation and birth of the virgin in Bethlehem, to the interment of his angled body but *unbroken* frame in the rich man's tomb, we cannot look upon this argument as a *petitio principii*, or begging the question, but a strong and irrefragable proof of Jesus' revival from the dead. Since it must be evident to everyone that a power that could foresee and foretell any event, in the life of any person, a thousand years in advance of that event, or the existence of that person, is a power more than human, it must be power divine. For no other than the mind of God could foretell at such a distance in time, that a certain person should be born in the village of Bethlehem, that he should be carried into Egypt, called out of Egypt, reside in Nazareth: that he would give sight to the blind, hearing to the deaf, cause the lame to walk, and heal the broken hearted, that notwithstanding the enmity of his character he was to be oppressed and afflicted, wounded and bruised, and in lambs' silence, would bear it all; that he should be taken to death, his garments booty for raffles; but notwithstanding the violence of his death, his bones should be taken that none of his bones should be broken; that his death should be with the "wicked," but his grave with the "rich." The fulfillment of all these prophetic statements in advance of the resurrection, clearly showed them to be none other than the testimonies of God, the words of him "who cannot lie." The same divine inspiration of the prophets, that foretold so exactly all these things in the life and death of Jesus, also foretold his resurrection. True in these, they are right in this. To this sure word of prophecy we do well to take heed, as it is clearly the witness of God to the claims of his own Son. "Hear ye him."

Let us hear him give proof to his own resurrection. The subject of so many prophecies, he was himself a great prophet, and upon the fulfillment of his own predictions he justly demands credence to his claims. "Now I tell you before it came to pass, that when it is come to pass, ye may believe that I am he." He foretold his own betrayal, arrest, trial, death and burial, with the circumstances attending: that he should be betrayed by one of his apostles, and delivered into the hands of the Gentiles, that all his followers, at that time, would forsake him (notwithstanding their earnest protestations to the contrary) that he should be scourged, spit upon, and put to death. That in his death he should be lifted up in crucifixion. These predictions all of which came to pass, no human being, as such, could have foreseen and foretold. This much was evident to Peter's hearers and was proof strong, of all his Messianic claims.

Stronger still must that proof be to us, who in addition to all these fulfilled statements of Jesus, have to consider the facts, that he foretold with wonderful accuracy the descent and work of the Holy Spirit, that it should come upon his disciples at Jerusalem. That his gospel should be confirmed by miracles, signs and wonders done by believers, that his disciples should be persecuted by their enemies, that Jerusalem should be encompassed with enemies, the temple destroyed, the city trodden down by the Gentiles, and the Jews scattered among all nations; all these things have come to pass as Jesus prophesied, and furnish indubitable evidence that he spoke the

truth also, when he said, "after three days I will rise again." Had he been a false prophet his predictions concerning himself, his disciples, Jerusalem and the Jews, could never have come to pass, he was true in all these statements, he cannot be false in his claim to rise again.

"Yes, the Redeemer rose:  
The Savior left the dead,  
And o'er his hellish foes  
High raised his conquering head;  
In wild dismay, the guards around  
Fell to the ground, and sink away."

All hail! triumphant Lord,  
Who saved us by thy blood:  
Wide be thy name adored,  
Thou reigning Son of God!  
With thee we rise, with thee we reign,  
And crowns we'll gain beyond the skies."

G. LIPSCOMB.

Some of our friends think our language at the close of our remarks in reply to Bro. McPherson's query in reference to giving through the church, or independently, liable to convey an idea not intended. This arises from a failure to observe our definitions, of what is independent of the church. A man in Christ is in the church. The church, the individual congregation is the body of Christ. He can no more act independently of Christ, than the hand or foot can act independently of the body of which it is a member, unless he acts through another body than the church. If he does this, he acts independently of the church. But when he is a member of the church, and of no other organization, all that he does is as a member of that body. He cannot act independently of it while acting as a member of the body under the law of Christ.

I did not mean to say that everything must needs go through the treasury or be under the direction of the elders. If the elders are true elders, they are the proper persons to direct what goes into the treasury of the church. But there is a personal responsibility a man owes to God that the elders cannot release him from. Men are frequently put into the eldership that have no divine qualification. If a set of elders are anxious to spend money for an organ, to build fine houses, to pay large sums to employ an eloquent speaker to entertain them, while sinners are dying all around them ignorant of the truth, and they make no effort to teach them, or, as in the case presented by Bro. McPherson, if the elders refuse to spend money to spread the gospel, it would be a sin to put the money into their hands, yet it is my duty to use it as God says it shall be used, in accordance with his will. If I, a member of that church, acting only as a member of that church, the body of Christ, use it as the Lord directs, I am not acting independently of the church. I am, as a member of that church doing, and as far as in my power causing the church to do, the Master's will, while those called elders, are refusing to obey the will of the Master. But I act independently of the church only when I seek other organization than the church through which to act. When a man acts independently of the church he acts independently of Christ.

D. L.

Give us the explanation of the sixth verse of the tenth chapter of second Corinthians, which reads thus: "And having in a readiness to revenge all disobedience when your obedience is fulfilled."—[Jesse Sturdivant, Kenton Tenn.]

It seems that Paul was ready to execute the law or to condemn every act of disobedience, among the Corinthians whenever the church would put itself under the law as delivered. They had been calling in question his authority, had been refusing to execute the law on offending members. Paul notifies them when they put themselves in the line of obedience, he is ready to condemn all violations of the law.

## INSPIRATION.

Some brother, whose name we have misplaced, asks, "Is everything in the New Testament inspired?"

Inspiration is that which is placed in the minds of others by the Spirit of God. The Spirit of God knows the mind of God; that Spirit, entering into man, reveals the mind of God to the mind of man, and he speaks it. What was spoken verbally was a revelation, not strictly inspiration. What Jesus spoke was revelation to the apostles, and to those to whom he spoke. It may be considered inspiration to Christ, and then revealed by him to the apostles. Just as the apostles were inspired, and what to them was inspiration, when made known to us is revelation. The apostles, and we take it the greater number of spiritually endowed, learned the will of God both through inspiration and revelation. One by inspiration was taught a truth; he told it to his fellow apostles or gifted brethren; to them it was revelation. Some things in the Scriptures were matters of revelation, others of inspiration. There were different measures or gifts of inspiration, sufficient to direct in the work it was given to accomplish.

The Savior promised the Spirit should be with the apostles, and dwell in them, after his departure. The office the Holy Spirit was to perform in the apostles, is defined: "But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, that I have said unto you," (John xiv: 25,) and "Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth; for he shall not speak from himself; but what things soever he shall hear, that he shall speak; and he shall declare unto you the things that are to come." John xvi: 13.

He was to teach all things, (needful to their mission,) guide into the fullness of truth, and to call to their remembrances all that he had said unto them. He was to act (1) as a revealer of truth not yet revealed; (2) as an admonisher, to refresh their memory, to call to their memory all things that Christ had said to them. About the things that were revealed there can be no question. Of the things that they repeated from memory, the Holy Spirit only proposed to supply any deficiency of the memory. He was to act as a prompter, when their memory failed, or was at fault. He was to refresh their memory. But when their memory was full and correct, the prompter had nothing to do. He was ever present, as a guarantee of the absolute truthfulness of the statement of the apostles or other inspired men. This left the writer or speaker to his own style and manner, but guaranteed the absolute certainty of all that he said.

While then I would not say that everything in the New Testament was inspired, nor that all of it was the subject of revelation, some things narrated did not require revelation or inspiration to make them known, the Holy Spirit was the divine monitor or prompter present to see that everything spoken or written was infallibly true as it appeared to God. This fully accounts for the diversities of style and manner in narration. The Holy Spirit left each one to his own manner and style, yet guarantees the absolute truthfulness of everything contained in the New Testament. As there were degrees of inspiration, only that degree was given that was needed to secure absolute certainty of the truth revealed. So those who recorded the Scriptures in the first place, possessed sufficiency of inspiration to make the record infallibly true. While with these distinctions, everything in the Bible may not be matter of revelation or inspiration, it all comes to us with the stamp of infallible truthfulness. The Holy Spirit is the guarantee of this.



## Obituaries.

Died at Uvalde, Texas, on January 31st, in the 43rd year of his age, Bro. Felix L. Bates. Bro. Bates had been troubled for a number of years with derangement of the heart, which was aggravated for several months previous to his death, by the failing of his general health. He suffered during his last hours beyond anything that we can describe. He took his stand with the people of God about five years ago, under the preaching of Bro. J. N. Gibson, now of Goliad County, Texas. To his aged father and mother, who are only waiting to pass over the "river of death," his bereaved wife who feels, more deeply than we could picture, her loss, and to his many friends and relatives, we would say, "look up" and be prepared for the great reunion which will take place on the other shore. S. T. D.

Died of consumption, near Fellowship, Marion County, Fla., February 18, 1884, Sister Emily Wells, nee McElroy, wife of Bro. Albert Wells, in the 29th year of her age. About a year ago Bro. and Sister Wells left Downs, Kansas, and came to Florida, hoping that the latter's health would be benefited; but the disease was too deeply seated, and beyond the power of climate or skill of physician to heal. The remains were interred at Fellowship. The writer conducted the burial service, and delivered an address to a large and attentive audience, based on Amos iv: 12: "Prepare to meet thy God." Sister Wells was a very intelligent and consistent Christian; was greatly beloved for her many virtues, and her loss will be deeply felt. She leaves a sorrowing husband and a babe about eighteen months old. May the good Shepherd temper the wind to the shorn lamb! "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them." L. D. GRIGER.

Fellowship, Fla., February 19, 1884.  
"A. C. Review" please copy.

Sister Lou Dean, wife of Bro. Eddie Dean, died of consumption at her home on Flat Creek, January 29th, 1884. She was the oldest child of Bro. J. W. Reagor, well known to many readers of the *Advocate*; was born December 21st, 1858, and therefore was twenty-five years, one month, and eight days old. She obeyed the gospel and became a member of the church of Christ at New Hermon, in her 17th year, and ever after was true to her profession. In the varied relations of life, as daughter, wife, mother, neighbor and servant of Christ, I have known none more faithful than was she. Her long and wearisome sickness, she bore with patience. In four years of suffering, it is said, she was never heard to groan. She was more solicitous for the comfort of her family than of herself. In her death, Bro. Dean has lost a true wife, Bro. and Sister Reagor a loved daughter, while the dear little children have been bereft of that dearest of earthly blessings, a Christian mother. Funeral services were conducted at New Hermon by Bro. Kirby and the writer, in the presence of a large number of sympathizing neighbors and friends, after which, her body was laid by the side of her sister Etta, there to await the resurrection of the just. Flat Creek, Tenn. J. D. FLOYD.

Almost a year has been numbered with the eternal past, since the dark angel death unwelcomely entered the hitherto happy home of Lonsa and Etha Lindsey, taking from their cheerful fireside their bright, interesting, and only girl of seven summers. Oh! cruel, relentless death! How many homes have been made desolate, oh! so lonely by thy icy touch! How many hearts have you in your cruelty robbed of their dearest, brightest hopes, rendering them for life sad, cheerless and unhappy. To these sorrowing parents whose hearts are still bowed in deep sorrow over the loss of their precious little girl we would say, cheer up, console yourselves with the thought that she is unmistakably an angel, peacefully reposing on the bosom of our loved Savior. Had she been spared to womanhood, to struggle with life's many temptations, her soul so pure, so free from evil in childhood might have been lost. Then cease thy weeping, recall the language of our Savior, "Not my will but Thine be done." These beautiful words uttered by his pure life in humble prayer will certainly comfort, to say nothing of other consoling passages of Scripture that ought to make us feel resigned.

"Thy coming was like gentle evening,  
When twilight is weeping o'er the sea;  
Like dew from the blue dome of heaven,  
When soft, gentle zephyrs kiss the sea.  
We called thee our fairy, our birdling,  
We watched o'er thy form day by day;  
But the flower we cherished has faded,  
Thou art gone from our home sweet Maie;  
Thy spirit has gone to thy Giver,  
Away from this cold, earthly clay,  
To the bright, sunny land o'er the river,  
Where angels will welcome Maie dear."

Nashville, February 18, 1884.

PEARL.

By request, I record the death of Bro. W. A. Johnson, which took place at his home in Ellis County, Texas, on the 12th of May, 1883. Bro. Johnson was born in Dickson County, Tenn., in the year 1826, making him fifty-seven years old. When he first grew up to manhood he joined the Methodist church, and remained with them until he heard Bro. James Anderson preach the gospel as set forth in the New Testament. He soon embraced it, taking the Bible as the only rule of his faith and practice. Through the influence of that old servant of the Lord, Bro. Seth Sparkman, he was induced to commence preaching. In the year 1858-9 he preached in Hickman county; in the year 1859 he came to Perry County, where the writer heard him and obeyed the gospel under his teaching. From that time for many years we were co-laborers. Bro. Johnson then moved to Humphreys County and lived some years, and went to Ellis

County, Texas, where he died. He leaves a good wife, two sons and two daughters to mourn his loss; but they sorrow not as others that have no hope. Bro. Johnson was a good man, one that loved his family and the cause of Christ, for which he labored for many years. I would say to his bereaved family that Bro. Johnson is not lost, but gone before, and if they live faithful until death, they will meet again in that land where parting is no more, and where trouble never comes. May the blessing of heaven rest on them, and all that fear his holy name, is the prayer of a friend. E. A. LAND.

## TWO IMPORTANT HABITS TO CULTIVATE IN YOUR SONS.

It is a generally observed fact that, in this country, a very large proportion of the successful men are either the sons of poor parents, or orphans—or half orphans; and that comparatively few sons of rich men amount to much in any business or profession, notwithstanding the superior advantages they have of education, position, and an inherited capital to start with. The exceptions are usually, of course not always, the oldest children of those who have gradually grown up to wealth—those who received their bent while the parents were themselves too thoroughly occupied to carry their children, and too economical themselves to allow spendthrift habits in their children. Another thing we have observed is, that, other things being equal, successful men come from large rather than from small families. Three-fourths or more of the rich men, and the influential men of this city to-day, have risen to their present positions from very indigent circumstances in early life. Why is this so? Is it necessarily so? Must the well-to-do parent feel that, after all his efforts to acquire for himself and his family the position that wealth gives, there is some compensating decree of Providence which ordains that his sons must enter upon a descending scale?

Our observation has led us to the conclusion that two of the strongest elements of success are, courageous *self-reliance*, and *economy*. The boy left a poor orphan has to fight his own battles. No rich father furnishes him a carriage to ride, and so he must walk—and he learns to walk. No one reaches out a friendly hand to lead him, and he learns to go alone. With a scanty supply of pocket money, he is compelled to *habit* of economy that ever after cling to him. "The boy is father to the man" is a trite saying. The poor boy comes up to manhood, and instead of leaning upon some one to aid him, or of waiting for some one to come to his help, he strikes out with a feeling that, to use a vulgarism, he must "root, hog or die,"—and he roots away. Look where you will, and you will find that ninety-nine out of every hundred successful men are inspired with just this *self-reliant* feeling. It is at the very foundation of the go-ahead and get-ahead-yourself spirit that animates them. The man who was helped by father when a boy, whose school expenses were paid by father instead of having to earn them himself, whose expenses in preparing for his profession, or whose capital in starting business, came from some paternal bank, begins life with a dependent feeling, and it is next to impossible for him to strike out into the world with the feeling that whatever I am I must make myself; whatever I get I must get for myself. The only son, petted and aided as he could not be if he were only "one of several," lacks this element of self-reliance. Even in his "sums," and his other school lessons, he is helped out by mother or sister, or perhaps by father, or a subservient teacher. It is a very strong objection to private or home schools and tutors, that with few pupils, the teacher helps the children too much, and they also lack the stimulant of competition. In large families of children they have each to fight his own way along among compeers, and thus a healthful self-reliant spirit is acquired.

We have said enough to illustrate our idea. Let every parent consider the subject well, and see what he can do to cultivate this self-reliant spirit in his children. Let the training begin in very early life. Every time we see a mother sit down to work out the boy's "sums" for him, and help him dig out his other lessons, we feel that she is by so much teaching him to lean upon others, and lessening his manly independence. If he is over-tasked to absolute despair, let the task be lessened another time, but in every case let him "paddle his own canoe." Kindly encourage him to do it, but do not do it for him. While still very young, give him full charge of some

work that he *must* accomplish entirely without aid from others. We think it well to give every boy on a farm at least a small plot of ground, in the care and direction of which he is to be absolute sovereign, suffering its losses and enjoying its profits. In its management let him have little of your aid or even advice. He will thus both learn self-reliance, and be led to plan and study for himself. Though there be a score of servants in the house, the child should not harbor the idea that he can run to them for every thing wanted. In short, whatever the station, let the children have a considerable number of duties and cares that they must attend to without leaning upon any one.

With this courageous self-reliance secured, a habit of *economy*—not a mean or miserly parsimony—will go far to ensure a man's success. We believe every boy should have a money purse, and always have something in it. If you can only spare him three cents a month, let him learn to spend but two of them, and to keep an account of the expenditures. It is as important for him to do this, for the habit it begets, as for the millionaire to enter a sale of a hundred thousand. A business man of our acquaintance, possessed of large wealth, came to this city almost penniless, and engaged to work at a very small salary. Himself and wife took apartments which allowed them to save \$200 a year. While his fellow clerks took a three shilling noon lunch, he contented himself with one costing half that sum, but quite as nourishing. The money saved by these two economies was just what he needed when a little business enterprise opened to him, that laid the foundation of his present wealth. Getting rich depends not so much upon what a man receives, as upon what he saves. The sons of the rich seldom acquire these habits of economy, but commencing where their fathers leave off, they retrace his steps, and they leave off where he began—at the small end of the horn.—*American Agriculturist*.

It is not always egotism which prompts a person to give prominence to his own opinions or feelings, in social conversation or in public gatherings; and this truth ought to be borne in mind in our estimates of our fellows, as based on their manner of putting themselves forward. "He is not in love with himself; he is in love with his ideas," was the just and discriminating comment by an elder clergyman on the course of a very bright and forward, yet really unselfish and diffident, young member of his profession.

Many a man seems to be pressing himself upon public notice, when he has really little thought of himself, but has chief thought of the ideas which so possess his mind that he thinks they are worthy of possessing all minds. And many another man seems to be intent on making you think just as he thinks, when, in fact, his desire is to remove all difference of opinion between you and him by having both come to a common standard of agreement wherever that may be found. So, a man may constantly be causing new misunderstandings by his persistent endeavors to remove old ones. His restless determination to have all things straight at any cost, may forbid the possibility of his ever having things straight where there has once been a crook in the line. It is worth our while to have these tendencies of character in mind, both in judging and shaping our own course, and in judging and in bearing with the course of our fellows.—*Sunday-School Times*.

THE SOUL THAT LOVES.—The strength of affection is a proof, not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child loves the parent; and partly because the parent's heart is larger, not because the child is worthier. The Savior loved his disciples infinitely more than his disciples loved him, because his heart was infinitely larger.—*R. W. Robertson*.

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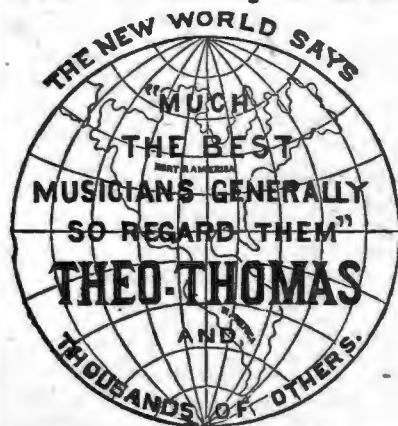
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We have just fitted up an elegant Cloak Parlor, and can show the largest variety of Dolmans, Russian Circulars, etc., etc., in this city. If in need of a winter wrap do not fail to see our line, as we will positively save you from two to three dollars on your purchase.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## DOES GOD WORK MIRACLES NOW?

In discussing the question, Does God work miracles now? it behooves us to consider three subordinate queries, which if properly answered will give us a solution of the matter under consideration. The three questions are,—

1. When we pray in harmony with the will of God does he answer us?
2. Does he not often answer in ways that are unexplainable by us?
3. Is it proper to call these answers miraculous?

In answer to the first question, all for whom I am writing will join me in an emphatic Yes. Do we not open all our meetings with prayer? Do we not have special meetings of prayer? When afflicted or distressed are we not sure to go before the Lord in prayer? Of course we would not do these things if we did not believe that God answers prayer. Moreover, Jesus and the apostles tell us plainly, many times, that he will hear and answer us if our prayers arise from loving and faithful hearts. Read Isa. lv: 6; Matt. vii: 7; Matt. xxvi: 41; Luke xvii: 1: 21: 36; Eph. vi: 18; Phil. iv: 6; Col. iv: 2; 1 Thess. v: 17; v: 25; 1 Tim. ii: 1, 8; James I: 5; iv: 3; 1 Pet. iii: 12.

In order to assist us in answering the second question, Does he not often answer in ways that are unexplainable by us? When David was fleeing from Absalom his son, it was told him that Ahithophel, one of his wisest counselors, had joined the conspirators. Upon receiving this intelligence, David most earnestly cried, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." Now in order to have the answer to this prayer, turn to the seventeenth chapter of second Samuel. Read from the first to the fifteenth verse. From this reading we see that although Ahithophel gave good counsel, God so influenced the minds of Absalom and all his people that they unanimously decided in favor of the advice of Hushai. It is expressly said that "the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." The mysterious part of the matter is that the people should have so heartily agreed that the good counsel was bad; and the bad, good. God blinded them so that the false seemed true. He moved upon their minds in some way incomprehensible to us. We have been quoting from second Samuel; the word Samuel means, "asked of God." Hannah, the wife of Elkanah, was barren. As the years passed away her desire to bear children increased upon her. At length, while on her regular visits to Shiloh to worship, in bitterness of soul she prayed to God for a son. The priest Eli saw her praying (for she spake in her heart; only her lips moved, but her voice was not heard;) and he said to her, "How long wilt thou be drunken? Put away thy wine from thee." And the woman replied, "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." Then said Eli, "Go in peace: and the God of Israel grant the petition that thou hast asked of him." Then in accounting for the birth of her son Samuel it is said, "The Lord remembered her." The woman then gave him his name "because," she said, "I have asked him of the Lord." Who can explain how the Lord answered her request? We see no supernatural agency in the matter, but we

know there was a supernatural influence because the records teach us so.

When we consider the New Testament doctrine on this subject, we find that it is clearly intimated that miracle-working powers will cease to be conferred upon men, but it is no where taught that God will cease to answer prayer; on the contrary, we are told to pray for wisdom, for protection from Satan, for our daily bread, etc.; and in the most earnest way we are cautioned to be anxious about nothing, except the performance of our present duty. We are assured that if we do this one thing (i. e. our duty now) all things will work well with us. James teaches that men wanted things, and did not get them, because they did not ask for them; sometimes they would ask for them and would not get them, because they desired to consume them upon their lusts. It is clearly implied in all this that if a loving servant of the Lord asks for what he needs, he will get it. The same Lord who so freely and promptly answered the prayers of his children in former times listens now to the petitions of his children: he is "the same yesterday, to-day and forever." It is not intimated that he has cut himself off from us, in any particular, so as to be less free to help than formerly. In order to test this matter, let any one who doubts, search the Old Testament diligently that he may see if he can find therein one promise made to God's people concerning the answer of their prayers that is not just as emphatically made in the New. He will not find one.

The brother whose letter caused me to write these articles on "miracles" says, "I believe we must bend our energies for the accomplishment of all things that we ask God to bring about." Suppose I pray for my bread during the day, shall I bend my energies during that day to the making of wheat and corn and beef? Then suppose I pray in the same prayer for the extension of Christ's kingdom during the day, shall I bend my energies for the accomplishment of that end? How can I do both? Do you reply, By preaching where the brethren are able and willing to supply their preacher? What then will become of the pioneer work? Let us not try to answer our own prayers, but rather let us bend our energies to please God by doing daily the duties that come up before us, stopping not to consider what the consequence may be; and he will overrule all things for our good.

Says the same brother, "The signs mentioned in the last chapter of Mark do not follow those who now believe. Why not?" Because they are not needed now. We have the Bible complete, giving us account of all these miracles, and establishing the truthfulness of the accounts by the most overwhelming and conclusive testimony. Having now the Bible and the churches we are as well equipped without the miracle-working powers as they were with them. Were the apostles inspired? Well, we have on the written pages of the word of God that which the Father miraculously imparted to them. Did they work miracles to convince the people that they were true teachers? We can accomplish the same end by using the Bible. Indeed, God has never been arbitrary in granting his gifts. In every age of the world he has freely given to his faithful followers all that they needed. He does so yet. All that we need is to know that we need a thing; then if we are doing good and trusting, we can ask for it in perfect assurance of faith; the Father is just as certain to grant our request as that he ever did answer any prayer since the world began. We need not trouble ourselves about how he will do it. That is his affair, not ours. "Why did not God answer the prayers of the thousands who

called upon him to restore Garfield to health and strength?" people continually ask. People were foolish if they prayed for his recovery. No man could tell what would result from his death, or his recovery. No man knew what would be better for himself and country. I doubt not he did more for his people in his sufferings and death than he could have done in a hundred years of life. His death, and the time and manner of it, all seem to me to be clearly providential. If my own child were ill, I should pray that he might die or live, as God wills; for God knows best. What is the aim of Christianity, if it be not to bring us in perfect submission, body, soul and spirit, to the will of God?

But, to return to our questions, is it proper to call answer to prayers miraculous exertions of power? We must answer in the affirmative; for, in the nature of things, we can never by our unaided human powers discover the rule by which the heavenly Father works in such cases, if there be any fixed rule. We cannot know how he reads the unspoken thoughts of the heart; how he moves upon the people making large bodies of them brave at one moment and cowardly at another; how he influenced the enemies of the Jews not to desire their possessions while all their males were assembled at the appointed place for worship, three times each year. These things are all true; it is sufficient for us to know that.

Allow me to suggest that the chief reason that so many have no clearly defined views about special providence is that the entire Bible—Old and New Testaments—is not studied regularly and consecutively as it should be. We should never forget that God is the author of the Bible; we should read it that we may know him. An author reveals himself in his works; certainly our Father does in his great work.

After much reading of the word, I have become most thoroughly convinced that Solomon spake but the truth in saying, "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are a shadow; because he feareth not before God."

END OF KENTUCKY DEPARTMENT.

## TEXAS WORK AND WORKERS—Continued.

Dear Bro. Poe: Received of T. C. Little five dollars for Indian Mission, from Cane Creek congregation. Also three dollars from Antioch congregation, by F. C. Sowell. Gov. Overton is quite sick at home. It has been raining here for four days. I hope the brethren will not forget our Indian Mission interest. Keep it before the minds of the congregations until we are able to build.  
R. W. OFFICER.

LATER.—It is with deep regret that I announce the death of Gov. B. F. Overton. Don't know particulars. Received telegram to-day, February 9th, at 4:20 o'clock. More hereafter. R. W. O.

"B. J. Chambers, of Cleburne, Texas, who ran for Vice President on the Greenback ticket, in 1880, is an active member of the Christian church, and was baptized by Raccoon John Smith, many years ago."—*Old Path Guide*.

Will the *Guide* tell us what constitutes an active member of the church? We are just curious to know what it means by the term. Surely you do not mean to poke fun at the Colonel.

Bro. Durst is now doing pioneer preaching. He is a solid man, and a sound gospel preacher, and just such a man as ought to plant churches. We hope he will be sustained in his work.



## ITEMS, PERSONALS, ETC.

We have received four dollars for the Indian Mission, from a brother at Salem, Tenn., and five dollars from the Cathey's Creek congregation, Maury county, Tenn.

Bro. J. A. Harding says, "We had a fine meeting at Scottsboro. Had eleven additions, and started on foot the building of a house." Bro. Harding can be addressed at Winchester, Ky., until further notice.

Our young brother, W. Lipscomb, Jr., who has been teaching at Owen's Station, has given up his school, and will devote his time exclusively to preaching.

Lebanon is the banner office of our subscribers, outside of Nashville. Hudson & Stratton, Tailors and dealers in gentleman's clothing and goods, recognizing the large circulation in the town of Madison county, present their card in the ADVOCATE. We are certain those who deal with them will be pleased with their fidelity and fair dealing. We trust all of our friends in that section needing anything in their line, will give them a trial.

We must ask all matter in reference to Bible class, to be sent to Bro. Poe. We do not know what to publish, and what not; so have to send him. You do it, and it will save us trouble and postage. Also, brethren in Texas can write Bro. Poe for terms, as agents. We suppose his terms are the same as ours, but to be certain write to him. We allow all preachers twenty-five per cent. on all subscriptions at our published rates.

We call attention to the advertisement of The Gospel Advocate Printing and Publishing Co., in this number. Our young friends, James F. & Harry Lipscomb, have assumed control of this business, and are turning out some excellent work at very reasonable prices. We bespeak for them a good trade. Send in your orders for all kind of printing, and you will receive satisfactory work. We have also given up to them all the book business connected with the office. They will supply all the books advertised, and propose to furnish any work published at publisher's prices.

Bro. Lanier, of West Point, Ga., says, "Bro. Harding's account of the Scottsboro meeting is worth the price of the paper for a year." There is no doubt but that we need more earnest, self-sacrificing devotion on the part of the preachers, readiness to accommodate ourselves to all circumstances and conditions in life, a willingness to be servant of all, that we may save the lost. His self-sacrificing spirit on the part of the teacher, should be met in the same spirit of sacrifice on the part of the disciples of Christ. There is as strong obligation resting on every disciple to sacrifice his time, property, personal ease and comfort, to save souls, that there is on the teacher. But the teacher should set the example.

The South Kentucky College-building, at Hopkinsville, was burned on night of Sunday, February 24th. It is thought to have caught from a defective flue. The building was a good one, and on a commanding site. It is reported to have been insured for \$9,000—something over enough to cover a bonded debt that was upon it. We are pained to know of this loss. It was an institution that has done, and was capable of much good in that section of Kentucky. We felt something of a personal interest in it. In the year '61, when Hopkinsville was garrisoned by Confederate soldiers, this building was occupied as a hospital. The soldiers began to cut the trees in the yard, and to demolish the building; I was there

visiting a sick relative in the army. My attention was called to the work of destruction by Bro. Enos Campbell, who suggested I might, through my friends, be able to have it protected. Col. J. M. Clough, who was killed a few weeks later at Fort Donelson, went with me to examine the premises, then to lay the matter before the commanding General. Order was promptly issued to protect the buildings, trees and all. I have since felt a personal interest in the college, and sympathize with the brethren in their loss. Hope they may be able to promptly rebuild.

## BOOK NOTICES.

"Ferry's Seed Annual, 1884," with numerous colored plates, and containing useful directions as to formation of gardens, preparation of the ground, drainage, manures, etc., makes a useful and interesting manual for the amateur gardener. D. M. Ferry & Co., Detroit Mich.

"Mumu, and the diary of a superfluous man," by Ivan Turgeneff. Mumu depicts in graphic style, the serf-life of Russia, and the diary of a superfluous man, the condition of Russian upper classes. Published by Funk & Wagnalls, 10 and 12 Dey St., New York. Price 15 cts.

"Memorie and Rime," by Joaquin Miller. California, Colorado, and especially Oregon, are drawn upon for a fund of interesting anecdote and reminiscence. The author writes of a life he knows thoroughly, and with the pen of genius. Publishers, Funk & Wagnalls, 10 and 12 Dey St., New York. Price 25 cts.

"Palliser's Detail." We have received from the publisher's, Palliser & Co., Architects, and publishers of standard works on architecture, 328 Main, corner Bank Street, Bridgeport, Conn., a copy of the above named work, containing forty plates, size of each 20x26 inches. They are plain and practical designs, easily understood by the mechanic, and embrace a variety of constructional drawings, both for interior and exterior work, from the simplest in style to the most ornate. Also a new, comprehensive, and full method of stair building, the easiest and simplest yet devised, having few lines and complications. Price \$3.00.

## General News.

On the 15th of February, at Avondale, Ohio, two negroes, Allen Ingalls and Ben Johnson, murdered an old man, his wife, and grandchild, for the purpose of selling the bodies to the medical college. The strange thing is, the bodies were placed in an express and delivered to Professor Cilley, who received them and paid for them within an hour or two after they were murdered, and yet did not discover that these bodies were freshly dead, until the house had been burned, the persons missed, and no remains found; then the Professor examined, and found their skulls had all been broken. Certainly the practice had affected the morals of not only the body-snatchers, but the dissectors also. The handling of the bodies of the dead in this way must brutalize the grave-robbers, and harden the dissectors.—February 20th there was a terrific explosion in the mines at West Lessing, four miles from Uniontown, Pa., from fire-damp. Nineteen men were suffocated. One of the company escaped by wrapping clothing around his mouth, so as to exclude the foul air, and thus made his way to the entrance.—After the devastating floods of the Ohio River, on Tuesday 20th there were tornadoes and excessive rainfalls extending over large sections of country. It was severe in the Northwestern States. In several towns and neighborhoods of Tennessee much damage was done. Clarksville and Johnsonville especially suffered in the unroofing and damage of houses, but no lives were lost. But through the South—Birmingham, Ala., Macon, Ga., and portions of North and South Carolina—the destruction of property and life was greatest. Five hundred persons are supposed to have been killed, and many were

wounded.—The National Democratic Committee, to nominate a candidate for President and Vice President, will meet at Chicago, July 8th.—The Senate of the United States have two committees investigating the riots and murders that occurred at the last election—one at Danville, Va., the other in Copiah county, Miss. Statements as to the aggressors are contradictory. Doubtless wicked men on both sides did wrong.—The papers report a disgraceful scene of drunkenness and rowdiness occurring at an all-night session of the lower house of Congress, by a number of the members.—The Senate passed the bill increasing the annual amount to provide arms and equipments for the militia to \$50,000, and appropriating \$600,000 for the militia.—The Speaker laid before the House a message from the President, announcing that the British Government had presented to the United States the Arctic steamship Alert to be used in the Greely relief expedition. The gift was appropriately acknowledged.—The committee on Post Offices reported favorable to the Senate the bill excluding from the mails all newspaper advertisements.—Judge John Trimble, an old and prominent citizen of Nashville, died last week.—Since the recent decision of the Supreme Court, the Sunday law has been enforced rigidly. The City Council has lately passed an amendment to it modifying its severe features.—The National Bird Show has opened at Boston, with 2,000 entries, embracing almost every class known on this continent.—At Shreveport, La., the Mississippi is highest since 1840, and still rising. Steamers are kept busy in bringing in stock and people from the submerged plantations.—Representative Springer has introduced for reference in the House a proposed constitutional amendment, making the Presidential term six years, and rendering the President ineligible to re-election at the succeeding term. It provides for a direct vote for President in each State, and abolishes the electoral college. The term of Representatives in Congress is fixed at three years.—M. T. Polk the defaulting Treasurer of this State died Friday night. His case was to have come up in the Supreme Court last week, but he has gone to a higher court.—The Senate of Iowa has passed a prohibitory bill by a vote of 35 to 13. The bill defines intoxication, liquors mean. "Alcohol, ale, wine, beer, spirituous, vinous and malt, and that no person shall manufacture and keep for sale as a beverage any of the above liquors.—The Senate Committee on Territories has agreed to report the bill providing for the admission as a State of that part of Dakota south of the 46th parallel.—A twelve year old lad got on a train at Brighton, Pa., to take a ride, and drew a pistol and began shooting at the conductor. He had been reading dime novels.—The Chairman of the Milwaukee Hebrew Relief Society says aid must be had at once for Russian refugees in Dakota, or the ywill starve to death. The colony is located near Bismarck, and consists of 51 men 51 women and 89 children. The harvest last fall was a total failure and since then the people have suffered all the horrors of starvation.—The trustees of Dartmouth College voted to erect a library building at a cost of \$50,000.—William M. Hunt, United States Minister to Russia, died last week, from paralysis of the brain.

FOREIGN.—Speaker Brand, of the House of Commons, resigns on the account of his health, and Arthur Wellesley Peel is unanimously elected.—Emissaries of El Mahdi are going throughout Egypt with the message "I am coming; be ready." The situation is becoming very serious. Osman Dignu has 18,000 soldiers, while the British troops number 5,000.—A terrible dynamite explosion occurred in the cloak room of Victoria railway station, London; seven men were injured, and surrounding property badly shaken. Damage \$20,000.—The steamer Great Eastern has been purchased by the British Government for a coal hulk at Gibraltar.—Several tribes in the neutral territory between Russia and Afghanistan are soliciting Russian protection.—Placard posted in Vienna ask the people how long they will let the monarch live.—A Reuter cable message says that in the Honolulu election the government candidates were generally defeated. A shipping firm, Enlie & Cordier, Rochefort, France, have failed, with liabilities of \$11,000,000.



## Home Reading.

## The Little Boy Who Ran Away.

"I'm going now to run away," said little Sammie Greer one day. "Then I can do just what I choose; I'll never have to black my shoes, Or wash my face, or comb my hair, I'll find a place I know, somewhere, And never have again to fill That old chip-basket—so I will."

"Good-bye, mamma," he said, "good-bye!" He thought his mother then would cry; She only said "You going, dear?" And didn't shed one single tear, "There, now," said Sammie Greer, "I know She does not care if I do go, But Bridget does; she'll have to fill That old chip-basket—so she will."

But Bridget only said, "Well, boy, You off for sure? I wish you joy," And Sammie's little sister Kate, Who swung upon the garden gate, Said anxiously, as he passed through: "To-night whatever will you do When you can't get no 'lasses spread At supper-time, on top of bread?"

One block from home, and Sammie Greer's Weak little heart was full of fears; He thought about "Red Riding Hood," The wolf that met her in the wood, The bean-stalk boy who kept so mum, When he heard the giant's "Fee, fo, fum," Of the dark night and the policeman, And then poor Sammie homeward ran.

Quick through the alley-way he sped, And crawled through the old wood-shed, The big chip-basket he did fill; He blacked his shoes with a will; He washed his face and combed his hair; He went up to his mother's chair And kissed her twice, and then he said: "I'd like some 'lasses on top of bread."

—Golden Days.

## HOW SHE SHOWED THAT SHE WAS THANKFUL.

How the sparkles did fly out of Abby Jones' eyes, like a flash of sunlight from amethyst stones, as she handled her new winter cloak.

"I do feel so thankful for this warm cloak, mother," said Abby, as she was dressing for school one day.

Do you? I am glad," said her mother.

"Are you thankful?" asked Aunt Seleucia, who was mending the stockings of her brother Job Jones. "How are you going to show it?"

Abby did not fancy Aunt Seleucia's remark. "That was just spiteful in Aunt Seleucia," she thought. "As if I was not thankful, real thankful!"

Her way to the school-house took Abby through the yard, then through the orchard, then past the rim of Long Pond, whose bright waters at the foot of the green pines flashed like a steel button set on the skirts of an emerald dress; and just beyond the pond was the school-house, whose temperature melted the scholars in summer, and would have frozen them in winter had it not been for the jolly wood-fires in a rusty but roaring stove. On her way through the yard at home, she was thinking about her aunt's words; and still busily thinking, she reached the barn door that was partly open. Aunt Seleucia was an old lady, and Abby Jones was a very young one. Aunt Seleucia had lived long enough to see many who talked thankfulness, but did not always show it. And as Abby thought it over, the longer she thought the more she was convinced that there might be something in what Aunt Seleucia said.

"Hullo, Jumbo!" said Abby, halting at the barn-door, and looking at a big brown-eyed ox. "And Black-Spot and Red-Back, how are you?" This was an address to two cows. "And, Philander, how are you to-day?"

Philander, the horse, said nothing, but took a fresh mouthful of hay. Philander was not very social. He preserved a dignified silence all the time.

"How do you like my cloak said Abby Jones to four-footed beings under the plump hay-mows. "I hope you are as warm as I on cold days." But were they as warm?

"What a lot of holes there are behind the cattle!" thought Abby. "With all those holes in the wall, I don't see how they can be very warm. Father says they are to vent'late. But I shouldn't want the vent'ating to be so near my legs if I were Jumbo or Red-Back. No, I shouldn't like it a bit."

It now occurred to Abby that it might be a good idea to show her heavenly Father she was thankful by making more comfortable some of his dumb creatures.

"I will make them warm," thought Abby, "by pasting some paper over those holes. I will ask father if I may; see if I don't."

The next Saturday, after breakfast, Abby said to her father, "May I paste paper over the holes in the barn?"

"Do what?" asked Job Jones, who stood cap in one hand and axe in the other, all ready to start for his wood-lot. "Holes where, Abby? Not up round the rafters?"

"Those round the cattle."

"Let her, Job," said Mrs. Jones; "if she don't go near the critturs."

"I don't know 'bout the children playin' out in the barn so much. There was Jerry, the other day, lost my best black-handled jack-knife out in the barn some-where."

Mr. Jones was fretting about his jack-knife, and then he was anxious to get off into the woods; and besides, conscience made him a little uneasy because he had not himself stopped up the holes.

So he only spoke a hurried "Well," and was crossing the yard, heading for wood-lot.

"That means 'yes,' said Aunt Seleucia, "and I will wet some strong brown paper and fix you some nice flour paste and a good brush."

"Thank you," said Abby, who was now declaring inwardly that "Aunt Seleucia was one of the very best aunts."

Did Jumbo, Black-Spot, Red-Back and Philander understand it all when they saw a little girl entering the barn, pastepot in one hand, the other holding scissors, brush and paper?

"I have come to make you warm you folks that can't talk," said Abby; "and, Jumbo, I will begin with the hole near you. My, what a lot of cold air comes in here!"

Jumbo gave a switch with his tail as if to signify that he was grateful.

"And O Black-Spot, I should think you would freeze cold nights. There, the hole near you is papered over. And poor, poor Red-Back, I should think you would be a junk of ice in a cold snap. But there, I've fixed that place back of you. And dear, good Philander how cold you must be sometimes! That's a horrid place behind you, but I have fixed it. There, I wonder if that won't make you warmer!"

Here Jumbo, Philander, Red-Back and Black-Spot winked their eyes, switched their tails, looked round, or did something as if to say, "Thankee, miss, thankee!"

"Now," declared Abby Jones, "I will go round and fix other places. Yes, I will stop up all the holes I can."

She was moving along the side of the barn, when suddenly she stopped.

"What's that?" she said. "If that isn't father's jack-knife on the floor! Won't he be glad when he knows it?"

Yes, Job Jones was glad enough to get his faithful jack-knife back again. But that was not all.

"Ann," he said to his wife, "Abby has been givin' me a lesson, and that is to make our critturs in the barn more comfortable. I feel ashamed of myself, though I know I was as kerful as some other farmers. But I know I ought to do different, and I mean tew; and in the spring I know my critturs will be in a better condition for it. I ventur to say we shall git more milk from the cows, and that Jumbo and Philander will work better. I will go to work to-morrow mornin' at the job."

The next day, toward night, a cold snap set in. How furious Jack Frost was! He took out his sharpest tweezers from his bag, and he put them on everybody's nose and everybody's ears, not sparing Parson Jones himself.

But Abby Jones did not care for the cold when under her new cloak she was hurrying home from school. She did not care that night when in her snug bed she heard the wind driving past the windows.

"I am so thankful," she said to Aunt Seleucia, "for being warm. Seems to me I can pray better when I am warm."

"Yes, that is true; and pray better also when you have not forgotten God's dumb creatures, but helped them to be warm."

## THE OLDEN TIME.

How greatly it is to be regretted that we have no fuller record of the prehistoric inhabitants of this country. Enough is found to tell us they were here, but nothing of how they looked, or lived, whence they came, or whither they went. Among the most remarkable relics of these pre-

historic times is the "Walled Lake," of Wright county, Iowa. We clip from an exchange the following account of it:

"I've seen a good many curious things in my travels," said a commercial traveler, "but the Walled Lake, of Iowa, rather lays over anything I ever saw. Just imagine a body of water, covering nearly 3,000 acres, with a wall built up all around it, not a stone of which can be less than 100 pounds in weight, and some as heavy as three tons, and yet there is not a single stone to be found within ten miles of the lake. The wall is ten feet high, about fifteen feet wide at the bottom, and may be five on top. The country is prairie land for miles around, except a belt of heavy timber that encircles the lake. The timber is oak, and it is plain that the trees were planted there. They are very large. The belt is probably half a mile wide. The water in the lake is probably twenty-five feet deep, as cold as ice, and as clear as crystal."

"What I would like to know is, who built that wall? And how did they hold the water back while they were building it? And how did they cart those immense stones for ten miles? If ever you go to Iowa, don't fail to visit the Walled Lake. You'll find it in Wright county, 160 miles from Dubuque. The cars will take you almost to it."

## BAD THOUGHTS.

Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are like rot in timber; like rust in iron. They eat into the man. And when the process has gone on for awhile, and there comes the stress of the outward temptation, down they go in a mass of ruins! Ships go out to sea, all bright with fresh paint, their sails all spread and streamers flying, and never come back—never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay! Just so bad thoughts—vile, impure thoughts and imaginations—rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man, or woman to the violence of temptation, with no interior reserve power to withstand the shock. Bad thoughts fed and fattened are the bottom vices of society.—Anonymous.

## ENDURING PERSECUTIONS.

A soldier in the East Indies, a stout, lion-hearted man, had been a noted prize-fighter, and a terror to those who knew him. That man sauntered into the mission chapel, heard the gospel, and was converted. The change in his character was most marked and decided. The lion was changed into a lamb. Two months afterwards, in the mess-room, some of those who had been afraid of him before, began to ridicule him. One of them said, "I'll put it to the test whether he is a Christian or not;" and, taking a basin of hot soup, he threw it into his bosom. The whole company gazed in breathless silence, expecting that the lion would start up, and murder him on the spot. But after he had torn open his waistcoat, and wiped his scalded breast, he calmly turned round and said: "This is what I must expect if I become a Christian. I must suffer persecution." His comrades were filled with astonishment.—Biblical Treasury.

A father was swearing dreadfully one day; he had often been rebuked for it, but never felt the rebuke; but on that occasion, using a most horrible expression to his wife, his little daughter in fright ran behind the door and began to cry. She sobbed aloud until her father heard her. He said to her, "What are you crying for?" "Please, father," she said, and kept on crying. He cried out roughly, "I will know what you are crying about;" and the child replied, "Dear father, I was crying because I am so afraid you will go to hell, for teacher says that swearers must go there." "There," said the man, "dry your eyes, child—I will never swear any more." He kept his word, and soon he went to see where his child had learned her holy lesson.

Now, if children living win the victory, your dear child, with whose curls you used to play, but whom has been taken to Paradise, ought to touch your heart if you are not following in the way to glory! Your child beckon you from above, and bid you "come up hither." Will you turn away?—C. H. Spurgeon.



**A Prominent Minister Writes.**

Mosley.—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four boxes of your Lemon Elixir, and am now a well man. REV. C. C. DAVIS, Elder M. E. Church South, No. 28 Talmall St. Atlanta, Ga.

**From Two Prominent Ladies.**

Mrs. E. H. Bloodworth, Griffin, Ga. I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without feeling the least inconvenience.

Mrs. E. DENNIS, Mo. 46 Chapel St., Atlanta, Ga. H. Mosley: After years of suffering from indigestion, great debility and nervous prostration, with usual female irregularities and derangements accompanying such condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.

Pratt, druggist, Wright City, Missouri, writes: Dr. Mosley's Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

r. Mosley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall Street Atlanta, Ga.

cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills, irritations of the blood, loss of appetite, debility and nervous prostration and all other diseases caused by a diseased Liver and Kidneys.

ifty cents for one pint bottle, one dollar for pint and a half bottle. Sold by druggist generally, and wholesale druggist, Louisville, Ky.

**Miscellaneous.**

However much room there may always be "at the top," only a few can get there. Society is a pyramid, broadest at the base.—*M. F. Savage.*

A full feeling after meals, dyspepsia, heart-burn and general ill-health relieved by Brown's Iron Bitters.

Lying is like trying to hide in a fog. If you move about you are in danger of bumping your head against the truth; as soon as the fog blows you are gone a yhow.

All nervous and blood diseases are invariably cured by the use of *Samrivan Nerve*.

Christmas is the day of days which declares the universal human consciousness that peace on earth comes only from good-will to man.—*George William Curtis.*

Louisville, Ind.—Rev. J. S. Cain says: "I used Brown's Iron Bitters for nervous prostration and found it entirely satisfactory."

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Hale's Honey of Horehound and Tar verpowers the most troublesome cough.

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Glenn's Sulphur Soap cures skin diseases.

For sufferers of Chronic Diseases, 36 symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

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A French wit says that the gibbet is a species of flattery to the human race. Three or four persons are hung from time to time for the purpose of making the rest believe that they are virtuous.

Sparta, Tenn.—Dr. W. B. Cummings says: "I am strongly convinced of the efficacy of Brown's Iron Bitters and recommend them."

Intimacy between father and son is difficult. Happy, thrice happy, is the son who has shared it, and wise above men the father who secured it.—*Philadelphia Press.*

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## NASHVILLE MARKETS.

OFFICE GOSPEL ADVOCATE,  
March 5, 1883.

## COTTON.

Good Ordinary	28 1/2
Low Middling	28 1/4
Middling	28 1/2
Good Middling	29 1/4

## COUNTRY PRODUCE.

GINSENG—Choice	1 30 to 1 40
DRIED FRUIT—Apples	4 to 4 1/4
Peaches, halves	4 to 4 1/4
quarters	3 1/2 to 4
FALLOW	7 1/2
POTATOES—Irish, per bbl	60 to 80
PEANUTS—From wagon	1 10 to 1 15
EGGS—Well assorted	12 1/2
FEATHERS—Choice	50 to 52
BUTTER	10 to 15
CHICKENS—Hens	20
Young Chickens	10 to 15
EGGS	22
HIDES—Dry Flint	12 1/2 to 15
Dry Salted	12 1/2
Green Salted	7 1/2
WOOL—Tub Washed	27 to 29
Unwashed, Clothing and Comb- ing	18 to 21
Unwashed Lamb's Wool	17 to 20
Burry One-third less	

## FLOUR AND GRAIN.

FLOUR—Superfine	4 50
Extra	4 50 to 4 75
Choice Family	5 75
Fancy	6 25
Patent Process	6 75
BRAN—Loose Car loads, per ton	17 00
WHEAT—New	60 to 1 05
CORN—Sacked in Depot, white	58
New, from Wagon, shelled	52
in ear	51
OATS—Sacked in Depot	47 1/2
RYE—From wagon	50
BARLEY—From wagon	50
HAY—Mixed	13 01
Prime Timothy	14 00
Choice	14 01

## LIVE STOCK.

CATTLE—Best fat Steers, per 100 lb	4 14
Best Butchers	3 50
Ordinary thin Cattle	2 50 to 3 00
Sheep, Fat	2 50 to 3 25
Stock	3 00 to 3 25
Lamb	4 00 to 4 25
Heavy Hogs	4 50
Light Hogs	4 00

## PROVISIONS.

BACON—Clear Rib Sides	11 1/2
Shoulders	8
LARD—Buckets	13 1/2
Tierces	12 1/2
HAMS—"C. C. O."	13 to 15 1/2
COUNTRY MEAT—Shoulder	8
Clear Sides	10
Hams	13 to 15 1/2
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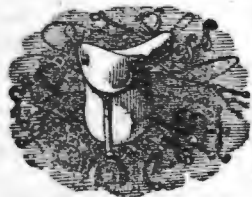
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D. LIPSCOMB,

E. G. SEWELL.

### THE INFLUENCE OF THE WORD OF GOD.

The most refining and elevating influence ever brought to bear upon the human race, is that which comes through the word of God. Those people therefore who give their hearts and lives to the word of God, are the purest hearted and most noble souled people the world ever saw. Abraham is a noble specimen of this. He held himself in readiness at all times to yield his heart and life to what the Lord commanded him to do. There is not one instance on record in the life of Abraham, that indicates rebellion on his part against the word of God. There are manifestations of weakness on the part of Abraham, as there are in all men. No human being is without human weakness. Abraham showed his weakness in the cases where through fear of the people where he was sojourning, he denied his wife, representing her as his sister. But this is no case of wilful rebellion. It is only an exhibition of human weakness, and of sin through the weakness of the flesh, but with no desire or intention of the heart to do wrong. There is not one deliberate or premeditated sin on record in the entire life of Abraham. He never refused to do one thing that God commanded. In all the oracles of God, there is no account of a purer hearted or better man than Abraham. God blessed and prospered Abraham wherever he went, and under all circumstances. He was called the friend of God, and the father of the faithful. He was known both in the Old Testament, and in the New, as faithful Abraham. And any man will be like Abraham that will do as Abraham did.

In conforming the heart and life to the word of God, men become more and more like God. God is perfect purity, perfect goodness. And there is nothing in his word but purity and goodness. Every thought presented in the word of God is pure and good. And the more closely men conform their lives to it, the purer and nobler their lives. Men's hearts become purer and nobler the more they meditate upon that word. More to be desired are the testimonies of God than fine gold. Sweeter are they than the honey comb. The Psalmist said, "The law of thy mouth is better to me than thousands of gold and silver." "O, how love I thy law. It is my meditation all the day. Thou through thy commandments hast made me wiser than my enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. \* \* \* Through thy precepts I get understanding, therefore I hate every false way." 119 Psalm. The natural result of loving the word of God is hatred of sin, of everything wrong, wicked and mean. All men in all ages that have been lovers of God and his word, have been haters of sin. And the more they have meditated upon God's word, and the more they have brought their hearts and lives under its control, the purer and nobler have they been, and the more they have hated sin in all its miserable deformity. David was horrified at his own sins, but deeply did he love the word of God. No man can love sin and love God and his word at the same time.

The man that loves God, loves purity, loves goodness, loves mercy, loves things that are in harmony with God, things that are pure and lovely as compared with the character of God. Since God himself is pure and good, every word that proceeds out of his mouth is pure and good, and therefore those who love God himself, love his word, and all those who bring their hearts and lives into harmony with the word of God, bring themselves into harmony with God himself. We have many examples of such men, both in the Old Testament and the New. Study the character of Daniel as one of these. Though in a strange country and among wicked heathens, whose hearts were set upon idolatry, and all the abominable excesses that follow in its train, and though the life of Daniel was in their hands, his love for God and his word kept him from any participation in their wicked ways. His love for God and his faith in him, and his word cast out all fear. He stood like a tower of beauty and strength among those wicked men that sought his life. And though the lions were raging and roaring with fury and hunger, and though he knew no human hands could rescue him from their grasp, in the purity of his soul he trusted in his God whose word he loved and obeyed. Nowhere in all the annals of mortality is there a more beautiful specimen of manhood, resulting from the influence of the word of God.

No wonder that an angel entered with him into that den of lions and closed their mouths, and made powerless their strong paws. Nothing could be more beautiful, nothing more to be admired. While the multitude was raging in their wickedness, and gloating over the destruction that they thought they were bringing upon that godly man, the angels were rejoicing with him in his grand triumph over sin and the wrath of sinful men. This is a grand specimen of what the word of God will make of men when they love and obey it as Daniel did. The three Hebrew children stand as another beautiful example of the elevating and ennobling influence of the word of God upon the hearts and lives of men. Their passage id safely through the burning fiery furnace amid the rage and fury of their enemies, turning the rage of the king into humility and admiration of the power and goodness of the God of these men, shows what grandeur and beauty there is in keeping the word of God. The history of Elijah is another forcible example of what the word of God can do for men. Though in the time of the great famine he had to flee for his life from Ahab, the wicked tyrant of Israel, God was with him, cheered, comforted and fed him till the end. And when the great test was made near Mt. Carmel, that turned Israel back to the service of the true God, when at the prayer of that grand man the fire came down from heaven and consumed the burnt offering and the water that stood round about it; the beauty of the power and influence of the word of God is most strikingly seen. For while these wonderful manifestations were the miraculous power of God himself, this by no means lessens the beauty of the character of that Godly man through whom these wonders were brought about. And what gave Elijah this beautiful character? It was all brought about by his love for, and obedience to the word of God. This did it all. It was this that so ennobled and beautified and puri-

fied the life of Elijah, that the horses and chariots of fire from God were sent to take him to heaven without his passing through the pains of death. And the word of God now, under the gospel of Christ will make lives just as pure and beautiful as the word of God under Moses did then. The most beautiful life ever witnessed on this earth was that of the Son of God himself.

His whole life was a perfect exhibition of what the word of God can do. He came to do the will of his father, and his whole life is an example of perfect obedience to the will of God. Not one single sin mars the pure and perfect life of Jesus of Nazareth, because not one act or thought of disobedience to the word of his father is found in his whole life. He never thought wrong, he never purposed wrong, he never acted wrong. Holiness, goodness, purity, loveliness, are the characteristics of his entire sojourn among men. Thus he has left us in his life a perfect model of what perfect obedience to the word of God will accomplish. While no mortal of earth can fully imitate that perfect life, yet we may by earnest prayer, and earnest efforts, approximate it more and more so long as we shall live. He has left us an example, that we should follow his steps. And the more we treasure up the word of God in our hearts, and our affections, and the more we practice it in our lives, the more will our lives be like his. The whole tendency and influence of the word of God is to elevate, purify and ennoble the lives of men. The word of God has a power in this that nothing else in the universe can have. The words of the wisest men the world ever produced, have no power in this direction. The wisdom of men is foolishness with God. "He taketh the wise in their own craftiness."

We have an example of the power and elevating influence of the word of God in the life of Paul. From the day he obeyed the gospel, he sought to bring his life under the guidance of the word of God. He was sincere in all his efforts to do the Lord's will. He was patient and faithful in all sorts of trials and persecutions. He grew daily more humble, more spiritually minded, his character, his whole being was more and more in accord with the will of God, and hence more power and beauty in all his actions. Hence there was no fear when he saw that he must leave the world. He could in calmness say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith." And under the animation that this conviction gave him, he could look with assurance to the crown of glory which the Lord had provided for him. Well may we all imitate the life of Paul in his devotion to the word of God. And if we will, our last end may be like his. Let every preacher then that desires to benefit and elevate his race, be careful to preach the word. It will do no good to tell what we think the word of God means. It is our business to tell what the word says, and let it exert its own influence upon men. We never can elevate and purify men by preaching our opinions, and what men say about the word. They need the word itself, in its own simplicity and purity, and ought, and must have it, if they are to be prepared for heaven.

E. G. S.



*Queries.*

Please explain Romans 14th chapter, 1st to 6th verse; also 19th to the 23rd of same chapter.—[J. L. Summit.]

The passage is, "One man esteemeth one day above another, another man esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. xiv: 5. If we examine the context, we will see that the things under consideration, are those of "doubtful disputation." That means the disputing about questions in reference to which God has given no command. He specifies first the thing of doubtful disputation—the eating of meat or the eating of herbs alone. Some men think it is right to eat meat, others that only vegetables should be eaten, receive both, but not to the disputings of these untaught or doubtful questions. Another of these untaught questions, or questions that involved no disobedience of the divine law, was the observance of certain days, not commanded to be observed by the Lord. Paul, to the Colossians, said, "Let no man judge you therefore in meat or in drink, or in respect of an holy day, or of the New Moon, or of Sabbath days." Some of them had certain days, as the New Moon, the Sabbath days as holy days, they were still disposed to observe, as we do Christmas, or Easter, or Thanksgiving. The direction was let not him who did not observe these days, despise him that did, as he served the Lord while keeping them, as others served him while not keeping these days. Just as a man might give thanks and eat meat, or give thanks and eat herbs only, and in so doing honor God. One was not to despise the other for his course in these things which involved no violation of God's law. These Scriptures do not refer to the worship of God on Lord's day. The worship on that day is not of doubtful disputation, because commanded of God. Where God speaks, there is no room for doubtful disputations.

The latter verses are "Let us follow the things that make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things are pure, but it is evil for that man who eateth with offence. It is neither good to eat flesh, nor to drink wine, nor anything, whereby thy brother stumbleth or is offended, or is made weak." We are to follow those things that work union and harmony, and build up one another, not the untaught questions that gender strife. For the sake of eating or not eating meat, we must not destroy the work of God. All things are pure, that is, there is nothing unclean of itself, meat is not unclean, to eat it is not a sin, but a man that eats it, believing it to be unclean, and that it is wrong to eat it, sins in eating it. A man cannot violate his conscience without sin.

He then says, "It is neither good to eat meat or drink wine or anything whereby thy brother stumbleth, or is offended or made weak." *Is offended* here means is led to sin. Then if eating meat or drinking wine leads our brother to do those things in violation of his conscience, or leads him into courses in which he stumbles or is made weak, it is wrong for us to eat or drink. He adds, "he that doubteth is damned if he eats, for whatsoever is not of faith is sin." If a man engages in any course, or is led to eat, while doubting if it is right, he sins. For what a man does while believing it is wrong, or without faith that it is right, is sin.

Much meat that was eaten had been offered or dedicated to idols. An idol was nothing, and a Christian with clear head and strong faith in God

could eat of this without any regard for the idol, and not be injured thereby. But many weak Christians having still a lingering regard for the idol, eating with this conscience for the idol, would have their consciences defiled by eating, and might be brought back to the idol worship. A Christian with a strong faith was not allowed to eat of the dedicated meat, even though it would not hurt him, if by his eating the weak brother, was led to eat to his injury. While we thus lead a weak brother to do what injures him, and so wound his conscience, we sin against Christ. Remember in these things, to offend men is, not to hurt their feelings, but to lead into sin. When we wound the conscience, we lead the men to violate his conscience toward God.

Please explain the following Scripture, the 3rd chapter of 2nd Corinthians and 6th verse.—[G. Mayo.]

"Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." The letter clearly refers to the Old Testament. The Spirit to the New Testament. The next verse explains this. But if the ministration of death written and engraven in stones, was glorious, \* \* \* How shall not the ministration of the Spirit be rather glorious. We take the Old Testament as called the ministration of death, because while it produced a sense of guilt and brought condemnation, it could not make the comers thereunto perfect as pertained to the conscience and did not promise eternal life.

Please answer the following queries through the ADVOCATE: 1. (Rev. iii: 20) Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To whom was the language addressed? To the alien sinner, or to the erring Christians? 2. If Christ set up the kingdom while on earth, (as is claimed by many of the sects) was it not composed of sinners, since there could be no remission without the shedding of blood? 3. (Jeremiah xxxi: 31.) Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Was this covenant not made when the plan of salvation was revealed? Did God ever make a covenant with a Gentile?—A. Wilkinson, Dover, Stewart County, Tenn.

This Scripture was clearly addressed to lukewarm and erring Christians. Yet it is true, that to every sinner that will open his heart to receive the Lord—Christ—he will enter in and dwell with him. But to open the heart to Christ, is to be willing to obey him, to follow him as Lord. Christ to-day dwells with and in Christians, only in his appointments. The man that talks about receiving Christ that does not obey him, deceives himself. Neither does Christ knock at the door of any man's heart, save through the motives and incentives presented in the gospel. Christ knocks at every man's heart who hears the gospel, and the invitations of mercy presented in the gospel; and every one who hears the truth and obeys it, opens the heart, permits Christ to enter in, and he dwells with him. The promise on which the covenant is based, was made to Abraham. God came in Christ, to enter into that covenant. He, through Christ, opened the covenant to man. It is opened for all to accept, who will. No man, to-day, can bind another in a covenant with God. It always takes two to make a covenant. God proffers to meet man in Christ, and close the covenant with him. Every man who accepts Christ, enters into this covenant with God. God in this sense, makes a covenant with every man who enters Christ, Jew and Gentile, bond and free.

I am requested to get your views on Acts xx: 16, latter part of the verse. What did Paul want to go to Pentecost for? Some contend that Paul preached before the day of Pentecost.—[J. C. Moore.]

Pentecost was the fiftieth day after Passover. The Passover was the anniversary of the passing over the children of Israel, when the first born of the Egyptians were slain, but the destroying angel passed over or by the children of Israel and did not slay them. The feast of passover on the anniversary of it, was instituted as a perpetual memorial of this mercy of God. The fiftieth day from it was known as the Pentecost. Pentecost is fiftieth. It can be found instituted (Lev. xxiii: 15.) "On the morrow after the seventh Sabbath from the passover, they were to observe it. The seven Sabbaths made forty-nine days, and the morrow was the fiftieth, falling on the first day of the week. It was the day on which fell the feast of the ingathering of the harvest. It was the feast at which more liberality was manifested than any others. Jewish writers regard this as the anniversary of the giving of the law at Sinai. Pentecost came every year. The Jews still celebrate the day as a yearly feast. On this feast day, after the crucifixion, the Holy Spirit descended. Paul was not preaching at this time, nor for years afterward. But after he began preaching, he wished to be at Jerusalem before Pentecost on a certain year. We presume his object in desiring to be there on that feast, was, he would find great multitudes gathered at this annual feast, and it would be a good opportunity for preaching to them. We usually speak of Pentecost as referring to the one made noted by the descent of the Spirit at Jerusalem, but Pentecost is an annual feast of the Jews, and it was to this feast, years after the descent of the Spirit, that Paul desired to be at Jerusalem.

In Hebrews x: 25, we have this language: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: an so much the more, as ye see the day approaching." What day is referred to? Also I have been requested to write to you for your views on dancing—what you thought about members of the church going to dances. We would like to see an article from you on dancing. We had some preaching last fall by Bro. J. B. Davis, and there were several additions; some think that it is no harm to dance, or at least they say so. We have had first principles taught here till everybody understands them, or at least ought to; but we have had but very few lessons on second principles. So please give us one lesson on dancing, giving the Scriptures for and against. We have no organized body; there is some difference as to ordination; some think the elders ought to be ordained by prayer, fasting and laying on of hands. I would like to see an article from you on the subject.

The apostolic order was to have services on the first day of the week—every week. We have never seen a congregation get a firm foot hold, or build up permanently, until it met to serve the Lord on every first day of the week. No substitutes for divine order ever give strength to a church of God. The meeting on the first day of the week, is certainly that referred to. It is the only meeting authoritatively delivered to the churches. Some think that the day referred to is the Lord's day. As you meet with one another, exhort that you be prompt in the meeting. There is introduced immediately a day of fiery indignation and wrath that was coming on them. This is usually understood to refer to the destruction of Jerusalem. The signs that were to indicate the approach of that day had been given. I am inclined to think that was the day referred to.

Much has been said and written on the subjects of dancing in the ADVOCATE. The trouble is



those who dance never read religious literature. They have no taste for it. The dance is fleshly and sensual, and excites the lascivious feelings of the fleshly nature. Those who cultivate these feelings, walk after the flesh; those who walk after the flesh and seek happiness in its gratification, have no taste for spiritual teaching or associations. A man or woman who follows the dance, if not withdrawn from, will nine times out of ten forsake the church, because of lack of taste for religious services. They have no affinity one for the other. We only say, that thousands of persons through the dance have been hurried down to disgrace and ruin. The chief of police in New York City, years ago, reported after investigation that three fourths of the inmates of the brothels, were led to ruin through the dance. Not a single soul has ever been rescued from sin, or been strengthened in virtue, elevated and ennobled through the dance. No Christian should engage in any practice that makes such a record.

The subject of ordination has also been freely and lately discussed in *ADVOCATE*. We cannot now introduce a discussion of it. No one doubts that it is the duty of Christians to meet and worship without ordained elders. My judgment is that no one is fit to be set apart in any manner as elder, until he has proved his fitness by meeting and worshiping with his brethren as Christians, and by the practical work developing the proper qualifications. This was the scriptural order. I do not think it can be improved upon. Meet together and worship God, and let the setting apart of elders be an after consideration.

Please tell us to whom Jesus alluded, when he said, Verily I say unto you, that there be some standing here which shall not taste of death, till they have seen the kingdom of God come with power. Mark ix: 1. I answered the enquiry, by saying, John, while on the Isle of Patmos, confirmed the saying. Proof—Rev. xix: 11-16. —[T. W. L. Moore, Elm Dale, Ala.]

The reference was made to John's remaining till Christ came again, several times during the ministry of the Savior. There has been always some doubt as to the meaning of the expression, till the kingdom come. Some refer it to the destruction of Jerusalem, which is attributed to the power of Christ as a destroyer of the Jewish nation for rejecting him. God's coming was always to bless those prepared for his coming, and to curse those unprepared.

#### PHILADELPHIA, ANTIOCH, AND TULLAHOMA.

We made the visit, as announced recently in the *ADVOCATE*, to the above named congregations. The congregation at Philadelphia meeting-house, on Hickory Creek, Warren county, Tenn., is the oldest congregation anywhere in this section of the county, or perhaps the oldest in the county. We do not know the number of members, but they have had a large membership for the last thirty or forty years, possibly more. They have a good, lively congregation there now, meeting to worship every Lord's day, and carrying on an interesting Bible class, and are exerting a widely extended influence for good in that community. The congregation at Antioch, some six miles away, is not so large, but contains some as earnest members as we have met. The congregation at Antioch was originally formed out of members of the Philadelphia congregation.

Both of these congregations are mainly in the Hickory Creek country, where they have good fertile lands to cultivate, and some enterprising farmers. The country is very healthful, and a

pleasant and intelligent class of people. Bro. J. L. Sewell lives in this community, and was able to be out twice while we were in the community, though he had not been so well for a time as he had been, but was improving, and we hope he may yet be spared to do much good. We found the *ADVOCATE* circulating quite freely among these brethren, and others subscribed during our visit. We preached six times in the community—twice at Philadelphia, once at Antioch, and three times at Viola, near by, and felt cheered in finding so many, as we trust, on the road to heaven. And we hope they will still widen their field, by sounding out the word more and more.

We made a very brief visit to Tullahoma, but had a poor opportunity to see the brethren, as we got there in the rain, and it continued to rain till dark, and then a fearful snow storm set in, which almost broke up the meeting. We met with a few noble souls, however, and was much pleased with their earnestness and zeal. They have a good house of worship, and we think they have good prospects to grow up in that rapidly growing town.

The next morning was so cold and gloomy, and we were suffering so with rheumatism, that we took the first train for home, not trying to fill out the rest of our appointments for that trip. We, however, were fortunate enough to induce our young brother, W. Lipscomb, to fill out all except two—Bellbuckle and Fosterville. We hope to be able to visit some of these places yet, during the spring. By remaining at home, and taking some remedies, our rheumatism has much improved, and we hope to be ready for a good spring and summer's work. E. G. S.

#### SHALL THEY BE PUBLISHED?

Bro. J. L. Sewell would be very glad to publish his sermons which have appeared in the *ADVOCATE* during the past two years, in book form, provided he can in any way have assurance that he can sell enough to justify him to do so, without loss. It will cost considerable ready money to get out an edition of the book; but if he can ascertain that he can sell enough to secure him against loss, he will undertake the work, for the sake of doing all the good he can before leaving the Lord's vineyard. We therefore ask that each congregation, or some brother in, or for each one, will make some effort to ascertain as nearly as practicable how many copies could, with reasonable certainty, be sold in their bounds, and write, giving the number, to J. L. Sewell, Viola, Tenn. We are certain great good could be accomplished by the book, if published, by handing and circulating it among aliens, and among the denominations. It would be a cheap way of accomplishing an immense amount of missionary work. An untold amount of good has been accomplished by Bro. Franklin's "Gospel Preacher," and a very large amount could be accomplished by the above, if published. Brethren, please take some pains to ascertain, and inform as above indicated.

EDITORS.

"Unless a man deny himself, take up his cross and follow me, he cannot be my disciple," is the emphatic language of the Savior. To deny ourselves, is to give up our time, our pleasure, our gain, our desires, in order to follow him. To follow Jesus, is to do like he did—be governed by the same spirit, walk in the same steps, and be willing, like him, to devote our lives to him or God, and help humanity. Kind reader, are you a disciple of Christ?

In the dark cloud of a great sorrow the beautiful bow of God's promise is often seen if we look up.

#### A LETTER TO J. M. BARNES.

Dear Bro. Barnes: I have been reading with much interest, in most of the late numbers of the *ADVOCATE*, the appeals made by yourself and others to the brethren in Alabama, and sisters too, to have more preaching done in our State, especially in the cities and towns. We have in this State, I think, no less than fifty preachers. Most of these are earnest, humble, sacrificing men. Much has been done, and much remains to be done. What is wanting now to carry on and accomplish the much needed work? One says, "a convention, a State meeting." Another says, "appoint men to receive money to create an evangelistic fund." And another suggests that each brother pay a dollar, and each sister fifty cents.

But should the convention or State meeting never be held, and should the men appointed to receive money fail to get it, and the brethren and sisters generally, not think proper to advance each a dollar, or even fifty cents, shall we despair? By no means. If godly men full of faith and the Spirit of Jesus, zealous, consecrated men, good men, whose steps are ordered by the Lord, and in whose ways the Lord delights, will go to the towns, cities, mountains, valleys, prairies, and piney woods, with the story of the cross; if such men will go and preach publicly, and from house to house, with tears, night and day, God Almighty will bless the work, and a generous and faithful brotherhood, throughout the State and in other lands, will readily and cheerfully co-operate with every such man of God in so glorious a work. I have no objection to money being promised to any preacher in the State or out of it to enable him to go to the work, but if it be not promised or paid beforehand, the work need not be retarded on that account. Time is so precious, the work so much needed, and success so certain, that I hope no brother, who desires to work in this large and inviting field, will wait for the development of plans or means. Badly as we need money, we need more a readiness to work. J. M. JOINER.

#### ITEMS, PERSONALS, ETC.

Bro. C. M. Wilmeth will remove to Add-ran College, combine the *Preacher* and the *Christian Student*, and publish under the name of the *Texas Christian*.

Kenneth Rayner, of North Carolina, an old politician that for a long while commanded the respect of the public as a conscientious man, died recently, in Washington.

We direct attention to the advertisement, in this number, of J. C. Ayer's medicines. These medicines have stood the test of time, and still preserve their popularity.

Wm. Cameron, one of the oldest printers in the country, for a long time a printer in Nashville, died recently, at the residence of his daughter, at Rich Pond, Ky. He was one of the original members of the Methodist McKendree church in this city. Was at one time printer for the *Christian Review* and the *Agriculturist*, edited by Bro. Fanning. He was a gentle, kind-hearted man, loved and respected by all who knew him.

Bro. G. B. Ketcherside, formerly of Dade county, Ga., lately of Jasper, Tenn., was among the graduates of the Medical School of the University of Tennessee. He tells us he is likely to locate at Trenton, Ga., hereafter. Bro. Ketcherside is known to many of our readers as a good preacher. He loves the work of the Lord, too. We think the brethren in his section ought to insist on his giving his time to saving of souls—insist on his doing this work by helping him in the work, as they ought. The people in his section need his instruction.

We have received on our proposition to furnish the *ADVOCATE* from time of reception of names to the end of the year, for one dollar, when it is to be given away, or to a church that will determine to put it into every family connected with the church, ten or twelve names. One brother pays for it for a "hard-working negro, anxious to know the truth;" others furnish it to the poor sisters and women, not able to pay for it; some to outsiders. We ought, brethren, to have one thousand subscribers under that proposition. Look around you, and see where you can do good. A religious paper has most influence usually in families that have but little else to read.



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If you know a poor widow to whom you would like to send the *ADVOCATE* for one year, send us one dollar, and we will send it. We will give one dollar, and you the other. Thus we will become co-workers in good. Will not brethren avail themselves of this now, to put good reading in the homes of the poor?

## SHORT NOTES.

We regret to learn that Bro. H. D. Banta is in bad health. He writes me, "I feel that my work is about done." We hope not, but if it must be so, we feel sure it has been well done. He has been a faithful soldier, and when he falls, he will fall with his armor on.

H. Ab. Smith first had a re-division of his name with himself, and now he has divided it again with Miss Sue H. Burford. He writes me that he was married at Mount Pleasant, Texas, on the 10th of February. Bro. H. Ab., I congratulate you, but I will wait awhile before I congratulate Sister Sue. I'll wait until I see what kind of hubby you be. However, you are not so large yet, but a moderate sized lady can manage you, if she takes you in hand right from the start. And mind you, now, don't you quit preaching; you put out and fill your appointments, just as you used to do. If you don't, we'll attend to you next conference.

Correspondents please remember this: Write on but one side of your paper, and write with black ink. When you send money, send us post-office orders, postal notes are not safe. Deduct amount of order out of money sent, we will pay it.

Bro. J. F. Brill, New Caney, Montgomery county, will make a tour up through eastern Texas, as soon as spring opens. Churches wishing him to preach in passing, should drop him a card at once. Don't forget this.

The Board of Directors for Orphan Home and School, will have their next meeting at Add-Ran, when it is hoped every member will be on hand. Matters of vast importance are to be attended to, and neglect just now would be criminal, if possible to be there.

Is it not about time we had another poetic effusion from Collin McKinney Wilmet? It is about the season that song birds begin to warble. Give us something new on "Beautiful Spring," or a new parody on "Mary's Little Lamb." Something thrilling and touching, Bro. Mac.

Our Bible Class is pretty full this week.

## CORRESPONDENCE.

Dear Bro. Poe: A flash of electricity has left a death message on my desk. Gov. B. F. Overton is dead. No matter what he was to others, to me his memory is dear. I loved him, but he is gone. Only six weeks ago I bade a last farewell to my true yoke-fellow, my dear father in the gospel, Elder M. Askew, a true and tried soldier of the cross, who died the death of the righteous. A little more than three years ago I wrote for him, to North Alabama, with a request to come at once and help me create a Christian interest among his wilder brethren. He came, and brought his family. I met him in Denton, Texas. I bought

for him a suit of comfortable clothes, for it was winter. Gov. Overton gave him a good horse, and one hundred dollars yearly. He did a good work. He fell at his post. His way-worn spirit has gone to the God who gave it. The Nation's Chief mingled his tears with mine at his departure; but when the bold, liberal spirit of B. F. Overton felt the falling of his earthly house, he wept not with me; dying men never weep. With mankind it is always fall time. The fading leaves from the great tree of mortal life are dropping one by one. The Nation has lost a ruler, and I have lost a friend. May the God of all grace deal tenderly with the young mother and widow. Sister Overton is a true woman, and devoted Christian, and knows how to find comfort in the rich promises of the Lord Jesus. Sister Askew and all of her children who are old enough to understand the gospel, are in the kingdom. Three sons of noble bearing, with honest hearts and ready hands, are settled near her; three daughters with her to make sunshine at home; two little boys at home we may hope will grow up into usefulness. May little Tommie and his little brother be good, obedient children, and prove a blessing to their mother and country.

Paris, Texas.

R. W. OFFICER.

## OUR BIBLE CLASS.

This week's answers in the class cheers us very much. We are now getting up to good, solid Bible reading, and study. Several new scholars have joined the class, and many answers have been received which I do not publish. You know I told the class we could only find room to publish the best answers, where two or more are nearly alike. First comes a well-arranged answer to the shepherd query, by two sisters in Mississippi; then a letter from Bro. Gowen again; Bro. Reccard speaks again also; and then Noblett's Chapel. Does the class notice the different answers now about the Scriptures, or prophecies fulfilled by Christ? This has taken much careful study of Matthew. Go again seven times, brethren.

Dear Bro. Poe: In answer to the shepherd problem, in *GOSPEL ADVOCATE* of February 6th, we respectfully submit the following as an answer: Job had before their capture, camels 3,000. (See Job i: 3). Number of men sent to take Jeremiah from dungeon was 30. (See Jeremiah 38: 10) 3,000 divided by 30 equals 100. Number of lords entertained at the feast was 1,000. (See Daniel v: 1.) 100 added to 1,000 equals 1,100. The number of righteous that could have saved Sodom was 10. (See Genesis xviii: 32.) 1,100 less ten equals 1,090. David was 30 years old when he began to reign. (See 2 Samuel v: 4.) 1,090 multiplied by 30 equals 32,700. Number of Gideon band was 300. (See Judges vii: 22.) 32,700 divided by 300 equals 109. Number of Philistines Sampson slew with the jaw-bone was 1,000. (See Judges xv: 15.) 109 added to 1,000 equals 1,109. Number of Solomon's songs is 8. (Solomon's Songs.) 1,109 less 8 equals 1,101. Job's friends tarried 7 days without speaking a word. (See Job ii: 13.) 1,001 multiplied by 7 equals 7,007. The number of fishes caught was 153. (See John xxi: 11.) 7,007 less 153 equals 7,554. Answer.—[Ida and Ada Garrett, Senatobia, Miss.]

We are glad to welcome these two names—twins, we suspect—to our Bible Class, from Mississippi. Bro. Gowen says 575 is the correct answer to the shepherd query. Who is wrong? We are getting on nicely in our class, and new names are coming in constantly. By the way, do you notice how these Tennessee folks fall into the Bible Class? I see they are great Bible readers over there. Let them come in from everywhere.

Dear Bro. Poe: Though I have left Flat Creek, and come away up in Kentucky to school, still I am a reader of the *ADVOCATE*, and member of the Bible Class. Bro. Gotcher's first answer to my recent query is correct, but his second one is wrong. Willie Poe gives correctly the second. The dust of the earth and large fishes both answer the demands of the question, both being created before man, without hands, feet, or soul. But in due time God gave each a soul, and after.

wards required that soul of them. In my explanation of Jacob's age the types make me say: "At the beginning of the famine he (Joseph) was three years old!" I wrote: "He was seven years older." I will correct two other mistakes which I made. (1) Jacob was 56 years old when he went to Padan Aram, instead of 77, as stated by me and Bro. Lauderdale. (2) Terah was 130 years old at Abraham's birth.—[Geo. Gowen, Lexington, Ky.]

Bro. Poe: In answer to your queries, numbers 7 and 8, in number 5 of the *ADVOCATE*, I would say: (7) There are about one hundred and twelve or fifteen prophecies of the Old Testament fulfilled in Christ, according to Matthew. (8) The first clause of 2 Peter i: 19, reads, according to the Revised Version, "And we have the word of prophecy made more sure." Canon Farrar translates it, "And still stronger is the surety we have in the prophetic word." He says it is more sure because it is wider in its range—more varied, and comes from many bringing a more intense personal conviction, than the testimony to a single fact. Another expositor says, "Previously we knew its sureness by faith, but through that visible specimen of its hereafter fulfillment, assurance is made doubly sure." Prophecy assures us that Christ's sufferings now past, are to be followed by Christ's glory still future. The transfiguration gives us a pledge to make our faith still stronger that 'the day' of his glory will 'dawn' ere long. He does not mean to say that the "word of prophecy," or Scripture, is surer than the voice of God heard at the transfiguration, for this is plainly not the fact. The fulfillment of prophecy so far in Christ's history makes us the surer of what is yet to be fulfilled. His consummated glory." —[Geo. Gowen, Lexington, Ky.]

Dear Bro. Poe: I send answer to your questions in the *ADVOCATE* of January 30th. The number of citations from the Old Testament, in Matthew, are about sixty-five. But there are forty-three verbal citations or prophecies that Christ fulfilled, according to Matthew's accounts. We have also a more sure word of prophecy. That is, we have the testimony of Jesus, which testimony is the spirit of prophecy. (See Rev. xix: 10; xxii: 18.) I send reply to Bro. Gowen, of February 6th. I acknowledge giving Terah's age wrong. I did it by mistake. But Bro. Gowen made as great a mistake as I did. The children of Israel that went out into the exodus with Moses were about six hundred thousand, besides children. (See Exodus xii: 57.) I know they were at different times numbered; three times by Moses, and once by David. But those that journeyed from Rameses to Succoth were sixty thousand. These are the numbers that went forth. Bro. Gowen says they remained in Egypt 210 or 215 years. We hardly think this correct, without chapter and verse. (See Exodus xii: 40-41. We claim they remained in Egypt 430 years. Who is right?—[M. D. Reccard, Fairfield, Tenn.]

## ANSWER TO BRO. POE'S QUERIES.

(7) If Bro. Poe means fulfilled by Christ personally, we answer 22; but if in him, through others, and personally also, 86. Compare Isa. l: 2 and Matt. xvi: 67, to get our idea. We (apostles) have also a more sure word of prophecy." The apostles had the sure word of prophecy; and we claim that it is recorded in next chapter, and has been made sure to us by its fulfillment. Have there not been teachers who brought in damnable heresies? He says (third chapter, first and second verses,) that he writes to stir up their pure minds by way of remembrance, that when these things come to pass, that they might be mindful of the words and commands of the prophets and apostles, and in the fourth verse makes the evidence still stronger by adding another witness. Those denying the resurrection, will they not stand up and tell us that "all things continue as they were from the beginning?" This is the reason he enjoins upon them "to take heed," that they may know that his sure prophecy is being fulfilled when this apostacy commences. Hence it will be a "light that shineth in a dark place" to lead them forward instead of back, and becomes a sure word of prophecy to us, because we can read the prophecy, and also see the fulfillment of it.—[Noblett's Chapel, Minor Hill, Tenn.]



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## Benevolence and Longevity.

Peter Cooper and Sir Moses Montefiore are two striking instances of extremely benevolent men being extremely long-lived. Peter Cooper's great ambition was to help the classes of society who most needed help. The masses needed a reading-room, and he gave it in the central part of New York at great cost. Poor youths of both sex needed instruction in employments which would enable them to earn a respectable living, and he provided classrooms, teachers, and the necessary adjuncts of them, all free. Besides this, he was continually giving to individuals and societies where he thought his gifts would do most good. He died recently at the age of ninety-two.

Sir Moses Montefiore has a grand record for munificent gifts and extraordinary exertions in the cause of humanity. He is a Hebrew of the Hebrews, connected with the Rothschilds by marriage, and, like them, exceedingly rich and prosperous. He was born in 1784 and married in 1812. His wife was a very superior woman, and greatly aided him in his, or rather in their, charities. They visited Palestine in 1827; and ten years later when the plague was raging in Syria, they went there again to minister relief to the sorely-stricken people. When he returned to London he was knighted by young Queen Victoria. When an anti-Jewish persecution broke out in Damascus he went in there in 1840, and enlisted the good offices of the Sultan and the Khedive of Egypt in their behalf. This gave him great fame, both with Jews and Gentiles. In 1846 he and his wife went to Russia to induce the Czar to remove some cruel decrees against Jews, and succeeded.

In 1854 he went again to the Holy Land to relieve the sufferers from a terrible famine. He personally administered a fund of \$100,000 for the relief not only of immediate wants, but for reviving industries which would yield permanent support. Like Mr. Cooper, he always kept in view the enabling of the recipients to help themselves. His wife died in 1862, and he showed his appreciation of her by doubling his charities. A few months after her death, when the Druzes were massacring the Christians in Lebanon, he hastened to the relief of the survivors, and his example induced people in all parts of the world to contribute for them. In his eightieth year he went to protect persecuted Jews in Morocco, and succeeded. He went to Roumania to intercede for his down-trodden brethren, and again to Palestine to relieve the distress caused by locusts and cholera. When President Garfield was shot, he telegraphed to Palestine, requesting prayers in the synagogues of the four holy cities for his recovery. His entrance on his hundredth year was made the occasion of world-wide congratulations, and his portrait, showing him to be yet a majestic-looking man, was published in the pictorial weeklies. We suggest that in future the typical Jew shall be neither Shylock nor Fagin, but Montefiore.

The fathers of the temperance reformation, whose careers were eminently philanthropic and benevolent, were long-lived. They sought not only to cure all drunkards in the only way they can be cured, but to prevent all the terrible evils that grow out of drinking in the only way they can be effectually prevented—namely but a total abstinence from intoxicating liquors. In this warfare against habit, custom appetite, fashion, and immense pecuniary interest, the reformers had a hard time, but they reached the average of about four score. Dr. Lyman Beecher, Dr. Justin Edwards, Gerrit Smith, William E. Dodge, Dr. Patton, General Riley, Mr. Livesy, and a long list of temperance workers have been remarkable for longevity; and quite a number, such as Dr. Cheever and Neal Dow, and still living at or near the average age attained by leading temperance workers.

The common incident in our everyday life becomes less trivial when we catch, something by a flash of intuition, the less on underlying. A gentleman, walking down to his city office the other morning, was met at a street corner by a ragged little fellow, who, in a tone of oddly mingled impudence and entreaty demanded: "Gimme a cent!" The penny foolishly dropped into the small, outstretched hand disappeared like magic in one of the many pockets that undermined the little fellow's ragged garments; and almost instantly the empty fist was again thrust out with the added demand: "Gimmy 'nother." The hands we raise to the great Giver, we lift more reverently, and our method of address is more respectful, but is not the nature of our appeal, sometimes the same as this street urchin's? Do we never, in our haste for more blessings, forget to acknowledge those already received? Is the Giver never slighted, in our over-eagerness for his other gifts?—*S. S. Times.*

Let our approach to God be wakeful and intelligent, and our fellowship with him thoughtful and definite. Before we confess a sin, let us define it; before we tell out our thanks, let us examine the grounds of gratitude; before we ask a blessing, let us try to estimate our needs before we come near his presence, let us reverently put off the shoes of the world; and when we meet God in our inner chamber, let us realize that the room is not empty.—*George Wilson.*

To attempt to serve God without love is like rowing against the tide. But love oils the wheels and makes duty sweet. The angels are swift-winged in God's service, because they love him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—*Watson.*

Let not any one say that he cannot govern his passion, nor hinder them from breaking out any carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God if he will.—*Locke.*

Kings' titles commonly begin by force, which time wears off, and mellows into right; and power, which in one age is tyranny, is ripened in the next to true succession.

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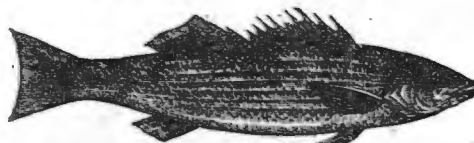
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## STRANGE DEVELOPMENTS.

A few weeks ago, under this head, we presented how man's own nature, his own faculties, his soul, his reason, his intuitions at the Preacher's Institute, in Missouri, were exalted as a rule of life to man, as superior to, more permanent than the revealed law and institutions ordained by God in his holy word. How that, when man's intuitional faculties were exalted, the word of God, which is the seed of the kingdom, which is to live and abide forever, was pronounced not *absolutely* infallible, in conveying the divine ideas to the heart of man. That God's revelations were subject to the limitations growing out of the imperfections of human language, its incompetency to convey thought with absolute correctness and perfection, especially concerning things invisible and infinite." That means God's language is not absolutely reliable to convey God's meaning to the human family on the subject of highest moment to the human family.

We wish this week to add a few more manifestations of the same tendency. Last summer, as our readers are aware, an encampment, called a Sunday-school encampment, was held at Island Park, Ind. At this gathering, which was held where there is no church, which was composed only of that class able and disposed to leave home to attend a Sunday-school association, combining with the meeting boating, fishing, bathing, etc., it was determined that this pleasure seeking assemblage should ordain missionaries to India. They determined to ordain them by imposition of hands and prayer. Three men and three women laid hands on three men and three women. This form was mutilated by the neglect of fasting. While we have doubted whether the form of ordination connected with the imposition of hands, was ever performed, except to impart spiritual gifts, and hence whether it was intended to be perpetuated in the church after the cessation of spiritual gifts, there can be no doubt that if it is observed, it must be done as the Lord ordained it. Hence to pretend to ordain in this way, and refuse to fast, is to mutilate the ordinance, and reject the authority of God.

God ordained ordination to be performed by prayer, fasting, and imposition of hands. They drop out the fasting, and still say they do it in the name of the Lord. Clearly, God never au-

thorized any ceremony of imposing hands and prayer, without fasting. Then to claim to do this in his name, is a false claim.

This act was objected to on two grounds. One was, that no church was here; hence there could be no scriptural ordination. And on the ground that Scriptures give no precept or example for women ordaining or being ordained.

It is to the grounds taken in response to these objections that we direct special attention.

Elder Errett first gives no higher authority for it than, "it is the most satisfactory to the greatest number." Making the pleasure of these people not the authority of God, the *standard*. He further takes the position, "It is unwise for individual congregations to send forth evangelists."

Bro. Turner, of the *Apostolic Times*, said this order followed at Island Park is not good for a regular order, but is admissible as an occasional performance. We give the idea from memory, not having his language at hand. That was the way affusion came in as baptism, as an occasional admissibility for the sick and infirm. But if this is not admissible, as a regular order, why should it be as an occasional practice? What necessitates a departure from the regular order? This assuming to depart from God's order occasionally, schools us to depart from it regularly. Occasional violations of God's law are not admissible.

Bro. Turner, however, says that the performance of these irregular acts, is in accordance with the principle that each one is to be allowed his opinions. This principle of the holding of opinions is one that has greatly changed in its use since it was first laid down by the Campbells. With them opinions might be held as private property, but must not be taught or imposed upon others. A noted example of this was the case of Aylett Raines, who was a Universalist or Restorationist. He could hold this as an opinion, but he could neither teach it to create strife, or force it on others as a condition of union or fellowship. He, without surrendering the opinion as untrue, agreed he would hold it as private property, and preach the gospel. He did this, and, it is said, in holding the opinion as private property, not preaching it, he lost sight of the position altogether. According to the present interpretation of the principle, Aylett Raines would have been at liberty to preach Universalism on every occasion he saw fit, and none could have said nay.

For a man to make an opinion a principle of action, where others must act with him, is to force them to conform to his opinion, or to withdraw from his association. When a man has an opinion that an organ is admissible in the church service, and forces it in, he compels every man to accede to his opinion, or to withdraw from the church. When a man holds the opinion that sprinkling is baptism, and insists on acting on that opinion, he forces every one in the church to accede to his opinion, or to withdraw from the church. This is making an opinion the test of fellowship; making others accept and act on our opinion, or withdraw from the fellowship of the church.

Now, this Island Park ordination, so-called, was based on no higher grounds than that it was probably most satisfactory to the greatest number. Bro. Turner says these brethren, acting on their opinion in this matter, are only carrying out the principle that every one shall be allowed his opinion. It will be understood that this was done to ordain these individuals as the missionaries of "the whole brotherhood." An act that is done for "the whole brotherhood," is based simply and only on the opinions of a few men.

Every one co-operating in this foreign society is bound to endorse this opinion; to act on it

or withdraw from the work. This is not holding opinions as private property, but is practically making these opinions tests of fellowship. For instance, Bro. Allen believes that ordination of evangelists (these missionaries are but evangelists) by fasting, prayer, and imposition of hands, is proper according to the word of God. (We do not think he believes the mutilation that drops fasting out because it requires self-denial, is.) But he believes it ought to be done by a church. He co-operates in this foreign missionary society. He is obliged either to accept this ordination, which was the result of the opinion of these men, or he is made to withdraw from the society. Hence this opinion, instead of being held as private property, is made a test of fellowship to all who work in the society. They are compelled to accept this opinion as the rule of their action; that is, support evangelists ordained in accordance with this opinion, and in violation of their convictions of what the Scriptures require as ordination, or withdraw from the fellowship of the work.

This is exactly the opposite of the principle laid down by the Campbells. Instead of holding opinions as private property, it is authorizing every man to make a creed of his opinions, and to force them upon others. It is demanding that every man shall practically be controlled in his religious service by the opinions of some men. This is tyranny of opinion. This is compelling the church to fellowship these opinions, and is not requiring persons to hold their opinions as private property.

But here is a worse one still. Bro. J. M. Shepherd, editor of the *Faithful Witness*, Topeka, Kan., writes the following:

"Another objection to the Island Park proceedings is, that it is unauthorized by the Holy Spirit; that in the case of Paul and Barnabas the Spirit is said to have been present and to have directed the appointment; and now if it can be shown that the Holy Spirit directed the Island Park ordination, the question will be yielded. All believe that the Holy Spirit is with the church to-day in some sense; and that he is with the churches in their scripturally united efforts, the same as in their individual work. Hence, he who questions the presence of the Holy Spirit in any particular case, should make good the grounds of skepticism; for that which is universally received needs not to be proved, but in every such case the burden of proof falls on the objector. Let those who believe the promised influence of the Holy Spirit was not with Christ's servants at Island Park, prove that such influence was absent."

J. M. SHEPHERD.

"We do not intend to re-open this controversy, but as Bro. Shepherd's view is an independent one, from a clear-headed man, we give his article a place, and commend it to the attention of our readers."—*Ed. Standard*.

Bro. Allen pertinently replies: "This is church inspiration and church infallibility." If they were directed in this matter by the Holy Spirit, it must have been a revealing Spirit, making a new revelation.

Bro. Allen further says: "Those who oppose that ordination are members of the church, and have the Holy Spirit in the same sense, and to the same extent, that those who engaged in it. Then how does Bro. Shepherd know but that the opposition is guided by the Holy Spirit? Let those who believe the promised influence of the Holy Spirit was not with his disciples in opposing this ordination at Island Park, 'prove that such influence was absent.'"

He further says, "When a man argues that the Holy Spirit directs a given thing, and then declares he is not in sympathy with all the details of the proceeding, it looks very much like saying he is not in sympathy with the Holy Spirit."



But is not this whole claim of Bro. Shepherd endorsed by elder Errett, a claim of inspiration, new revelation? May not the whim of any member of the church be interpreted to be the teaching of the Holy Spirit on the same ground? If we admit such a claim as this, how can we deny that the preaching done by our old Baptist brethren under the direct inspiration of the Spirit, that the so-called revelations of Mormon are not true? To show the evil that may grow out of the claim, if such things as these, unauthorized by the word of God, be interpreted as the guidance of the Holy Spirit, on what ground can Freeman's murder of his daughter, or Guteau's murder of Garfield, both claimed to be done under the guidance of the Spirit, be proved not to be? Let those who believe Christ's promise of the influence of his Spirit was not with his servants, prove that such influence was absent when Freeman murdered his little daughter, when Guteau shot Garfield.

We give these things to show, as we said, how the Scripture authority is set aside, by men recognized as teachers among the disciples. There are many ways of rendering the commandments of God of none effect by our traditions. To teach that our intuitions are revelations of co-ordinate authority with, and more permanent than the revelations of the Bible, certainly makes us feel less dependent upon the Bible than we otherwise would. When we are immediately told that the Bible is not an infallible revelation of his will to men, that feeling of reverential dependence, that makes us tremble at his word, is greatly weakened. When we are told that when God speaks to man he speaks to himself, that man's nature and God's nature are the same. Hence man is a law unto himself. When we are told that we may look to our own feeling, desires, or within our own hearts and minds, or to man's own judgment for new revelations, for new guidance from the Holy Spirit, equal in authority to the word of God, our sense of dependence upon Scriptures given by inspiration of God are destroyed.

The sceptical tendencies excited by the wave of rationalism and transcendentalism, that exalt, human wisdom, human intuitions, and human conscience into a co-ordinate, if not superior authority, to the word of God are affecting many of the teachers of the religion of Christ as they move those of the denominations. The battle for the supremacy of the word of God, as the only rule of man's faith and life in religion, must be fought again, and its enemies are to day found within the bosom of those churches, builded especially to maintain this authority. It is folly to any man to ignore this truth. The disposition to adopt substitutes framed by human wisdom for divine appointments in both the work and worship of the church, is an outgrowth of this tendency. To ignore these things is to foster this spirit.

D. L.

## LIVING EPISTLES.

Do we stop to think, dear reader, that each day of our separate lives is but a page in the life-book of letters we are writing, "known and read of all men?" Each word and act plainly read by, and, perhaps, indelibly traced upon the memory, nay, even life, of some one. Are not even our private thoughts mirrored in our acts? When we awake each morning, refreshed from sleep, ready to begin a spotless page, do we ask the great Master-Writer that our pencils be guided with unerring hand, looking at the perfect copy he has set for us? Although in an obscure corner of this wide world, with but an humble sphere to fill, none of us liveth or dieth to himself. Besides the sleepless Eye which scans the lines, others are reading

as we write. We may be so eager to gain a desired end that we heedlessly ignore all our readers; but, *be sure*, their eyes are on us, just the same; or, we may be so enamored with the delicate tracery of our own invention, we proudly forbear comparison with the one perfect copy, and flauntingly hold it up to others' view.

"Even a child is known by his doings, whether his work be pure, and whether it be right." Let us read together a few brief chapters from young lives, and say, fair young girls, if any of you recognize your own? "Remember now thy Creator in the days of thy youth," a tender voice pleads with one to whom He has given that youth, bright with love, and gay with promise; but the pleader is repulsed with an indifferent tone, an angry frown, or a half-weighted promise to grant the request in the future. "Ah! but then it will be too late; the active, useful years of your life will then be spent, and will you give me (I who left the endless joys of a home in my Father's house, to procure blessings for you,) the years which have 'no pleasure in them?'" But Pleasure's enchanting voice lulls the once tender conscience, which has resisted that loving entreaty so often, to rest; till now, the beseeching tones fall as "an idle tale," or are drowned in the light laugh or giddy conversation.

But here is the story of one whose tender heart responded to the call; who now is listening, and moving in time to strains of music, at once solemn and fantastic. First, the deep, true, inimitable tones of Duty fall on her attentive ear, and her life is in harmony with their swells of peace and love. (Tell me, ye lovers of the gay and festive dance, what fairy-like motion of the followers of Terpsichore will bear comparison in beauty and grace with this?) Then the dulcet, deceptive notes of Pleasure steal on her ears; closing them not, soon she is entranced by their Lurlean power, and, all unmindful of, or deaf to the keynote of her new existence, floats along to the magic of their rhythm, until the shoals of sin loom in sight. Happy will it be if she is not eternally wrecked on them!

Ah! here are two home pictures in this autobiographical album. In this one the daughter of the home is indeed a household fairy, appearing in many different attitudes—all charming. Here she is "rocking baby to sleep," soothing the fretful little one into slumber, with a soft lullaby; there she imprints a kiss on grandma's wrinkled forehead, smoothing those lines of toil and care by the sweet caress. Ah! the little brother must have been unsuccessful in soaring his kite; for see the dainty figure impelled along by its swift motion, and the dear little fellow keeping pace with feet, eye, and a boy's bounding heart. Now we see her in that most lovely of all the aspects of home life, helping mother—taking burdens from the tired shoulders which have borne so much for her; giving the weary frame opportunity for a little rest, or a walk with "papa," in which the blissful days of "auld lang syne" can be recalled, or the worn eyes respite to regain their wonted bustle in the perusal of the thoughts of those whose words fall "as cold waters to the thirsty soul," or the sight of things beautiful in art or nature. "Papa," too, comes in for a share of attention from "daughter"—the many marks of affection so dear to his heart; and the servants, yea, every living creature on the place, come within the range of her kindly ministrations.

But ah! the other picture which obtrudes itself to our view almost makes me shudder. I wish the very thoughts of it were blotted from the earth. There, with God's bright sunshine falling around her, lounges she who should be the bright inspiration of home, with blowsy hair and untidy appearance generally, reading some false, exciting work, or perhaps even too *lazy* (shall I use this term? I think any candid reader will agree it is not too expressive) to do even that, and to all claims on her time and attention she snaps out a decided *No!* or, if she yields to the eager solicitations, looks as if the Seven Thunders of rage (if such there be) were heaped upon her face.

May the fresh young girlhood of none who read this description be sullied with marks of the latter; but may it be a type of that "eternal youth" in the great, unseen Beyond. Perhaps I may offer other chapters and pictures for consideration; for the present, good-night.

L. B. H.

## WHEN IS A CHURCH SELF-SUSTAINING?

In our mission work we have a resolution like this; "Help is to be continued at — until the church becomes self-sustaining." From this one would judge that almost any one could tell when help is to be discontinued. If by "self-sustaining" we all understand the same thing, it does not make much difference what it means, provided it does not mean something wrong.

It is assumed that "self-sustaining," as applied to churches, always means something good; something quite creditable to a church.

If the term were employed in the New Testament to designate a church, then we, as a people, would let go every other notion about it, and take hold of the Divine idea. It might be best to just find out what a church in the New Testament conception ought to be, and then apply the word "self-sustaining" to the church that comes up to the standard. In that case, I fear we would have little or no use for the word "self-sustaining." Still, in this use of the word we would have the satisfaction of not being left in the dark. On this I will not insist, since I wish only to determine how much we mean by the word when we talk in our missionary style.

Besides, the Scriptures do not use many epithets to describe anything. In the apostolic times when a church was found, or founded, that was a church, those who spoke by inspiration just called it a church. I am not sure but what every church established by the apostles was "self-sustaining" from the start.

The fact that some things were wanting, and remained wanting a long time, did not prevent said churches from being "self-sustaining." I am sure, however, that the "self" was not as big and as prominent in the primitive churches as it is now, and hence there was not so much to be sustained then as now. We have grown in this direction, at least.

A variable quantity presents itself in any and every estimate we try to make on this subject, and that uncertain, indefinable quantity is "self" and since this is a component of the word whose meaning we seek, our task is almost hopeless.

I will dot down my idea about it gained from reading the Bible, viz: The Christians in any community that meet on the first day of the week to break bread and otherwise worship as is ordained, and who teach the word of God to each other and to the world around them, constitute a church that is "self-sustaining." If this is not right, will somebody please make it right. Any community of Christians that substitutes monthly or semi-monthly for weekly meetings, however rich such brethren may be, and however much they may pay a man to pray for them and to preach to them, cannot, righteously, be called "self-sustaining."

Churches, then, must be a great deal more than "self-sustaining" or the world will not be converted.

There is no special credit due to a people for being able to take care of themselves without receiving aid from abroad.

In many places *self-reliance* would help the *self-sustaining* work.

We publish the above from O. A. Carr in *Christian Evangelist*. The fact that so much is said about self-sustaining churches now, so little in the Bible, indicates a wide difference in the character of churches now and then. The idea that a church had to be sustained, never seemed to enter the mind of an apostle. People constituted the church. It took no more to sustain people in the church than it did to sustain them out of it. Indeed it did not take so much. In the church they learned to live in a simpler, less expensive style, and to live more industriously. The people that could live out of the church whether ten or twenty could live in a church. They could not only live in a church, but their lives of industry and frugality enables them to send help to build up churches in other places. Christ's church from the beginning needed not to be sustained, but sustained the truth—was the ground and pillar of the truth. The church, as Christ and the apostles constituted it, was not a costly institution. Christians, no matter how poor, could meet together and worship God according to his directions, and this was the church of God. Institutions that cost large amounts of money, are not churches after the model given by Christ and the Holy Spirit.

D. L.



## Obituaries.

Died of pneumonia, near this place, January 28, 1884, Sister Maggie T. Burnett, aged thirty-three. Sister Burnett united with the church of Christ at this place last August, having previously been a member of the Baptist church at Laverne, Tenn. Her Christian deportment won for her the love of all who knew her. It pains us to part with so devoted a Christian, but she has found a brighter, lovelier home. Dear sister, rest in peace from thy toils. The battles of life are over, the victory is won. We sympathize with the stricken husband and children whom she leaves to mourn their loss.

Paradise, Texas, February 18, 1884.

B. F. HALL.

We are called upon to chronicle the death of one of God's noblest women. Our dearly beloved and widely known sister in the Lord, Eleanor Adair, of New Washington, Ind. who departed this life January 5th, 1884; aged 75 years. One more has been taken from the family on earth to join the family in heaven. The church has lost one of its noblest members, but her work will follow her; for John says, "Blessed are the dead who die in the Lord, for they shall rest from their labors; yea, saith the Spirit, and their works do follow them." Sister Adair leaves four children to mourn her loss, whom we desire to mention, who are widely and most favorably known. Sister Fannie Eddy, Sister Belle Eddy, Sister Dr. Fields and Dr. S. L. Adair. These are the four sorrowing children with a number of grandchildren. Sister Adair left a letter sealed up to be read after her death, and we send you the letter to be published. We commend the bereaved to God and the word of his grace.

J. HARDING.

2511 Portland Avenue, Louisville, Ky., February 20, 1884.

Died in the full triumphs of the Christian religion, Sister Elizabeth Kersey, January 6th, 1884. She was born September 16th, 1827; was married to Bro. A. J. Kersey August 8th, 1848. She obeyed the gospel in 1849, and was baptized by Elder Wade Barrett. From that time until her death, she walked in the Christian ordinances with the congregation of Christians at Lynnville, Tenn. She had been a sufferer for years with the dread disease consumption. For eight months previous to her death her sufferings were very severe, and she was unable to walk a step; yet she never murmured, but bore her sufferings patiently, always speaking cheerfully to her friends. She would often speak of her death as an end of her earthly sufferings and the commencement of eternal happiness. She was a faithful wife a tender mother, a true friend and kind neighbor. She left a husband and three children; all of whom are followers of Christ. Life's labor well done, she sweetly sleeps until the resurrection morn, when she will rise to meet loved ones who now mourn her absence.

Fountain Creek, Tenn., February 25, 1884.

A FRIEND.

## NOTES FROM JONES' HISTORY.

Brother M., we wish to add another extract to what has already been given. In the 12th article of the Waldensian (Baptist) church we have the following:

"We consider the sacraments as signs of holy things, or as visible emblems of invisible blessings. We regard it as proper, and even necessary that believers use these symbols or visible forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs when they have neither place nor opportunity to observe them."—Jones' Church History, page 249. Jones tells us that DeVignaux says of the doctrine of these people, "That the holy Scriptures contain all things necessary to our salvation, and that we are called to believe only what they teach, without any regard to the authority of man, that nothing else ought to be received by us except what God had commanded; that baptism and the Lord's supper are the only standing ordinances in the church of Christ. \* \* \* And that the true church of Christ consists of those who hear the word of God and believe it."—Jones' History, page 260. "They said that the prelates and doctors ought to imitate the poverty of the apostles, and earn their bread by the labor of their hands. 'They contend that the office of teaching, confirming, and admonishing the brethren, belonged, in some measure to all Christians, etc.' Their discipline was extremely strict and austere, for they interpret Christ's discourse on the Mount according to the literal sense of the word, and they condemned war, law-suits, the acquisition of riches, capital punishment, oath, and even self-defence."—Ibid, page 266.

I wish to call your attention to the theory, for many years pressed upon the attention of the public, that there is a regular succession of Baptist churches back to the apostles' day. In the first place, let me say, that we occupy the ground which Mr. Orchard and Jones (Baptist historians) put forward in their histories on the establishment of the church. Mr. Jones, speaking of the transactions on the day of Pentecost, says, "And here we contemplate the beginning of the establishment of Christ's kingdom in the world; or, which is the same thing, the erection of the first Christian church."—Jones' Church History, page 42. "As the church Jerusalem was the first Christian church established by the ministry of the apostles, so it was designed to serve as a pattern, in its faith and order, to all succeeding

churches, to the end of the world."—Ibid, page 44. This is substantially Mr. Orchard's testimony. Is there a succession of churches back to the apostles? We will let the Baptist historians tell the tale.

Jones says, "It may be proper to remark, that not long before the times of which we now treat, some Christians had seen it their duty to withdraw from the communion of the church at Rome. The first instance of this that we find on record, if we except that of Tertullian, is the case of Novatian, who, in the year 251, was ordained the pastor of a church in the city of Rome, which maintained no fellowship with the Catholic party; page 141. On page 152, Mr. Jones says, 'We have already adverted to the rise of the Novatianist churches.' If these Novatianist were Baptist churches, and if Jones is right when he says that, the first Christian church began on first Pentecost after the death of Christ; why talk of 'rise of the Novatianist?' 'The Donatists appear to have resembled the followers of Novatian, more than any other class of professors in that period of the church, of whom we have any authentic record; but this origin was at least half a century later, and the churches in this connection appear to have been almost entirely confined to Africa.' Jones' Church History, page 173. To talk of the 'origin of the Donatists' Baptist churches in A. D. 211,' looks real queer.

Again, "At a moment when darkness seemed to cover the earth, and gross darkness the people," it is pleasing to contemplate a ray of celestial light across the gloom. About the year 660, a new sect arose in the East, under the name of PAULICIANS, which are justly entitled to our attention. Mr. Robinson says that the Waldenses were in communion with the Catholics fifty years before they withdrew from them. Ibid, page 195. Again, be it known, they say, to all in general, and to every one in particular, that these are the reasons of our (Waldenses) separation from the church of Rome. Ibid, page 254. Again, "If we could depend with certainty upon the correctness of the date of this manuscript, it would be a very important document in the history of the Waldensian churches, because it bears internal evidence of having been written for the express purpose of exhibiting a public declaration of their reasons for separation from the communion of the church of Rome." Ibid, page 251.

A. ALSUP, JR.

The following is the letter referred to in the obituary notice of Sister Adair, left to be read after her death:

My Dear Children: My hope is in Jesus, and in him do I put my trust; a few more days or years at most and I must stand on Canaan's coast. "The days of our years are three score years and ten, and if by reason of strength, they be four score years, yet is there sorrow, for it is soon cut off," and I will pass away.

I am saved by the blood of the crucified one, for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. "Blessed are they that do the commandments for they shall have a right to the tree of life, and enter in through the gates into the city." "He that overcometh shall inherit all things; and I will be his God and he shall be my son." They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abides forever. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy, for as many as are led by the Spirit of God, they are the sons of God." "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil. "Blessed are they that endureth temptation, for when they have been tried they shall receive the crown of life, which the Lord hath prepared for them that love him."

I cast all my care on Him. He careth for me. The Lord hath done great things for me whereof I am glad.

My dear children, I pray that God will prepare you all for death, and for judgment; prepare you all to meet him with joy, and not with grief. My children, I want you to read the New Testament

through very often. I want you to go to church regularly on the first day of the week; go often, the more the better. Remember I ask this of you. I wish to say something that will cause you all to grow in grace and in the knowledge of the Lord. I pray that God will prepare you for death and for the judgment. O, Lord, if thou wilt thou canst make them clean. O, God, I ask thee to make them just as thou wouldst have them to be, for thou, Lord, art good and ready to forgive, and plenteous in mercy unto all that call upon thee.

Dear children, above all things have fervent charity among yourselves, for charity shall cover a multitude of sins. "They that sow in tears, shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear. "Work out your own salvation with fear and trembling. God worketh in you to will and to do of his good pleasure." A praying man is in a frame to stand almost anything that he believes to be his duty.

Above all things, pray that God will open the gates of light to your souls. You must live soberly, righteously and godly in this present world. Soberly, you owe to yourself; righteously, to your neighbors; godly, you owe to God. God is faithful. He will not suffer you to be tempted above that you are able to stand, but with the temptations, always maketh a way to escape.

Now, dear children and grandchildren, I commit you all unto the Lord, and the power of his grace. As long as I lived, I prayed for you, but now that I will soon leave you, I commend you to his care and keeping, begging you to trust in the Lord your God. Study his word for my sake. Hear and obey, and meet your mother in heaven. I pray God that none of my near and dear ones be lost.

"Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them. Remember 'the grace of God is sufficient for all that will put their trust in him.' "Blessed are those servants whom the Lord, when he cometh, shall find watching." My heart has no doubt or fear. I give my body a living sacrifice, Christ the Lord is very near.

## HE LEADS HIS OWN.

He leads his own! Enough to know,  
He marks the path and bids me go;  
I'll trust him, though the way seem long,  
And follow on with cheerful song.  
He leads his own! Not mine the choice;  
Content I listen for his voice;  
Gladly I hasten to obey,  
And journey where he leads the way.  
He leads his own! I would not say  
That mine should be a pleasant way;  
Only to know he leads me on  
To perfect rest, and joy unknown.  
He leads his own! Though deep the wave,  
Mighty the Arm reached forth to save.  
My heart shall know no doubt or fear,  
For Christ the Lord is very near.  
He leads his own! When bade to go,  
Through pastures green, where streamlets flow;  
And when the gloomy vale they tread,  
And clouds hang darkly overhead.  
He leads his own! Though oftentimes  
The sun and joy seem left behind;  
Just as of old he led his flock,  
And gave them water from the rock.

## WATER AND GRACE.

Not long ago we listened to a Baptist D. D. preach a sermon from John iii: 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He said that the word water in the above passage did not mean literal water, but that it meant grace, or the grace of God in the heart. He labored to prove that baptism is not a condition of pardon. He told his audience that there was a class of people called Campbellites that relied more upon water to save them than upon grace. He then quoted Eph. ii: 8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Now, if water in the third chapter of John means grace, then it follows that grace in the second chapter of Ephesians would be synonymous with water, and should read, "Thus far by water are ye saved through faith." So our brother out-Campbelled the Campbells in the way of Campbellism.

HENRY REHORN.

Whitleyville, Jackson County, Tenn.



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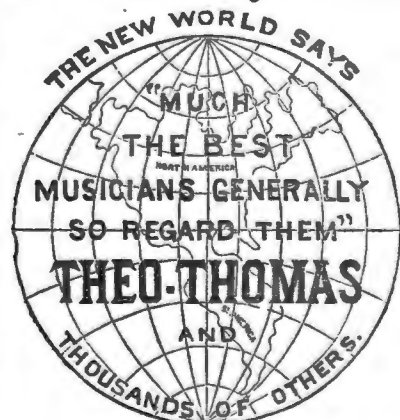
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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## BRO. BUTLER'S DEFENCE.

In the *Apostolic Church* of February the senior editor Bro. W. L. Butler, writes a long article in reply to one that appeared in this DEPARTMENT. By some means my essay to which he replied failed to appear in his paper. It is just possible that the office editor thought his senior's piece would have greater effect upon those who had not seen his opponent's effort; an opinion which is doubtless correct whether it is entertained by any one about the *Church* office or not. I am perfectly willing, however, for our readers to see and meditate upon anything Bro. Butler may say in opposition to my position; therefore we give to him the space allotted to the "Kentucky Department" this week. In the next issue, if the Lord wills, we will consider the merits of his conclusion, the soundness of his reasonings. Of one thing I am confident, viz., that he has neither reason nor scripture to sustain him. His article reads as follows:

## LOCAL CHURCH AND MISSIONARY WORK.

Our editorial on the sufficiency of a local church for missionary work, overthrows both the society plan and the go-any-how plan. Bro. Munnell, a society man, comes to the rescue of the society plan, and in this issue Bro. James A. Harding, an anti-society man, comes to the rescue of the go-any-how plan.

Bro. Harding's plan discharges the church from the work of converting the world, and commits the great responsibility to a self-chosen and self-sent ministry, for which there is no more authority than for the society sent ministry. Of the two human plans the society is least objectionable. Society work is more orderly and may be made more efficient than the unmitigated renegadism, which the doctrine of "go-any-how" must entail upon the public. Both plans destroy the work of the church in destitute fields.

It is true Bro. Harding says "individual Christians and the churches of the Lord" should contribute to the support of his "go-any-how" ministry; but since he informs us it is not churches behind the preachers sending them out, we respectfully inquire what churches? Are those churches in front, calling preachers into their territory to hold meetings? If not behind sending, nor in front calling, where do you hitch on the churches to this "go-any-how" ministry?

It looks like he means to defend our practice under deficient church order. In South Kentucky Bro. Harding has, to my certain knowledge, spent about 70 days evangelizing; but was called in and paid by two of the best churches in that region. Such examples can be found in his practice and mine—not in the New Testament. And what does this amount to for the ten thousand people where there are no churches in South Kentucky? The "go-any-how" men go mostly among the churches, in order to be supported by the churches. This calls the preachers into the churches to hold meetings, whereas true evangelism would send the evangelist out to found churches where there are none.

He states thus his position: "The Christian (i. e., the lover and servant of Christ), who has the ability to publish the good news, should do so with diligence as he has opportunity, praying God to guide him and support him, and to fit him more and more for the work. Individual Christians and the churches of the Lord should contribute to the support of such men."

This has the ring of consecration and piety, as it must have, coming from such a good man; but on the question at issue it hardly has the merit of respectable absurdity, to say nothing of reason and Scripture.

It destroys the ministry as a calling by making it no more the business of one Christian (lover and servant of Christ) to preach than of any other Christian of equal sense and goodness. The Christian who has the ability to publish the "good

news" means every Christian with such ability. If every Christian sticks to his business, there will be no "individual Christians and churches of the Lord" left to support "such men," except those who have not the ability to publish the "good news." Must a man confess that he does not love and serve the Lord with ability to publish the "good news" in order to be a supporter of Bro. H.'s "go-any-how" ministry?

The matter stands logically thus: If a Christian has the ability to preach, and does his duty, he is a beneficiary of Bro. H. and his men, it must come through violation of duty on the part of Christians who are able to preach, or from those who do not love and serve the Lord with ability to preach: and in either case this support (?) would not be the Lord's service! Thus does our critic set aside the Lord's ordinance, that they "who preach the gospel shall live of the gospel."

We turn to something better. He states our position thus: "The church should select and send out the evangelist, promising him a support and directing him in his labors." This is sufficiently correct, only we prefer giving him a support to "promising him a support."

We now propose to prove to any one, whose mind is not so blasted by the preoccupation of error, as to make him unable to feel the force of the Scripture, which teaches contrary to his practice, "that no man, after the establishment of the church at Jerusalem, ever got into the evangelistic field by divine sanction and received a support for his work without being sent and directed in his labors by a church." We intend this to apply to apostles as well as evangelists.

Let us define the proof:

1. We find men in the field concerning whose appointment and sending, or how they got there, we have nothing in the word of God. These prove nothing on the issue.

2. There is no case where a church in front called the man into its town and territory to evangelize; especially is there no case of a man going anyhow, church or no church, pay or no pay. You had as well hunt for a man who was baptized, but was not baptized into the church, as for a man who got into the evangelistic field without the sending of a church. The same reasoning that discovers the one will discover the other.

There are clear cases where men got into the evangelistic field by being sent there by a church, according to our position as stated in the above quotation. These cases constitute all the light there is on putting evangelists in the destitute fields. If you mean to go by the Bible on this subject, this is the plan of putting forth evangelists for the conversion of the world. This or nothing.

Now for proof. The persecution at Jerusalem, in which Stephen suffered death, scattered the saints, and they went everywhere preaching. They were not acting under "go-any-how" plan: it looks more like *go-because-they-had-to-go*. Some reached Antioch and preached to the Grecians; and a large number believed and turned to the Lord. The record proceeds thus:

"Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch." (Acts xi: 22.) If a "go-any-how," or "go-because-you-had-to-go," ministry, was the established rule for sending preachers, why should Barnabas be sent to Antioch at all? But what I want you to note is, (1) the church sent Barnabas; (2) the church selected his field—"that he should go as far as Antioch." Stick a pin down here.

Under the same persecution Philip went to Samaria; he preached, worked miracles and baptized people in great numbers. When the news came to Jerusalem Peter and John were "sent unto them," the Samaritans. Here again the field is chosen, and these apostles are sent to it from the Jerusalem church, which is gospel headquarters. Philip was a good preacher; but still the cause in Samaria is not left to him. Hence the sending of Peter and John to continue and perfect the work. (Acts viii: 14.) Another pin, please.

We next introduce the sending of Paul and Barnabas from Antioch into Asia to do a previously chosen work (Acts xiii: 1-4). Bro. Harding, I know, says the Holy Spirit sent them, and the

church had nothing to do with it. This is a partial view of the matter. True, it is said in verse 4, the Holy Spirit sent them, but it is said in verse 3 of those who fasted prayed and laid hands on them, "They sent them away." Again "they were recommended to the grace of God for the work which they fulfilled" Acts xiv: 26.) I is not said here who did this recommending to the grace of God; but we find out in the next chapter. Paul and Silas go out for the same business from the same church, "being recommended by the brethren unto the grace of God" (Acts xv: 40.) If Paul and Silas were recommended to the grace of God by the brethren, who recommended Paul and Barnabas to the same grace, from the same church, for the same work? Bro. H., can't you put these two passages on recommending to the grace of God together some thing like you put Mark and Luke together or the commission? As surely as the church had anything to do with the prayer, fasting and imposition of hands and "the brethren" recommended to the grace of God, Paul and Barnabas was sent to the chosen work by the church at Antioch. And it cannot be said by Bro. H. that the preachers, and not the church at Antioch, sent Paul and Barnabas into Asia, except on the preposterous assumption that a church does not do what is done by her ministers.

Certain teachers went from Jerusalem to Antioch and made circumcision a condition of Gentile salvation (Acts xv: 1). After much disputing, the church at Antioch, decided to send Paul and Barnabas and others to the apostles and elders at Jerusalem (xv: 2). "The apostles and elders and the whole church" participated in the deliberations, and wrote the decision thus: "For as much as we have heard that certain, which went out from us, have troubled you with words, subverting your souls, saying: ye must be circumcised and keep the law, to whom we gave no such commandment," etc., (Acts xv: 24). In the first place, if these men were going anyhow, and were not sent from Jerusalem whence they came? How could a Jerusalem church decision take effect on men who were going anyhow, church or no church? In the second place I am curious to know what business this church had to give any commandment at all—the men were going anyhow, and the church had nothing to do with sending them! And what will the church, saying we did not command you to preach circumcision as a condition of salvation, amount to when it gets to Antioch? This transaction convinces me that the church not only sent men, but commanded them what to preach and stopped them when they made essentials out of things they did not command.

It appears now that a church (1) selected and defined the preacher's field; (2) sent him into this field, (3) told him what to do when he got there; commanded him to preach, and (4) stopping him when he violated instructions. This establishes my position beyond all doubt. If this is not divine order on how ministers are constituted and sent into the field, there is none.

Need I now spend time proving that the church that thus commanded the labors of the preachers paid them their hire? Needless as it may appear to some, we invite your attention to the following:

1. When we find a preacher in the field, it is not necessary to find it said that the church which sent him paid him, or that anybody paid him, in order to show he was paid. The direct way is to appeal to the ordinance of the Lord: "Even so hath the Lord ordained that they who preach the gospel should live of the gospel" (1 Cor. ix: 14). The men we find engaged preaching the gospel are paid as certainly as this ordinance is observed.

2. And the fact that a certain church chose a field and sent a man into it, is sufficient proof that that church was responsible for the observance of the ordinance of preacher paying in that case. There is only one condition upon which one man, or set of men, can control the labors of another man, or set of men. *The labors thus directed must be owned by the party or parties controlling them.* If one owns another as a slave, by purchase or conquest, he can then say, "Go, and he goeth." Or, you may own the labors of another by hiring him. But you must own before you can rightfully use. When we read of ministers sent to Egypt, China, England, Germany, etc. we do not need to ask if they were paid, and if we know



what nation sent them? We have no further trouble about what nation paid them. Christ has bought us with a precious price. We all belong to him; are his bondmen. But on the ownership of labor we are all sent alike into the work of saving others. But when a church elects and sends certain of her members to do a special work, which is her work as much as the work of those sent, her only right to send consists in the carrying out the Lord's ordinance that the laborer is worthy of his hire." In no other way can it be sensibly said that a church sent a preacher.

But while Bro. Harding admits that there are examples of a church sending men, he denies that the parties thus sent were ever sent in any case to preach the gospel. It is surprising that he commission of a preacher, the known business of a preacher, and the plain declaration of what he preachers did when thus sent by the church, were insufficient to disabuse his mind on this subject. Peter and John were sent to Samaria, and he sums up the facts about their mission as follows: "(1) They were not sent down to Samaria to preach the gospel, but to bestow miraculous gifts upon those who had already received and obeyed the gospel; and (2) they were sent by the apostles and not by the church." Both these "notes" contradict the work of God as plainly as Satan's "not in the garden of Eden."

1. The apostles were solemnly commissioned to be witnesses of Christ, beginning at Jerusalem and extending through Judea and Samaria, and thence to the uttermost parts of the earth; and yet, the first time any apostles are sent to Samaria under this commission, we are coolly informed that "they were not sent down there to preach the gospel, but to bestow miraculous gifts," something no apostle was ever sent to do. They were sent to preach and testify, and God bore them witness and confirmed the word with signs (Mark xvi: 25-20; Heb. ii: 4). It is not by no means said that Peter and John were sent to confer gifts, except by our critic. Besides, the very text out of which he sums up "his facts," in reference to this mission, says, they testified and preached the gospel in many villages of the Samaritans." So, if Bro. Harding's statement, that they were not sent to preach, be true, it follows (1) that though Jesus told them that they were to be witnesses of him in Samaria, and the text says they testified the word, in this the only case where we have account of apostles taking a trip to Samaria, they went there not under his commission, but a new one; (2) they went there for a business he never sent an apostle on; (3) they violated their new miracle-working, non-preaching commission, for they did testify and preach.—indeed! The apostles were never sent for anything else.

And how straitened is "go-any-how" for material in the attempt to prove they were not sent by the church! Was there any church at Jerusalem at this time? If so, how much? Luke answers: "And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the region of Judea and Samaria, except the apostles" (Acts viii: 1). The apostles composed the church at this time, and they sent Peter and John, which looks like quite unanimous church action. According to our view, they were very suitable persons to send to preachers; the estate of the church had been laid down at their feet! Besides, if the church had all been present it is not proper to say that a church does not do what is done by her ruling ministry. It seems there were no elders in the church at this time, and the apostles were the presiding and ruling ministry.

His effort to prove that the church at Jerusalem did not send Barnabas to Antioch to preach, but for something else, is equally subject to adverse criticism. We will pass it with few words. In the first place, it is Bro. Harding, not the Bible, that says Barnabas was sent to Antioch "to comfort, encourage and exhort the young church," and that it was not "to preach the gospel." In the second place, the Bible does say that the church sent Barnabas to Antioch, and that "when he was come, and had seen the grace of God, he was glad, and exhorted the brethren to cleave unto the Lord." It looks like his joys and exhortations were evoked by what he saw after he got there, and not by the instruction of

a previously given commission. Then the Bible gives right in this connection as a result of his labors: "*much people were added unto the Lord.*" If he was not sent to preach, he either added these people without preaching, or else violated his commission. Nor is this all. He went to Tarsus and brought Saul to Antioch, and they spent a whole year together, "*and taught much people.*" Did they preach? Was Barnabas an evangelist? His commission as a preacher and the work he did indicate that Barnabas was sent to preach. See Acts xi: 22-26.

The following facts can only be harmonized with our position:

1. Every office or agent to whom any special duty was committed, was chosen by some party or parties other than himself. The apostles, deacons, elders and messengers of the church were all chosen; did not go anyhow into their work; did not decide their own call and fitness for the work of their respective positions.

2. The elders, deacons and evangelists were all ordained to their work by prayer, fasting and imposition of hands. No man constituted himself a minister and went anyhow.

3. The preachers were not left to choose and decide their own field of labor. The church, under the Spirit, decided the field of Peter and John when they were sent out to Samaria; also the field of Barnabas when he went to Antioch. Paul and Barnabas were sent into a field which was previously chosen and defined. So of Paul and Silas.

4. The evangelists were sent by the churches. Even Paul who had long been an apostle is ordained and sent by a church.

5. The church which sent an evangelist, not only chose his field, but gave him instructions how to carry out the Lord's commission, and stopped him when he disobeyed orders.

6. No church can send a preacher and direct his labors, without owning said labors; and this can only be by compensation. "The laborer is worthy of his hire." The Lord ordained that they who preach the gospel, shall live of the gospel. "Who goeth a warfare at his own charges?"

7. The conversion of the world is not the work of the ministry, but the work of the church, "which is the pillar and support of the truth" and "the light of the world." The evangelists are servants of the church through whom the church accomplishes her work. If you discharge the church from sending and supporting evangelists and let them go anyhow you simultaneously discharge the church from all fellowship in extending the gospel conquest into foreign fields.

That the Lord and Holy Spirit commissioned and sent the preacher only adds divine authority to our position. The Lord commissioned and sent Paul as an apostle; and yet the church at Antioch sends him. If the Lord sends the preacher that the church sends, the plan is divine. If the Lord pays the preacher the church pays (and we doubt that he pays any other,) the plan is divine; and the "go any-how," and "society plan," which takes the work out of the hands of the church, are not divine.

### General News.

The total receipts from all sources of Brooklyn Bridge during the eight months was \$205,281—\$46,350, from foot passengers, \$109,086 from car passengers, and \$49,845 from vehicles. On that basis the trustees estimate the earnings for the whole year at \$521,510. But the cost of maintaining the bridge is now estimated at \$280,000 a year, and the interest on the bridge bonds amounts to about \$1,000,000 a year, so that the structure is running behind more than \$750,000 annually. Eighty policemen are employed on the bridge, and the monthly pay-roll is over \$19,000.—The University of Deseret is supported by the public school funds of the Territory, and has always been controlled by the Mormon church. It is used exclusively for the propagation of the Mormon faith and is a hot-bed of pernicious influences and practices. The institution is governed by a Board of Regents, twelve in number. This Board created a debt of \$30,000 and the Mormon Legislature passed a bill to pay it out of the public treasury. The Governor

refuses to give unless the institution is made non-sectarian. The new law also makes it the duty of the Governor to appoint the members of the Board of Regents under the confirming power of the Legislature. In pursuance of his duty, Governor Murray has sent in the names for a chancellor and twelve regents whom the Legislature, conceiving them to be hostile to the church, have refused to confirm. The result is a deadlock between the Governor and the Mormon Legislature.—The Supreme Court of the United States on Monday rendered a decision affirming that "notes of the United States issued in time of war under acts of Congress declaring them to be a legal tender in payment of private debts, and afterwards, in time of peace, redeemed and paid in gold coin at the Treasury, and then re-issued under the act of 1878, can, under the Constitution of the United States, be a legal tender in payment of such debts." Justice Field alone dissented. The Court also affirmed the constitutionality of the law under which the Georgia Ku Klux prisoners were convicted.—The Legislature of New Jersey has passed a law to encourage tree-planting, authorizing the Governor to set apart a day in April for the consideration of forestry topics. Action by the public schools is particularly recommended.—The prohibitory movement is extending into Canada. A resolution has been introduced in the Dominion Parliament with a view to prohibiting the importation, manufacture and sale of liquors used as beverages. It has a strong support.—Experiments are being made in New York with a telephone apparatus, invented by a Michigan man, which, it is expected, can be utilized for talking across the ocean.—"The Triple Thermic Motor," derived from the use of bi-sulphide of Carbon, is announced. A syndicate, with a paid up capital of \$8,000,000 has taken hold of it. It is claimed that it is safer and more powerful than steam.—A. H. Abernathy, Jr., while out hunting a few days since, near Erin, Tenn., discovered a cave, and on examining it, found evidences of gold. He very promptly took a lease on the land, and is now selling lots at a big profit.—Mrs. Mary Brown, widow of John Brown, of Harper's Ferry notoriety, died last week in San Francisco.—The Dakota members of Congress propose to introduce a bill changing the name of Bismarck, D. T., to Lasker. The change is to be made on account of the conduct of Bismarck about the Lasker resolutions.—Lieutenant Emory has been ordered to New York to assume command of the Arctic steamer, Bear, and superintend the fitting out of the vessel for the Greeley relief expedition.—The Secretary of the State has been informed by cable of the suicide at Alicante, Spain, of James B. Partridge, who formerly represented the Government at Brazil, Peru, and other South American countries. Continued illness is supposed to have been the cause.—M. DeLesseps says he will finish the Panama Canal in about six years. He has twenty thousand men at work; and has all the money he wants.—A resolution has been adopted by the House, directing the committee on Naval Affairs to investigate the alleged unofficer-like and inhuman conduct of the officers of the Jeannette Arctic expedition.—Prentiss, teller and money clerk in the Pacific Express Office, has disappeared with two valises containing \$75,000.—Another James gang of boys have been broken up by the police in Boston. They had taken possession of an old school house. In their flight they turned and fired at the police. Two boys, twelve and fourteen years of age, were arrested.

FOREIGN.—A bust of Longfellow was unveiled in Westminster, Abbey, London, March 1st.—Bismarck had a narrow escape from a passing engine while driving across the railroad track.—The Scott temperance act has been adopted by a large majority in Yarmouth County, Nova Scotia.—The Justices of Peace in Londonderry, Ireland, have asked the government to proclaim the Orange and Nationalist meetings on St. Patrick's Day.—Workmen in Paris, prompted by anarchists, published a manifesto urging a demonstration against the Government, with a view of leading them to adopt measures for the amelioration of the condition of the unemployed.—At Baron Rothchild's last dinner, sixteen nationalities were represented, each being given their national dish.



## Home Reading.

## The Broom's Soliloquy.

"I'm only an insignificant broom,  
Good to sweep an untidy room,  
And then to be hidden away.  
It's very trying I cannot be  
Something dainty or sweet to see,  
Where the light and the sunbeams stay.

I'd like to be a dear little chair  
That holds the bonny wee baby, there;  
Or rather, if I were able  
To have my wish, I would proudly stand  
With bric-a-brac, cards, and flowers, a grand  
Magnificent marble table.

Or there is the looking-glass, you know,  
Which everybody admires so;  
You can always see the smile  
With which they peep as they pass it by;  
How aristocratic to hang so high  
And be looked at all the while!

And there a splendid thing to hold  
The books with covers of red and gold;  
Exceedingly dignified.  
Or that old sofa, where the children crowd  
And shout and frolic and laugh aloud  
At play on its cushions wide.

But what is the use of wishing to be  
Anything else but just plain me?  
I'd better be trying to do  
My best, I think, for a homely broom,  
And see to it I sweep my room  
As well as I can. Don't you?

Nor ever grumble, though only made  
To live and work in the quiet shade;  
For any with eyes may see  
Than if each of us do more  
Than keep in order a single floor,  
Very clean world 'twill be."

—Sydney Dyer in *Independent*.

## HOW THE THIRD MAN "TREATED."

The Middletown Press tells the following story, which by the way has a local bearing in every American town:

A party of three or four gentlemen who were in a hotel in this village a few days before election were invited to "take something" by one of their number. After they had taken it and chatted a few minutes, another of the party solemnly suggested that it would be well to "take something." They accepted the invitation and took something again. They started out and in a few minutes, as they were passing a dry goods store another of the party stopped them and said:

"Let's go in and take 'something.'"

"Why that's a dry goods store," said one of the party.

"Well, what of it? Come in."

In they marched, and ranging themselves before the counter, the gentleman who invited them propounded the question, "what will you take?"

One party took a box of collars, another took a clean shirt. When the bill had been settled and they had walked out, they looked at each other rather sheepishly and began to see, for the first time the foolishness of the "treating" business. If men must treat why not do it in a dry goods store?

## SUSAN'S WORK.

The work was more troublesome than usual; and the holes in the stockings bigger; and the children had stolen her little gourd, to set up for a steeple on their block-house, and altogether she was forgetting whom she was working for. A thought strikes her, and she speaks out with, "Bress you, honey, de Lord put dis yere work in old Susan's han's jes as much as he put young Massa Tom in de polepit wid the Bible words in his mouf for to speak. But ole Susan am a dretful forgittful kind of a critter, and pretty often she don't mind who she is doin' de work for. Den it's dretful hard, specially dat ar Phoebe's stockin's; de holes look like to swaller me. Den I tinks jes in time 'bout de Lord's work, an' right away de holes begin to gedder themselves up like, and look kinder 'shamed for makin' such a fuss, and pretty soon there ain't no hole dar, but jes a werry han' some darn in de werry best style, 'cause you can't poke off none ob yer second rate work on the Lord. No, sah, honey, dat ar ain't de 'fect ob workin' for de Lord."—*Gospel Messenger*.

## THE LESSONS OF PETER COOPER'S LIFE.

The highest lesson taught by Mr. Cooper was the lesson of his own life. As much as, or more than any one I ever knew, Mr. Cooper solved the problem: "Is life worth living?"

Observing him carefully for a long series of years, it appeared that certain parts of his nature were cultivated intentionally, as the result of a wisdom which discriminated that was really caring for from what was not worthy of pursuit. Personal ambitions or selfish aims have no weight with him, and disappointments and annoyances which would have left deep wounds with many pass off from him with scarcely an observation. He was most kind and loving; but if he were usefully employed, no domestic loss or separation from friend seemed to touch his happiness seriously. He spoke often of his preference for plain living, and his habits were as simple as those of a child. Love of pomp and display never touched him in the slightest, and he had an innocent openness of character which concealed nothing. Never, under any circumstances, did he show a particle of malignant revenge or meanness. If people disappointed him, he passed over the wound it made and let his mind on something more satisfactory. Swedenborg's phrase, "the wisdom of innocence," often occurred to my mind in observing Mr. Cooper. He knew what was wise, and to that his heart was given. Sensitive as any young man in all works of sympathy and kindness, the mean and the bad ways of the world fell off from his perception.

So his life passed in New York in the Cooper Union, serene, happy and contented. With "honor, love, obedience, hosts of friends," he was an example and encouragement to those who had not gained the quiet heights of which his inner self habitually dwelt—*Mrs. Carter, in the Century*.

## WHAT THEY AGREED TO GIVE UP.

A poor woman in the village had lost her husband, and had nothing left to live upon, and five children.

All the little Harpers were very sorry when they heard their mother's tale.

"How can we help?" said Janie, the eldest. "We've no money at all."

Mrs Harper smiled and said "No, you have no money, but if you would like to give up some of your pleasures, you could earn some."

"How, mother?"

"You might give up having sugar in your tea, for one thing."

"But it's so nasty without, mother."

"Well, perhaps you can think of something else. All of you go into the garden for half an hour, and come and tell me what you fix upon."

Off ran Janie and Harry and Sybil and wee Johnnie, hand in hand, and walked solemnly round the garden for just half an hour. When the clock struck twelve they ran in again, helter-skelter.

"Well," said the mother.

Janie spoke:

"We've thought of everything all round, mother, and, if you please, we should like to give up our lessons!"

But that mother could not agree to.—*Philadelphia Call*.

## JAPANESE HOUSES.

The Japanese houses are generally one-storied, but roomy, and of exceedingly neat appearance in and outside. They much resemble Swiss chalets, with the roof protruding over a basement veranda, from six to eight feet wide. The wooden framework of the main walls is filled with bamboo laths, covered with clay, and heavy rafters are put on it for the roof, to give the whole structure a necessary stability. No permanent partitions are found in the interior, and light wooden pannels, moving on grooves in porcelain castors, divide the different compartments. They can be removed and transposed at will to form new partitions. Transparent paper serves for the window panes, and the same material, made of the bark of the mulberry tree and painted over in colors with elaborate patterns, is used for curtains, portieres, and many other items of ornaments. The floors are covered with mats made of rushes, which all over Japan have the

same dimensions—six feet long, three feet wide and two inches thick. The size of these mats, or "kins," as they are called, regulates all the measurements of a house; and if the Japanese wants to have to have one built, he only states to the architect the number of kins it has to contain. These mats are always kept scrupulously clean, and never allowed to be trodden upon by the sandals of the natives or the boots of the foreigners, but only with stockings or bare feet. Chairs, tables and bedsteads being almost unknown, the Japanese sit and sleep on this matting, and, except some ornamental cabinets and screens, hardly any other furniture encumbers the room. The reception and business apartments open toward the street, and the back of the house contains the living and sleeping rooms, as well as the kitchen, which are all more or less open to the view of the passers-by. All the household utensils are made of lacquered *papier mache* or bronze in curious shapes, elaborately ornamented, and with a view to stow them away after use in the smallest possible space, economy of space being a cardinal virtue in the construction and management of Japanese houses.

In winter the rooms are warmed by coal pans a very insufficient method in a climate like that of Japan, but counteracted by the number of quilted gowns both sexes wear one over the other in cold weather.—*The Builder*.

## THE TEST.

An expert was called to examine some coins held up two yellow eagles, and said, "I think one of these are counterfeit! But a certain acid will prove if my suspicion is well founded."

To all appearance the pieces were of equal value, both being perfectly executed, clean and brilliant in color, and having the ring of true metal.

However, when the potent fluid came in contact with one, it instantly turned a livid green, showing that it was made from material largely composed of brass. Upon the other the strong chemical had no more effect than so much water.

Many people with characters seemingly as free from dross as the purest gold quickly lose their outward glitter, and reveal the baseness of their real natures, when touched by the acid of severe temptation.

Many others, in every walk of life, although fairly deluged by this terrible tester, remain uninjured in armors of righteousness, shining with finer luster after every trial.—*Watchman*.

## GOSSAMER SPIDER.

In describing the works of these insects, Dr. G. Lincecum says: I once observed one of these spiders work on the upper corner of an open, outside door-shutter. She was spinning gossamer, of which she was forming a balloon; and clinging to her thorax was a little cluster of young spiders. She finished up the body of the balloon, threw out the long bow lines, which were flapping and fluttering on the now gently increasing breeze, several minutes before she got all ready for ascension. She seemed to be fixing the bottom and widening her hammock-shaped balloon, and now, the breeze being suitable, she moved to the cable in the stern, severed it, and her craft bounded upward, and, soaring away northward, was soon beyond the scope of my observation.

Fifty Indian girls have just been sent from the Indian training school at Carlisle, Pa., to a similar school in Philadelphia. They are reported to be bright and quick at their studies. They are from six to twenty years of age, dress neatly, and wear their jet black hair braided. They rise at six o'clock, and after breakfast one division goes to the school-room, while the other learns to sew, cook, and do general housework. In the afternoon they change, so that all may be instructed in books and in house keeping. They must speak English during the day, but at evening they are allowed to talk together in their own language. Those of different tribes cannot understand each other, and there are Pawnees, Sioux, Cheyennes, Comanches, Diggers, Osages, Omahas and Delawareans. Some have curious names—English and Indian mixed,—like Besie Big Soldier, Edna Eagle Feather, Maud Echo Hawk, Sarah High Pipe, Frankie Bear, and Lizzie Spider.



**A Prominent Minister Writes.**

Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.

REV. C. C. DAVIS, Elder M. E. Church South.  
No. 28 Tattall St. Atlanta, Ga.

**From Two Prominent Ladies.**

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

Mrs. R. H. BLOODWORTH, Griffin, Ga.

Dr. H. Mosley: After years of suffering from indigestion, great debility and nervous prostration, with the usual female irregularities and derangements accompanying such condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.

Mrs. E. DENNIS,  
No. 46 Chapel St., Atlanta, Ga.

A. Pratt, druggist, Wright City, Missouri, writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

Dr. Mosley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall Street Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration and all other diseases caused from diseased Liver and Kidneys.

Fifty cents for one pint bottle, one dollar for pint and a half bottle. Sold by druggists generally, and all wholesale druggists, Louisville, Ky.

**Miscellaneous.**

We must love men, ere to us they will seem worthy of our love.—*Shakespeare.*

"Golden Medical discovery" (Trade mark registered) is not only a sovereign remedy for consumption, but also for consumptive night-sweats, coughs, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggist.

Many a poor woman thinks she can do nothing without a husband, and when she gets one finds she can do nothing with him.

No matter what your ailment is, Brown's Iron Bitters will surely benefit you.

The best rule under persecution is, if you are made to suffer for religion, see that religion do not suffer by you.

All nervous and blood diseases are invariably cured by the use of *Samaritan Nervine*.

If any one say that he has seen a just man in want of bread, I answer that it was some place where there was no other just man.—*St. Clement.*

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philada., Pa.

Hale's Honey of Horehound and Tar overpowers the most troublesome cough.

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For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

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What are you laughing at, my dear?" asked Mrs. Jones of her husband, who was chucking over his morning paper. "Something I saw here," he replied, "but it's hardly funny enough for two."

**To Ladies**

suffering from functional derangements or any of the painful disorders or weakness incident to their sex. Dr. Pierce's treatise, illustrated with wood-cuts and colored plates, suggest sure means of complete self-cure. Sent for three letter postage stamps. Address World's Dispensary Association, Buffalo, N. Y.

That policy that can strike only while the iron is hot will be overcome by that perseverance which, like Cromwell's can make the iron hot by striking; and he that can only rule the storm must yield to him who can both raise and rule it.

Woodberry, Md.—Rev. W. J. Johnson says: "I have used Brown's Iron Bitters in my family and they have proved a splendid health invigorator."

Stopping to deny denials is as profitable as stopping to deny truths. It is consenting to leave an affirmative for a negative position, which is a removal from a strong side to the weak.

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Extract of Report from the Celebrated Physicians, Erasmus Wilson, of London, Eng.: "Several severe cases of incipient Consumption have come under my observation that have been cured by the timely use of Golden's Liquid Beef Tonic. (Remember the name, Golden's—take no other.) Of druggists.

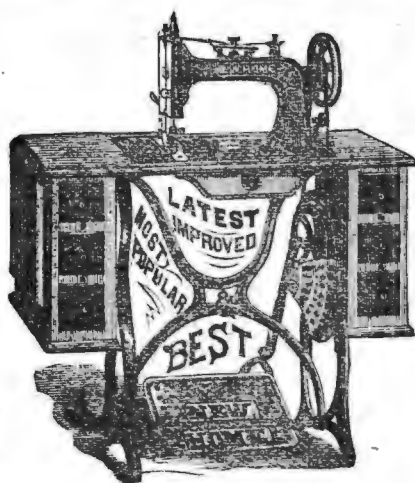
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## THE HIGHEST AUTHORITY.

Upon a Subject of Vital Interest,  
Effecting the Welfare of All.

The following remarkable letter from one of the leading and best known scientific writers of the present day is specially significant, and should be of unusual value to all readers who desire to keep pace with the march of modern discoveries and events.

"A general demand for reformation is one of the most distinctive characteristics of the nineteenth century. The common people, as well as the more enlightened and refined cry out with no uncertain voice to be emancipated from the slavery of conservatism and superstition which has held the masses in gross ignorance during a large portion of the world's history and in the time of the 'Dark Ages' came near obliterating the last glimmer of truth. Dogmatic assertions and blind empiricisms are losing caste among all people of all countries. People are beginning to think for themselves, and to regard authority much less than argument. Men and women are no longer waiting that a few individuals should dictate to them what must be their sentiments and opinions. They claim the right to solve for themselves the great questions of the day and demand that the general good of humanity shall be respected. As the result of this general awakening, we see, on every hand, unmistakable evidence of reformatory action. People who, a few years ago, endured suffering the most intense in the name of duty, now realize the utter foolishness of such a course. Men who under the bondage of bigoted advisers allowed their health to depart; suffered their constitution to become undermined and finally died as martyrs to a false system of treatment. There are millions of people filling untimely graves who might have lived to a green old age had their original trouble been taken in time or properly treated. There are thousands of people to-day, thoughtlessly enduring the first symptoms of some serious malady and without the slightest realization of the danger that is before them. They have occasional headaches; a lack of appetite one day and a ravenous one the next, or an unaccountable feeling of weariness, sometimes accompanied by nausea, and attribute all these troubles to the old idea of 'a slight cold' or malaria. It is high time that people awoke to a knowledge of the seriousness of these matters and emancipated themselves from the professional bigotry which controls them. When this is done and when all classes of physicians become liberal enough to exclude all dogmas, save that it is their duty to cure diseases as quickly and safely as possible; to maintain no other position than that of truth honestly ascertained, and to endorse and recommend any remedy that has been found useful, no matter what its origin, there will be no more quarreling among the doctors, while there will be great rejoicing throughout the world."

"I am well aware of the censure that will be meted out to me for writing this letter but I feel that I cannot be true to my honest convictions unless I extend a helping hand and endorse all that I know to be good. The extended publication for the past few years, and graphic descrip-

tions of different diseases of the kidneys and liver have awakened the medical profession to the fact that these diseases are greatly increasing. The treatment of the doctors have been largely experimental and many of their patients have died while they were casting about for a remedy to cure them."

"It is now over two years since my attention was first called to the use of a most wonderful preparation in the treatment of Bright's disease of the kidneys. Patients had frequently asked me about the remedy and I had heard of remarkable cures effected by it, but like many others I hesitated to recommend its use. A personal friend of mine had been in poor health for sometime and his application for insurance on his life had been rejected on account of Bright's disease. Chemical and microscopical examinations of his urine revealed the presence of large quantities of albumen and granular tube casts, which confirmed the correctness of the diagnosis. After trying all the usual remedies I directed him to use this preparation and was greatly surprised to observe a decided improvement within a month, and within four months, no tube casts could be discovered. At that time there was present only a trace of albumen, and he felt, as he expressed it, 'perfectly well,' and all through the influence of Warner's Safe Cure, the remedy he used."

"After this I prescribed this medicine in full doses in both acute and chronic nephritis, [Bright's disease] and with the most satisfactory results. My observations were neither small in number nor hastily made. They extended over several months and embraced a large number of cases which have proved so satisfactory to my mind, that I would earnestly urge upon my professional brethren the importance of giving a fair and patient trial to Warner's Safe Cure. In a large class of ailments where the blood is obviously in an unhealthy state, especially where glandular engorgements and inflammatory eruptions exist, indeed in many of those forms of chronic indisposition in which there is no evidence of organic mischief, but where the general health is depleted the face sallow, the urine colored, constituting the condition in which the patient is said to be 'bilious,' the advantage gained by the use of this remedy is remarkable. In Bright's disease it seems to act as a solvent of albumen; to soothe and heal the inflamed membranes; to wash out the epithelial debris which blocks up the tubuli uriniferi, and to prevent a destructive metamorphosis of tissue."

"Belonging as I do to a branch of the profession that believes that no one school of medicine knows all the truth regarding the treatment of disease, and being independent enough to select any remedy that will relieve my patients, without reference to the source from whence it comes, I am glad to acknowledge and commend the merits of this remedy thus frankly."

Respectfully yours,

R. A. GUNN, M. D.  
Dean and Professor of Surgery,  
United States Medical College of  
New York; editor of *Medical Tribune*; Author of *Gunn's New and Improved Hand Book of Hygiene and Domestic Medicine*, etc., etc.



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**THE** leading physicians of the United States, who know the composition of **AYER'S SARSAPARILLA**, say that nothing else so good for the purification of the blood is within the range of pharmacy.

**ONLY** by the use of this remedy is it possible for a person who has corrupted blood to attain sound health and prevent transmission of the destructive taint to posterity.

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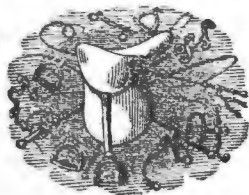
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D. LIPSCOMB,

E. G. SEWELL.

## IS ONE CHURCH AS GOOD AS ANOTHER?

The affirmative of the above is a very common expression among the denominations, and sometimes is heard even among the disciples of Christ. If, when the expression is used, reference is had only to denominations as such, we have no disposition whatever to question the truth of the claim. But when the church of God, as revealed in the New Testament, is brought into the account and compared with denominations of human names and human build, we are compelled to say no. All denominations have been built by human wisdom, and every thing that is peculiar to any denomination is essentially human. The church of God as given in the Christian Scriptures is purely divine in all its parts. Every item, both in introducing men into it, and in carrying on its practical work, is given us by inspiration. Nothing here is left for man's wisdom. God has given us all the laws of his kingdom. But in all the denominations in the world, there is more or less that is human. The name of every denomination in the world is human. God never named one of them, nor gave one single one of their peculiarities. And to say that any one of these denominations is as good as the church of God, is to elevate human wisdom to an equality with the wisdom of God. There is not one denomination to be found that is built upon the one foundation, which the Lord has laid in Zion. When Jesus was on earth, and sojourning with his disciples, and when Peter had said, "thou art the Christ, the Son of the living God," replied, "upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. Paul also said, "other foundation can no man lay than that is laid, which is Jesus Christ." These passages enable us with certainty to determine what the one foundation is. It is the sublime truth that Jesus is the Christ, the Son of God. There is no denomination that builds upon this truth. Every creed, discipline or confession of faith we have ever examined, claims that Christ is "very and eternal God," and thus they all contradict the word of God, reject the one foundation the Lord has laid, and erect something else upon which to build. And not only do they reject the one only foundation, but they reject the law of initiation into the kingdom that God has ordained, and establish others of their own devising, and their own arrangement.

The Lord ordained that sinners, in order to an entrance into the kingdom of Christ, must believe the gospel, must repent of their sins, and be baptized into Christ. Everywhere the apostles preached, these things were required, and the people by thousands submitted, and thus entered. But where is the denomination that teaches and practices these things now? Not one such to be found. However much they may differ in other things, they are unanimous in claiming that the sinner is in Christ, is pardoned, saved, before baptism, and independent of it. While God has ordained that by baptism men enter into Christ, the religious parties of the present day set that aside, and claim an entrance into Christ before baptism, and by other means, thus making void this command of God by their

traditions. Can churches acting thus, rejecting the wisdom and authority of God, be called as good as the church of God, the one "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone?" By no means. This cannot truthfully, scripturally be done. Then as to the practical work of the church, the management of the house of the Lord on earth, where is the religious party, denomination, that takes the word of God as given in the Christian Scriptures, and follows these divine directions? There is not one such to be found. But on the other hand, they actually claim that there is no rule, no system of church government laid down in the New Testament, but that all this is left to the wisdom of men. Hence Synods, Conferences, Presbyteries, assemblies and associations are called for this purpose. These assemblies all act upon this principle. They, in their judgment, must finish up what the Lord has left undone.

They must make laws for the government of God's people. Although the word of God says that "His divine power has given to us all things that pertain unto life and godliness," they ruthlessly contradict this, and say no, this is a mistake; God has not given all things, he has left for men to arrange the particulars of church government as may best suit their own wisdom. Although the word of God says, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," yet denominations say no, the man of God is not furnished in the Scriptures with a rule for church government, but must make them by his wisdom, thus setting at naught the word of God, setting up their own laws and regulations for the government of the church. Thus they reject God, and make void his word by their traditions. In this is manifested the disposition of the man of sin, the disposition to set themselves above God, above his authority, set up for themselves, in the whole management of the church on earth. Hence their long disciplines and confessions of faith, and articles of decorum and such like. Never was higher presumption manifested even by Catholicism itself than is manifested by all those who set the government that God has given at naught, and set up for themselves.

Indeed we regard this as one of the leading features and characteristics of the man of sin, as given by Paul in his second letter to the Thessalonians. Shall we then say that these are as good as the church of God, that takes his word and goes by it? Nay, verily. Then again the Anathema's of God are settled against those who add to, or diminish from the word of God which he has given. And yet, in every creed, every discipline and confession of faith in the land, both these things are done. They all ignore, set aside some things that God has required, and add some things that God never ordained, and will never approve. Thus all the creed makers in the world make themselves guilty of both these offences. God requires his people to meet on the first day of the week to break bread, to worship him in taking the Lord's supper. But these denominations, creedmakers, have changed this order, and have arranged to take the supper once

a quarter, or once in six months, and have also inaugurated the custom of meeting on the first day of the week to hear preaching, something God never ordained, thus adding to and diminishing from the word of God at the same time.

Then again denominations have set aside the names that God has given for the divine institution that he ordained, and have substituted human names instead. Also the names God has given his individual children are set aside, while human names, unknown to the oracles of God, are substituted instead. Are these organizations that do these things as good as the church of God? Surely not. When these denominations are compared one with another, and one of them is said to be as good as another, we have nothing to say. This may be true for aught we know, and we shall spend no time in pointing out differences, or in trying to determine which of them is better, or which is the best. But when these parties are compared with the word and church of God, and said to be as good as it, we do not believe a word of it. Like Elijah of old, we are jealous for the Lord of hosts, and therefore oppose all who engage in pulling down the Lord's altars, and persecuting his prophets. And strange to say, some, even of the disciples of Christ, or that claim to be such, use the expression at the head of this article affirmatively, even when the church of God is taken into the account, and say "one church is as good as another," including the church of God as one. This is just a little too bad. But we have never known any to do this, except those who are ignorant of the difference between the church of God and modern denominations, or such, in the next place, as have done like the denominations, have added things that God never ordained, in the way of societies, human plans, organs, and such like things, that can no more be defended by the word of God than the errors of denominationalism. And for such as these to condemn the parties around them, would be to condemn themselves, for they have acted upon precisely the same principle in what they are doing. These are the very men among those claiming to be purely the Lord's people, that say that one church is as good as another. And whenever they do this, they place themselves upon a level with all who, in any matter, set aside the word of God and substitute something else. Those who do this are going backwards, not forwards.

As to the people that belong to those denominations, many of them are apparently as pious, as humble, as zealous, as any we find. And for these traits, we love them. Many, too, of the masses are wholly ignorant of the extent to which the creeds to which they adhere have rejected, changed, and added to the word of God, and many that if they knew these things would submit no longer. For all such as these, we have the highest regard. But we can never say of these denominations as such, with their human creeds, that they are as good as the church of God. We do not believe it, and therefore cannot say so. We believe in respecting the word and authority of God above all things else. We believe in the names that God has given to his church and to his people above all human names. We believe in the word of God as the only rule of faith and practice against all the creeds and confessions of faith the wisdom of the world ever produced, and can never consent to any form of speech that will place human wisdom and human productions upon an equality with the word of God and his wisdom. We may say more at another time.

E. G. S.



## ELDERS, DEACONS, EVANGELISTS.

See ADVOCATE No. 13, page 38, for a query from Bro. N. A. Bostick, and Bro. Lipscomb's reply to the same. Bro. Bostick says: "One of our preaching brethren in our community, has taken the position that elders and deacons, as spoken of in the New Testament, went out of existence at the same time, and in the same manner, as did apostles and prophets, and therefore should not exist in our congregations now. \* \* \* He claims also that the work of the evangelist, as performed by Timothy, is not necessary now."

As this is a misrepresentation of the position of the brother referred to, I undertake to state his position myself. Concerning elders he holds not that they "went out of existence at the same time, and in the same manner, as did the apostles and prophets, and therefore should not exist in our congregations now." On the contrary, he holds that the apostles, though dead, have never passed away as regards their position in the church; neither have the prophets, (inspired men of both Old and New Testaments,) so far as concerns their instrumentality in corroborating the word of the apostles, and assisting in laying down the foundation upon which the church is built.

The church still rests upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. The apostles are still seated upon twelve thrones, judging the twelve tribes of Israel. As Christ's ambassadors, as his instruments in promulgating the law of pardon, they still retain and remit sins; i. e., obedience to the gospel preached by them is the only obedience recognized in heaven. If the apostles ever occupied official positions in the church, they still fill the same offices. To them, and to them alone, we go for authority in all matters of doctrine and practice, even as did the first Christians.

The difference is that now we have the New Testament Scriptures given through the instrumentality of the apostles as "that which is perfect, the full will of God, the completed revelation, delivered to the churches." Until this completed revelation was finished and compiled, people had, in a great measure, to depend upon the oral and traditional teachings of the apostles. Timothy received the word from Paul, and was to commit it to faithful men, and they, in turn, were to teach others. This arrangement was to continue till the completed revelation was brought in, but no longer; otherwise we are still dependent upon tradition for our knowledge of the word, which neither Bro. Lipscomb nor Bro. Bostick believes.

As "Preaching Brother" does not understand the Greek, he confesses his inability to determine the meaning of the word translated "pastors," in Eph. iv: 11. Scholars in whom he confides, say it is the same word that, in other places, is translated "bishop," or something equivalent.

It seems a little strange that Bro. Lipscomb should conclude from their association that those pastors were inspired teachers. Then we might read, "And some evangelists, and some 'inspired teachers,' and teachers." Or, as Bro. Lipscomb doubtless understands that all those characters were inspired, we might read, "And some evangelists, and some 'inspired teachers,' and inspired teachers!" It seems that Bro. Lipscomb would mark as a distinct era in the history of the church, the time at which the inspired pastors, or elders, ceased to exist, and the "permanent ministry" of uninspired elders and deacons "was ordained." He says if this ministry is not permanent, the church itself is not permanent. Well, be that as it may; it is not the continuity of the eldership and deaconship that "Preaching Brother" is questioning. But he does contend that if there be a modern eldership, it differs from that which existed before the completion of the New Testament, even though the beginning of the present order must mark a yet different era in the history of the church. The points of difference are, (1) there are now no Timothys nor Tituses to ordain them, and (2) they do not receive the word direct from inspired men that they may teach others. And as an era or transitional point, it is certainly more clearly defined than the other.

Now, all are under the necessity of receiving their knowledge of the word from the "completed revelation." What, then, "Preaching Brother" holds with regard to elders is, that if there exist to-day those who should be called elders, they are

those Christian men who have been favored with natural and providential facilities, and who have grown wise by the study of the word, and whose hearts and lives are in keeping therewith. Bro. Lipscomb says, "The work of evangelizing is the essence of the Christian religion itself." We add, that with such men, the work of "feeding the flock of God, taking the oversight thereof," is, with them, the essence of the Christian religion itself.

But the position of "Preaching Brother" is, that it is the qualifications that make them elders, (if they should be so called,) and not any appointment, ordination, or designation, by any so-called evangelist, presbytery, or other ecclesiastical dignity or power. And one essential qualification is the *engaging in the work*, wherever and whenever opportunity offers. In some cases there is in a congregation a nominal eldership, while some one who wears not the name is doing what work is being done. Hence the name is not essential to the work. If the name should be worn, it should be given by the doing of the work. Bro. Bostick would concede that the elder has no power outside of the word. Well, if he has any power within the word, it is the power that is vested in the word, and not in the man.

It is not left to the elder to teach in the same sense in which elders taught in the days of primitive Christianity, before the completed revelation was given. Then he was either inspired, or received the word from inspired teachers, that he might be the avenue through which it was to be transmitted to others. Now, in common with others, he is under the necessity of going to the Bible. His work in teaching is to appeal to the open Bible, explain Scripture by Scripture, and exhort others to search, understand for themselves, and abide by the word.

Were it not for the prevalent idea of a ceremonially ordained, or a specifically designated board of elders, nothing would be more reasonable and natural than for those who have been blest with a knowledge of the word, and a love of the same and their brethren, to take the lead in this work of teaching and watching after the welfare of the church. Neither would anything be more reasonable than that the congregation should recognize such as the ones to whom she would look as leaders in this work. "The essence of the Christian religion itself" demands that the work be done. But frequently, for lack of that which is considered necessary as giving authority, those who are qualified fail to do the work.

But a congregation should at all times be able to determine whether or not her elders are in harmony with the word. Never, in a matter of doctrine or discipline, should a congregation be led by men, be they elders or what not. This, too, is certainly the will of God, inasmuch as he has given to each the "completed revelation," thus cutting off any other avenue by which we might hope to receive it. God may have winked at ignorance in times past, but now he commands every man to know for himself the truth. Does Bro. Bostick object that the members of a congregation cannot all understand the Bible alike, and therefore it is necessary to have an eldership to regulate and settle matters of discipline? This is the old cry of sectarianism, "Can't see alike." Shall we oppose this cry as regards matters of doctrine; but when it comes to matters of discipline among those who have made the good confession, join in with the Babylonish howl? Again, if a congregation cannot agree as to the meaning of God's word, are they likely to understand and agree as to the meaning of the utterances emanating from an eldership? Can fallible men express themselves more plainly than can God? We are commanded to be all of the same mind; therefore it is possible. Is it suggested that it is possible only by having an installed eldership, into whose hands the congregation, by unanimous consent, yields all questions? This would be to give one's faith and salvation into the hands of another as completely as does the priest-ridden Roman Catholic. Bro. Bostick would risk the consequences of division, rather than to sell out thus his freedom in the truth. In any matter of doctrine or discipline, matter of faith or of vital import, he would say, If there be any in the congregation who do not understand, let them be taught by the word, that each

may act his part in the matter in "all good faith; for 'whatsoever is not of faith is sin.'"

Well, when all thus understand and act, is it not the Bible, rather than man, that is ruling them? When a congregation, without understanding, submits to the dictation of an eldership in any matter of faith, though the decision may be in harmony with the Scriptures, she is, nevertheless, culpable, from the fact that she has taken man's say-so, and has claimed to do a thing in the name of the Lord, without the assurance that it is the Lord's will. "If the blind lead the blind, both shall fall into the ditch." The only way to be sure that the blind lead us not, is to suffer no man to lead us.

If necessary to install the elder into office, there is a work for him to do, peculiar to his office; otherwise the office is unnecessary. It avails nothing to call it a *work* instead of an office; for, so long as the idea of an ordination or installation of any kind is entertained, the difference is in name only. The power to confer the eldership upon any one, implies the power to take it away. The power to accept it, implies the power to lay it down. We frequently hear of elders acting upon this idea, "resigning their eldership." In view of this, "Preaching Brother" propounds the following query: "What is left for the modern official elder to do that is not done by the word of God as contained in the Scriptures? It will not do to name the work of teaching, governing and watching over the church as a work peculiar to his office, for all Christians are kings and priests to God, and since the completed revelation is given to all, the 'quintessence of the Christian religion itself' demands that each member do this work to the extent of his ability."

## DEACONS.

The writer of this, searched the Scriptures and asked the advice of others, in an effort to understand what the work of the deacon is. Not being able to find Scripture authority for his doing only the temporal work of the church, he appealed to Bro. Lipscomb. See GOSPEL ADVOCATE, 1883, No. 36, page 499. Whoever will turn there and read, will find that Bro. Lipscomb says that the word translated *deacon*, means *minister* or *servant*; and is generally translated by one of these words. He realizes that a servant may serve in many ways, and tacitly acknowledges that he cannot make out the deacon's work from the New Testament, to his own satisfaction.

But the prevailing idea is that one thing essential to congregational organization, is offices to be filled with deacons and some kind of men to fill the offices. After the organization is complete, without any Scripture authority for so doing, the deacons are placed over the temporal and financial affairs of the church, which frequently amounts to little more than waiting on the brethren with the bread and wine at the Lord's table! Yet they are expected by this to "purchase to themselves a good degree and great boldness in the faith." 1 Tim. iii: xiii. Is it probable that God has left in the church, a matter of such vital importance as the holding of an office in order to the accomplishing of a certain work, and yet has left it impossible for man to determine what that work is? Shall we not conclude that whatever work was performed by the primitive deacon, if it be necessary now, is embraced in the Scripture given by inspiration, which is calculated to thoroughly furnish the man of God "to every good work?" 2 Tim. iii: 16-17. "Let us have light," says "preaching brother."

## EVANGELISTS.

According to Bro. Lipscomb's reply to Bro. Bostick, every true Christian is an evangelist, i. e. according to Bro. J. A. Harding and others, a "preacher of the gospel." Well, if it be proper to call any one who does what he can to disseminate a knowledge of God's word, an evangelist, then "preaching brother" believes in the existence of evangelists at the present time. But even if the term should be confined to those who become familiar with the Scriptures, and who have a talent for public speaking, and who go forth as public advocates of the gospel plan of salvation; still, taking Bro. Lipscomb's view of this character, "preaching brother" claims that modern evangelists are not what evangelists were in primitive days. Bro. Lipscomb himself says that Timothy and Titus did a work as inspired



vangelists that no evangelist can do since. The manner of "selecting or choosing," as described by Bro. Lipscomb, strips them of all extraordinary powers and privileges, such as are claimed by many to belong to the evangelist to-day,—a jealous brother develops a talent for public speaking. He is well versed in the plan of redemption and has the ability to explain it and persuade others to receive it. Then it is God's will that he should engage in this work. He should use whatever talent he has. Then, indirectly, God has already chosen him to this work, just as he chooses the one qualified to do the work of an "elder." Then all the church can do is to acquiesce in the choice and bid him God-speed. This is what Bro. Lipscomb says amounts to a choosing a selection." But because his talents in this direction, does this give him any official power or authority over his brother who, with his money, helps him on in this work? Are they not equally evangelists? Neither is a preacher of the gospel in the sense in which the apostles and inspired evangelists preached it. It is now embodied in the "completed revelation" and spread upon the pages of the Bible; and every thing necessary for inspiration to do, has been done.

"Preaching brother" believes all that Bros. Lipscomb and Bostick can consistently believe, concerning the duties and powers of the so-called vangelists. As such, they have no rule nor authority over the church. We are told the word means "preacher of the gospel." Should the modern expounder of the word be so called? In ancient times the disciples went every where, preaching the word as they had learned it from the apostles. Yet they are not said to be of the "gifted" evangelists. It seems that, despite the definition, the evangelist had a peculiar gift by reason of which he was called *evangelist*. Let us have light.

"He is overthrowing the faith of some," says Bro. Bostick. If he mean "the faith" of the Bible, it classes "preaching brother" along with Hymeneus and Phyletus, not a very enviable position. If he mean a faith in human authority and formality as opposed to the all-sufficiency of the Bible, "preaching brother" glories in the work.

Amid many duties, cares and trials, the writer of this has tried to set forth the views of "preaching brother." He invites just criticism, and if all is not plain, is willing to try it again. When fully understood, he does not hesitate to subscribe himself as that "preaching brother."

L. C. WELLS.

Bibb, Comanche County, Texas.

#### ITEMS, PERSONALS, ETC.

The attention of our readers is hereby called to Bro. D. C. Hall's notice in the *ADVOCATE*. Bro. Hall is a faithful member of the Church of God, and a reliable man.

Bro. Potter writes: "I had a very interesting meeting last Lord's day, on Sink Creek. One addition from the Baptists, the young preacher that the Baptists tried, last fall, for preaching Campbellism, as they termed it. Hope that he will enjoy that freedom that the truth always gives."

A man, or a church, that goes to the world in the name of God, and caters to the prejudices, courts the favor, and compromises with the foibles and crimes of the world, cannot fail to excite the contempt of the world, however much the world may consent to use the man, or church, for its own ends.

We trust our correspondents and contributors will be patient with us. We do the best we can toward getting out their contributions. The weather has been bad; they were confined at home, and rightly wrote more than usual. We do not wish any to write less; we are glad to receive all communications, and only ask them to be patient with us. If some of you could write now, when you are not so busy preaching, and keep it until July, August, and September. Contributions are rare then.

Married, at the residence of the brides mother, Mrs. M. Womack, near Thyatira, Tate county, Miss., on the 28th of February, by Dr. B. W. Lauderdale, Mr. Lee Jackson to Miss Willie E. Womack. The bride and groom have the good wishes of many friends.

A correspondent of the *Daily World*, from Memphis, states that Elder Sweeny, of the Christian church, in his sermon on Sunday, March 9th, nominated President Hadden, of the taxing district, as a candidate for Congress; which is all right, if it is proper for Christians to vote.

We have seen a letter from a sister in Huntsville, Ala., which says: "We have no preacher, but meet every first day to attend to the Lord's supper. There are thirty-two names enrolled; seventeen of the number meet regularly; have forty-nine dollars in the treasury. We sent Madison church ten dollars to-day, to help them pay the debt on their house; besides helping some of our needy members. We wish to commence building this year."

What is everybody's business, is nobody's. That is a trite, but true saying. Will our brethren learn that, as a rule, an appeal addressed to everybody is an appeal addressed to nobody? We have noticed when you wish a thing done, let certain individuals or churches think this is our work, our business, and they will feel under obligations to attend to it. When everybody is asked to help, everybody thinks it is everybody else's business, and everybody will leave it for nobody to do.

In the influx of emigrants to Chattanooga, there seems to have come a goodly number of Spiritualists. They have been making quite an impression there of late. There has been some talk of building a Spiritualists Tabernacle. Maj. G. C. Conner, formerly of this city, offered to pay any Medium one hundred dollars, that would cause writing to be done between a folded slate before an intelligent committee. Mr. James L. Whitesides accepted the proposal. He selected one, Maj. Conner one. The two selected a third. Maj. Connor gave to the committee his check for one hundred dollars, to be paid when, in their judgment, the writing was performed. Three efforts have been made, but not a scratch as yet found on the slates. Mr. Whiteside claimed ill-health to be the cause of the failure. It seems the spirits refuse to report at the call of sickly men. Only the healthy, robust, can call them up. This is suggestive, and it seems strange that people can believe in a thing of this kind when darkness is necessary to the manifestations.

We are pained to learn of the death of Judge J. E. Rice, of Clarksville. March 2nd. He has been quite feeble for a year or two, troubled with dropsy and affection of the heart. Bro. Rice was a lawyer—served a term as Judge of the Circuit Court of his district, was one of the few men who in these relations never lost his zeal, nor his integrity as a Christian. His religion was the first consideration of his life. He talked it in private and preached it from the stand on Lord's days wherever he was, as a lawyer or Judge, holding court. He was a true friend, a candid, honest man. He was respected, trusted, loved by those who knew him. The Mayor and County Judge requested business houses in Clarksville to be closed on the day of his burial, as indicating a public calamity. He was a warm and active friend of the *ADVOCATE*, and of its editors. We feel we have lost a true friend from this earthly home and gained one in the mansions of the unseen. We sympathize truly with the bereaved widow, his son and daughter. We trust some one will furnish a suitable Memoir for the *ADVOCATE*.

#### THINK OF THIS.

The *Christian Advocate* announces this week that it has 25,960 names upon its list. This makes an increase of 10,000 within about twelve months. While it is true that it has a larger membership to draw from, and stands as the official organ of the Methodist Church South, and while Dr. Fitzgerald is making it quite an interesting paper; there are quite a number of other Methodist papers published within the bounds of its circulation, and this increase indicates a remarkable zeal in the way of circulating their religious literature, upon the part of our Methodist friends. Will not our friends be moved to emulation in the matter, and make a solid and earnest move to extend our circulation? We frequently see accounts in the *Missionary Baptist*, too, that the paper goes to every family connected with this or that church. How many churches are there in Tennessee, of those claiming to be only Christians, that can say, every family connected with the church has the visits of a good weekly paper? Is there one? Every church ought to be able to say this. It will strengthen and build up the church.

The time was, when our people boasted of being the reading people of the country. This claim was recognized as just by others. But I fear feeling their superiority in some respects as occupying a true ground, they have settled down into a self-satisfied indifference, while others spurred to emulation are surpassing them as a reading, studying people. Whenever a people conclude they know all the truth, or are wise enough, then, as Paul says, they become fools. When they think they have done all, are grown, they begin to rapidly decline. This is the condition of many churches. They need to be excited to a new zeal, a noble emulation in laboring to save souls. As a means to this, to learn and teach the truth.

These papers we have mentioned have accomplished the ends without reduction of price, or making any sacrifice, save an earnest effort on the part of the editors seconded by their friends, to circulate the paper. We have proposed to reduce our price to those who will pay for it for others, or will place it in the hands of every family connected with the congregation. Our proposition has met with a generous response from a number. We have received within the past week some fifty subscribers on this proposition; twenty-three from one city in Missouri, and about seventy-five in all, but the response ought to be general. Will not the brethren and sisters all over the land, stir themselves up to activity in this work? In doing the work, do not be afraid to put the paper into the hands of others. We can point to whole families that have been brought into the church by the *ADVOCATE*. We can point to active churches that have been started by the *ADVOCATE* going into the neighborhood. Last week a Baptist came into the office to get the paper. He had read a few numbers and was interested in them. We have several Methodists now subscribing for the *ADVOCATE*, who began reading it in connection with their own paper, but dropped their paper and continue the *ADVOCATE*. These things frequently coming to our knowledge, fully authorize us to insist on our friends circulating the *ADVOCATE*. A copy of the *ADVOCATE* is frequently the cheapest, and surest way of introducing to them the truth. Remember we will send the *ADVOCATE* from time of receiving subscription to end of year, for any one giving it away, or to any church placing it in the hands of every family connected with the church, for one dollar.



## RE-BAPTISM SO-CALLED—CONTINUED.

Bro. Lipscomb, in granting me space in his paper to continue this subject, says: "We have no faith in his ability to present anything new on the subject." Permit me to say, I lay no claim to any such ability. My reliance is in the power of eternal truth; besides, I shall not try to present anything new on this subject. It is new things that I am opposing, and in their stead, insisting upon ways as old as Pentecost, was as true as the words of the Son of God and his apostles; for it is their sayings that I want us to "keep." If we keep these sayings of theirs, we will stand the storms of the ages, because we will be founded upon a rock." But we now stand upon some "sandy" places, and I fear that the raging wind and surging floods that are beating against us will ultimately overthrow us, if we do not repair the weak places in our foundation. While we revere the names of the illustrious Campbell, Fanning, and others, it does not suffice as an answer to the question at issue to show that they were opposed to re-baptism. It is said that Bro. Campbell was an advocate of the missionary society; if true, shall we advocate that fruitful source of schism and strife, because, forsooth, he did not see its evil tendencies?

The man who attempts to defend the other side of this baptismal question, is forced to "speak when the Bible is silent, and to be silent when it speaks." Even Bro. L., who is regarded as almost a plumb-line on church government, and nearly all the leading questions pertaining the church, has passed on beyond this subject, without giving it a critical examination, it seems; hence, has espoused the wrong side of this question, the maintenance of which demands and extorts from him speech when the Bible is silent, and vice versa. Oh! the foibles of human nature! How often they blind our better judgment, and lead us astray! Just to think of Bro. L. saying that baptism to honor God, is acceptable, whether or not, it is understood to be for the remission of sins. Where, upon the broad pages of inspiration, does he find this? or where will he find anything said, that will justify him in saying it? No where, it is an apparition.

Peter said: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of Holy Spirit. For the promise is unto you and to your children and all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Then they that gladly received his word, were baptized; and the same day, there were added unto them, about three thousand souls. And they continued steadfastly in the apostles' doctrine, etc."

Mark! It was they that gladly received his words, that were baptized.

What a marked difference! Now, those who positively reject Peter's word and accept the "commandments of him," and are baptized because God has forgiven their sins at the mourners bench, (2) and continue steadfastly in the commandments of men, are "hail fellows, well met" with us, if they will only wear the Savior's name, whom they have dishonored. Shame on such a theory! What a pity that Bro. L., and many other good brethren, have espoused a position that makes them the apologists for such ungodly practices. When one heeds what Peter said, and "obeys from the heart," then he will honor God; but when his heart becomes the soil in which corruptible seed have sprung up and flourished, and he prefers this corruptible seed to the "good seed of the kingdom, he dishonors God. Peter said, "If any man speak, let him speak as the oracles of God." Who can speak thus, and justify those who have preferred corruptible to incorruptible seed?

We need not be furnishing excuses for those who cannot understand the truth. God will, doubtless, make due allowance for those in that condition. We are required to "hold fast to the form of sound words, to speech that cannot be condemned, to contend earnestly for the faith once delivered to the saints, to continue in the perfect law that thoroughly furnishes us unto all good works." Where are we "furnished" with authority for fellowship with those who have not obeyed God's law "from the heart?" Our opponents say they find it in the commission by

Mark: "He that believes and is baptized shall be saved." But, mark you, they must hear before they can believe, and they must hear the truth; because our Savior says, "Ye shall know the truth, and the truth shall make you free." So he sent Peter and the other apostles to preach the truth, requiring them to tarry at Jerusalem until they were endued with power from on high. He intended they should be fully equipped for preaching the truth. Those that hear this truth preached, believe it, and are baptized by their binding direction, are promised salvation in this commission. No man has been promised salvation here or elsewhere, by our Savior, upon acceptance of error, tho' it leads him to be buried in the depths of the ocean.

Our Savior said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." Now, let those who depend upon the commission by Mark to bear them out in their theory, that there are Christians in the sects, subject this last quotation to the same rule of interpretation, and see how palpably they will make it clash with Paul's teaching on this subject. 1 Cor. 11. Unsound speech, speech that must be condemned, is an indispensable adjunct to the weak cause of those who advocate Bro. L.'s theory on the baptismal question. As Bro. L. has been so kind as to lend me space to present my views on this question, and as he suggested shorter articles, I will desist for the present, hoping to be allowed to continue the subject.

A. MCGARY.

Bro. Lipscomb: I see in the ADVOCATE of December 26, 1883, page 822, that you say, "the Baptists excluded A. Campbell," while Bro. Harding says in the last number, Feb. 6, "I desire to call attention to the fact that Alexander Campbell and the other leaders in this reformatory movement were never excluded from the Baptists." Now I desire to know which of you are right. McClintock and Strong in their Biblical Theological and Ecclesiastical Cyclopaedia say, "Alexander Campbell withdrew from the Redstone association and joined the Mahoning, which went with him in the reformation." The same facts are substantially set forth in the Memoirs of Campbell, I think, but not having the book at command at the time of this writing am not able to give the page. Please explain and oblige.—[W. H. Carter, Lafayette, Tenn., February 8, 1883]

The church of which he was a member, never excluded him, neither did the association to which the church belonged exclude it from the fellowship of the association. But the other associations did declare non-fellowship with the association that tolerated him, and with all churches and associations that fellowshiped his teaching. We were both right.

## SOWING AND REAPING.

2 Cor. ix: 6: "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully." We understand this when we sow grain, but are apt to forget it when we use tracts. You must not expect a dollar's worth of tracts to turn the neighborhood upside down. Some buy ten, and are so disappointed, that they never buy any more. They do not think anything of donating at the rate of ten or more dollars a sermon towards a preacher's support, but it would alarm them to think of putting this amount into tracts. This is not giving the tracts free course. Send a liberal amount of money to me, and put the tracts into every family. Put them all at work at once. This is the way to make tract sowing tell. You can make a much better fire with an armful of wood than you can with a single stick. Be liberal: Sow faithfully and you will thus reap. The Christian Sower Tract Fund is in need of money. Send a liberal gift. If you are unable to buy tracts do not hesitate to apply for all you need. Now is the time!

Madisonville, Ky.

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## TEXAS WORK AND WORKERS.

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[As we have nothing of Bro. Poe's on hand for his department, we put this criticism of him in place of his own matter.—D. L.]

Brethren L. & S.: In the ADVOCATE of February 20, 1884, are found some queries to Bro. Poe, by Bro. Sweeney, and his answers to the same, which are as follows:

"Is any among you sick? let him call for elders; and let them pray over him, anointing him with oil in the name of the Lord: and if he have committed sins, they shall be forgiven him." James v: 14-15. The other is 1st John v: 16-17: "If any brother see his brother sin a sin not unto death, he shall ask and it shall be forgiven him; but if a sin unto death, he was not to pray for it."

Bro. Poe says the probability is, that James and John referred to the same sin; and I think he is mistaken in this. Now, in the case of James, he says, is any sick? let him do what? call for the elders; and they were to pray over him, and anoint him with oil in the name of the Lord: and the prayer of faith shall save the sick. And this is not all, the Lord shall raise him up; and still further, if he have committed sins they shall be forgiven him. Sins in the plural, and there is no ifs or ands about it. The language is as positive as that of Christ; that he that believeth and is baptized shall be saved.

Now, in the case of James, not one word is said about an unpardonable sin; but the case covers any sin that comes within the reach of God's mercy, and does not just reach some sin brought on by drunkenness, as you seem to think. But in the case of John it is very different, it was (sin) and had reference to some particular sin; and one that any brother could see any other brother commit. And did not require supernatural aid as you supposed. Bro. Poe says, doubtless those who had the gift of healing, had the power to see or know whether it was sin unto death; and if so, they should not pray for it. And so he limits it to a few spiritual discerners. While the Book says, If any man, and thus includes any member of the church; and James says call for the elders, Bro. Poe would have to show that all the elders and members had that power, to make his exegesis look any ways plausible. It will be well for us to remember John lived to see many corruptions among God's children, and departures from the truth, and anti-christs, as we gather from his first epistle. And this sin that he spoke of had reference to the sin of final apostacy. Paul taught the impossibility of renewing such to repentance. As God has nothing above, beyond or better, as a sin-offering for fallen humanity, than his dear Son, it follows that when any person has obeyed the gospel, and been made a partaker of all the benefits of the blessed covenant dedicated by the blood of Christ, and then becomes so corrupt as to deny Christ, as doubtless many did in those days, that man or woman has crossed the line of God's mercy. And as no other one of the apostles had taught the folly of praying for such person, John did in this place. And thus our heavenly Father has carefully guarded us in this matter of praying for a thing that cannot be done. And what a sad thought that a person that has once been enlightened and has tasted of the good word of God, and been made a partaker of the Holy Spirit, should be thus doomed on account of his wickedness, and be so nigh a demon, that God's children cannot pray for them. Let me say in conclusion, Bro. Poe, in John's case, any brother could see the sin, not as you say its effect, it was some open violation of God's law, for John defines that to be sin. And in James' case, it is if he has committed sins, and not as you would have us believe, that the sickness was the effect of some sin or sins. But, if, in addition to the sickness he had sinned, they were to be forgiven him.

J. R. LANE.

God has arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—James Martineau.



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## The Garments of God.

When God marched before the hosts of Israel to guide them to the Promised Land, he veiled his glory in a column of ascending smoke or fire, such as was wont to be the arching signal of Eastern armies; when he spoke to Elijah at Horeb, it was not with the whirlwind or the fire, but in the still small voice which uttered human words; and when he came to earth for the salvation of men, he came not in invisible majesty of pure spirit, but in the humble guise of a workman of Nazareth.

In the hands of God the commonplace and the natural are but the leath of the special and the supernatural. The machine in nature, with its grinding wheels and ceaseless revolutions, may pulse and throb with never so great regularity, yet with all its apparent uniformity it is only the vehicle on which are borne the works of God, and these are ever new, instinct with life, radiant with miracle. The natural order of the world is not unlike that of a vast railway system. To-day the same rains start at the same hour as they did yesterday, and will do again tomorrow. There is a little variation. From that city the cars speed out, and they arrive in this, with almost automatic regularity. Yet yesterday they carried a cabinet minister to a point which affected the policy of nations half a world away; and to-day they bear many a message of joy or of sorrow, many a word that will blossom into action, many a plan which will change the lives of those whom it involves. On the surface all is uniform, invariable, and fixed as fast as iron-bound law can make it. Beneath the surface are perfect freedom, ever-changing conditions, the play of thought and action and free life.

In the same way what men are pleased to call the fixed laws of nature are the vehicles which carry things which are not mechanical and not fixed. If we could but know all that is accomplished by the ordinary things of nature,—by the flying cloud and the sudden rain, by the long hot days of dead calm, or by the mist and snow of winter,—we should see that each of these things is to some person or to some cause a very miracle, and that what seems to the careless eye the measured rhythm of the great world-machine is but the punctual messenger that brings a Father's help or a Father's blessing. So true is it that the snow and the hoar-frost and the ice, and the wind of summer, and his word which runneth very swiftly upon the earth. So true is it that he covers himself with the light as with a garment, and that the shining heaven and the green earth, with all their wealth of beauty and splendor, are the garments of God,—the visible things which clothe and veil his invisible being and almighty working.

Nor is this less evident in the narrow circle which surrounds every individual child of God. It is in the ordinary happenings of daily life that the extraordinary blessings of God are most likely to come. He who clothed himself in the pillar of

smoke for Israel's sake, clothes himself also in daily providences for ours; and these providences seldom take any strange or startling shape. Too often they are not recognized simply because they come in the form of commonplace events; and the heart, clamorous for a sign, overlooks the manifold mercies which throng in the things of every day. The ordinary is accepted simply as the ordinary, and the special message which is brought with it is allowed to pass without acknowledgement. Day passes after day with its round of duties and privileges and cares, and we call it commonplace, and know not that we might have grasped the very skirts of God.—S. S. Times.

The New York Sun discusses the question, "How shall infidelity be treated?" We clip this paragraph from reply of *Biblical Recorder*:

The answer to the question, "How shall Infidelity be Treated," can never be made by these parties of concession and compromise. The Gospel of Christ as it is recorded in the New Testament Scriptures, furnishes the only answer. A pure church that does exactly what Christ commands, and that keeps itself unspotted from the world is the only remedy. We would say to the churches and preachers of New York lay aside, all your worldliness and and vanity, your ambition and formality, and believe and obey the plain commands of Him who spake as never man spake, and your troubles with modern infidelity in your pulpits and pews will end.

The *Central Baptist* has these noble words on the pretensions of reason:

Our age is becoming more and more characterized by an overweening intellectual pride. One form of its manifestation is an utter disregard of the limitations of human knowledge. Savants, scientists, and philosophers seem to have beguiled themselves into the belief that they can know all things; and the contagion is rapidly spreading among the masses. Man, therefore stands in need of no other revelation than that which the book of nature lays open before him. Endowed with an intellect capable of studying every page of its stupendous volume, he is in a position fully to understand all that can be known of God. Indeed, the aggregate of nature, which is the object of thought, and of man the thinking subject, is the sum all divinity. There is no other God than this.

The *National Baptist*, in giving the definition of the word radical says:

"A man who is in earnest;" that is just it; a man who believes just what he says, and means it all; this is a radical. The world is full of men who say, "I am a warm friend of temperance; drunkenness is a dreadful thing; nothing makes me feel so badly as to see a drunkard;" and then they go to their farms or their merchandise; or perhaps they continue to run a dram shop or a distillery. These men are not radicals; there is nothing they dread and dread and hate so much as radicalism; they are conservatives. But now and then comes along a man who just means what he says. He sees the evil, he knows that it is an evil; and he rolls his sleeves and goes to work to correct it. He does not care how many people's toes he treads on; he is careless how many ribs he breaks; he means to do the thing; he is in earnest.

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., MARCH 19, 1884.

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## "INNOVATIONS."

There has been of late, much written about "innovations in the church," and I have given some attention to what has been published "pro and con." I have a few things I wish to say. First of all it is to be regretted, that an ungente, and somewhat bitter spirit has frequently been manifested in the discussion of this subject through our periodicals. Let us remember we are brethren, although we may differ somewhat in reference to "expediency" and methods of work. And in the discussion of these differences, let us not, even in thought, impute unworthy motives to those whom we may feel it our duty to oppose.

In the next place, I wish to say, that from my standpoint, "innovations" are inevitable, and grow out of the changed and changing conditions of human society. Of course I do not intend to affirm that it would be *absolutely impossible* to get along without them, but that in this period of the world the cause of Christ and humanity would be much hindered if we should leave them off altogether. Who thinks it desirable, or that the will of the Lord requires us to leave off the building of meeting houses, or the use of hymn-books, or of the printing press, or other modern inventions by and through which the travels and labors of the workers in the Father's vineyard are facilitated? Yet all these were unknown in the apostolic period, and are "innovations" that no one calls in question. Evidently "innovations" may be of three classes; such as are positively beneficial, such as are simply harmless, and such as are positively hurtful, and therefore antagonize the Lord's will. If this be not so, then *all innovations*, of every character, are sinful. Who is prepared to so affirm? Now to oppose a thing simply because it is an "innovation," is certainly illogical, and inconsistent upon the part of those daily consenting to, and using such innovations as they consider harmless, if not positively beneficial. If then an innovation is to be opposed, let it be shown that it antagonizes the will of the Lord, or hinders the progress of his cause. Again an expedient, under one set of circumstances, might be helpful, and under another an obstruction.

These observations must be correct unless we are to regard Christianity as a sort of "cast-iron" affair, incapable of any expansion to meet the necessities of an advancing civilization—a civilization largely the outgrowth of its own Spirit. Of the religion of Christ, it can be truly said, that, like its author, it is unchangeable in its principles. Its facts, commands, promises, and spirit are immutable. Further it may with equal certainty be affirmed, that where anything is commanded to be done, and the method or manner of doing it is made an essential element of obedience to the command, then it must be done *just that way* and no other. But can it be shown that every minute detail of every duty is authoritatively provided for by a "thus saith the Lord?" I am satisfied no close thinker, acquainted with the word of God, will so affirm. There must then be room for the exercise of sound common sense, enlightened by the truth,

in carrying out the duties imposed upon us by the Lord. There must be a basis for a sound expediency in the application of the great principles of Christianity to the activities of Christian love and labor. To my mind, the only difficulty consists in determining its limits and boundaries with absolute certainty.

Hitherto much of the opposition to "innovations" and "expediency" has seemed to me indiscriminating—a sort of phrenetic antagonism, and the simple word "innovation" has done duty as argument, and has become with many, a sort of shibboleth, and is thought to be a sufficient answer to all who in the exercise of their "sanctified common sense" are striving after better methods of doing the Lord's work, than such as we have been using. Methods of work hitherto prevailing among us, including much of our church polity, have been inherited mainly from the Baptists, and the time has come to wake up lest our inherited customs crystalize into an authoritative creed. Loose declamation against "innovations" will not convince the sincere and earnest brethren who are seeking for more efficient methods, that they are wrong. We must have exact and discriminating argument, backed by the truth. Denunciation and the imputation of corrupt motives are entirely out of place, and very unbecoming to those professing to follow him who said, "Blessed are the meek," and the "pure in heart," and the "peacemakers." I have seen, with much regret and pain, more bitterness manifested by some of our brethren in their discussions with each other, than is exhibited in their controversies with those without. It is a source of continual sorrow, and complaint with the readers of our papers, and is bringing reproach upon the cause dear to us all. It is one of the hindering causes to our plea for union of all the lovers of Christ. And while I esteem the ADVOCATE for its work sake, I cannot hold its writers altogether guiltless here. If we cannot discuss our differences on these matters of expediency with Christian love and forbearance, we had better not discuss them at all, but let experience and sober reflection slowly rectify the mistakes of those who in fervent zeal are striving after the best means of advancing the cause of our common Lord.

But I have pushed these reflections further than I intended. Returning to my theme, I ask are those who so earnestly oppose "all innovation" consistent? Is not their paper, through which they pour out anathemas upon the "Missionary Societies, etc., the outcome of an "outside organization," "unknown to the Bible?" Is it not the work of a convention of individual brethren associated together, upon terms of their own providing, as editors, or as a publishing company or society, the object of which is to spread the gospel? Wherein do associations of this character differ in principle from other conventions of brethren having the same object or end in view? One is a co-operation to *print* the good tidings, and circulate it through the mails to those who will *pay for it*; the other to have it preached by the living voice, without money and without price to those who hear. What is it that renders the *one association* beneficial, and the other hurtful? Shall it be said the one impinges the work of the "church," and the other does not. That one is attempting to do by other agencies what God has ordained to be done by the church *as such*, and the other is not? Wherein is this true of one and not of another? Is the GOSPEL ADVOCATE, for instance, the organ of the Church street congregation of Nashville, or of any other congregation as such? Does that congregation, or any other speak through its columns, or is it an outside co-operation of editors and writers and printers whose voice we hear? Is it the mouth of the church in any sense? Is it the voice of the church as such, or are any or all of our papers just so many voices of the local organized congregations any more, or in any other sense than a "missionary society" is? To my mind it is a matter of small importance, provided it is the voice of truth and love which reaches our minds and purifies our hearts. Is the "missionary society" a hurtful innovation; while the newspaper and publication co-operation is a beneficial expedient, and that too while they are supported and kept at work largely by *money of unbelievers*? It would be well for all of us to be careful not to condemn in

others that which we allow in ourselves. "Wherefore thou art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same thing."

Do not understand me as presenting myself as a champion for missionary societies, or co-operation meetings. I do not think they need any defence against those who stand or fall with them. I am only trying to point out the weakness and utter inconsistency of that opposition which comes from a source vitiated by the fact that it also is bottomed by the same doctrine of expediency. It has too much the appearance of one innovation railing at another; or if I may use the homely phrase, it is the "pot calling the kettle black."

Now while I earnestly strive to adhere closely to all the *commandments* of the Lord, as embodying and expressing his will, I am no stickler for methods, unless the method is also commanded, or otherwise clearly required. If a duty is enjoined, and no precise and definite manner for doing it prescribed, I shall endeavor to perform it in the manner which seems best to me, and will not presume to say dogmatically to others, this is the only legitimate way. Nor will I, in such case, object to any other way, unless I think I can show a better and more efficient one. We have had quite an amount of talk and writing about "Scriptural plans" of spreading the gospel, and of "church co-operation, and much sharp opposition to the plans upon which the brethren and churches were trying to work; and much reproachful criticism heaped upon these workers for deserting the divine for a human plan; yet in most cases it seemed to me nothing better than *opposition* pure and simple. For when called upon for a positive development of the "Scriptural plan," the objectors were either silent or presented some scheme out of harmony with primitive examples, or else their plan, was found to be liable to the same objections, urged by them against others.

Certainly there must be some difficulty, or else these astute brethren could do better than flounder along amongst questionable inferences. They would come down with an emphatic "thus saith the Lord" for their plans, and so end the trouble and controversy at once, but for the difficulty of producing it. Here lies the trouble. I have read and studied the Scriptures with some care in special reference to this matter, as well as what has been written by our modern scribes, and I frankly confess I have been unable to find any single, definite, authoritative plan, set forth by the Holy Spirit for imitation in all subsequent ages. Absence of plan, or if the *examples* of primitive preaching is to be taken as determining the plan, then I should say a multiplicity of methods seemed far more apparent than any *single plan*, which we might properly call "the gospel plan." Neither has my reading of modern writers helped me to any clearer perception of the *one thing* they call the "Scriptural plan" of church co-operation for spreading the gospel. It does not meet the trouble, far less remove it, to say the church must sound out the truth. This but states the *duty*, the *how* is the troublesome question. The *plan* of doing it is the *how* of doing it. A plan involves the idea of arrangement, of adjustment and adaptation, and of clear and full statement. If it had been the purpose of our infinite Father to provide such a plan, adapted to all ages and conditions of society, to remain unchangeable through all time, doubtless he could have done so. In that event it seems, to say the least of it, reasonable that he would not have left it to be discovered through a process of inferential reasoning, but would have given a clear statement of it in the divine record, especially if he had considered the *method* of such importance as many now deem it. We find no such statement, nor have I been able to find any indications that the question of *methods* of spreading the gospel was in the mind of the Spirit at all. So the conclusion I have reached, is that here the Lord has left us free to adopt any method of spreading the gospel, provided indeed that it is the *gospel* preached to those who hear, and that we do nothing contrary to his revealed will. We may therefore expect continued innovations and improvements on old methods, as fast as experience and observation may show their necessity. The methods provided by God are



perfect, and cannot therefore be improved, and where he has deemed the method or plan important he has clearly prescribed it, and when thus clearly indicated to be his plan, we have no choice but to follow it. But where a duty is imposed by divine authority, and the question of method is not clearly revealed, we may legitimately exercise our own best judgment as to the manner of doing it. I have not written this with any desire for controversy, yet if published, it becomes public property, and I shall not object to just and friendly criticism. Let us love as brethren, and write remembering that we know nothing perfectly, and therefore with humility and gentleness. J. H. ROULHAC.

We have had this article on hand for several weeks. We have delayed its publication on account of pressure of space, but especially of time. We wanted to give it more attention than we could hitherto.

There are positions of an ethical nature, assumed in this article, and frequently cropping out in the writings of Christians, that we think faulty. We take this occasion to examine them, and devote this article to them, promising to examine the arguments in the future. Bro. Roulhac is a clear-headed, logical-minded man, and one that we have esteemed from his youth as loving the truth earnestly. We feel toward him much as we feel toward Bro. Allen. Bro. Allen's positions on other questions, his logical mind, his earnest faith in and reverence for the appointments of God, would, it seems to me, have necessarily placed him on the other side of the question of human organizations to carry forward the work of converting the world. We give him up reluctantly. We are sure that his position and associations on this question will gradually lead many who are disposed to be conservative, to adopt the positions of the extremes, which he condemns as heartily as I do. They will never call one back from the "progressive" position to a conservative regard for the word of God.

Our brother's admonitions in reference to the spirit in which we write, are, excellent. The only thing is, he seems to see violations of the proper spirit on one side only of the question, when I am sure motives of brethren who oppose societies are impugned, they are denounced as actuated by piggardliness, covetousness, ten times, where such things are done once by those opposing them. Here is a specimen from the last number of the *Apostolic Times*:

"The great mass of our noble brotherhood mourn over the defection of perhaps good brethren toward missionary work, it is a pity they cannot see themselves as others see them, 'eccentric self-righteous, self-conceited, impracticable and porcupinish.'"

Then again, out of the abundance of the heart the pen writes, as well as the mouth speaks. Our writers have no more bitterness and jealousies than the preachers in their private relations. There is just as much jealousy, just as much bitterness, just as much partisanship, among preachers in the individual congregations, as crippling to the cause of Christ, creating division in the bodies in which alone the Scriptures admonish the preservation of unity, just as much hindrance to any scriptural plea for unity, as is produced by any division among our writers. Unity in the church is what the Spirit pleads for. Then the only fault to the exhortation is, it is not wide enough, does not begin back far enough, to benefit as it should. A man cannot indulge in bitterness and strife with his brother in private, and then be as gentle as an angel when he writes. The exhortation to have gone back to the root of the matter, ought to exhort brethren in private to cultivate gentleness, meekness, love, forbearance. If this is done

in private, the same spirit will prevail in writing for the public. The writings show what the men are in private. But those who write are no worse than those who do not write.

Then again, there is just as much necessity of meekly receiving an argument made against us, as there is in meekly making an argument. It requires full as much grace to receive a hard argument in a Christian spirit, as it does to make one in a Christian spirit. The wrong is fully as frequent in the one taking, as in the one giving offense.

Things frequently look hard to us when against us, that seem mild and gentle when done by ourselves, or in our behalf. Our brother gives an example of this. We do not doubt he wrote every sentence in perfect kindness. In the very talk about Christian courtesy, he calls the opposition his brethren make to his societies, "loose declamation," and it cannot convince "the sincere and earnest brethren who are seeking for more efficient methods." Does this mean that brethren on one side only make "loose declamation," and are not "sincere and earnest"? It easily bears this construction. Then again, he speaks of their "floundering along among questionable inferences." Then his charge that they depend upon "denunciation and the imputation of corrupt motives to maintain their position," can be easily construed into a lack of courtesy, into misrepresentation, into denunciation and the imputation of corrupt motives. I do not believe Bro. Roulhac intended anything of the kind; but when men of certain temperaments write earnestly with the best motives, they use terms that appear harsh and rough to those viewing from a different standpoint. I call attention to it, to insist that the things we read or say, are greatly tinged by the spirit of him who receives them. We ought not to be looking for offences.

Again, our brother thinks that unless we can discuss things that we think wrong in a gentle spirit, we had better leave them to be rectified by experience. But how can human experience rectify wrongs in the workings of God's truth, brought about by following human experiences, or human wisdom? The idea underlying this statement, that human experience in some measure becomes a rectifier, a test of the workings of divine ordinances, we think the foundation error of this whole controversy. That human experience in the workings of any divine appointment ever proved anything right or wrong, or that it can do it, we deny.

Mr. Beecher proved infant baptism divine, just as he proved the yoke divine, by experience of its fitness for the proposed end.

While gentleness, and meekness, and kindness are desirable, we have usually found that those who greatly suppress human nature in one direction, let it break out with great virulence in another. We have in our possession a letter from a brother of some celebrity as a preacher, that says he is so outraged at personal controversies, that he wishes the authors of them in a stove of burning coals. He, of course, meant he wished they were in hell, but was too pious to say so. Our experience is, men who do not try to crush out human nature, but try to control and direct it for the truth of God, are the true reliable men. I am not sure that any bitterness among Christians of this age, surpasses in intensity that of Paul and Barnabas, Paul and Peter. Paul said Peter acted hypocritically. "Be not overmuch righteous," is an injunction of divine wisdom. When we get overly pious on one side, we neglect and break out on some other side. We have no doubt but there is much of selfish motive actuates us in our work here; and we do not doubt that an ex-

posure of it would promote our moral health. The truth is, all human beings are actuated by more or less of selfishness, in all we do and say. There is more or less of a lack of candor, more or less of dishonesty, even to ourselves, in every heart. To work this out, to eradicate it, to fit us for the companionship of God, is the life work of Christianity. To be so tender as never to speak of it, only fosters and spreads it.

Our brother seems to think we ought never to point out errors in others, until we are free from errors ourselves. We fully recognize that a man ought to be more anxious to free himself from error of thought and practice, than to free any one else of it. He ought to be careful and not condemn himself in condemning others, by practicing what he condemns. But if we wait to be entirely free from all wrong before we attempt to correct wrong, never more will a wrong be corrected in this world, by mortals. None are without error. The trouble is, we regard it an outrage to have our motives questioned. Peter did not regard it as a mortal offence when Paul told him he acted hypocritical in a matter. He recognized the weakness of humanity, was willing to see his wrongs pointed out, and, I think, tried to profit by it. I see brethren frequently act in a way, when tempted, that I know is hypocrisy. Others probably see it in me. We see each other better than we see ourselves. I don't often tell them as Paul told Peter. The reason is, I lack Paul's courage and love for them. They or I would get furious, while Peter took it kindly and calmly. The reason is, we claim to be a great deal better than Peter claimed to be. He was not hypocrite enough to hide and perpetuate his hypocrisy, so did not get mad when told of it. We are such hypocrites that we try to conceal our hypocrisy from ourselves, nurse and perpetuate it by trying to conceal it from the world. It seems to me that the great lesson that Christ taught his disciples was to enable them to know themselves, to be willing to see and acknowledge their weaknesses and infirmities, to eliminate from them all false pride, and make them willing to have their faults and sins told them, to be reprov'd for their wrongs, and to appear before the world just what they were. I we could be this, there would be none of this oversensitiveness, this readiness to take offence, when our faults and failings are pointed out. There should be no false pride to lead us to hide our real weakness and characteristics. I could not write this, if I waited to be free from these wrongs before telling others of them. An oversensitiveness is one of my besetments.

Some think that everything of correction ought to be done privately. Paul reprov'd Peter in the presence of all, rather boasts of it, and then recorded the reproof for the world. Why should we wish to have the reproof for our faults in private? Except that we wish to have them unknown to the world. The Savior said, in a personal wrong, the individual injured must go to the other in private. But that bears no relation to this correction of our errors, both of temper and judgment.

Then our brother thinks that discussions among ourselves ought to be conducted with less bitterness than with those without. Why so? Error is error. Error within is worse than error without. Error ought to be opposed earnestly and determinedly, because it is error. Not because one man holds it, or another does not; but because error is the enemy of truth, and an enemy of every one who holds it, and of every man in the land; and the nearer error comes to



## JAMES A. HARDING AND HIS WORK.

Some eighteen months ago I introduced Bro. Harding to the readers of the *Advocate*. I then stated that I had known him for years, and had never known a young man of more promise as a self-sacrificing, devoted Christian gentleman. How well he deserves the high opinion I had of him, the readers can judge. One thing is certain, he has shown his high regard for the word of God, by adhering closely to the old landmarks; and another is, that he is trying to *practice what he preaches*—a thing seldom done by preachers. Now, I would have nothing to say about his work, were it not for some good brethren who differ from him on the *plan* he is operating; who think, after all, Bro. Harding does not trust in the Lord so much, but preaches for rich churches, who are able and willing to sustain him.

To this I would say that Bro. Harding is not ubiquitous; he cannot go everywhere; he is only one man, and has to do only one day's work at a time, at one place. So you see the many calls that are made upon him cannot all be filled.

As I am traveling all the time, I occasionally meet with him, and see the influence of his work, and this expression is universally made by those I meet: "Did you ever see such a man of faith?" "Never," I say, "never." How does he get money to travel on, and support his interesting family? Simply by trusting in the Lord, and teaching Christians their duty. They supply his wants; not always by the brethren he is preaching for at the time; but the brethren who know him and his work, minister to his wants.

He is at present preaching at Scottsboro, Ala., where we have no congregation, and not much prospects of ever having one, unless some such self-sacrificing preacher carries the gospel to them. I have seldom seen a greater interest in a whole community, with good prospects of planting the gospel permanently. On account of his health, he thinks best to spend his winters South, and summers in the North, which he has been doing for several years. Last winter he held several good meetings in the South, among them one at Huntsville, Ala. A few disciples at this place had been trying for many years to establish the cause of truth; but they were poor and weak. They wrote to several prominent preachers to come and help them. One of them replied, if they would deposit one hundred dollars in the bank to his credit, that he would hold them a two-week's meeting. Bro. Harding, hearing of their struggles, determined to go to their help. He, in connection with his faithful co-laborer, Bro. Daugherty, (the singing brother,) held them a good meeting, resulting in over twenty additions, and establishing the primitive gospel on a firm footing in one of the most important cities of the South.

He does not wait to be called and sent out by some missionary society, or convention. They are human, and are liable to forfeit their "promise to pay." But he trusts in the Lord for his support, remembering that he is a son of the King, who is rich in resources—who feeds the sparrows and clothes the lilies.

It is true I have found him sometimes nearly five hundred miles away from home, with only fifty cents in his pocket. Yet he was always cheerful, and confident the Lord would put it into the heart of some good brother or sister to give him more when he needed it, which has been verified for nine years' past. And in that length of time he has brought into the church nearly two thousand members.

This is called by Bro. Butler the "one man plan." Would to God we had more men of faith who would work in this way. Christ, the apostles, the early Christians, Campbell, Smith, Johnson, Scott, and a host of others, worked on this plan.

You hear preachers all over the country complaining of a want of faith among the people. "Like priest, like people," is an old saying, and it is true. "Show your faith by your works." We want more godly preachers, who are willing to work faithfully and earnestly, trusting in the Lord for a support, and not always begging for money, and complaining because they do not get more.

I do not wish to be understood as objecting to preachers being paid. They seldom get enough. But what I wish to impress is, that if all the pleadings for money were stopped, and pleading with sinners were substituted; if all the expenses

at, to, and from conventions, were paid to faithful servants of God who are working, we would soon see a very different state of affairs. The Lord knows his children need food and clothing like other people; and if we are faithful servants, doing his will, he will give it to us. He says so, and it is infidelity not to believe it, and act upon it. Old father Abraham, Bro. Campbell, and many others I might name, acted upon this plan, and got rich in goods, and did a vast amount of good in the world. "Oh! yes," you say, "they did something else besides preach; they had other business." So did Paul and Peter; and so would Bro. Harding, if it was necessary for the support of his family.

I know there is a strong tendency among my own brethren to "snub" those who do not make preaching a profession, especially if they have never had unholy hands laid upon them. They are sometimes not treated with decent respect, if they make tents, practice medicine, sell goods, or farm for a living. Was Paul any the less a preacher of the gospel because he made tents? Are brethren McGarvey, Lipscomb, Allen, Errett, not preachers of the gospel, as well as those who do nothing but preach? Certainly. We need more just such men. There is a class of "young American preachers," who, because they have been to college and possibly graduated, set themselves up as pastors or elders, deliver two short lectures on Sunday, go to see the girls and frolic the balance of the week, and then complain of their "heavy work," of the "pastorate." Shame on such creatures! Am glad, however, we have but few such.

We need more truly educated men, more Bible schools, more hard workers; men who are willing to preach the gospel, pay or no pay; men who will go out at their own charge, and preach the unsearchable riches of Christ. When men of this character are found at work, God will and has always raised up brethren who will divide with them and their families.

The brethren of Alabama have been talking about calling a convention. What for? To raise money. If so, they will spend more than they will raise, in getting to it. What for? To consult about what to preach. No necessity for this, as all are agreed. What then? To ape those around us, to gratify our pride and ambition, to have a name and fame among men. No, no, brethren of Alabama; you are doing a grand, good work just now; just keep on. Bro. Larimore and Barnes are good teachers, and are working in the field as they have opportunity. But the grandest work they are doing, they are unconscious of, making gospel preachers of most of their pupils. You need not tell me that nothing is being done in this section of the country. God is blessing the work of his children, and we have many faithful preachers, too—more than many suppose—in Alabama, and then here you have Bro. Harding coming to your help in destitute fields. So I would say to all; help him, with prayers, and words of cheer, and comfort his heart with a small contribution, if you have it to spare; he needs it, and perhaps will be a little hurt with me for saying so. But I know he is worthy, and working faithfully. May God bless him, and all those who are fighting against sin, in the church, or out of it.

I am at present at Talledega, Ala., where we have no brethren that I can find. I expect to spend a few days at home the first of March.

V. M. METCALFE.

Bros. L. & S.: I wrote a letter, a week or two ago, in reply to Bro. Vanhook. He asked for a meeting at Northport, on the fourth Lord's day in March. I wrote I was willing to meet on the fourth Lord's day in April, but could not go sooner. I have looked anxiously for my letter to appear, but it has not. Please publish it as early as possible. The time draws on and no decision. Nothing new in this section. The brethren in different parts of the State seem anxious for work to be done. Then, brethren, send on your money, and the work will be carried on.

Highland Home, Ala.

J. M. BARNES

The letter referred to has never reached our office, and we publish the above as best we can do in lieu of it.

EDITORS.

Take things as they are, and make the best of them—the only true and practical philosophy.

## Obituaries.

Died at her home near Murfreesboro, Tenn., March 6th, 1884, Sophia L. Sanders. In the fall of 1874, Sister Sanders, then a young woman, a daughter of Mrs. Sophia W. Sanders, was baptized by Elder James E. Scobey, and became an exemplary and pious member of the Christian Church. Her maiden name was Warren. Sister Sophia was always a delicate girl. On the 20th of November, 1882, she was married to J. E. Sanders. She was a good, true woman, and in her lingeringsickness oft said she was not afraid to die. In the presence of weeping friends and relatives, her funeral was preached by Elder James E. Scobey, and her body consigned to the grave. We believe that, as she lived a true good life, she will receive a crown of rejoicing. She endured sickness, sorrow, pain, and death in this world, but we trust she has felt the last pang, and that she has gone to the reward of the righteous.

S.

Another devoted follower of the meek and lowly Jesus is gone from these earthly shores. That fond mother, devoted and faithful wife, and our dear sister, Sarah A. Jones, wife of our esteemed friend, J. B. Jones, took her flight from sorrow pain, and earthly oppression, on the 11th day of January, 1884. Sister Sarah was the mother of five sweet little "buds of life," four yet living—three boys and a girl. The little babe sweetly sleeps in mother's arms. Sister Jones was born August 18th, 1838, and confessed and obeyed the Lord in August, 1872, at Robertson's Fork, under the preaching of Bro. James Morton. The congregation has lost from her service one of her truest members. But the congregation "in the sweet fields of Eden" has gained the same bright jewel. As to her husband, he is not a member of Christ's body, and hence is "without God and without hope in the world." O what a horrible thought! One who knows the plan of salvation so well, and, too, one who had the examples of such a devoted and faithful companion, as Mr. Jones, surely will, and I do hope and pray that he may, obey the gospel before death.

"Thy passing spirit gently fled,  
Sustained by grace divine,  
O may such grace on us be shed,  
And make our end like thine."

J. R. BRADLEY.

Little Robert Sangston Johnston was born March 29th, 1871, and was taken from his dear mother, affectionate sisters, loving brothers, and many warm relatives and friends, January 14th, 1884. His dear good father, who was a warm, devoted Christian, preceded him a few years. God, in his infinite wisdom and goodness, saw fit to take Robert, while in the tender bud of life, gently across the dark chilly river of death, over which all must pass, in order to reach the glorious land that God has promised the pure in heart, and in which they can have the privilege of basking in the effulgence of eternal life. During the little time dear Robert remained with us, he was humble, quiet and obedient. The Bible teaches us it is right for children to obey their parents; and this he did as far as my knowledge reaches, willingly and readily. It was truly hard for the dear mother, sisters and brothers to give up such a precious member of the family; but they can be comforted, consoled and encouraged—realizing that God has provided consolation. Let us rejoice in the glorious hope of meeting again those who have gone before. Faith, humility and love are essential elements on which to rest our hope. May we all endeavor to fill our hearts with truth, and become rich in Christ, so we may at last join the one holy family "in the land of sweet rest." We now say, farewell dear little Robert, but we hope to meet you again in the heavenly land where death will not come.

March 4th, 1884.

F. C. SOWELL.

Sister Amanda Mosby, wife of Bro. F. C. Mosby, of Murfreesboro, died at her home, after a brief illness, at 7:30 o'clock, on the evening of 17th of December last. Sister Mosby, whose maiden name was Dill, was born in South Carolina, November 10th, 1815; came to Tennessee while yet a small girl; was a member of the Methodist church when quite young, but was baptized in 1833 by Elder T. Fanning. She united with the church in Murfreesboro, and became identified with it very early after it was planted, and continued a faithful member until her death. She was steadfast in her attendance upon the services of the church amid all its discouragements. She was firm and steadfast, seldom being absent when physically able to attend. During our early years as a preacher, we labored with the little band in Murfreesboro then meeting in a little frame house in the flat near the railroad. The attendance was never large, but Sister Mosby was always, when able, one of the faithful few who were present. She was not demonstrative, or impulsive, or obtrusive of her feelings, but steadfast and earnest in her purposes of life, and true to her convictions of right and duty. She was married to her husband in 1839. They raised quite a family of children, but since I have known her she has been feeble in health. She was of a sensitive nature, but good and true in all the relations of life. She has left a large circle of kindred and appreciative friends, and entered upon an eternal life with God. Our brother, whom we sorrow to learn is feeble, and her family, have our sincere sympathy in their bereavement. D. L.

We are accustomed to hear that early struggle is necessary to later success, and almost grow to feel that there is not hope of a boy who is not shoeless, penniless, and homeless. And yet it is a theory founded upon exceptions and exaggerations. Early comfort and proper advantages are blessings from which come the best human achievements. Home and plenty are not misfortunes.—*United Presbyterian*.



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Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—

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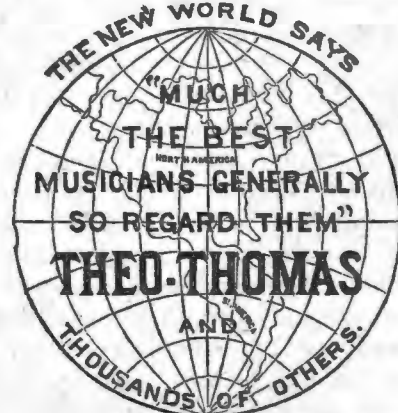
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(dated October, 1883) is now ready and will be sent free; including MANY NEW STYLES—the best assortment and most attractive organs we have ever offered. ONE HUNDRED STYLES are fully described and illustrated, adapted to all uses, in plain and elegant cases in natural woods, and superbly decorated in gold, silver, and colors. Prices, \$22 for the smallest size, but having as much power as any single reed organ and the characteristic Mason & Hamlin excellence, up to \$900 for the largest size. SIXTY STYLES between \$78 and \$900. Sold also for easy payments. Catalogues free.

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and not wishing to pack them till another season, have made great reductions. We offer—

20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

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## Blankets! Blankets

Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turn much colder. Our prices now are

Our \$2.00 a pair Blankets now	\$1.50
Our 2.75 " " "	2.00
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We have just fitted up an elegant Cloak Parlor, and can show the largest variety of Dolmans, Russian Circulars, etc., etc., in this city. If in need of a winter wrap do not fail to see our line, as we will positively save you from two to three dollars on your purchase.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## BRO. BUTLER'S DEFENCE REVIEWED.

It is exceedingly important that we should keep before us the exact point in controversy in reading discussions. Realizing this to be so, I shall endeavor so to write this article that even those who have not seen the others of the series may clearly understand what are our positions, and what is the truth in the case. How are evangelists sent forth and supported, according to the teaching of the sacred writings? is the question under consideration. Of course all modern methods are out of the question, as the Scriptures teach nothing about them; there were no societies for the spread of the gospel in apostolic times except the churches. About this Bro. Butler and I are perfectly agreed. What then is the scriptural teaching on the subject? How shall the world be evangelized? In answer to this question I have replied:

"The Christian (i. e.) the lover and servant of Christ), who has the ability to publish the good news, should do so with diligence as he has opportunity, praying God to guide him and support him, and fit him more and more for the work. Individual Christians and the churches of the Lord should contribute to the support of such men."

Concerning this position, Bro. J. B. Jones, a prominent advocate of the modern missionary society, said, "No one acquainted with the scriptural facts which are the premises from which the above conclusions are drawn, can deny their accuracy." But Bro. Butler is horrified at the position; he exclaims, "On the question at issue it hardly has the merit of respectable absurdity, to say nothing of reason and Scripture." Clearly doctors differ.

Bro. Butler's position is this: "The church should select and send out the evangelist, giving him a support and directing him in his labors." He says, "No man, after the establishment of the church at Jerusalem, ever got into the evangelistic field by divine sanction and received a support for his work without being sent and directed in his labors by a church." "We intend this," says he, "to apply to apostles as well as evangelists."

Thus speaks W. L. Butler; now hear the apostle Paul: (Gal. i: 15-ii: 2.) "When it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus. Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. \* \* \* Then I came into the region of Syria and Cilicia. And I was still unknown by face unto the churches of Judea which were in Christ: but only they heard say, He that once persecuted us now preacheth the faith of which he once made havoc; and they glorified God in me. Then after the space of fourteen years I went up again to Jerusalem" etc.

Did not Paul get into the evangelistic field by divine sanction? He went, too, without consulting with flesh and blood. He began preaching immediately after his conversion; and "all that heard him were amazed." He labored in the gospel at Damascus "many days;" and then

"went away into Arabia;" three years had passed before he returned to Jerusalem. Now bear in mind that this same Paul said, "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you."

We call attention next to Acts xv: 36-41. "And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia; and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from another, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia confirming the churches." On this trip Paul met Timothy; and finding him to be well reported of by the disciples, he took and circumcised him; and, desiring his aid in the ministry took him with him. Thus we see Paul, Barnabas, Silas, Mark and Timothy going forth on extensive missionary tours without the direction of any church.

Ah, but says Bro. Butler, "A church selected and defined the preacher's field; sent him into this field, and told him what to do when he got there; commanded him what to preach, and stopped him when he violated instructions." "If this is not divine order on how ministers are constituted and sent into the field, there is none," says he. And in another place he tells us, "The preachers were not left to choose and decide their own fields of labor." It is hardly necessary that I should comment on the above statements. They speak for themselves: Paul proposed a tour to Barnabas: Barnabas agreed to it, and suggested that they should take Mark with them: to this Paul objected, because Mark had deserted them on their former trip: they had a hot contention, which resulted thus: Barnabas took Mark and sailed in one direction, while Paul, taking Silas, went another: Paul and Silas on their trip became acquainted with Timothy and took him with them. It is clear they were not operating under the directions of a church, according to Bro. Butler's idea, for if such had been the case, the church would have settled all these matters.

Bro. Butler calls attention to the fact that Paul and Silas went forth, "being recommended by the brethren to the grace of God." Well, what of it? The brethren recommended them to God's favor that is, prayed that God's loving kindness might attend them. I have gone forth from many a congregation, after laboring awhile with them, being commended by the brethren to the grace of God; but I have never yet gone forth being supported in my labors by a congregation: and I never will, unless Bro. Butler or some other body, produces better arguments in favor of his position than he has yet done.

Just here, in order that what follows may be understood, I desire to call attention to the difference between preaching and teaching. The commands of the commission to the preacher stands thus: (1) Go; (2) Preach the gospel; (3) Baptize penitent believers; (4) Teach the disciples to observe all things that Jesus has commanded. Compare Matthew, Mark and Luke on the commission. That this is the correct order, Bro. Butler and the disciples generally, doubtlessly, agree with me. From this order it is evident that preaching is for the world, teaching

for the church. To preach is to tell of the life, suffering, death, burial and resurrection of Jesus, and to show how there is in all this, good news for the sinners. Hence it follows that any disciple of Christ is intellectually competent to preach, since he cannot be a disciple without knowing these things; and, if he knows them, he can tell them. Hence when all the great Jerusalem church, which numbered many thousands, were scattered abroad except the apostles, it is not astonishing to hear said of them, "They therefore that were scattered abroad went about preaching the word." Any disciple can preach, but few are competent to teach the "all things commanded." Now I grant that men were sent by the apostles, and by the church at Jerusalem, (in which were apostles,) to teach young congregations; and, as I think, in one case at least, to impart spiritual gifts unto them. But in no case did a church send an evangelist to preach to sinners in apostolic times. It was understood to be the duty of every Christian to preach as he had opportunity, looking to God for guidance and support, and trusting to him to open up the way. Some thus became traveling evangelists, while others engaged in secular pursuits; but all, if they did their duty, told the good news as they had opportunity, and contributed regularly and systematically for the advancement of the cause. And, at this day, no man needs to trouble himself as to whether he shall devote all of his time to preaching or not; let him, day by day, do the duty of the day; the Master will settle the question for him. He needs to concern himself only about one day at a time.

It will be remembered that Bro. Butler, in his article, occasionally called upon us to "stick a pin down here." Of course we stuck them. Let us go back now and consider the marked places in the light of what has been said.

Pin No. 1. "They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the words to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they came to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed, turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch; who, when he was come, and had seen the grace of God, was glad: and he exhorted them all that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and faith: and much people was added unto the Lord." (Acts xi: 19-24). Observe how perfectly this report harmonizes with what I have been teaching. These disciples, having been scattered by persecution, go of their own accord as far as Phœnicia, Cyprus and Antioch, preaching the Lord Jesus: the hand of the Lord was with them, (a significant expression;) a great number turned to the Lord, after believing: upon hearing about this ingathering, the church at Jerusalem sent forth Barnabas to go as far as Antioch, (just as far as the evangelists had gone, making converts, but no farther). But Barnabas did preach, it may be said, for much people was added to the Lord. Of course he did; it was his duty to preach, wherever he might be, as he had opportunity: he went further than Antioch, too, as our brother will find, if he will consult his Bible and his atlas, for he went to Tarsus; but the church at Jerusalem did not send him there, any more than it sent him to preach; it sent him just as far as the evangelists had gone before him, mak-



(Continued from page 185.)

ing converts. When he went further, he went at the instigation of his own heart, just as they had done. By the way, it is remarkable, to say the least of it, that the Jerusalem church, if it sent him forth on a missionary tour, should have waited till it had heard that the gospel had been preached and sinners converted at these points, and that it should have limited him to the cultivated districts. No, no; a church guided by inspired men would not have been guilty of such folly: he was sent to the young church.

Pin No. 2. (Read Acts viii: 1-25.) Philip went of his own accord to Samaria and preached Christ to the people. Multitudes of men and women believed and were baptized: when the apostles at Jerusalem heard of his success, they sent down Peter and John: "who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid their hands on them, and they received the Holy Ghost." \* \* \* "They therefore when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans. Now, let it be observed that Peter and John were sent to the city of Samaria, whereas they preached to many villages of the Samaritans, while returning to Jerusalem. As in the former case, the evangelist (without being sent by a church) into the field, and makes converts: the church, having heard about his converts, sends men of experience, who are full of the Holy Ghost, to them. See what they did and you will know what they were sent for. If Bro. Butler reiterates, "They preached the gospel to many villages of the Samaritans," I reply, true; but they were sent to the converts in the city of Samaria, as the Bible expressly says; and it was after they had fulfilled their mission that they preached in the villages.

In conclusion allow me to remark that I do not feel the need of telling the reader that Bro. Butler's article is not even a "respectable absurdity," nor of intimating to him that if he does not agree with me his mind is so "biased by the preoccupation of error, as to make him unable to feel the force of the Scripture." I am perfectly willing to submit the matters to those who read and think.

If every Christian will work for Christ as though his own life, and the lives of those about him, depend upon his labors, and if the church will raise funds regularly, systematically, and liberally, as they should do, and send them to the men whom they know to be true men, diligently engaged at work in the field, we will turn the world upside down, notwithstanding all the sneers and ridicule those clamorers for human societies may give to "the Lord's plan." For my part, I am determined to study, work and pray for this most glorious consummation.

END OF KENTUCKY DEPARTMENT.

## General News.

The leading inventors of the country have issued a call for a mass convention to take action to prevent pernicious legislation by Congress. It will be held in the Music Hall, in Cincinnati, March 27th. Responses from all points of the United States and Territories show that an attendance of 3,000 may be expected. As all inventors are eligible as delegates, and as there are about 500,000 in the United States, there is no doubt of a full attendance.—The Western Wool Growers in convention at Denver unanimously adopted a memorial to Congress opposing a further reduction of the tariff on wool.—Prentiss Tiller, Pacific Express Company's em-

ploye, at St. Louis, who decamped with nearly \$100,000, a week or two ago, has been arrested in Milwaukee. A young man brought a trunk and directed it to be shipped to a party in Detroit. He left a valise to be placed in side the trunk, so as to save him the trouble of carrying it. The clerk when putting the valise in the trunk, dropped it, and the clasp burst asunder, and the contents were seen to be wrapped in Pacific Express Company's labels, and amounted to nearly \$90,000. The young man was arrested at once.

The Southern Immigration Association has been in session in this city during the past week. Gov. Crittenden, of Missouri; Gov. O'Neale of Alabama, and other distinguished gentlemen were present.—On Thursday morning Col. Ed S. Wheat was shot and killed by his father-in-law, William Spence, in this city. The cause of the murder is unknown. Both gentlemen were widely known. Col. Wheat was a member of the firm of Buford, Thomas & Co., wholesale dry-goods merchants, in this city.—W. A. Knight, defaulting Trustee of Davidson County, has left for parts unknown. Mr. Knight, in 1875 was found to be behind in his accounts with the city over \$100,000. The Supreme court had just reached his case when Mr. Knight was found missing.—A Sunday law less rigid in its provisions than the present one, is pending before the City Council, by which it is proposed to permit the sale of bread, fruits, oysters, and soda water. An effort is being made to have cigars and tobacco added to the list. The saloons are to be kept closed tighter than ever. The "blind tiger," at Winchester has been raided. The citizens are very anxious to suppress the sale of liquor in violation of the four mile law, but the trouble was to get hold of the guilty parties. A similar animal has been run to earth at Cowan.—The Broadway Underground Railway Company proposes to substitute for the tunnel road under Broadway, New York which the legislature of 1881 gave them the right to build, a wide arcade, which the tunnel road would serve the business interests at the lower end of the island, and residents at the upper extreme the company claims that the arcade railway would duplicate Broadway with a sub-surface street well lighted and ventilated; would change the dark cellars into basement stores, fronting on pleasant sidewalks. Such a plan it is claimed, would increase the value of all Broadway property.—The boiler in a dyeing establishment at Lawrence, Mass., exploded last week, killing one man, and fatally wounding two others. So great was the force of the explosion that three buildings were shattered into splinters. Pieces of the boiler and were thrown four hundred feet.

FOREIGN.—Queen Victoria will visit Germany early in April.—Spurgeon, the great London preacher, has been left a fortune by Joseph Pool, of Leicester, England.—A dispatch from Mandalay, the capital of Burmah says: "The Shans native hill tribe of North Burmah, have revolted and are devastating the lower plains. They have infested the town of Bhamo, from which English and American missionaries have fled."—American Consul at Dundee has asked the captains of whaling vessels to keep a lookout for Lieutenant Greely in Baffin's Bay, in view of the possibility of his drifting from Smith's Sound on an ice floe.—Archduke John, of Austria, has published a pamphlet on Spiritualism. He recounts unmasking of the Spiritualist Bastian. The Archduke says spiritualism is cherished in huts and palaces, and its adherents number two million.—The funeral services over the remains of the late minister Hunt, took place on Tuesday of last week at the American Church in St. Petersburg. The coffin wrapped in the stars and stripes, was conveyed to the church in a hearse drawn by six horses. The coffin was then laid in the vault of the church, where it will remain until preparations are made for transporting it to the United States.—The London police are doing their utmost to discover the authors of the dynamite plans; but the clues are not promising. Organizations between England and the Continental Powers against Americans and dynamiters has been agreed upon without any special treaty. The European press continues to assert that it is the duty of America to suppress conspiracy. The French police are giving active help, and expect soon to soon disperse the dynamite colony in France.

me, the more vigorously I should oppose it. Truth is to be vindicated, not because my party holds it, and some other party opposes it; but because truth is truth, and helps every man who holds to truth. As man approximates the divine appreciation of truth and error, he clings the more firmly to the truth. He defends it more earnestly, as those nearest him reject or trample it under foot; he fights error more vigorously, as those nearest him embrace it.

The true Christian as he comes to the standard of truth, becomes like Paul, determined to know no man after the flesh, but only as they stand for truth and for God. The simple truth in these matters is this, sometimes we, in arguing, mistake and substitute hard words for strong arguments. But much oftener those pressed in argument, mistake strong arguments for hard words, and think they are personally abused, when in truth, only the falsity of their position is shown.

A kind of effeminate sentimentalism demands that in maintaining truth, and in exposing error, especially if that error has gotten a foothold in the church, soft and pointless words should be used. Does not this desire for special tenderness toward error in the churches come from a partizanship that is inimical to truth? Will it not blunt the edge and break the force of truth, excuse and so foster error in the church, where it is most important to keep clear of it? While all personal bitterness to wound those without and within ought to be carefully avoided, no man of decided convictions is willing to express himself in pointless words, nor ought any earnest man be called upon to break the force of his argument, by an over-sensitiveness of those opposed. The Savior clothed strong arguments in vigorous words to expose error, so did Paul, and Peter and John, and Luther and Campbell, and every earnest man of earth. D. L.

## NEW ADVERTISEMENTS.

We direct attention to the new advertisements, and renewal of old ones.

J. W. McCullough is one of the most reliable manufacturers of the city.

G. C. Terry, manufacturer of show cases, cedar chests, wardrobes, etc., stands high in his line.

Geo. E. Cooper & Co. renew their advertisement as finners. We have traded with them, and found them fair and accommodating dealers.

A. B. Payne & Co., dealers in stationery and writing materials, are the largest dealers in that line in the city. We commend them to all needing articles in their line.

Campbell & Bro., Druggists, give an advertisement of certain medicines. We have no knowledge of the medicines, but they are reliable and trustworthy business men. We commend them as excellent brethren, and good business men.

We ask our friends to give these advertisers a call, and let them know they saw their advertisements in the ADVOCATE. It helps us for them to advertise with us, and we wish the advertisements to benefit them, and wish them to know they benefit them. We will try to present only fair and reliable dealers.

The Legislature of New York has passed a bill to promote the welfare of the city of New York, allowing the Mayor to appoint men to office, without the approval of the Board of Aldermen. This is done on the ground that the Aldermen are the slaves of the whisky ring and city roughs, and never allow a man to be appointed that will not subserve the ends of the saloon men and their friends.



## Some Reading.

## The Maister an' the Bairns.

The Maister sat in a wee cot house  
To the Jordan's waters near,  
And the fisher fowk crushed an' crooded roon'  
The Maister's words to hear.  
An' even the bairns frae the near-haun' streets  
War mixin' in wi' the thrang,  
Laddies an' lassies wi' wee bare feet  
Jinkin' the crood amang.  
An' ane o' the Twal' at the Maister's side  
Raise up an' cried aloud—  
"Come, come, bairns, this is nae place for you,  
Rin awa' hame oot the crood."  
But the Maister said, as they turned awa  
"Let the wee bairns come to me?"  
An' he gathered them roon' him whar he sat,  
An' lifted ane up on his knee.  
Ay, he gathered them roon' him whar he sat,  
An' straitit their curley hair,  
An' he said to the won'erin' fisher fowk  
That croodit aroon' him there—  
Sen'na the weans awa' frae me,  
But rather this lesson learn—  
That name'll won in at heaven's yett  
That isna as pure as a bairn!"  
An' he that wisna oor Mith an' kin,  
But a Prince o' the Far Awa',  
Gathered the wee aunes in his arms,  
And blessed them ane an' a'.  
O thou who watchest the ways o' men  
Keep our feet in the heavenly airt,  
An' bring us at last to thy bame abune  
As pure as the bairns in he'rt.

—William Thompson.

## BILLY'S PAT OF BUTTER.

You never can know how delighted Billy was to get out to Uncle Joe's farm for a visit, because you have no idea how nice it was out there. There were no children at Cherry Grove ("That's the reason they want to borrow me," thought Billy;) but there were chickens and ducks and kittens and a puppy, and two colts, and pigs and pigeons, and everything that was little except little people.

Aunt Judy thought it was very dangerous for Billy to ride behind Uncle Joe on the big bay horse; and it is true his little fat legs stuck right straight out, so that his feet couldn't touch anywhere, but Uncle Joe said it was a long way safer than cherry pie for supper, and as Uncle Joe and Aunt Judy never came to any agreement about this matter, lucky little Billy got the rides and the cherry pie too—and wasn't hurt by either.

One reason Billy was so happy at Cherry Grove was that he was allowed to help about things. It is a pity that grown folks don't always know how much little ones like to help; at Billy's home there were lots of big brothers and sisters, and they always said, "Oh, you go ride a stick horse, Billy." But at Uncle Joe's he helped to drive the sheep, and carried little buckets of slop to the pigs, and held Uncle Joe's horse by a rope, when he wanted him to eat the front yard grass; and always, every morning and every evening he carried up the printed pat of butter, from Aunt Judy's dairy, at the foot of the hill. That was one of his very nicest jobs; for the dairy was the sweetest smelling place in the world, and Billy was never tired of seeing the water fall into the trough at one side, and gurgle out through the opening at the other.

As Billy started up the hill one fresh, early morning, with the butter on a saucer, and a little wet napkin over it, Uncle Joe's man let the sheep out of the fold, and Billy stopped to watch them run, and push past each other, to see which could get to the meadow first, when, the first thing he knew the old ram, with the broken horns, ran right at him, and sprawled him over, butter and all. He fell on the grass, and didn't mind, and the saucer and napkin he held tight in his hand; but ah, the nice pat of butter, with the cow printed on top! it rolled and rolled, and flopped down in the dust. Billy stood and looked at it a minute, and then he suddenly thought of something. The dust was only on the under side. He sat down on the grass, took out his barlow knife, with the broad, dull blade, and smoothed it all over, turning the dirt inside! Then up he jumped, and was soon at Aunt Judy's breakfast table, impatient to begin on the muffins.

"Hallo!" said Uncle Joe; "what's the matter with the butter?"

"Well," said Aunt Judy, her face getting red, "what's the matter with it?"

"You might as well lower your flag, old woman," said he; "there's dirt in it."

Aunt Judy ran at the print as if he had said that there was a young alligator in it; there was

the dirt sure enough, and she couldn't have looked more horrified if the alligator had been a full grown one.

Meantime, Billy was clearing his throat of muffins, and of something else that seemed to stick there, and getting ready to own up.

"It's me Aunt Judy," he said in a rather squeaky voice; and then he told all about it.

Uncle Joe laughed until the cup and saucers rattled; but Aunt Judy shook her head, and looked sorry about something else than the butter.

"Never mind," said Uncle Joe; Billy's got to have a sermon about this, and I'm going to preach it, help yourself to another muffin, Billy, and listen: My sermon is to have two heads and my text is the butter; and firstly, dearly beloved brethren, when you are in the business of bringing up butter, don't stop to look after any fellow's business; and, secondly, when you get any dirt on your butter or hands, or your heart, or your conscience, don't you ever think about covering it up; the only thing to do, my friends, and especially Billy my lad, is to get rid of it.

Now, whether it was the pat of butter, that made Billy remember the sermon, or the sermon that kept him from forgetting the pat of butter, I can't say; but I have known him for fifty years, and he hasn't done a sly thing all this time.—S. S. Times.

## "NO CROSS, NO CROWN."

There is a great gulf fixed between the teachings of the world and the teachings of the gospel, on the subject of easy living. According to the popular view, the one thing worth living for is to have money to spend, fine pictures to admire, pleasant books to read, soft carpets for the feet, easy couches for tired limbs and delicate dishes for the palate; and yet the God whom we believe in and worship has only revealed himself to human eyes and hands as one who was crucified, whose brow was wounded with thorns and whose side was pierced through with a spear; and the gospel which he brought teaches that all pampering of the body and all undue indulgence of its desires, so far from being the supreme object of life, may be a snare and stumbling-block to the soul. If there are any of us who really believe in our hearts that personal enjoyment is the true object of our lives, let us honestly acknowledge to ourselves that we are lovers of pleasure rather than lovers of God, and so go back to crown with roses the forgotten statues of the kindly pagan gods who loved not life and the beauty of sense. There ought not to be room in one house for both the cross of Christ and the ivy-crown of the wine-god, or the myrtle of the goddess of pleasure. "No man can serve two masters," so runs the old saying, but the lesson is hard to learn. Nevertheless it is one which must be learned sooner or later, when every man must make the deliberate choice whether he will count his own pleasure the chief object of his life, or whether he will yield his will, for pleasure or for pain, to the will of God. And on that one decision hangs every man's destiny for both here and hereafter.—S. S. Times.

## A GOOD PLACE FOR A NEST.

John Burroughs describes in the *Century* "The Tragedies of the Nests," and commends the shrewdness of the bobolink: "If I were a bird," he says, "in building my nest I should follow the example of the bobolink, placing it in the midst of a broad meadow, where there was no grass, or flower, or growth unlike another to mark its site. I judge that the bobolink escapes the dangers to which I have adverted as few or no other birds can do. Unless the mowers come along at an earlier date than she has anticipated—that is, before July 1—or a skunk goes nosing through the grass, which is unusual, she is as safe as a bird well can be in the great open of nature. She selects the most monotonous and uniform place she can find amid daisies or the timothy and clover, and places her simple structure upon the ground in the midst of it. There is no concealment, except as the great conceals the little, as the desert conceals the pebble, as the myriad conceals the unit. You may find the nest once, if your course chances to lead you across it, and your eye is quick enough to note the silent brown bird as she darts swiftly away; but step three paces in the wrong direction, and your search will probably be fruitless."

## LETTERS FROM THE YOUNG FOLKS.

Dear Uncle Minor: I am a little girl thirteen years old, daughter of J. F. Rogers. My father takes the *ADVOCATE* and I read all your letters in the *ADVOCATE*. We have a large church house, and Elder N. B. Wallace is our preacher; he preaches there every Lord's day with the exceptions of one, and Elder T. L. Weatherford preaches on that day. Fearing my letter will be too lengthy, I will close.—[Belle Rogers, Athens, Limestone County, Ala.]

Dear Uncle Minor: I see you are writing to the little boys and girls. I love to hear what you say. When you tell us that you have been a little boy and have stumped your toe, I know how to feel for you when you were a little boy with a stumped toe. I have two sisters and one brother. Papa says he saw you last fall. Now Uncle Minor I want you to write to me in the *ADVOCATE*; I never got a letter in my life, and if you have time please write one to me. Won't you publish a "letter *ADVOCATE*" for the little folks? It would be so nice.—[Gideon Moss Alsop, Jr.]

P. S.—The reason I wrote to-day, (March 3rd) it is mama's birthday.—[G. M. A., Wilford, Wilson Co, Tenn.]

Dear Uncle Minor: I have read your letters in the *ADVOCATE* with interest, and especially your ten rules to children; and I have wanted to write to you, and have written two or three times and did not send my letters. I am eleven years old. I have been going to school this winter. My pa takes the *GOSPEL ADVOCATE*, and has been taking it for eight or nine years. My oldest brother takes the *Youth's Companion*. I have five brothers and two little sisters. Mr. Ballinger told me he knew you at Denton, and said you was a good Sunday-school superintendent. Now Mr. Ballinger is our neighbor, and I think he is a good man; he loves to go to Sunday-school. We have a Bible class and meet at our school house every Sunday. I have undertaken to answer some of Mr. Poe's questions in the *ADVOCATE*, but pa thinks my answers will be incorrect. I have many other things I would like to write to you, but as I know I am restricted in the length of my letter, I will close, hoping you will write often.—[Alice R. Dewees, Aurora, Texas.]

## LOOK FOR THE GOOD.

There is a great deal of good in the world. But there would be even more, if that which is there were recognized, appreciated and used more. And this is especially true of individuals. It is very seldom that a man's character will be bettered by our continually picking out its flaws and faults and throwing them at him. Usually it only serves to harden him and confirm him in his evil. But look for the good in him, no matter how little it be, and how hard to find. Show him that it is recognized, and that it in so far gains him respect; and it will soon reach out, spread, and perhaps eventually encompass the whole character. It is in this sense, too, that we are to "overcome evil with good," by discovering the grain of good that is in a man, cultivating, airing, developing it, until it gradually crowds out the evil by the vigor of its own growth. Planting and watering is always more profitable than weeding.—*Moravian*.

## A LITTLE COMFORTER.

A lady who had charge of young persons not of kindred blood, became on one occasion perplexed with regard to her duty. She retired to her own room to meditate, and being grieved in spirit, laid her head upon a table and wept bitterly. She scarcely perceived her little daughter seated quietly in a corner. Unable longer to bear the sight of her mother's distress, she stole softly to her side, and taking her hand in both of her own, said:

"Mamma, once you taught me a pretty hymn:

"If e'er you meet with trials  
Or troubles on the way,  
Then cast your care on Jesus,  
And don't forget to pray."

The counsel of the little monitor was taken, and relief came. The mother was repaid for rightly training her child by having her become her blessed teacher.

"Out of the mouths of babes and sucklings God hath ordained praise."



**A Prominent Minister Writes**

Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.  
REV. C. C. DAVIS, Elder M. E. Church South.  
No. 28 Taitnall St. Atlanta, Ga.

**From Two Prominent Ladies.**

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.  
Mrs. R. H. BLOODWORTH, Griffin, Ga.

Dr. H. Mosley: After years of suffering from indigestion, great debility and nervous prostration, with the usual female irregularities and derangements accompanying such condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.  
Mrs. E. DENNIS,  
Mo. 48 Chapel St., Atlanta, Ga.

J. Pratt, druggist, Wright City, Missouri, writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

Dr. Mosley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall Street Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration and all other diseases caused from diseased Liver and Kidneys.

Fifty cents for one pint bottle, one dollar for pint and a half bottle. Sold by druggist generally, and all wholesale druggist, Louisville, Ky.

**Miscellaneous.**

No man can be brave who considers pain to be the greatest evil of life; nor temperate who considers pleasure to be the highest good.—Cicero.

**Poverty and Distress.**

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed *anemia* in medical writings. Given this condition, and scrofulous swelling and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Pierce's Golden Medical Discovery, which enriches the blood and cures the grave affections. It is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

Do not wish to be anywhere but where you are. It is want of communion with God that makes our thoughts run a-gadding. Daily beseech the Lord to make your way plain; and then leave it to him to direct your steps.

Marianna, Fla.—Dr. Theo. West, "I consider Brown's Iron Bitters the best tonic that is sold."

Death makes a beautiful appeal to charity. When we look upon the dead form, so composed and still, the kindness and the love that are in us all come forth.—Chapin.

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 981 Arch Street, Philada., Pa.

Hale's Honey of Horehound and Tar overpowers the most troublesome cough.

Pike's Toothache Drops cure in one minute.

Glenn's Sulphur Soap cures skin diseases.

**Catarrh Cured.**

A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. LAWRENCE, Brooklyn, N. Y. will receive the recipe free of charge.

Microscopic holiness is the perfection of excellence. If a life will bear examinations in every hour of it, it is pure indeed. To live by the day and watch each step is the true pilgrimage method.—C. H. Spurgeon.

As a tonic and nerve for debilitated women nothing surpasses Dr. Pierce's "Favorite Prescription." By druggists.

There is, I know not how, in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls.

Charlottesville, Va.—Mr. C. H. Harman, President of the Peoples' Bank, testifies to the value of Brown's Iron Bitters for relieving indigestion.

Take your stand on the Rock of Ages. Let death. Let the judgment come; the victory is yours through him.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

Extract of Report from the Celebrated Physicians, Erasmus Wilson, of London, Eng.: "Several severe cases of incipient Consumption have come under my observation that have been cured by the timely use of Golden's Liquid Beef Tonic. (Remember the name, Golden's—take no other.) Of druggists.

**AN ONLY DAUGHTER CURED OF CONSUMPTION.**

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address Craddock & Co., 1032 Race St., Philadelphia, naming this paper.

**Sawing Made Easy**

Monarch Lightning Sawing Machine!  
Sent on 30 Days Test Trial. A Great Saving of Labor & Money.



A boy 15 years old can saw logs FAST and EASY. Miles MURRAY, Portage, Mich., writes: "I am much pleased with the MONARCH LIGHTNING SAWING MACHINE. I saved a 30-inch log in 2 minutes." For sawing logs into suitable lengths for family stove-wood, and all sorts of log-cutting, it is peerless and unrivalled. Illustrated Catalogue, Free. AGENTS WANTED. Mention this paper. Address: MONARCH MANUFACTURING CO., 163 E. Randolph St., Chicago, Ill.

**Gold Watch Free.**

The publishers of the Capitol City Home Guest, the well-known Illustrated Literary and Family Magazine, make the following liberal offer for the New Year: The person telling us the longest verse in the Bible, before March 1st, will receive a Solid Gold, Lady's Hunting Cased Swiss Watch, worth \$50; if there be more than one correct answer, the second will receive an elegant Stem-winding Gentleman's Watch; the third, a key-winding English Watch. Each person must send 50 cts. with their answer, for which they will receive three months' subscription to the Home Guest, a 50 page Illustrated New Year Book, a case of 25 articles that the ladies will appreciate, and paper containing names of winners. Address: PUBL. OF HOME GUEST, HARTFORD, CONN.

**The GREAT BLOOD PURIFIER**

Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.: Rheumatism, Scrofula or King's evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflammation of the Kidneys and Bladder, renovates and invigorates the system; acts gently on the bowels. As an appetizer and for general debility, it is a most excellent remedy.

**CAMPBELL BROS., Druggists, Sole Manufacturers.**  
For Sale by all druggist. Price \$1.00 per bottle, or 3 for \$5.00. Liberal discount to the trade.

ALSO MANUFACTURERS OF

**ETHIOPIAN PILE OINTMENT**

A never failing remedy for External, internal or Itching Piles. Ask your Druggist for it. None genuine without the Trade Mark. Price \$1.00 per Bottle.

**TESTIMONIAL.**

This is to certify that I was afflicted with Piles for twenty years. I tried every Remedy offered me. Finally used the Ethiopian Pile Ointment, and found it the very best preparation I ever used. It will give almost immediate relief and will finally effect a permanent cure.  
Ed. A. IRELAND,  
Formerly of Gallatin, now of Breen, Phillips & Co., Nashville, Tennessee.

**CAMPBELL BROS., Druggists,**  
Cor. Broad and Summer Sts.,  
NASHVILLE, TENNESSEE.



F. H. STICKLEY. MRS. C. W. LEWIS

**STICKLEY & LEWIS,**

Having moved to our elegant store-room,  
NO. 34 NORTH SUMMER STREET,



We will carry a large stock of fine Millinery and Fancy Goods, the light-running New Home Sewing Machines, Needles, Oil and Attachments for all machines. Fine imported German Canary Birds, good singers, \$3 each. Bird Cages, Food and Tonic always on hand. Mrs. Lewis is also prepared to do Fashionable Dress Making, Dying, Plumes, Cleaning, Gloves and Stamping. Old Machines of any kind repaired or taken in part pay for the New Home.

**Southern Business College,**

LOUISVILLE, KY.

**REAL PRACTICAL BOOK-KEEPING NO TEXT BOOKS.**

OVER TWENTY-FIVE YEARS A PRACTICAL ACCOUNTANT.

Endorsed by all the Prominent Merchants of Louisville.

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**AGENTS Wanted** for handsome illustrated standard Books & Bibles works of character; great variety; low in price; selling fast; needed everywhere; Liberal terms. Wm. Garretson & Co., 30 College St., Nashville, Tenn.



## THE FATHER OF FISH-CULTURE.

Seth Green's Ideas About the Finny Tribe and Some of His Varied Experiences.

(Turf, Field and Farm.)

"How did you ever come to devise this scheme?"

"I have been working at it ever since I was large enough to bend a pin."

The above remark was addressed to Mr. Seth Green, the veteran fish culturist, who is known to the entire world, and his reply indicates the extent of his labors.

"When I was quite young," he continued, "I would lie on the limbs of trees that reached out over the water entire afternoons watching the movements of the fish and studying their habits. In this way I discovered many characteristics which were before unknown. I saw, as every observer must see, the destructive elements that are warring against fish, and I realized that unless something were done, the life in the streams of this country would become extinct. To counteract this disastrous end became my life work, and I am happy to say I have seen its accomplishment."

"Were you successful on the start?" "No, indeed. Up to that time all artificial attempts to raise and hatch fish from the spawn had failed, and I was compelled to experiment in an entirely new manner. The work was a careful and tedious one, but I finally succeeded, and to-day I am able to hatch and raise fully seventy five per cent of all spawn."

"Enormous! Why, that is a larger percentage than either the vegetable or animal kingdoms produce in a natural condition."

"I know it, but we exercise the greatest care in the start, and guard the little fellows until they become able to care for themselves."

The foregoing conversation occurred at Caledonia where the representative of this paper was paying a visit to the state fish hatcheries. It has been his privilege to report very many interesting sights within the past twenty-five years, but the view presented here exceeds in interest anything ever before attempted.

"How many fish are there in those ponds, Mr. Green?"

"As we have never attempted to count them it will be impossible to say. They extend way up into the millions though. We shipped over three millions out of these ponds this year and there seemed to be as many afterward as before. We have nearly every variety of the trout family and many hybrids."

"You speak of hybrids, Mr. Green. What do you mean by that?"

"I have experimented for years in crossing the breed of the various fish and am still working on it. We cross the female salmon trout with the male brook trout, and thus produce a hybrid. Then we cross the hybrid with the brook trout, which gives us three-quarter brook trout and one-quarter salmon trout. This makes one of the finest fishes in the world. He has all the habits of the brook trout, lives in both streams and lakes, and develops vermilion spots on his sides, rises readily to a fly, is far more vigorous and fully one-third larger than ordinary brook trout of the same age. The possibilities of development in the fish world are great and we are rapidly ascertaining what they are."

As the man of news watched the

countenances of Mr. Green while he was giving the above account, he could not help but feel that he was in the presence of the few investigators who, from a rich and lifelong experience, bring great benefit to the world. Let the reader imagine a strong and stalwart frame, surmounted by a head strongly resembling that of Socrates, and covered with a white silky beard and luxuriant gray hair. Seth Green the father of fish culture, is a picture of health, and the reporter could not help remarking so.

"If you had seen me the last winter and spring, young man, you might have thought differently," said the veteran.

"How is that? One would think, to look at you, that sickness was something of which you knew nothing."

"And so it was until last winter. I went down into Florida in the fall to see what kind of fish they had in that state and study their habits and was attacked with malaria in its severest form, and when I realized for the first time in my life, that I was sick. My symptoms were terrible. I had dull, aching pains in my head, limbs and around my back. My appetite was wholly gone, and I felt a lack of energy such as I had often heard described but had never experienced. Any one who has ever had a severe attack of malaria can appreciate my condition. I went to bed and remained there all the spring and if there ever was a sick man I was the one."

"It seems hardly possible. How did you come to recover so completely?"

"My brother, who had been afflicted by a severe kidney trouble and threatened with Bright's disease was completely cured by a remedy in which I had great confidence. I therefore tried the same remedy for my malaria and am happy to say I am a well man to-day and through the instrumentality of Warner's Safe Cure, which I believe to be one of the most valuable of medicines. Indeed, I see it endorsed by the United States medical college of New York, and that Dr. Gunn, dean of that institution, has written a long article concerning its value."

"And are you now as well as formerly?"

"Apparently so. I keep the remedy on hand all the while though and do not hesitate to recommend it to others."

"One question more. How many ponds of fish have you here and how are they divided?"

"Well, we have 43 ponds which are divided up as follows: 22 ponds of brook trout, 2 ponds of salmon trout, 4 of McCloud river or rainbow trout, 2 ponds of German trout, 3 of California mountain trout, 2 ponds of hybrids, 4 of one-quarter and three-quarters brook trout, 2 ponds of gold fish, and one pond of Carp. Then we have what we call the centennial pond or 'happy family,' consisting of crosses of different fish, including Kennebec salmon, Land Locked salmon, California salmon, brook trout, salmon trout and hybrids. These fish range in size from minnows to 18 pounders, and in age from one-and-one-half months to 11 years. I forgot to say, also, that we have a 'hospital' pond, which is entirely empty, which speaks pretty well for a community of many millions. Indeed the whole secret of fish culture can be summed up in four things. Immigration,—using

no water. Plenty of pure water and cleanliness.

The numerous fish exhibitions which are taking place in all parts of Europe and the unusual interest which is being manifested in this subject throughout the world all owe their origin the process above described as originated and conducted by Seth Green. It is certainly cause for congratulation to every American that this country produces so many men whose genius brings value to the world, and it is proof positive of the greatest merit even with such high standing as Warner's Safe Cure is known to have should be so strongly endorsed and recommended by one so reputable and reliable as Seth Green.

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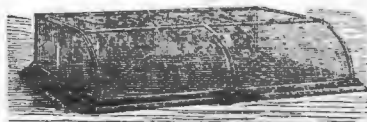
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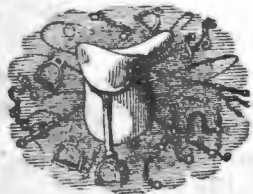
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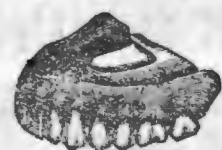
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VOLUME XXVI.  
NUMBER 13.

NASHVILLE, TENNESSEE, MARCH 26, 1884.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### Is He at the Door?

Oh! Great Master, are thy footsteps  
Even now upon the mountains?  
Art thou walking in thy wheatfield?  
Are the snowy winged reapers  
Gathering, in the silent air?  
Are thy signs abroad, the glowing  
Of the distant sky blood-reddened,  
And the near fields trodden, blighted,  
Choked by gaudy tares triumphant,  
Sure it must be harvest time!  
Who shall know the Master's coming?  
Whether it be dawn or sunset,  
When night dews weigh down the wheat ears  
Or while noon rides high in heaven,  
Sleeping lies the yellow field?  
Only may thy voice, Good Master,  
Peal above the reaper's chorus,  
And dull sounds of sheaves slow falling,  
"Gather all into my garner,  
For it is my harvest time!"

Miss Muloch.

### WHO ARE THE DISCIPLES OF CHRIST?

The word disciple is used a great many times in the New Testament, but never in a denominational sense, never to give a name to a body of people to distinguish them from any other body or bodies of professed Christians: The word disciple simply means a follower. The disciples of Plato were those who were taught by him, and who embraced and practiced what he taught. A disciple of Christ is one who has learned from Christ, and who practices what he has learned. One who learns from Christ, but does not practice what he learns, cannot scripturally be called a disciple of Christ. Only those who hear and learn from Christ, and practice what they learn, can properly be called followers of Christ. But this word only distinguishes such from all those who do not follow him, who do not do his will.

It has, however, come to pass now, that very many of the religious world use the word disciple in a denominational sense, to distinguish them from Methodists, Baptists, and such like. And sometimes even disciples themselves use the word in this sense. Those who are disciples indeed, who may in all truthfulness be called disciples, should be very careful never to use the term in any denominational sense, as if they were only a denomination, to be distinguished from "other denominations." Those who are truly on the Lord's side can scripturally be called disciples of Christ, followers of the Lamb. But those who claim to be followers, and yet reject many of the plain precepts and ordinances of the Lord's house, have no divine right to the appellation, disciples of Christ.

The word Christian also means a follower of Christ, and none are entitled to that name except those who actually follow him by doing his will in all things. The word Christian is too often applied as a professional term, to signify one that has made a profession of religion, when, in many instances, those to whom the term is applied have never obeyed the gospel of Christ at all, and have no scriptural right whatever to the term Christian. It is a false use of the word to apply it to such. The purest and noblest relationship to be enjoyed on this earth, is to be a follower of Christ. Hence the highest appellation that can be given a man, is for him to be deservedly called Christian.

But the word disciple is not a word to be applied to a man all the days of his life, whether he deserves it or not. No man can scripturally be

called a disciple of Christ any longer than he faithfully follows the teaching of Christ. The Savior settles this question in the following words: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." John viii: 31. This is a final decision of the matter, expressed in unambiguous words. We must continue in the words of Christ, in his teaching, that we may continue to be his disciples. The man who obeys the gospel, and then does not continue to obey the word of the Lord by keeping his ordinances, loses at once all right and claim to be called a disciple of Christ. Such a one ceases to follow him, and it would be unscriptural and wrong to call such a one a disciple, when he is not such. It is not enough, therefore, for us to make the start for heaven; we must keep on, by continuing to do what the word of God requires at our hands. Jesus says again, "Whosoever does not bear his cross, and come after me, cannot be my disciple." Therefore no man has any just claim to be called a disciple of Christ any longer than he continues to do his will. No half way sort of service will make any man a follower of Christ. If we pretend to follow him, we must continue by day and by night to do his will, to do just the things he requires in his word. It is not enough that we do that which seems right in our eyes. Nothing is right, nothing is service to God, only the doing of what he requires of us. A disciple of Christ is one who is disciplined or trained by Christ, through his word. The church is Christ's school, in which his pupils are to receive their discipline, their training. If we make faithful pupils, listen well to his instruction, and yield constant and faithful compliance with his requirements, no one can then dispute our right to be called disciples of Christ. And if on any other principle we can, the word of God has failed to record how.

When Christ appeared to John in the isle of Patmos, and through him sent letters to the seven churches of Asia, he let them know in every one that the promise was only to those that would hold out faithfully to the end. We forfeit all right and title to discipleship when we turn away from the word of the Lord, and cease to do the work that he requires. When the church at Ephesus had left its first love, the Spirit said, "Repent and do the first work, or I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The word disciple then, so far from being a denominational appellation, simply expresses what those do who do the Lord's will. And it belongs alike to all of God's children, to all who are denying ungodliness and worldly lusts, and are living soberly, righteously and godly in this present world, and to none others. There is no distinction needed to distinguish one part of God's people from another part. All such distinctions are heresies, and are utterly wrong. They are dishonoring to God, and injurious to men, and hurtful to the church our Redeemer built. These unlawful distinctions among those claiming to be God's people, are keeping up disturbances, bitternesses, strifes, contentions, and unending prejudices. No use to even dream that these bickerings will ever end while human names are used to distinguish one body, party, or denomination, from another, when all ought to be one. The religious world, those who make up and main-

tain these party names, these names of human invention, have no conception of the great wrong done to the cause of the Master, by thus dividing, sub-dividing, rending, and severing into parties and heresies, the body of Christ. The very first step in that direction is rebellion against God.

The words disciple, Christian, can with equal fitness be applied to all the Lord's people, on earth, and simply indicates them as the servants of God, and only marks a distinction between those who are the Lord's people, and those who are not. But so far as the Lord's people themselves are concerned, it expresses the most perfect unity among them. It indicates them to be all one people, having one God, the Father of all, one Lord and Savior Jesus Christ, and as having the unity of the Spirit in the bond of peace. The names Methodist, Baptist, Presbyterian, and such like human names, necessarily indicate parties, divisions, differences, dissensions. A Methodist is not willing to be called a Presbyterian, and there is no union between these two parties, no oneness, no unity, and never can be while these human names are worn, and while men adhere to human creeds, based on different doctrines and politics, that never can be reconciled. The prayer of Jesus for the unity of his people can never be fulfilled while these human platforms exist. These names and these creeds, as platforms and rules for the work of the church as laid down in them, are purely human in every particular. They all originated in human wisdom, and are carried on in human wisdom, and will ultimately die with human wisdom. While the name Methodist can only signify a follower of the system called Methodism, the word disciple of Christ signifies one who is governed and controlled wholly by the divine system of which Christ is the author, and which is revealed to us in the New Testament. And there is no possibility of a doubt about this divine system taking every man to heaven that will live by it, will be governed and controlled by it in his thoughts, purposes, words and actions. It is a grand thing to be a disciple of Christ in the full import of that term. It covers all the ground of good, comprehends every good thing that is necessary to educate and train men for heaven, everything needed to purify, elevate, and ennoble humanity, and prepare it for the society of the pure and the good that will inhabit that pure and happy home above. This human wisdom, rules and laws devised by human wisdom, can never do. Those who are spending their time in working by rules and regulations invented and formulated by uninspired men, are worse than wasting their time: they are making void the commands of God, by the doctrines and commandments of men.

E. G. S.

The Mormons have made a number of settlements in adjoining territories to Utah. In the Territory of Dakota some three hundred converts, chiefly from the South, settled in a colony. These led by a man of influence formerly a deacon in a Baptist Church in Lincoln County, Tenn., are in revolt against the authorities of the Mormon church. They charge deception in the claim to miraculous powers, and gross immorality in the lives of the leading Mormons. I am not sure but if outward pressure against the Mormons, were withdrawn, that internal dissension and revolt would not soon weaken and destroy their power. Nothing so cements bodies as outward pressure. Persecution is the power to bind religious associations.



## LYING.

A lie is not only an uttered falsehood, but anything which intentionally misleads or deceives; to exhibit a false representation; to do that which deceives another when he should know the truth. A lie may be told by action as well as by tongue. It may be by the wink of the eye, a nod of the head, a motion of the hand. Silence itself may be a lie. A lie may be told by keeping back part of the truth. People keep silent when silence makes the wrong impression, shun the truth when they should tell it, insinuate and prevaricate and think they are not guilty of lying.

Lying is a plain expression, but it is a Bible one. Jesus said hypocrite, fool, murderer, drunkard, liar as the case required. It is right to use this word in speaking of this so great sin.

Lying has been a sin common to all generations. The devil is the father of lies and thus deceived our fore parents into partaking of the forbidden fruit. (Gen. iii: 4-5; John viii: 44.) Liars are called children of the devil, and whosoever lies pleases him. God is the author of truth, and those who tell the truth and walk in its light are his children. A member of the first family, Cain, lied to God. (Gen. iv: 9-10.) We read of lying prophets all through the different dispensations. In the first church set in order by the apostles there were such sinners. Ananias and Sapphira lied to God and he instantly struck them dead. This should be a fearful warning to people thus guilty. Some members in the churches at Ephesus and Colosse were given to this evil practice. Paul tells them of it and warns them to cease. "Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. (Eph. iv: 25.) Lie not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. iii: 9-10.)

False doctrines are called lies. False prophets in olden times lied, it is said, to the people (1 Kings xiii: 18; and Jer. xxviii: 15.) All false teaching now is so called in the word of truth. "I have not written unto you because ye know not the truth, but because ye know it. Who is a liar but he that denieth that Jesus is the Christ. He is anti-christ that denieth the Father and Son." (1 John. ii: 21-22.) The beloved disciple here says he who denies Jesus as the Christ in his doctrine is a liar if there is such a thing as a liar. "No lie is of the truth." God's word is truth. So every doctrine contrary to God's word is false. A lie. The word of God itself by cunning craftiness may be changed into a lie. (Rom. i: 25; Gal. i: 7-9) The very father of lies transforms himself into an angel of light the truth that he may the better deceive. (2 Cor. xi: 12-15) That lie is most calculated to deceive, which comes thus robed in the garments of truth.

Why do people lie? Some lie for money and think they are justifiable in it. They boast of doing well in a trade by misrepresentation. They work upon the principle, get as much as you can for as little as possible. They never have an inferior horse, a defective mule, or aged cow. All of these are of best quality. You go into a great many stores and every article is better than anything of the kind in town. Some merchants never have an inferior article and their stock never grows old. Everything is the latest." The usual price is so much, but, "bein' as its you, you can have it at this if you'll say nothing about it." This is sometimes from the heart and therefore true. But generally the salesman who makes frequent use of this speech lies, for he sells his goods no cheaper after saying he will. A great deal of the work going out from various shops bears on its surface a lie. We see on nearly everything "The best," "Superior," "Excelsior," "Surpassed by none." Everybody knows these are not true, and cares but little for such expressions. We read some most glaring lies in advertisements whose name is legion. It is a wide spread expression, "people like to be humbugged." Gehazi, Ananias and Sapphira, lied for money, and are held up as fearful warnings in their punishment to those following the practice now. Such punishment to them is God's solemn, most impressive warnings.

Again, some lie, it seems, for their own amusement and for the amusement of others. Some lie because society does frequently and they dis-

like to be out of the fashion. There are quite a number of society lies too numerous to mention and too common to need mention. Others lie from the force of habit; they have been lying so long that the habit is almost second nature. They lie, it seems, because they cannot help it, for tell them of it and they will confess, perhaps weep over it and promise never more to do so, but they go right on still lying. How to stop them I am at a loss to know. And yet others lie just for the sake of lying and I can't tell why. People who steal everything they can get their hands on are called kleptomaniacs. It is said to be a disease if they are well-to-do (?) But what disease have they who continually lie, and lie about almost everything, has not been named.

People live lies. They live lies when they are straining and maneuvering to appear in society what they are really not. They go in debt beyond their means for various extravagances to keep up appearances. They promise a dozen times to pay and perhaps never do. Pretensions to anything you are not, are false. "He that saith, I know him (God) and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii: 4.

Many have the very bad habit of using extravagant expressions, which may not be lying, but is quite a step in that direction. "It is the prettiest thing I ever saw;" "Tis the hottest day I ever felt, or it is the coldest one that ever was;" "I just know Mr. A. is the meanest man in the world;" "It liked to kill me, I thought I would die." Everything is described by the superlative degree. We soon learn to believe not more than half such people say. Others from a habit of misrepresenting everything and nearly every body. Misrepresentation can be done in various ways. To emphasize the wrong word in a sentence, to put a wrong construction on it, to add one little word or leave out one, to use a different tone of voice from the one in which the sentence was uttered, to have a different expression of countenance, are all common ways of misrepresentation and slander.

There are parents who thus talk and act daily. Sometimes they only imagine things to be true and tell them as though they were. Imagination goes a great way in this respect. They know more news than all others and all about every body's business, the whys and wherefores of everything. Their children follow right along in their footprints, and they wonder where Susan, John and Bettie learned to lie. Nearly all of a family are given to this sinful, soul-condemning practice. They do not believe each other and their neighbors do not believe them. Every one says, "A or B told me, I do not know whether it is true or not." Such an unenviable reputation! Reader are you guilty? Then I repeat Paul's language. "Lie not one to another." Learn to look at things as they really are. Take people at what they mean. Follow the golden rule. Look twice and think thrice before you speak. Read God's condemnation of such sins. "Six things doth the Lord hate, seven are an abomination unto him. A lying tongue, a false witness that speaketh lies and he that soweth discord among brethren are three of them. Prov. vi: 16-19. "He that hideth hatred with lying lips, and he that uttereth slander, is a fool. Prov. x: 18. Lying lips are abomination to the Lord. Prov. xii: 22. "And there shall in nowise enter into the New Jerusalem, anything that defileth, neither whatsoever worketh abomination, or maketh a lie. Rev. xxi: 27. "For without are dogs, and sorcerers; and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii: 15. What corrupt and fearful company the liars must keep. E. A. ELAM.

Lebanon, Tenn.

## NOTES FROM JONES' HISTORY.

Brother M.—We wish to add another extract to what has already been given. In the 12th article of the Waldensian (Baptist) church, we have the following:

"We consider the sacraments as signs of holy things, or as visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs when they have neither place nor opportunity to observe them."

Jones' Church History, page 249, Jones tells us that De Vignaux says of the doctrine of these people, "That the Scriptures contain all things necessary to our salvation, and that we are called to believe only what they teach, without any regard to the authority of man—that nothing else ought to be received by us, except what God had commanded—that baptism and the Lord's supper are the only standing ordinances in the Church of Christ \* \* \* and that the true Church of Christ consists of those who hear the word of God and believe it." Ibid, page 266.

"They said that the prelates and doctors ought to imitate the poverty of the apostles, and earn their bread by the labor of their hands. They contend that the office of teaching, confirming, and admonishing the brethren, belonged, in some measure, to all Christians, etc. Their discipline was extremely strict and austere, for they interpret Christ's discourse on the mount, according to the literal sense of the word, and they condemned war, lawsuits, the acquisition of riches, capital punishment, oath and even self defense." Ibid, page 266.

I wish to call your attention to the theory, for many years pressed upon the attention of the public, that there is a regular succession of Baptist churches back to the apostles' day.

In the first place, let me say, that we accept the ground which Messrs. Orchard and Jones (Baptist historians) put forward in their histories on the establishment of the church. Mr. Jones, in speaking of the transactions on the day of pentecost, says: "And here we contemplate the beginning of the establishment of Christ's kingdom in the world; or, which is the same thing, the erection of the first Christian church." Jones' Church History, page 42.

"As the Church at Jerusalem was the first Christian church established by the ministry of the apostles, so it was designed to serve as a pattern, in its faith and order to all succeeding churches, to the end of the world." Ibid, page 44.

This is substantially Mr. Orchard's testimony. Is there a succession of churches back to the apostles? We will let the Baptist historians tell the tale.

Jones says: "It may be proper to remark, that not long before the times of which we now treat, some Christians had seen it their duty to withdraw from the communion of the Church of Rome. The first instance of this that we find on record, if we except that of Tertullian, is the case of Novatian, who, in the year 254, was ordained by the pastor of a church in the city of Rome, which maintained no fellowship with the Catholic party, page 141.

On page 152, Mr. Jones says: "We have already adverted to the rise of the Novatianist churches." If these Novatianists were Baptist churches, and if Jones is right when he says that the first Christian church began on first pentecost after the death of Christ; why talk of "rise of the Novatianists." "The Donatists appear to have resembled the followers of Novatian, more than any other class of professors in that period of the church of whom we have any authentic record; but their origin was at least half a century later, and the churches in this connection appear to have been almost entirely confined to Africa." Jones' Church History, page 173.

To talk of the origin of the Donatist Baptist churches in A. D., 211, looks real queer.

Again, "At a moment when darkness seemed to cover the earth, and gross darkness the people," it is pleasing to contemplate a ray of celestial light across the gloom. About the year 160, a new sect arose in the east, under the name of PAULICIANS, which is justly entitled to our attention: Ibid, page 185.

Mr. Robinson says that the Waldenses were in communion with the Catholics fifty years before they withdrew from them: Ibid, page 195.

Again, be it known, they say, to all in general, and to every one in particular, that these are the reasons of our (Waldenses) separation from the church of Rome: Ibid, page 254.

Again, "If we could depend with certainty upon the correctness of the date of this manuscript, it would be a very important document in the history of the Waldensian churches, because it bears internal evidences of having been written for the express purpose of exhibiting a public declaration of their reasons for separation from the communion of the church of Rome." Ibid, page 251.

A. ALSUP, JR.



## Obituaries.

We are very sorry to have to record the death of one more of our dear sisters. Jennie R. Brown, the wife of A. W. Brown, of this city, died on Sunday, March 10th, 1884. One by one they are crossing over; one by one they are gathering home. Sister Brown was forty-seven years of age at her death. She has been a member of the church for more than twenty years. She was a true Christian, a good wife, and a kind mother. She leaves a husband, three beautiful little girls, and a host of friends to mourn her loss. 25 Portland Avenue congregation loses a good member. She was such a noble woman it is hard to give her up, but she has gone to her reward in heaven. May all who read this commit themselves to God, and to the word of his grace. That we may meet in heaven is the prayer of one that loved her. J. HARDING.

Died, on February 6th, 1884, at her home in Nashville, Sister Mary M. Burnett, aged 21 years and 9 months. The deceased was the daughter of Mr. Wm. Bartlett, and wife of Mr. Buford B. Burnett. Though young, she was rich in the graces of the gospel; and now that she rests from her labors, her works follow her, and by these she speaks forcibly to us urging us to a pure and holy life. She was a faithful member of Church-street congregation, a good Christian woman, loving and dutiful as a daughter, true and affectionately devoted as a wife. And since she has gone from us so well prepared to meet and enjoy the Lord and Savior, let the bitterness of our sorrow be sweetened with Christian hope; "The hope when days and years are past, we all may meet in heaven." Let us try and feel and say of all our loved dead, "Not lost, but only gone before."

"I long for household voices gone,  
For vanished smiles I long;  
But God hath led my dear ones on,  
And he can do no wrong."

Being requested by our dear sister, wife of our much beloved but now departed brother, M. A. Beal, I will try to say a few words as a tribute of respect to his worthiness. In a letter received to-day, sister Beal says: "Knowing the true Christian love that existed between you and Mr. Beal, I thought it my duty to write you." Oh, yes, my dear sister, I loved Bro. Beal; and now my eyes fail to be dried, because I know we shall never meet again on the plain of earth. Shall I say it? Bro. Beal is dead! I will also say that he was a good man, a Christian, a brave soldier. Bro. Beal was a good, plain, logical preacher. He was a deep thinker. Bro. Beal was a fine singer. It is to him and his worthy name I shall ever feel thankful for what I know about vocal music. I am sure that I have never enjoyed my preaching brethren any more, in our labors together in the vineyard of the Lord, (according to the time I was with him,) than Bro. M. A. Beal. He was a very cheerful man. Sister Beal also says: "He had not been confined at all, but ate his dinner at the table, walked back to his room, and enjoyed himself with company all the evening. Never lost one particle of his cheerfulness. After eating a hearty supper, he took up Tommie's life and played 'Sweet By-and-By.' He then retired just before nine, went to sleep, woke up with a smothering sensation, (with which he was troubled before,) and found that he was gone. He laid himself on his pillow, folded his hands on his breast, and commenced laughing, almost as natural as life. He died a few minutes before ten." Farewell, dear brother, farewell, till, "In the sweet by-and-by, we shall meet on that beautiful shore." Bro. Beal died on the 4th of March, 1884, in the 39th year of his age. Dear sister, you have our sympathies and prayers. And now let me say to those who read this, that Sister Beal is among strangers, and needing help, having spent all, or most all, in doctor bills. Who will send one dollar, fifty cents, or even twenty-five cents, to sister D. A. Beal, Lyles Station, Hickman county, Tenn. Just think how it would cheer her wounded heart to receive something from those whose sympathy is with her. Her devoted husband had a heart that could be "touched with the feeling of our infirmities." Dear sister, trust it all to the Lord. Dear little Tommie and Bennie, I do hope you will be good little boys. Treat your poor broken-hearted mother kindly, obey the good book, and "when the mists have cleared away," your dear papa you will see. J. R. BRADLEY.

## OUR INDIAN MISSION.

Three years ago Bro. R. W. Officer emigrated from Tennessee. Staying temporarily in the Chickasaw Nation, finding that we, as a brotherhood had no representation in said nation, then and there was born, in the brain of Bro. Officer, our Indian Mission, and from that hour he has never ceased to work for the establishment and support of our mission. First, being in possession of the fact that he had a friend and brother, tried and true, in the person of Bro. M. Askew, then living in Lauderdale county, Alabama; closely related by blood to the natives of said territory, wrote him at once and induced him to emigrate to the nation. Bro. Askew and family, seven in number, were enabled to make the move by the assistance given by Bro. Officer. Bro. Officer advanced to Bro. Askew of his own means \$35, to enable him to make the move, and on his arrival, \$40 more as support, and has given him \$50 a year for two years toward his support; also \$203 in cash to secure Bro. Askew's head right in the nation, as a citizen of said territory, making a total expenditure of his own hard earnings, of \$378. Bro. Officer

has received of Gov. B. F. Overton, twenty dollars; church at Paris, ten dollars; Col. Harkins, ten dollars, making a total of forty dollars he has received to defray his traveling expenses, leaving Bro. Officer's expenditure of hard earned money, \$338. Besides this Bro. Officer has done an untold amount of hard riding, preaching and work, all of which has been for the good of the cause, for which we should work, the elevation of and final salvation of souls. With the assistance of Bro. Askew and family, who, by virtue of their blood relationship to the tribe, have done much good and effective work, and Gov. B. F. Overton—Governor of the tribe—and a true friend of Bro. Officer's and other true and tried friends of the cause in the nation, Bro. Officer has accomplished a good and noble work, not, however, without sacrifice. He has worked hard and faithfully for Our Mission. Not one cent of the means contributed by friends and brethren has been spent for traveling expenses, salaries or any other purpose. It is all here, except the forty dollars before mentioned, which was a special donation for that purpose.

Brethren, rest assured that every dollar you contribute will be expended for the purpose contributed, and for no other. When there are sufficient funds on hands, then the work will have assumed a shape that can plainly be seen. The means on hand are as follows: Cash on hand, one hundred dollars; two hundred acres of land deeded in trust for the work, and one patent right deeded to said work, the profits of which are to go to the work, from which we hope to derive some profits. It is hoped that the day is not far distant when we will have established an industrial school and prosperous mission church in the Chickasaw nation.

Brethren, will you help us—will each individual, who feels himself or herself able, help us? Will the brethren bring the matter before the State meetings, especially Tennessee and Texas, and all co-operative meetings, and give us some aid, or do so much as to report any action in reference to the matter? Bro. Askew, one of the laborers, for twenty years with the Baptist, who came out six years ago and joined the ranks of the reformation with Bro. Officer, and has since given his time and labored hard preaching, has gone to his reward. He died in January of the present year, leaving his family in the work, three sons and his wife; with renewed energy and souls filled with love for the work, making more effort on account of the love of their departed father and husband for the cause. Bro. Overton soon followed Bro. Askew to his reward. He died in the present month, leaving a wife devoted to the cause. Thus, as a leader, Bro. Officer is left alone, and for this reason we urge the necessity of all who have any love for the advancement of the work, help us. Shall we let the work dwindle and die? No, never. There are too many noble, generous souls in our ranks for this. We know that the work, so well commenced, and that has cost so much hard labor and care, will not dwindle for want of means, when the brotherhood fully understands the objects in view, or what may or can be accomplished. If the many generous readers of the ADVOCATE could visit the field of labor, we would not have to ask for aid—it would be offered in abundance. We know that there are those in our ranks that, if they would only think for a moment of the importance of this work, would accomplish much towards advancing the same. Just think of it; one hundred of our brethren or sister, in soliciting aid, could each raise from ten to fifty dollars, in ten and fifty cent contributions, and never lose the time. Count it up, and see what it would amount to. A few good workers could soon get up the required amount to make the institution self-sustaining. Help us, we ask you. Moneys sent to Bros. Lipscomb and Sewell, of the ADVOCATE, or Bro. Srygley, of the Old Path Guide, or any of our church papers, will reach the desired place; or, friends and brethren can, if preferred, send direct to R. W. Officer, W. H. Sluden, or to L. Dohoney, or the undersigned, at Paris, Texas.

JAMES D. ELLIOTT.

Literature is a mere step to knowledge, and the error often lies in our identifying one with the other. Literature, may, perhaps, make us vain; true knowledge must render us humble.—Mrs. Sanford.

## CORRESPONDENCE.

Since Bro. Joe Harding's advent into the Portland Avenue Christian church, last December, up to date, one hundred and two persons have been added to that congregation.

This church, though weak financially, employed him as evangelist until the first of May. At the end of that time, without the churches here make some arrangements to continue him in evangelistic labors in the city, in which work Portland Avenue will contribute liberally, Bro. Harding will have to spread himself as heretofore over several other states, for he could not, and should not, if he could, settle down to regular pastoral work. He is qualified, both by nature and grace, for the evangelistic field, and the churches ought to see that he is kept constantly at work in it. His methods are peculiar, and the man is peculiar, and no doubt many reasonably object to his methods and manner. But few could adopt his methods, or could pattern after his manner. But this point is to be emphasized; he preaches the gospel fully, faithfully, and preaches *only* the gospel. Those who come in under his labors, come understandingly. His crowded houses and many additions draw the masses. The more thoughtful brethren on the Avenue assert that the average number, if not more, of his additions, will make active, faithful members of the church. I want to state as my best judgment for the advancement of our cause among the masses in this city, that all of our congregations should form a "pony-purse" of one thousand or twelve hundred dollars, and sustain Bro. Harding for at least one year longer in this city. He should be sent from point to point, and I believe that he would duplicate the recruiting work on the Avenue at any point in the city. A protracted meeting, with him, means not days, but months of hard, constant labor. I commend this to the churches in full knowledge of the man—his ability and character, his manner and methods. My knowledge of the field, gained by an experience of seven years, backs my opinion. When he ends his labors at Portland Avenue, I propose to put this in a practical way before the different congregations. Ere this is read Bro. Harding will have moved his family to the city. If not employed to evangelize in the city, he proposes to make it headquarters for evangelistic work elsewhere.

Bros. Lowber and Butler are in a good meeting at Fifteenth and Jefferson street Church.

R. B. NEAL.

## A CORRECTION.

Last week we published Bro. McGary's article on re-baptism. In it occurred a typographical error, that changes the sense. It reads, Now those who reject Peter's word and accept "the commandments of him." It ought to be "commandments of men." Bro. M. made two or three mistakes in his article. He said we speak when the Bible is silent, and is silent when the Bible speaks. We require exactly what Christ and the Holy Spirit required—that the men shall believe with all the heart in Christ as the Son of God, as the condition of all acceptable disobedience. If Bro. M. sees that each one believes what he regards as essential, he will be compelled to ask, any one demanding baptism, Do you believe with all the heart that baptism is for the remission of sins? This would be speaking where the Bible is silent. His position requires this of him. He was only mistaken as to who was in this condition. He says we accept those who are baptized "because their sins are forgiven." We said, "they must be baptized because God commanded it, and in order to honor him." Of course he was mistaken too, when he said we receive those "who have dishonored his name." Excepting these mistakes, we believe his article, but do not see in it any proof of his position. We hope he will give us all he has on the subject. If we are wrong, we wish to be right. D. L.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## TRIP TO WEATHERFORD.

On Friday before fourth Lord's day in February, I took the train for Weatherford, Texas, where our well beloved co-laborer, H. D. Bantam, lives and labors. On arrival there same night, found him at the depot, and in a peck of trouble. His son, thirteen years old, had left him the day before and left but slight trace behind by which to find him. A telegram had announced a boy near Fort Worth suiting description. Bro. B. had sent out, and he was to take next train East to see about it. We went to bed at the hotel near the depot to await Bro. B.'s train, and as we had not seen each other for twelve years, we talked until one o'clock in the morning. We renewed our battles, fought them over again—planned for new crusades against sin; reviewed the course of many leading brethren, thanking God for the steadfastness and firmness of some, while deplored the babylonish tendency of others. It was a grand treat for me to listen to the wisdom and experience of my old brother and companion in arms. He pointed me to the house of our good sister Thompson next morning, where I found a welcome and a good breakfast, and he himself took train for station near Fort Worth, where he found his boy, on his way back to mamma—foot-sore and heart-sick. He had not found the world what he thought it was. The great busy, bustling world was all intent upon matters more important than playing hide-and-seek to please small boys. He was a stranger, in a strange land, and his heart yearned for mamma. The dearest, best friend he may ever know on earth, and when the kind mother is at last laid away, and he must take his place among the crowds of busy, hurrying men, he will often long for mamma's caress. Boys, make the most you can of your mother while you have her; she will not be yours long, and no one on earth can ever fill mother's place.

But I must tell of the meeting. Began preaching Saturday night; preached, nights, until Thursday night. Audiences good and attentive, and we had some seven or eight accessions to the congregation there. I had the honor of cutting some of Bro. B.'s wheat; or rather of getting some into the church who have felt the influence of the life and teaching of this noble brother at Weatherford.

Bro. W. Y. Taylor is superintendent of public schools here, and is on his feet from morn till night each school-day in the week, and so does not preach during his school term. He is a most indefatigable worker. Bro. Hart and his wife are most excellent workers in the church, especially in the Sunday-school. Bro. Hart is one of the best Bible class teachers I have ever met. I have but one objection to him. He would not take the ADVOCATE, and so will miss this notice. Bro. Rider, my Irish brother, I liked very much, for his broad Christian views, and for his work in the Lord. He is using his money freely in the good cause. He took me in a buggy, and carried me out to the high points about Weatherford, and showed me the country for many miles. Bro. Stanger and wife felt especially near me, since she was raised in the same settlement in Alabama that I was. This made them feel akin to me indeed. In fact, I told sister Stanger I was surely related to her, for I used to court her aunt. But to tell of all the pleasing incidents, and happy acquaintances made here, would consume too

much space. I met here—among others—a friend of other days. F. A. Lallier, a man who was a Methodist with me in our young days. His daughter made the good confession in Weatherford some few years ago, and he positively refused to let her be immersed. He became a bitter persecutor of the church, and would have nothing to do with it. I met him, asked him to church; for old acquaintance sake he went, heard the truth, believed it, and obeyed it. As he came forward and gave me his hand, he said, "I have been in midnight darkness for fifty-nine years, but my eyes are open—I see." On the next night his wife came forward and united with her husband—from the Baptists—taking her stand with him upon the Bible, as their only rule of faith and practice. In doing this, she sacrifices no principle or conscience. To take the Bible as a rule is admitted right by all.

I found the brethren here anxious for the spread of the truth abroad. There are many points adjacent to Weatherford, where the gospel ought to be preached. Bro. Huffman, an old pioneer preacher in this country, is doing good work still, so are the Clarks, Jacksons, Sikes, and others; but there is room for many others. Sister Soward, who has been largely instrumental in building up the church at Weatherford, has moved to Decatur, where we have no congregation. I greatly desired to visit her, preach there, and aid her, if possible, in building up the church there. Hope to do so yet. But I must close. Got twelve new subscribers here for ADVOCATE.

## OUR BIBLE CLASS.

Many new members have been added to our class. Many of our leading brethren have written me commending it. I publish below a postal card received from Bro. R. B. Neal. He has a Bible reading alliance which he wants our class to join. If any of them will send him their address, he will send cards. We are sorry that more boys and men have not joined. The girls are sending in names and answers every mail. Come on, boys, I want to get acquainted with you.

Mary E. McMurray asks, (17) "How many quotations did Paul use in writing to Timothy?"

Dear Bro. Poe: I liked your Bible Class idea from the very start. I note the growing success with gladness. Bible reading and Bible study are the Jachen and Boaz that support the Christian temple. We have formed a Bible Reading Alliance that is rapidly growing. We have over 15,000 cards in circulation. I send you specimens of reading cards. Will supply members of your class, if desired.—[R. B. Neal, Louisville, Ky.]

Here comes one too good to be lost, but written on both sides of the sheet. Don't write on but one side of your paper.

Dear Bro. Poe: I will endeavor to answer the questions in the ADVOCATE of February 20th. Answer to Bro. Elliott's question, "When did the ministry of John the Baptist cease?" At the death of Christ. Acts 19: 1-5. Question 10: "How many books in the New Testament give an answer to the question, 'What must I do to be saved?'" Answer, one; namely, the Acts of the Apostles. Answer to Mary Sugg's question, "What is it that man cannot tame?" The tongue. James iii: 8. Answer to the question asked by E. L. L., "To how many things in the New Testament is salvation ascribed?" Answer, ten. We are saved by hope, (Rom. viii: 24.) by grace, (Eph. ii: 5.) by the blood of Christ, (Rom. v: 9.) by works, (James ii: 26.) by Christ, (John iii: 17.) by the name of Christ, (Acts iv: 12.) by the washing of regeneration and renewing of the Holy Ghost, (Titus iii: 5.) by belief, (Acts xvi: 31.) by the life of Christ, (Rom. v: 10.) by belief and baptism, (Mark xvi: 16.) Answers to the

queries from Noblett Chapel class: (1) Ahaz succeeded Jotham; 2 Kings xv: 38. (2) Character bad; 2 Kings xvi: 2-3. (3) He made his sons pass through the fire, and adulterated the uses of the furniture of the Lord's house; 2 Kings 16. (4) His brethren. (5) "Even from his mother's womb;" Luke i: 13. (6) Matthew i: 20. (7) Six months; Luke i: 26. (8) Two hundred and forty-four. The number of quotations from each book are as follows: Genesis, 17; Exodus, 18; Leviticus, 8; Numbers, 1; Deuteronomy, 24; Joshua, 1; 2 Samuel, 1; 1 Kings, 2; Job, 1; Psalms, 63; Proverbs, 8; Isaiah, 58; Jeremiah, 9; Ezekiel, 4; Daniel, 1; Hosea, 6; Joel, 2; Amos, 3; Jonah, 2; Micah, 2; Nahum, 1; Habakkuk, 1; Haggai, 1; Zacharia, 5; Malachi, 5.—[Ada Thurman, McMinnville, Tenn.]

## OUR MISSION.

The sculptor looks upon his marble, pure and white; but it is only a block in the rough. The artist with an inward sight looks beyond the hard rude stone and sees a beautiful statue. So he sets to work, and with care chisels a form of grace.

"Men, are only blocks at best,  
Till the chiseling brings out the rest."

We, brethren, with God's chisel keen, are called upon to go into the quarry amid the rough unpolished stone, half civilized, and bring out a christian community in honor to our King immortal.

Shall we go? The Lord Jesus says "go" they say "come over and help us." I don't think I have ever seen a better field for a good and lasting work, and now is the time to send up your contributions and let us make our Indian Mission in the Chickasaw Nation, Ind. Ter. self sustaining. If each one who reads this will send one dollar to Paris Texas, to swell the Indian Mission fund, our Mission will be self-sustaining. All money sent here will go right into the work, no leak sprung anywhere. Every dollar goes for the purpose for which you send it, and reported as received. In the near future all who have contributed to that work will remember it with joy. The first mission ever planted in the Indian Territory in the name of the Lord Jesus calls upon you, dear reader for help. Bro. Askew who was there at my request, has gone to rest, he did a good work. It makes it more important that we push forward. We have some money, but not enough to build a house and put a man to work. There can be more accomplished with less money in this work than any I know. We want to add just as soon as we can an industrial school. It is hard to cultivate morals among an idle people, but we will only ask your prayers in that. Land is no object over there, and it is good.

I feel sure we can create a fondness on the part of the Indian boys to work it. And the girls are anxious to mix work with their studies, and the older ones are anxious that their children be taught the Industrial arts. Don't lay this matter aside, and forget it, let us do what we do quickly.

Your brother in hope.

Paris, Texas.

R. W. OFFICER.

R. W. Officer:—Dear Brother, I commenced work for the the brethren here on the first Lord's day in this month. Had full house both morning and night. At night there was hardly standing room. Did not intend to preach at night, but was waited on by a committee of citizens in the afternoon and prevailed upon to do so. I spoke in the large Academy building both morning and night. Have been called upon to speak at Prairie Chapel, six miles from this place, on third Lord's day in this month; which I expect to do, the Lord willing.

Have been notified that the congregation at McGregor, wants a portion of my time. Have all the work that I can do. Found the brethren here badly scattered and demoralized, and completely out of heart; but thanks be to God, the fires of Christian love are being kindled anew and a zeal for the Master's work manifested. Prejudice has run riot here for some time to the great disadvantage of Gospel truth. May the Gospel truth dispel the lowering clouds of persecution until the day-star of hope shines forth in all its resplendent glory, and peace and good will reign supreme among men. My wife and I are well and join in love to you and yours

Crawford, Texas.

WM. KITCH.



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## Queries.

Dear Bro Sewell: Please explain the following verses: Matthew xxiv: 40-41: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Also who was God speaking to when he said, "Let us make man in our image after our likeness." Gen. i: 26.—[Obadiah Hudson, North Springs, Jackson, county, Tenn.]

In the two verses above the Savior was simply showing that at this wind up, some of the people will be servants of the Lord and will be saved, while others, their earthly companions in business, will be lost. 2 The Hebrew word for God is itself in the plural number. Christ also speaks of himself as having been with the Father before the world was. God, and Christ as the word, and Holy Spirit were present, and this being true, it would be very fitting for God to say let us. Beyond this, we know nothing of the matter.

Bro Sewell.—To what baptism does the writer refer in Heb. vi: 2? — [T. M. Sweeney, Fosterville, Texas.]

It is not a very easy matter to determine with certainty what baptism is referred to. Some claim one thing, and some another. From the entire connection, we are inclined to think it refers to the ordinance of baptism as given in the new institution. The apostle has just been upbraiding them for not having advanced in the Christian life. He tells them that at the time they ought to be teachers they had need to be taught again the first principles of the oracles of God. Then in the first part of this, the sixth chapter, he says, "Therefore leaving the first principles of the doctrine of Christ," etc. That is, ceasing to teach or remain alone in first principles, let us go on to perfection. "Not laying again the foundation." Foundation of what? In the "Life and Epistles" of Paul, the rendering is such as to make Paul say "let me that is in my teaching to you, the first principle, and go on to the full practical development of the work of Christians not going back to dwell upon the foundation; that is, of repentance from dead works of faith toward God of baptism resurrection from the dead, and of eternal judgement. And this will I do, God permitting; that is, I will teach you the importance of going on with the work. For if you fall away after being enlightened, there is no chance for you to be renewed again. You must go on with the work, or be lost. In the version of the Epistles of Paul as referred to above, the word *us* is used as refer

ring to the writer *let me* etc. Also it has the word baptism in the singular number, referring to the ordinance of baptism as required in our obedience to the gospel. And we are inclined to regard this as about the last salvation of the passage we have seen.

The apostle was writing to the Hebrew Christians who had obeyed the gospel, but had failed to grow; to advance in the divine life and he was in this passage trying to induce them to go on to the practical work, and grow stronger, and not remain always upon the foundation, but on up with the building of Character, lest they should apostatize and be lost.

If any one has a better solution, he is at liberty to give it.

E. G. S.

When old Bishop Beveridge was about to die, and one asked him if he knew those about his head, he said, "No." His wife bowed over his pillow and asked, "Do you know me?" "No." Another asked, "Do you know Jesus Christ?" And the venerable prelate folded his hands and said, "I have known him for forty-four years. He is my best friend." When Jonathan Edwards was dying, after he had dismissed all his family, he gathered his limbs up in bed, and said, "And now where is Jesus, my faithful friend?"

Sometimes "the heaviest wheat of all" may spring up from seed dropped in an incidental way. What a motive to the maintenance of a personal holiness! The incidental is a shadow of the international. Influence is the exhalation of character.—W. M. Taylor.

God never calls a man into his service without giving him something to do. Happy indeed is he that looks for the purpose of God concerning himself, and having ascertained it, willingly and cheerfully acquiesces in His will without hesitation and delay. Let every one put himself where God can use him.

The mind of the scholar, if you would have it large and liberal, should come in contact with other minds. It is better that his armor should be somewhat bruised by rude encounters even, than hang forever rusting on the wall.

Religion, or Bible righteousness, is morality with sentiment, with feeling, with emotion; morality spring from a heart filled with love. It is not a cold living by law, but a glad living to God and man.—Rev. Dr. Thomas.

Prof. Huxley says that in his voyage around the world, and in all his studies of savage life, he found no people so miserable, wretched degraded as those who exist in the poorer quarters of London.

Most notorious thieves, true-bred, care nothing about prisons; pauper-born, forward to make their homes in work-houses; and murderers can assemble and jest under the shadow of the gallows.

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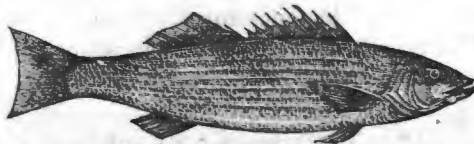
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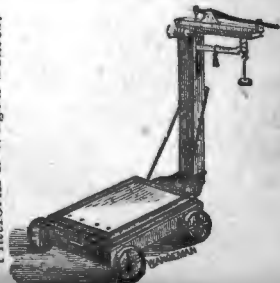


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NASHVILLE, TENN., MARCH 26, 1884.

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## INNOVATIONS BY BRO. ROULHAC, CONSIDERED.

We suggest a clear and distinct meaning of the terms used would be helpful. The term "expediency" is something used, or that may be used, by persons to assist them in accomplishing certain ends. If this be true, an expediency seldom refers to persons, unless they be regarded as things used by some other persons higher in power and authority; especially persons individually or collectively cannot by any fair use of language, call themselves an "expediency" in doing the work they are specially called to do. They are the essentiality, not the "expediency" of the work. We deny utterly that these societies fall within the realm of "expediency." When Bro. R. so assumes he is guilty of the fallacy known in logic as "begging the question."

"Innovation" is a change or novelty introduced into an established order. In religion we regard nothing as established, save that ordained by God. Then "innovation" as used by those who oppose innovation as wrong, is a change in the order established by God. Nor have we ever seen where the word "innovation" as applied to things not ordained, has ever been made in the *Advocate*, nor have we seen it in other papers as an argument against any thing. God ordained nothing in reference to meeting house or hymn books. So a change is not innovation. Still they were used in the apostolic age as expediences. "Method" is a manner of doing things. I deny that there is the least difference in the manner of preaching the gospel, by those who preach it, whether going in connection with the society or without it. The manner, the method is the same. The question is, shall it be done by the individual Christians and the churches as God ordained, or by a society unknown to the Bible, and having no other authority for existence among us than "a heritage from the Baptist?" which Bro. R. says should be guarded against. We frequently give soft names to things and deceive ourselves in reference to their nature.

Bro. R. says, "if the examples of primitive preaching is to be taken as determining the plan, then I should say that a multiplicity of methods seemed far more apparent than any single plan." Well why not from that great number of plans, select one, instead of adopting this heritage from the Baptists? If any one plan out of that multiplicity is adopted, opposition ceases. It is strange that when God has given so many plans as our brother represents, all of them should be rejected, and one from those corrupting the church should be followed. Is it wiser than any of those having divine sanction?

Our brother thinks that a religious newspaper

and a society for spreading the gospel are very much alike. They bear the same resemblance to each other that a political newspaper and the congress of the United States do. One is an authoritative, controlling power, gradually usurping the authority and powers of the bodies forming it; the other an "expediency," a lifeless thing used to disseminate thoughts and facts among the people, and so may gain influence by force of truth and reason, but never authority. One is a thing an "expediency" to be used, lifeless, spiritless, the other is a person, a combination of persons to use and direct things and persons. Bro. Sewell and I concluded we could do some good writing the truth as well as speaking it. We had divine precedent for this. We concluded a multiplication of copies would multiply the good done. We used the facilities at command for doing it. Others thinking we would do good to them and extend the good, send us means to make copies for them and send it to them.

This corresponds not to the society in any of its characteristics, but to the preacher using the railroad or other means of transportation, and receiving help to get his teaching to the people. But ours is supported largely by the money of unbelievers. Does Bro. R. never receive help from an unbeliever? If an unbeliever over in Arkansas wanted to hear the truth, believed Bro. R. could teach it to him, but Bro. R. had no means to go, and he were to send him money to pay his way in getting the truth to him, would he not accept it? If so, he does or would do just what we do. If so, he is trying to excite prejudice against us for that which he does himself, and believes to be right. Is that in accord with the exhortations of his article? We have no means of knowing how many unbelievers desire to read the *Advocate*, and pay us to enable us to send them what is written. But we only regret there are not a hundred for every one now doing it. Bro. R. says we work for pay, and the societies are organized to enable them to preach the gospel free. We thought the societies were organized to pay the preacher.

This all comes with bad grace from a friend of the society, when the leading society at Lexington year before last violated its constitution and took in infants, and one reputed a sceptic as life members and life directors to control a Christian Missionary Society. We propose this, if Bro. R. will pay for all the free work we have done on the *Advocate* in the last twenty years, we will pay a good salary for all the preaching he has ever done. If he will pay for *Advocates* we have sent free to those not able to pay during any year of its existence, we will pay him for every sermon he ever preached without pay.

But we turn to the main question. "Expediency" as here used is of the force of nonessential as used by our religious neighbors. When a pædo-baptist tells Bro. Roulhac the form of baptism is a non-essential, and sprinkling, as a convenient expediency, may be used, he replies, what you substitute as an expediency for baptism, destroys baptism, is not baptism. I believe just as firmly that the societies, one and all, destroy the church of God, substitute something for that church which is no church, as Bro. R. believes that sprinkling destroys baptism, by substituting something for baptism that is not baptism.

In primitive times there was not a vestige of organization between the different churches, nor between members of different churches. There was just as much demand then as now for the gospel to be preached in all the world. The

churches were just as poor, and the preachers needed help just as badly then as now. But no organization occurred during the apostolic days to help in this work.

Mosheim says of them, in the first century, "Nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive churches; nor does there even appear, in this first century, the smallest trace of that association of provincial churches, from which councils and metropolitans derive their origin." Of the second century he says, "During a great part of this century the Christian churches were independent with respect to each other, nor were they joined by association, confederacy or any other bonds than those of charity. \* \* \* But in process of time, all the Christian churches of a province were formed into one ecclesiastical body, which, like Confederate States, assembled at certain times in order to deliberate about the common interests of all." "These councils of which not the smallest trace existed before the middle of this century, changed the whole face of the church, and gave it a new form, for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented."

This was the result of this first combination or association, voluntary association, to consider the general good. We affirm not only was this true of this first voluntary association of churches in a province to consult of the general good, but it is true of every successful effort at a general organization of churches in a province, from the first to the nineteenth century, without a single exception. They have resulted in changing the whole character of the churches, have deprived the people and the churches of their God-given functions, and have clothed the leaders with the power and authority to subvert the faith and destroy the true characteristics of the churches of God. We challenge Bro. Roulhac or any living man to produce an exception.

It will be remembered, too, that the apostle near the close of the first century, warned that "the mystery of lawlessness doth already work, only there is one that restraineth now, until he be taken out of the way." (2 Thes. 2-8—revision.) Now what is that mystery of lawlessness? It is generally interpreted by protestants to refer to the Romish hierarchy. But if it refers to the Romish hierarchy it must embrace this voluntary association of churches out of which the hierarchy grew; for without this, the hierarchy with its papal head never could have existed. The hierarchy is the outgrowth of this voluntary association of churches, but it did not attain this growth for several hundred years. The principle was at work during the life of the apostles and clearly had lower degrees of development, before it reached the climax of the papacy. What was the principle, what was its early development? The principle was one of lawlessness—acting without law. Without law, guided by "sanctified common sense," they formed themselves into a general organization (voluntary) to consider the common good. That is certainly the principle, the disposition was exhibiting itself in the days of the apostle. His authority restrained it until after his death. Under the plea of the common good, the churches then formed voluntary associations, and in regular progressive steps can be easily traced the principle at work until it reached the papacy in the sixth century. Now if the papacy is sinful, the principle that produced it is sinful. The stream never rises higher than the fountain. The fruit is no worse than the tree that produced it.

Not only did this principle lead to the first



apostacy, but it has been fatal to every effort to return to the true faith and the primitive order of God. These organizations growing out of efforts to maintain a voluntary organization for the common good, have subverted the churches in Episcopacy, in Lutheranism, in Presbyterianism, in Methodism and in Baptistism. These organizations the outgrowth of this principle, stand today the chief hindrance to the acceptance of truth of God. They prevent the union of Christians in Christ. Baptists and Baptist churches are deterred from the truth for fear of denominational ostracism exerted through these associations. Witness the effect of this authority on Dr. J. L. Burrus and his church for worshiping with Christians. Numbers of Baptist preachers and churches we know of, that would be glad to associate with other churches simply as Christians, but are deterred by the Baptist conventions and associations. Do you say there is no danger among those now seeking a return to apostolic order?

The convention in Iowa demanded that it be allowed to appoint the preachers for each church, that the preacher should obligate himself to go where the convention sent him, and the church obligate itself to accept the preacher sent. In Missouri some of the chief advocates urged the society should take charge of all the schools of the brethren. At Island Park, a crowd collected as a Sunday-school association, led by Isaac Errett, the most influential man among the disciples, ordained missionaries, set at defiance all, Scripture authority or example, had women to lay hands on women without sanction of any church. They laid violent hands on the ordinance and struck out of the process of ordination, the fasting, so rejecting one act of the process ordained by God. (I am not saying that this process is binding on us to-day.) But if it is observed, it must be observed as God ordained it. It is presumptuous rebellion against God to pretend to do a thing in his name by his authority, and yet strike out a portion of it, that portion that is disagreeable to us. Isaac Errett justifies it as the most satisfactory to the greatest number, practically setting aside divine authority by the popular vote.

He in defence of this course denies that a church of God, the only organization ordained of God, has the right to send out a preacher. Claims it as the right of these associations; stripping the church and the people of the rights and duties God lays on them, and exalts the mystery of lawlessness. The claim is, we may act without law, that is lawless. In further justification of this, he published an article with compliments to the author, claiming that this setting aside of divine order was by the authority of the Holy Spirit, inasmuch as the Holy Spirit dwells in the church, and these who did this were members of the church. This is a claim of infallibility to the church and its right to set aside the appointments of God. Bro. Munnell is claiming the right of the convention to send out an authoritative evangelist to look after the churches. The mystery of lawlessness with all the opposition we have been able to bring to bear on them, within fifty years from the birth of the effort to restore the ancient order of things, so works.

Who dare say these things are not innovations upon the establishment of God. And as such are to be opposed, repudiated, and resisted by every one who would be faithful to God? This is a stab at the church of God itself. A stab that will destroy it, if not warded off. It is the working of the principle that will change the form, the nature, the work of the church, which is the

body of Christ, will destroy the church by changing it into a denomination. And if the body of Christ be destroyed, what is the ordinance by which we enter that body worth? What need I care for the law of induction into that body, when the body is destroyed? This innovation upon the church itself, is as much more to be deprecated than the change of baptism as the destruction of the church is more hurtful to the world than ignorance of the way to enter that church.

Oh, no, my brother, it is not a question of innovation on something not established, which is no innovation, not a question of mere expediency; it is a question of the life of the true church of God on earth. Shall it be preserved intact, or shall we give way to the mystery of lawlessness, working without and beyond divine law in the name of God?

This mystery of lawlessness, acting without law, is called the man of sin, that sitteth in the place of God. The place of God is the head of the church. Every organization has a head. The head of the church is God. But God is not the head of any organization that he never organized. He never organized these voluntary combinations of the churches. He is not the head of these. They have a head. It is an earthly head. They are over the churches. Hence they are in the place of God. And they will be slain by the breath of the mouth of Jesus. These assumptions of this age, are just as sinful as any assumptions of the ages of the past, and if allowed to grow, will grow into just as great perversions of the church, and are as destructive of its essential features as any that have preceded them.

Does our brother think that faith, repentance and baptism the only things established by God—the only things of God that are fixed, that it is in a sin for men to touch? Does he think that the Romish Church, or the Episcopal Church, or the Methodist Church, or the Baptist Church, would be a true and acceptable church of God if it would teach faith, repentance, and baptism for the remission of sins? The way we seem to be willing to relegate other appointments of God, even the church itself, to the realm of expediency and to maintain this order as the one inviolable decree of heaven, would seem to indicate this.

Bro. Roulhac insists that we have never given a plan having divine sanction. We insist in this he is mistaken. We have repeatedly done it. Bro. Harding presented it recently. Bro. J. B. Jones, the secretary of the Kentucky Association, said it was clearly the apostolic mode. We understand Bro. Allen admits the same. We will not take space to repeat it here.

The only point they raise, is, is it binding on us? Are we bound by it, or can we by our "sanctified common sense" do better now? "Sanctified common sense" is substituted for divine authority. We deny any common sense that is not satisfied with God's appointments—is sanctified. We believe firmly that the Christian religion is a cast-iron affair—incapable of expansion beyond its original mould. But that mould is sufficiently broad and strong and deep to meet all the necessities of any civilization that is not unchristian, and that any demand for its expansion beyond the mould cast by God, is the outgrowth of a spirit of the world, and not of the Spirit of Christ or his religion.

There never can be agreement about the Societies. Were the opposition to their existence to be withdrawn, the controversy would be just as sharp between the different kinds of societies. Elder Errett agrees with me in declaring conventions of church representatives, except within very narrow limits, dangerous. Bro. Allen agrees with me that associations of individuals from different churches, without the approbation of the churches, are violative of the law of God. I have high approval in opposition to both forms of societies, from society men.

More than once the friends of these two different societies have whetted their swords—well sharpened their pencils, is more literal—to engage in discussion of the respective merits of the two societies. Only the pressure of the opposition to both has caused them to defer their conflict. When we get away from the Bible, there are confusion and endless strife.

D. L.

## TEXAS WORK AND WORKERS—Continued.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## OUR BIBLE CLASS.

Dear Bro. Poe: In 2 Cor. iii: 16, we read: "But whenever it turns to the Lord, the veil is taken away." (B. U. translation.) What does it personate? Again, does the personal pronoun I ever apply to *whales* or *caves*? If not, tell Bro. Gowen that he had better be careful how he asks questions that I cannot answer, or I might get after him again.—[E. L. L., Pleasant Retreat.]

Hurrah for Noblitt's Chapel class! Wish other classes would join us. We almost wish we lived at Noblitt's Chapel.

Answer to Bro. Poe's query No. 10.—To the alien to be saved from past sins, one. That the acts of apostles, from Romans to Jude, tells us how to live a godly life, in order to obtain an honorable resurrection, to be saved at God's right hand.

Answer to Bro. Elliott's query.—From what we can gather, John's ministry ceased in the latter part of the year 29, or early in 30.

Will answer Mary Sugg that it is the tongue. We could condense Bro. E. L. L.'s answer, and say, six: Father, Son, and Spirit, on the divine side; faith, repentance, and baptism, upon the human. He doubtless would not receive it. So we answer *sixteen*, the following: Father—(1) Grace: Rom. iii: 24; Eph. ii: 5. (2) Love: 1 John iii: 1; John iii: 16. Son—(3) "No other name." Acts x: 43; Acts iv: 12. (4) His life: Rom. v: 10; John xiv: 19. (5) Delivered and (6) raised: Rom. iv: 25; 1 Cor. xv: 17. (7) His blood: Rom. v: 9; 1 John i: 7. (8) He commanded man to preach the gospel: Mark xvi: 16; Rom. x: 14. (9) Why and for what purpose? 1 Cor. i: 21; Rom. i: 16. Spirit—(10) To convince the world of sin: John xvi: 8; Acts 2. Man's part—(11) Repent and (12) be baptized: Acts ii: 38; Mark xvi: 16. (13) Believe on the Lord; Acts 16: 31. (14) Confession: Rom. x: 10. (15) Hope: Rom. viii: 24. (16) Love: John xiv: 23; 1 Cor. xvi: 22.

NOBLITT'S CHAPEL CLASS.

## BOOK NOTICE.

THE LIFE OF PAUL. By D. H. Taylor. Boston: D. Lothrop & Co. Price \$1.50. The author has in this volume given us what we have so long waited for—a popular history of the life of St. Paul—clear, connected and fascinating in the manner of narrative, condensed in form and yet comprehensive in detail. There have been other larger and more important biographies of the great apostle written, but their size and cost have kept them out of popular reach. The first part takes up and describes the youth and school-days of the apostle, and gives a vivid picture of the scenes among which his early life was spent. It tells the story, too, of his conversion, and of the first six years which followed it. The second part describes his first missionary journey, while the third and fourth are devoted to his subsequent journeys. This portion of the work is illustrated by a folding map in colors which is of great service to the reader. The fifth and closing part narrates the incidents of his arrest, trial and imprisonment at Rome, and gives an account as gathered from tradition, of his work in later years. The author has taken care to secure historical as well exegetical accuracy, and his book deserves immediate place among the standard religious biography. In addition to the map it contains important illustrations. It is handsomely printed and bound.

We cheerfully commend it.

## PROGRESS OF THE GOSPEL.

Dear Bro. Poe: Bro. John McCoy, of Kentucky, came into our midst the last of January, and on the first Sunday night in February began a meeting at Earl's Chapel, Cherokee county, Texas. He was with us about two weeks, and preached ten discourses. Two, by confession and baptism, were added to the church of God. Bro. McCoy has been a student of the Bible, and a preacher for upwards of thirty years.

K. B. WYATT.



## THE GOSPEL OF CHRIST.

NUMBER 5.

The second proof of Jesus' revival from among the dead, is the testimony of his apostles and other disciples—about five hundred of these saw him at one time, over two hundred and fifty of whom were living witnesses of his resurrection, twenty six years after this time (Pentecost).

"Peter standing up with the eleven," in the midst of one hundred and twenty disciples, and in the presence of thousands of hearers, some of whom had been instrumental in the death of Jesus, boldly affirmed on this subject, "*We all are witnesses.*" They claim to have seen him, conversed with him, ate with him, and handled him, after he arose from the dead.

That such witnesses once lived, at this period, and that they believed and preached these things, are fact beyond the possibility of a reasonable doubt. One could with as much reason deny there were armies under Alexander, Hannibal, Cæsar, or deny any other well accredited historical event remote from the present, as to question the fact that Jesus Christ had numerous followers preaching his resurrection, just after his disappearance from this earth. After considering the testimony, one making such denial, must indeed "love darkness rather than light," or be of those who could hardly be held accountable at the bar of men, or court of heaven.

However, it may be of some interest to the reader, here to note briefly some of the testimony to these witnesses and what they suffered for their faith, furnished by profane historians of the two first centuries of the Christian era.

Tacitus, a Roman historian of the first century, himself an unbeliever, would not write in favor of Christians if he could avoid it, felt bound as an historian, to give some account of this people in that age. He says: "But neither all human help, nor the liberality of the Emperor, (Nero) nor all the atonements offered to the gods, availed to abate the infamy he lay under of having ordered the city to be set on fire. To suppress, therefore, this common rumor he so procured others to be accused, and inflicted exquisite punishment upon those people, who were in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from Christus, who in the reign of Tiberius was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, thought checked for a while brake out again and spread, not only over Judea, the source of the evil, but reached the city (Rome) also; whither flow, from all quarters all things vile and refuse and they find shelter and encouragement. At first they were only apprehended, who confessed themselves of this sect; afterwards a vast multitude discovered by them, all of which were condemned, not so much for the crime of burning the city as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs; some were crucified, others having been daubed over with combustible materials, were set up as light in the night time, and thus burned to death. Nero made use of his own garden as a theater upon this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator, in the habit of a Charioteer, at other times driving a chariot himself, till at length these men through really criminal and deserving exemplary punishment began to be commiserated as a people who were destroyed, not out of regard to the public welfare but to gratify the cruelty of one man." See Lardner, Vol. vi, pages 628-9. The facts concerning Christ and his followers, and the opinions of the historians here interwoven, the fair minded reader will be able to separate. The facts are the foregone incontrovertible truths of history, the opinions are the calumnies of the historian. Tacitus as a Roman statesman felt bound to honor polytheism, the national religion, and for this reason decry Christianity which in its very nature is aggressive, and destructive of all opposing religions. It is worthy of remark that Tacitus though writing of Christ and his disciples as criminals, failed to specify any crime against him or them in any of his writings. The various facts of the gospel history so clearly adverted to in this letter, the reader will be able to collate. Sufficiently is it here to note the genuineness of

this letter is unquestioned and it states that Christ was put to death by Pontius Pilate, under Tiberius, that from him the people called Christians derived their name and sentiments. The number of Christians, and their sufferings also, must have been very considerable in the sixty-fourth year of Christ, thus to have attracted the attention and even the commiseration of an unbelieving heathen historian.

It is hoped the reader's patience will allow the introduction of some additional testimony of this character. In the year of Christ 107 during the reign of Trajan, Emperor of Rome, the younger Pliny then active governor of Bythnia wrote the Emperor Trajan the following letter, asking advice and counsel as to the course he should pursue toward those who were guilty of being Christians. "Pliny to the Emperor Trajan, wishes health and happiness. It is my constant custom, sir, to refer myself to you in all matters concerning which I have any doubt. For who can better direct me where I hesitate, or instruct me where I am ignorant? I have never been present at any trials of Christians; so that I know not well what is the subject matter of punishment, or of inquiry, or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made on account of age, or whether the young and tender and full grown and robust ought to be treated all alike: whether repentance should entitle to pardon or whether all who have once been Christians ought to be punished, though they are now no longer so: whether the name itself, although no crimes be detected, or crimes only belonging to the name, ought to be punished. Concerning all these things I am in doubt.

In the meantime I have taken this course with all who have been brought before me and have been accused as Christians. I have put the question to them, whether they were Christians? upon their confessing to me that they were I repeated the question a second and a third time threatening also to punish them with death. Such as still persisted I ordered away to be punished; for it was no doubt with me whatever might be their opinion that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation whom because they are Roman citizens I have noted down to be sent to the city.

In a short time the crime spreading itself, even whilst under persecution as is usual in such cases, divers sorts of people came in my way. An information was presented to me without mentioning the author, containing the names of many persons, who upon examination denied that they were Christians, or had ever been so: who repeated after me an invocation to the gods, and with wine and frankincense made supplication to your image which for that purpose I have caused to be brought and set before them together with the statues of the deities. Moreover they reviled the name of Christ. None of which things as is said, they who are really Christians can by any means be compelled to do, these therefore I thought proper to discharge.

Others were named by an informer, who at first confessed themselves Christians and afterwards denied it. The rest said they have been Christians, but had left them; some three years ago, some longer, and one, or more, above twenty years. They all worshiped your image and the statues of the gods; these all reviled the name of Christ. They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ as a God, and, bind themselves by an oath not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge when committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder: but this they have foreborne since the publication of my edict, by which according to your commands I prohibited assemblies.

After receiving this account I judged it the more necessary to examine, and that by torture, two maid-servants which were called ministers. But I have discovered nothing besides a bad and excessive superstition. Suspending therefore all judicial proceedings, I have recourse to you for

advice for it appeared unto me a matter highly deserving consideration, especially upon account of the number of persons who are in danger of suffering. For many of all ages, and every rank, of both sexes likewise are accused and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also the open country. Nevertheless it seemed to me that it might be restrained and corrected. It is certain that the temples which were almost forsaken, begin to be frequented. And the sacred solemnities, after a long intermission are revived. Victims likewise are everywhere bought up, whereas for sometime there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed, if pardon were granted to those who shall repent." So writes Pliny.

The Emperor thus briefly replied: Trajan to Pliny wisheth health and happiness: You have taken the right method my Pliny, in your proceedings with those who have been brought before you as Christians; for it is impossible to establish any one rule that shall hold universally. They are not to be sought. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is try supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case of any crime whatever, may a bill of information be received without being signed by him who presents it: for that would be a dangerous precedent, and unworthy of my government. Lardner, Vol. vii, 22-25 pages.

One conversant with the New Testament, "between the lines," as well as in the very words of the letters, can read again the account of those fiery trials the early Christians passed, and though from another and heathen source, tell the same story of suffering and martyrdom for Christ's sake, and by agreement of the historical persons, places and events mentioned, mutually confirm both these letters and the New Testament documents. While perusing the accounts of persecutions heaped upon these Christians, one can hardly refrain ejaculating the dying petition of Jesus, "Father, forgive them, they know not what they do." Since many of these civil rulers manifested a willingness to conform to justice in their administrations, and yet came so far short of it as to put to death those whose fault or error lay in this, that they were accustomed to meet together and bind themselves to a righteous course of conduct, "Who, while they declined the active cares of war and government," as Gibbon says, "yielded the most passive obedience to the laws."

"This learned, but sceptical historian, (Gibbon,) thus avouches for the above testimony from Tacitus: "The most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus." He also admits the letter of Trajan and Pliny. For himself, in behalf of Christianity, Gibbon was constrained thus to depose: "A candid but rational inquiry into the progress and establishment of Christianity, may be considered as a very essential part of the history of the Roman Empire. While that great body was invaded by open violence or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol. Nor was the influence of Christianity confined to the period or to the limits of the Roman Empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion or the human kind in arts and learning, as well as in arms. By the industry and zeal of the Europeans, it has been diffused to the most distant shores of Asia and Africa, and by means of their colonies, has been firmly established from Canada to Chili in a world unknown to the ancients. Our curiosity is naturally tempted to inquire, by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry on obvious but satisfactory answer may be returned, that it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great author, "Gibbon's Roman History, Vol. 1, pages 504-5.

G. LIPSCOMB.



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Owing to the continued warm weather, we are overstocked of

## Woolen Goods,

and not wishing to pack them till another season, have made great reductions. We offer—

20 pcs all wool Scarlet Twill Flannel at 20c, former price 30c.

10 pcs Medicated Twill Flannel at 25c, former price 35c.

15 pcs extra heavy fine Shaker, twill or plain, at 35c, 40c and 45c former price 45c, 55c and 65c.

35 pcs White Wool Flannel at 15c former price 25c.

20 pcs White Wool, 30 inches wide 20c.

15 pcs fine white all woo. Flannel at 25c, reduced from 40c.

## Blankets! Blankets

Notwithstanding the great quantity of Blankets we have sold, we find we have too many unless it turn much colder. Our prices now are

Our \$2.00 a pair Blankets now	\$1.50
Our 2.75 " " "	2.00
Our 3.50 " " "	2.50
Our 4.00 " " "	3.00
Our 4.50 " " "	3.50
Our 5.25 " " "	4.50
Our 6.00 " " "	5.25
Our 7.50 " " "	6.25
Our 9.00 " " "	7.50

These are not imaginary reductions, but positive mark down.

## Dolmans! Russian Circulars, Jackets and Cloaks.

We have just fitted up an elegant Cloak Parlor, and can show the largest variety of Dolmans, Russian Circulars, etc., etc., in this city. If in need of a winter wrap do not fail to see our line, as we will positively save you from two to three dollars on your purchase.

## LEBECK BROS.,

17 Public Square,

NASHVILLE, - - - TENN.



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## ARE THE CHURCHES MISSIONARY SOCIETIES?

In the *Old Path Guide* of Feb. 15th, Bro. Allen publishes an article, under the above heading, in reply to a certain question that I asked him. A pressure of other matters has prevented me from giving it the consideration it deserves until now. Omitting some introductory matters that are not relevant to the question in debate, his article is as follows:

But, now, to Bro. Harding's question.

"Are not the churches, with their elders and deacons, divine organizations?" Certainly; the only divine organization on earth. At least so we think.

"Do they not exist by divine enactments?" This is our understanding.

"Are not the teachings of God, by which he makes the churches, and indicates that for which they were made, 'matters of faith and authority?'" Yes, sir; at least we so understand it.

"Shall we 'stop where he stops in these matters of faith and authority?'" Certainly we shall. In establishing and organizing churches, we are working in the department of faith; hence, we should begin where God begins, and stop where he stops. There is no provision for human wisdom in such work.

But what is Bro. Harding's point in all these questions? He makes no logical landing. We are left to gather his idea from the context. In it he claims that the churches are divine missionary societies. This, then, is the difficulty with which he expects us to grapple: God established the churches as missionary societies. They are matters of faith. In matters of faith we are to stop where God stops. In the establishment of missionary societies, God stopped with the churches. Therefore we are to stop with the churches.

The pivotal point in this argument, that upon which everything else turns, is the assumption that the churches of Christ are divinely appointed missionary societies. This, then, is the point claiming attention.

It is claimed that this point is admitted by the friends of missionary societies. We know not how much has been admitted, nor are we concerned to know. We are not governed in our investigations by what men have admitted. We have admitted things that we now know were not true, and we think it probable that others have done the same. The question, then, is not what has been admitted? but what does the word of God teach?

We know of but two ways by which we may determine that an institution, human or divine, is a missionary society. First, by its being so called; and, second, by its sending out and sustaining missionaries. An institution of which neither of these is true, is certainly a strange kind of a missionary society.

The New Testament churches are nowhere called missionary societies; and since they are not so called, we have no "thus saith the Lord" for so calling them. Since they are matters of faith, we may not give them a name which God has not given them; but, on the contrary, we must "stop where he stops."

Moreover, we do not call to mind any church in the New Testament that sent out and sustained a missionary. The church at Antioch set apart Barnabas and Saul to a missionary work, but the Holy Spirit called them to it, and sent them forth. Paul's necessities were sometimes supplied by churches where he was not laboring, but no one of them sent him out and sustained him as a missionary. The fact is, we do not find the evangelists of the New Testament laboring under the appointment and control of the churches as such.

But it is useless to augment proof on this point, since Bro. Harding admits it. In the *Advocate* of January 9th, while defending the "plan" of going without being sent by anybody, the plan on which he works, Bro. Harding says: "Jesus commanded the eleven to preach, and they

obeyed. There is no record that any of them, at any time afterwards, was sent by a church or co-operation to preach the gospel."

"When we look carefully into the matter, we do not find proof that any apostle was ever sent on any mission by a church." "There is no unmistakable proof that any church in the apostolic age sent out a preacher to preach the gospel. It seems that the commission of our Lord was deemed sufficient in so far as sending evangelists was concerned. Nor do we find the churches directing the labors of the evangelists in their preaching."

It seems rather strange that these churches which, up to January 9th, 1884, never sent out a missionary, nor had one under direction, should, on January 30th, 1884, be divinely appointed missionary societies, than which we may have none others for the conversion of the world!

On the same principle that we may call churches missionary societies—because mission work, in a certain sense, is one feature of them—we may say they are Bible societies, Bible schools, benevolent societies, poor houses and a dozen other things. May we, therefore, convert a church into a dozen different institutions, beyond none of which we may go in our efforts to bless the world? May we make no united effort to publish and distribute the word of God, have no Bible College teach it, no orphan school, no widows' and orphans' home, because all these things were done in a certain way and to a certain extent in the New Testament churches?

We are not at liberty to convert the Church of God into an institution suggested by some one feature of it. This is the work and the life of sectarianism. It takes a name from some feature of Christianity, builds a system around it, and then shouts, "This is the Lord's doings, and marvelous in our eyes!"

The question, then, is not what is some feature of the churches of Christ? but what was the purpose of their establishment? What is the central idea in their existence?

The divine purpose in congregating the disciples into local churches seems to have been twofold: Their spiritual upbuilding by mutual instruction and exhortation, with the influence of association, and the conversion of sinners in their vicinity. For these they were qualified by spiritual gifts. Of these two works much is said; of their being missionary societies, nothing.

We cannot see, therefore, that the churches are missionary societies in a sense, that beyond their efforts as such, we may not go in our desire to convert the world.

Missionary societies do not belong to the department of faith, in the system of redemption, as do the churches. They do not exist, therefore, by virtue of a "thus saith the Lord;" but by the law of Christian liberty, which covers the whole territory of the kingdom of God not pre-empted by some other divine law. If a missionary society contravenes any law of God, it has no divine right to exist; otherwise it has. If such contravention is claimed, the burden of proof falls on him who so affirms. These societies, we think, sometimes do things that contravene divine law, just as churches sometimes do; but if the simple fact of their existence and work is a contravention of any law of God revealed in the Bible, we have not seen its proof.

In conclusion we ask: If evangelists in New Testament times voluntarily went, as Bro. Harding does now, without infringing on the rights of the churches, may they not now be voluntarily sent, without such infringement? If there is no infringement in the going, where is the infringement in the sending?

Bro. Jones frankly admitted, in the discussion which I had with him recently on this question, that the churches are missionary societies. But Bro. Allen sees that this admission, were he to make it, would require him to give up the human societies, since he teaches that when God legislates we must "stop where he stops."

If God therefore has established missionary societies, and has given explicit instructions as to their government and work, showing how they are to sustain evangelists, we must go according to the instructions and examples. "We must stop where he stops." But he is not yet ready to give up the human societies; after a careful sur-

vey of the ground he concludes that the churches are not missionary societies. "We know of but two ways, 'by which we may determine that an institution, human or divine, is a missionary society. First, by its being so called; and, second, by its sending out and sustaining missionaries. An institution of which neither of these is true, is certainly a strange kind of a missionary society.'"

Missionary means "relating to missions;" did the churches of apostolic times have no relation to missions? Paul was a missionary sent forth by the Lord to preach the gospel; the church at Philippi time and again sent unto him and supported him in his work; had that church no relation to, no connection with, no partnership in his mission? It was a divine organization, Bro. Allen tells us; it spent its money freely in sustaining Paul in his missionary work; it was "the pillar and ground of the truth" in that region; but, says Bro. A., it was not a missionary society. The Kentucky Christian Missionary Society is properly named, forsooth, although it only spends \$3000 or \$4000 per annum for missions, and makes but a few scores of converts; while the churches of God in the state are not missionary societies, although they spend many thousand dollars in sustaining evangelists, and make thousands of converts every year. If Kentucky does her proportional part of the work that is done, and from her liberality and energy I presume she does more, there are about 800 people converted through the disciples of the state each year.

The churches of the United States make about 60,000 converts each year; the missionary societies, all together, make from 3,000 to 6,000 per year. Yet the latter are properly dubbed missionary; the former are not! "The Lord's plan" is a failure, and the human societies are the hope of the world!

By the way, Bro. Allen has gotten over the fence with a vengeance. A few weeks ago he was contending that the churches must do this work of sending out and sustaining missionaries; and that the societies are radically wrong in not being co-operations of churches: but now the churches are not missionary societies at all, nor can they lawfully send out and sustain evangelists, since they exist by divine enactment, and must therefore go strictly according to the letter of the law. Indeed, according to Bro. Allen's exposition of matters, they can only take part in missionary work by contributing to evangelists who are in the field at work; for so they did in the ancient days.

Now if he will just drop his humanisms, which have been invented since the days of Christ and the apostles, he will stand with me, holding to this position, viz.

All missionaries operate under the Great Commission; Christ is the sender. It is the duty of Christians and of churches to have partnership in the work by contributing to the support of those who go about it.

If I understand him, Bro. Allen agrees with me, that in this way the work was done in the primitive church.

I would like for him to show, if he can, what it is that makes other methods necessary now.

END OF KENTUCKY DEPARTMENT.

Congress has passed a bill declaring much of the lands appropriated to build railroads in the Western Territories forfeited by the companies, and restoring the lands to the public domain, subject to entry and settlement. Under this bill over 30 millions of acres are opened to settlement and entry.



## ITEMS, PERSONALS, ETC.

Dr. Brents spent the day on Saturday of last week in the city. He is looking well.

Bro. E. H. Rogers' address will be Lafayette Macon County, Tenn., until further notice.

Bro. Granville Lipscomb has been holding meetings at night at Fain's Hall, in South Nashville, during the past week. His audiences have been fair when the weather was fair. One young man was baptized.

## BOOK OF SERMONS.

The sermons of J. L. Sewell, as published in GOSPEL ADVOCATE, will make a book about the size of "The Gospel Preacher," by B. Franklin, and the price would be the same, \$2.00 each.

We had a call from Elder S. Whitney, Cooper, Hopkins Co., Texas. He has been spending some months in Indiana, his old home, is now traveling South. Spoke of visiting Elder Cargile, Adventist, of Stevenson, Ala., with whom he once held a debate in Texas.

## APPOINTMENTS.

E. G. Sewell, the Lord willing, will preach at Bellbuckle the fifth Lord's day of this month, and Saturday night previous, if the brethren think fit. At Fosterville Monday night, and perhaps Tuesday night. At Old Rock Springs the first Lord's day of April, and at Laverne Monday night, following April 7.

Sister Charlton, of Wingo Station, Ky., nee Miss Weisenbaker, of Valdosta, Ga., gave us a call in passing to her old home. We were sorry to learn that her father, W. H. Weisenbaker, of Valdosta, an old and true friend of the ADVOCATE, is feeble. We trust he may be restored to health, and that the blessing of the Lord may be with him.

"Our Orthodoxy," advertised in this number of the ADVOCATE, by James F. and Harry Lipscomb, is a very readable work, and well worth the price. It comes nearer putting sectarianism and denominationalism to the test, than it does our distinctive faith, wherever the Bible is taken as a standard of correct thinking. Those who take it as their motto have nothing to fear, when this Orthodoxy is put to the test. The book will be well read.

Bro. F. B. Srygley, Lebanon, Tenn., writes: "It was my privilege to attend the prayer-meeting at Wednesday night. The crowd was good, the devotion fine, and at the close one lady was baptized. I like the way the prayer-meeting is conducted here. They began with the year on the first chapter of second Corinthians, and after reading the chapter, some one appointed for that purpose, asks question. In this way all are interested and benefitted. I regret very much that I can't be here oftener."

Bros. L. & S.: I have just received a letter from Bro. Vanhook, saying that the fourth Lord's day in April will suit the brethren at Northport, for a meeting. I expect to be there, and, Lord willing, I shall. All who are interested in preaching the gospel in our State now go to work. Forward your money, and all you can do, to that point. Go yourself, if you can, and all means let us awaken an interest in the head of the gospel in Alabama. We will see who is interested in this work. We do not want anything so much as money, unless it is for preaching, and the money is intended to have been done. I call upon the brethren in South Alabama to help in this work. I have said you would; now let us see. I do not know whether Poe will be there or not. He will see this answer. I think it is the best time he could spend in the State. We have some good men working to support their families, who might be set free and put to work for the Lord by proper effort. Who is ready to work? Let every disciple in Alabama do something. Some can give one hundred dollars, some fifty dollars, and some ten dollars; all can give a nickel. J. M. BARNES.

## General News.

On Monday, the 3rd, Dr. Edward G. Love, a State chemist, testifies that he had analyzed samples of butter purchased from thirty grocers in New York City and Brooklyn, and found that all but ten of them were imitation. In fifteen of the samples no proportion at all of genuine butter was to be found, and in the remainder the pure article was only from 2 to 15 per cent. James H. Seymour, a former President of the New York Mercantile Exchange, has testified that full 40 per cent. of the butter sold in New York City is not genuine. A Mr. Stege, a produce dealer, testified that many grocers buy a tub of genuine butter to keep on show, but sell five of the imitation to one of the genuine. In the New York Assembly at Albany, February 20th, was passed, 70 to 51, the Roosevelt bill taking away from the New York City Board of Aldermen power to confirm the Mayor's nominees. On Wednesday, March 5th, this bill passed the Senate by a vote of 24 to 7. This giving the Mayor of that badly governed city sole power in appointing heads of departments may be highly beneficial in its results. Ex-Postmaster General James testified before the investigation Committee of the House Representatives, his belief that Garfield would not have been murdered, had it not been for the prosecution of the Star Route robberies. Advices from Morristown, Tenn., say two more children of Joe Guthrie's family, who were poisoned by eating canned blackberries at Rogersville Junction, died to-day, making three in all. Mrs. Guthrie, the mother, is unconscious, and cannot recover. All the family with the exception of Mr. Guthrie ate the berries for supper, and were taken suddenly ill a few hours afterward; and despite every antidote known, the mother and her children suffered excruciating pain. The eldest child required two men to hold her in bed before she died. On Tuesday the 4th, a prohibition bill went through the Iowa Senate, which had been passed by the House on the preceding Saturday, and will become a law. This statutory enactment will stand till the will of the people as once expressed in favor of constitutional prohibition is granted in spite of adverse decisions of judges whom the vote will displace "one by one." The deserted appearance of Charles Schneider's house in Erie, Pa., prompted the citizens to force open the door at noon on Sunday the 2d. All the inmates were lying on the floor insensible, having been suffocated by gas from an improperly covered coal-stove. The physicians worked several hours, and saved all but Louise Schneider. Mail advices from Fort Benton, Mont., relate that the ice in the Missouri River broke up last Monday and spread over a portion of the bottom on which Fort Benton is located. Many business houses were flooded, and the families on the two streets facing the river were compelled to abandon their homes without saving anything. The white manufacturers in San Francisco, Cal., on Monday, the 2d, locked out 3,500 Chinese cigar-makers. It is proposed to substitute 2,500 whites from New York. The Chinese packers struck on learning that their countrymen had been locked out. Sometime ago a young man in Lafayette, Ind., named Geary, shot himself, and it was thought to have been suicide. The authorities of the Catholic Church, of which Geary was a member, refused, under the direction of Bishop Livenger, to allow the body to be buried in the church cemetery. The father of young Geary sought redress in the courts, and defeated the church authorities. The body of the young man was interred in the cemetery, and on Sunday, the 2d, the elder Geary was officially excommunicated and the ground declared desecrated so long as the body of young Geary remained in the cemetery. A strong guard was at last account patrolling the cemetery, as threats have been made to remove the remains by violence. A really good and honest dairyman says that milk can be tested by dipping a knitting needle in it. If the article is pure, a little will adhere, but if there has been adulteration, it will all run off and leave the needle clean. Marlboro' Mass., voted license, 704 to 635, in spite of the fact that the temperance women stood at the polls and distributed coffee. The saloon-keepers were also out in force, but didn't bring out their refreshments with them,

—An English journal of mechanics declares that "the American locomotive of to-day is one of the most perfect pieces of mechanism wrought by the hand and mind of man."—Greece has removed its prohibition against American pork.—There are thirty-one synagogues in New York, and the Jewish population is estimated at over 80,000.—The House at Washington, on Monday, the 3rd, by vote of 227 to 46, passed a bill pensioning the survivors of the Mexican War.—The United States Supreme Court on Monday, the 3rd, in the well known Ku-Klux cases, decided that the Federal Government has power to pass laws to prevent fraud and intimidation at elections.—An explosion in a coal mine in Va. killed one hundred and fifty miners.—In Memphis the opposition to the Sunday law is bitter, all seem to acquiesce in Nashville.—Osman Digma has suffered a severe defeat at the hands of the British. The rebel loss is about 4,000 killed and 5,000 wounded.—Senator Jackson submitted a joint resolution for the submission to the states of a constitutional amendment, making the Presidential term six years, and making the President ineligible for re-election.—Senator Plumb called up a joint resolution appropriating \$25,000 for the extirpation of the foot and mouth disease.—Mr. Hawley introduced in the Senate a resolution offering a reward of \$25,000 to any ship which rescued or ascertained the fate of the Greeley party. The Grand Levee, protecting the richest sugar producing section of Louisiana, is reported entirely washed away. If the whole levee is gone, a volume of water a mile wide and ten feet deep will be let in.—The Bark Lucie, from Liverpool, for San Francisco, was sunk by a collision, and six of the crew was drowned. The captain and three members of the crew arrived at Youghal.—Three negroes named Lewis, Freeman and Anderson, boarded several freight trains near East St. Louis, and with drawn revolvers, overawed conductors and brakeman and robbed the cars. A posse from East St. Louis attacked the negroes six miles from that city, and after an exchange of over forty shots the negroes were arrested and jailed.—While removing the foundation of the ice piers built near Wilmington, Delaware, which were by the English long before the Revolution, the dredgers came upon the hull of an old vessel which they dragged ashore. In the hold they found several barrels containing flax seed. It looks a little musty, but the germs are perfect, as shown by a number of seeds sprouting after being placed in moist, warm earth. In an old record, mention is made of a vessel having been cut down by the ice at that point in 1697. There being no record of any other vessel sinking in the harbor, it is concluded that this flax seed has been under water 187 years.—The cattle kings of Texas are charged with appropriating extensive tracts of government lands without paying for them. They purchase strips of land a mile wide, which extend around enormous central squares of public property. The "land grabber" puts a fence only on the outside boundary of his strip, but grazes on the whole of it to the exclusion of other settlers.—Five hundred stock men attended a meeting at Neosha Falls, Kansas, to consider measures for the suppression of the foot and mouth disease.—The Brig Screamer, from Cuba, is at Vineyard Haven, under surveillance; twenty-five women and children on board, claiming to be refugees, are described by Cuban dispatches as banditti.

## FOREIGN.

—Solomon Shapira, who recently attempted to sell in England, a forged manuscript book of the Pentateuch, has killed himself in a hotel in Rotterdam. He had not left his room for several days, and the police forced the door open and found the blood-bespattered corpse upon the bed. Letters showed that he was suffering from mental aberration.—The silver mine near Schmatza, in Tyrol, has been flooded by a subterranean spring. Several miners were drowned. The damage to the works by water is very serious.—The police of New Castle, on Tyne, have received information of a plot to explode the principle buildings of the city, including the Central Railway station and post office.—A bill has been introduced in the English Commons, providing for the restriction of the sale of patent medicine till they have been officially analyzed and pronounced not poisonous.



## Home Reading.

## Would Ye Bring Them Again?

Gone to the land of life and light,  
Those whom we loved—this fatal year?  
Risen to mansions fair and bright,  
Dwelling in God's eternal sight,  
Those whom we held so dear—so dear.

What have they left us! Memories deep,  
Memories holy, tender and true;  
Yea, were death an endless sleep,  
These would not slumber, these would keep  
Safe from decay the forms we knew.

Deathless in God's diviner sphere,  
Rapt and serene our loved ones dwell,  
Complete in the bliss they prayed for here;  
Perfect in love, in vision clear,  
Who of their sacred joy can tell?

Wisdom and truth and peace are theirs,  
Knowledge that deepens each passing hour;  
Fruitful to faith, and answers to prayers,  
No conflict of soul, no weary cares,  
In that high life of immortal power.

Shall we demand their return again,  
Dear as they were—to the strife once more?  
Call them back to the grief and pain,  
Back to the toil, the fret, the stain,  
Back to the world from that beautiful shore?

No! With the blessed let them be,  
Safe and saved in the Savior's smile,  
Bending to Him the adoring knee,  
Singing to us from the crystal sea,  
"Here with us in a little while!" —Churchman.

## A QUEER LITTLE FELLOW.

Isn't it a queer little fellow who knows everything as soon as he's born, and builds a house for himself before he's one day old?

Everything about him is curious. To begin with, he lives at the bottom of a pond or river. At first he was nothing but a tiny atom of a green egg, stuck to the stem of some weeds under the water. After a while the egg burst open, out crawled Mr. Worm, and proceeded at once to look for building materials.

You see, except his head and neck, which are protected by a hair covering, he is a soft little worm, and he wouldn't live long in the same pond with fish and bugs and spiders, who have nothing to do but eat, and are always hungry, unless he had a safe home. So of course he goes the first think to building. He hunts up the dead leaves and glues them together in such a way as to leave a nice cozy house between them. It's perfectly safe, for who would suspect an old dead leaf of being anybody's house?

No sooner is the house done than Mr. Worm moves in. He doesn't have to wait for painters and furniture men—happy fellow! He just goes in and fastens himself there by means of a pair of hooks he has at the end of his tail, and then he's ready to live. The next thing is something to eat. So he starts off, taking his house with him, to hunt up some bits of green stuff, or some atom of a worm smaller than he is.

But strange things happen to this bit of a worm at the bottom of the pond. His life is full of wonderful adventures. If he were bigger he would be the wonder of the world.

After eating as much as he can Mr. Worm thinks it is time to retire from the gay world; so he finishes his house by hanging before it a silk door—no loose curtain, but a tightly woven network, which he spins and fastens carefully on every side.

Whether he goes to sleep in his comical little home, or what he does, nobody knows, because nobody can peep in, you know. But something goes on there in the dark; for after awhile the little prisoner opens the door, comes out of his house, crawls up the stem of some weeds till he is out of the water, and then—you'd never guess what happens!

Why, his old skin splits open, and he pulls himself out—no longer a miserable little worm, but a gorgeous four-winged Caddice fly, dressed in a neat suit of brown. And he cares no more for the bottom of the pond and his old straw house. He sails off on the air a gay, dancing fly. —Little Folks.

It is a striking truth that he who would benefit his fellowman must walk by faith, sowing his seed in the morning, and in the evening withholding not his hand—knowing that in God's good time the harvest shall spring up and ripen; if not for himself, yet for others, who, as they bind the full sheaves and gather in the heavy clusters, may, perchance, remember him with gratitude and set up stones of memorial on the fields of his toil and sacrifice. —Whittier.

## HEDGES FOR ORNAMENT.

No one who has ever seen a rightly trimmed hedge of spruce, privet, buckthorn, barberry Japan, quince or sweet briar can have failed to perceive what an important element in the furnishing of a lawn it makes. It adds as much to the effect of all the decorative planting as a frame does to a handsome picture. And we possess now the immense advantage of being able to depend upon such alone for protection since the introduction of barbed wire. A single wire stretched along the edge at about thirty inches from the ground effectually stops the breachiest of cattle, and is speedily hidden from sight by the growth of the plants, while the very unsightly and damaging paling fence, formerly found indispensable as support to the hedge is no longer wanted. Nor do we need thorny plants or or strong tree-like growers, so that the trimming of to the hedge becomes an easy matter. Of those named above, the privet combines perhaps the most good qualities. Like the others it is not browsed by cattle, even where fully exposed. It grows thick enough at the base to stop the smallest dog, pig or fowl; it is nearly evergreen, and of a dark rich green, excellent as a background for other shrubbery or for flowering plants. Its natural growth is erect, firm and hedge-like; it is very enduring, very rarely does a shoot die, and if that occurs, others spring up freely. It is the easiest of propagation and easiest to trim, growing from the cuttings very readily. South of Philadelphia the California privet (*L. ovalifolium*) is as hardy as the common privet is the North. It has larger leaves, of a lighter green, very bright and glossy—Vicks Illustrated Magazine.

## CHRISTIAN LUXURY.

The apostolic canon of "laying in store," of forecasting, that is, with a view of coming appeals, and of doing this in proportion "as God hath prospered us"—this must be a canon no longer obsolete. "Since I began to obey the law," said a thriving merchant to me, "I have not only been greatly prospered, but I have found my ability to give somewhat largely the greatest luxury of my life. The money is laid by, the call comes, and I am not tempted to the baseness of inventing excuses. I generally have something, not always enough, for every deserving appeal. I make short work of it, for time I cannot spare; and as to the claimant. I give him cheerfully what I think I owe to his cause." I know another and a wealthier man, who said he and his wife had an understanding. When his wife thought they were rich enough to set up a carriage, the answer was, "Yes, it will cost just so much a year; we can afford it, and you deserve it if you approve my increasing my charities by an equal sum." Is not this the law of Christian luxury? I can buy such a picture, or give such an entertainment, only when I give an equivalent to Christ's poor, and in the glory of his cross and crown.

## THE LAST DAY.

Each man has his last day. To each a sun rises of which he never sees the setting, or a sun sets of which he never sees the rising. Rosy dawns will ascend, hours crowned with light go treading gayly over the earth; but not for him. Fast locked up in his narrow coffer, laid away deeply in the bowels of the earth, he lies in stiff unconsciousness of the long procession above him of days and seasons and ages.

Families have their last day. Households part never to meet again. Ancient lines dating back beyond the Conquest at last come to an end. The ancestral mansion is vacant, the title is extinct, the estate reverts to the state. In almost every community "there is one alone, he hath neither child nor brother," and his last day will be the last of his name and race.

States have their last day. Where are the thrones of Carthage and Tyre, of Assyria and Egypt, of Macedon and Rome? All gone, like extinct individuals and families. After defying the trickle and the flood, the rust and the battle of centuries, they at last gave way. One sun arose on them still breathing, the next found them only matters of history. In the interval they had passed from something to nothing. And other states occupied their places; not a few

of whom, in turn, have expired and been laid away in the cemeteries of history.

Also, the world will have its last day. We have the best authority for saying that the time will come when the human race will disappear from the earth, and the planet itself and all things therein be burned up. Also the best authority for speaking of that time as a day and as the last day. The book has spoken—no merely the analogies. "After its words they speak not again, and its speech drops upon them."

Exactly when this greatest of last days will come we are not informed. The month, the year, the century, the millennium even in which it will occur, is not foretold. So little hint is given of its exact locality in history that its actual advent will take the world at large thoroughly by surprise. Like the springing of a snare or the coming of a thief will it be. Up rolls that last sun from the east as brightly and steadily as usual. Men hie them to their business, their pleasures, without a thought of change. . . . In a word, all the world, like the sun, is moving along the beaten highway of the ages without a thought of it coming to an abrupt end a few steps farther on. As it was in the days before the flood, when men "were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them away, so shall the coming of the Son of man be."—Dr. E. E. Burr in *Ecce Terre*.

## AN ENCOURAGING INCIDENT.

A very short time ago, on a very cold day, a minister preached a sermon to a small congregation, and went home feeling that the effort was well-nigh a failure. But, as afterward appeared, a young man who had lived a reckless and careless life was present, and was led by the truth to give his heart to the Savior. He left almost at once for a distant city, but has since been heard from as an active worker for Christ. Nor is this all; a boon companion, disturbed and almost angered at first by the change of his friend, has since become an enquirer after truth. These facts came only by chance, as we speak, to the preacher's knowledge, and might easily have remained unknown to him. It is not unreasonable to suppose there will be many joyful discoveries of this kind.

"When the work is done, and the workers throng  
To the harvest jubilee."

Let ministers, Sunday school teachers, and all Christian laborers take courage. They may be accomplishing more for Christ than they imagine. D. F. L.

## BIRDS CANNOT SMELL.

A western hunter has come to the conclusion that birds do not possess the sense of smell. His attention was directed to this subject by noticing that wild turkeys failed to discover his whereabouts when in hiding though he was sometimes within three feet of them. Had he made the slightest movement they would have observed it at once, but the sense of smell (as he contends), they were unable to discover him. While deer hunting he has thrown himself down wearied, and quails have hopped upon him as if he were a log. Prairie-hawks, which scour the fields and prairies by hundreds, in search of prey, have often come within a foot of chickens, hares and mice without detecting their presence by smell. Countless experiments accordingly led him to the conclusion that birds cannot find food or avoid foes by the sense smell.—Chicago Herald.

CURE FOR IVY POISONING.—Bathe the parts affected with sweet spirits of niter. If the blisters are broken so that the niter be allowed to penetrate the cuticle, more than a single application is rarely necessary, and even where it is only applied to the surface of the skin three or four times a day, there is rarely a trace of the poison left next morning.—Hall's Journal of Health.

Great results do not always follow from great opportunities, nor are great opportunities the only road to great results. On the contrary, a small field thoroughly worked over will almost always show a better harvest than a larger field which has only been cultivated in spots and at odd times, as whim or inclination led.



**A Prominent Minister Writes.**

Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great prostration and biliousness, disordered kidneys and constipation. I have been cured by four boxes of your Lemon Elixir, and am now a well man.  
REV. C. C. DAVIS, Elder M. E. Church South.  
No. 28 Tenth St. Atlanta, Ga.

**From Two Prominent Ladies.**

Have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without feeling the least inconvenience.  
Mrs. R. H. Bloodworth, Griffin, Ga.

H. Mozley: After years of suffering from indigestion, great debility and nervous prostration, with usual female irregularities and derangements accompanying such condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.  
Mrs. E. DENNIS,  
Mo. 48 Chapel St., Atlanta, Ga.

Pratt, druggist, Wright City, Missouri, writes: Your Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

Mozley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall Street Atlanta, Ga.

Cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration and all other diseases caused by diseased Liver and Kidneys.  
Fifty cents for one pint bottle, one dollar for pint and half bottle. Sold by druggist generally, and wholesale druggist, Louisville, Ky.

**Miscellaneous.**

Purity, sincerity, obedience and self-surrender are the marble steps that lead to the spiritual temple.—Bradford.

Young, middle aged, or old men, suffering from nervous debility and indurated weakness, should send two stamps for large treatise, giving successful treatment. World's Dispensary Medical Association, Buffalo, N. Y.

One weeps for the death of children; but perhaps the change of them into callous men and worldly men is a sadder thing to see, after all.—Ouida.

Warrenton, N. C.—Rev. J. E. C. Ham, says: "I used Brown's Iron Bitters. It is a complete restorative, tonic and appetizer."

Further warned preachers not to let these three dogs follow them into the pit—pride, covetousness, and envy.—Trapp.

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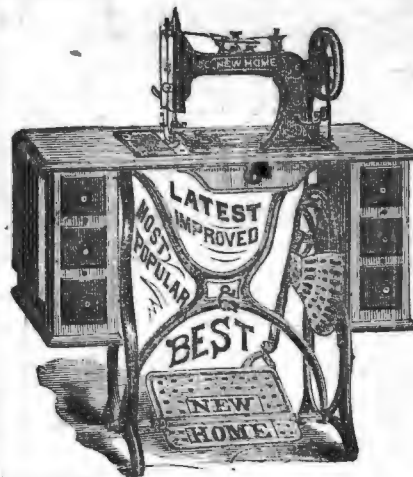


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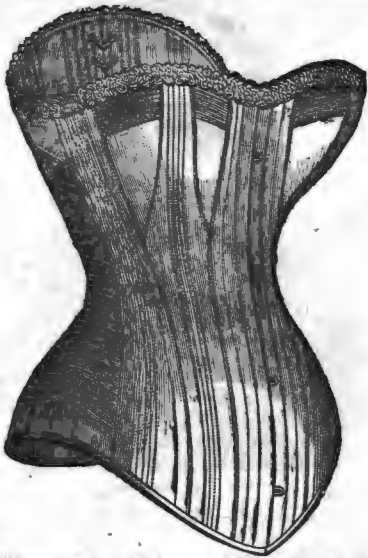
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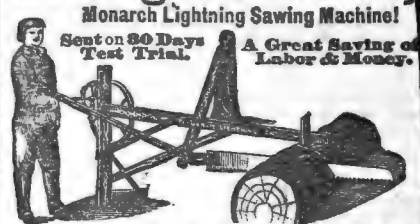
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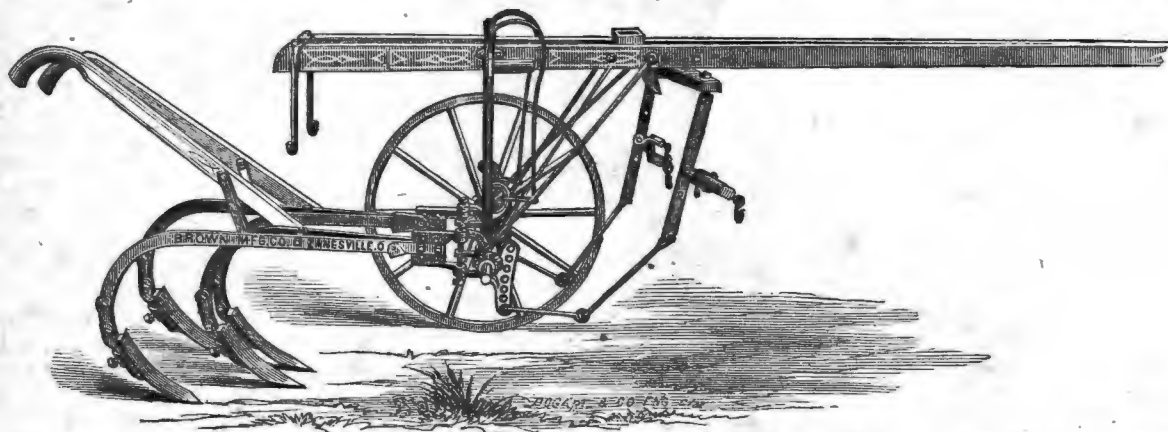
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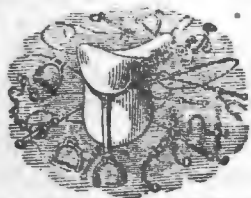
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With pleasure we lay before our readers the following extracts from the Fourteenth Annual  
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### IS ONE CHURCH AS GOOD AS ANOTHER?—AGAIN.

The claim that one church is as good as another is based upon the assumption that the doctrines and practices of one are as good as the doctrines and practices of another. But the question is, what is the standard by which such claim is made? Evidently the claim is based upon the outward appearance of men, in their outward manifestations of earnestness, zeal, devotion to their systems of religion, and their general manifestations of morality and piety. Such an estimate as says one church is as good as another is not made by comparing these churches and their creeds with the word of God, and thus deciding that all these harmonize with that word. For if the estimate were made in this way, all would fall behind. There is not one denomination extant that could stand the test of such comparison. For all these denominations have things in their creeds and in their practices that are plainly contradictory to the word of God. It will be in order here to show up some of these contradictions.

We will begin with the Presbyterian confession of faith. On page 11, and chapter second of this book, we have the following language: "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit invisible, without body, parts, or passions." We note one point of contradiction with the Bible in this passage. It says of God that he is without parts. But God said to Moses, "and thou shalt see my back parts." Exodus xxxiii: 23. Here God himself shows he has back parts, and that he would show them to Moses. In this the contradiction to the word of God is so palpable every one can see it at a glance. And besides this passage, naming the *back parts* of God, there are other passages that speak of the face of God, his hand; his arm, his feet, his fist. Then there are others that speak of his love, his anger, his hatred and such like, and yet the above passage from the confession of faith says he is without passions. Here then are two declarations that contradict the word of God. The Cumberland Presbyterian confession of faith says precisely the same thing, and thus contradicts the word of God in the same way. As the language is just the same as the above on this matter, we need not quote it.

The Methodist discipline also says God is without parts, and does not say he is without passions. Thus in the matter of parts, all three of the creeds named contradict the word of God. How then can churches founded on creeds that contradict the word of God be called as good as the church of God, founded upon his word alone? On page 13 of the Presbyterian confession of faith, speaking of God's eternal decrees, we have the following: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

This quotation, together with the whole article on God's decrees, is contrary to the whole spirit

and meaning of the gospel of Christ, which requires it to be preached to every creature, promising that those who believe and are baptized shall be saved, declaring he that believeth not shall be damned. This shows that whether men shall be saved or condemned, does not depend upon a fixed and unalterable decree, but upon their own choice and action. If they believe and obey, they shall be saved. If they believe not, they shall be damned. According to the spirit of the above, the commission should be, preach the gospel to every creature, that those predestinated to life may believe and be saved, and that those ordained to death may disbelieve and be damned. This, while in harmony with the creed, contradicts every principle of the gospel of Christ, and destroys every vestige of human responsibility. For according to the creed, none can believe, except those already and unchangeably decreed to life, while none of those unchangeably decreed to death can possibly believe. And even if they could believe and obey, they are already doomed to be lost, and it would do them no good.

This entirely disannuls the spirit and intention of the gospel as given forth in the word of God. For God wills "not that any should perish, but that all should come to repentance." 2 Pet. iii: 9. Thus while God says he does not will that any should perish, the creed says he has already from before the foundation of the world willed that many, both of men and angels *should perish*, thus plainly contradicting the word of God in this matter. On page 31, this same creed teaches that those whom God has elected and called, "can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved." This teaches that no child of God can cease to be a child and be lost. But the Bible gives us cases in which immense numbers of those who were once servants of God ceased to be his servants, and were rejected of him, as the Jew in the wilderness, even the seventy elders who were spiritually endowed, disobeyed God and died outside the promised land. And in the New Testament there are any number of passages teaching that unless Christians will serve God faithfully to the end of life, they will be lost at last, though once the people of God. Peter speaks of those "which have forsaken the right way; to whom the mist of darkness is reserved forever."

This is plain, showing that some in the lifetime of Peter were at one time in the right way, and had already forsaken it so far that their doom was already fixed. This is all contradicted by the creed. And in Revelations it is plainly taught that people may have their names enrolled in the book of life, and then their names be blotted out. The Cumberland confession teaches the same thing on final perseverance, and thus in this matter contradicts the word of God, the same as the other. Again, the creeds teach that the light of nature teaches men that God exists, while the word of God teaches that the world by wisdom known not God, Paul. Again the creeds say positively in regard to baptism, that "dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person." But this language of the creeds is not only outside of the Bible, not only entirely human, but is utterly

contrary to the Bible. For to say nothing of the meaning of the word baptize, Paul, both in Romans and Colossians tells us that we are buried with Christ in baptism. We are *buried*. A burial in water is not performed by either pouring or sprinkling a few drops of water upon men. In this matter again the creeds set aside the word of God by the word and authority of men. And shall we say that the churches acting thus are as good as the churches of God? Again; the Methodist discipline says, regarding the design of Christ's death, "who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sin of men." This plainly says that Christ died to *reconcile his Father to us*. But Paul says "God was in Christ, reconciling the world unto himself." 2 Cor. v. And we might present many passages in the word of God, of the same import. But this is enough to show that in this, the discipline contradicts the word of God. Again the discipline says, "wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." In this the discipline says we are *justified by faith only*. But James says, "ye see then how that by works a man is justified, and not by faith only." And *not by faith only*. Could contradictions be more positive? Many other contradictions to the word of God can be given, but these are enough for a sample. These creeds not only contradict the word of God, but they contradict and conflict with one another, almost from beginning to end, and especially regarding church government, and thus make it impossible for the adherents of these different creeds ever to unite as one people, and make it utterly impossible for them ever to unite upon the word of God as long as these creeds are bonds of union among these religious bodies. Thus they are keeping up endless and indeterminate differences, and carrying on endless strife and confusion.

But say some, the members of these denominations do not read, understand, nor go by these creeds. That may be true with many of the private members, but it is not so with the preachers and leaders. It is made a point with the leaders, that the creed of these parties respectively must be accepted when they are ordained. One of the questions asked of every Methodist preacher, who enters the conference, is, "Are you willing to conform to the discipline of the church?" Also every preacher ordained in the Cumberland Presbyterian Church is required to answer in the affirmative to the following: "Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy Scriptures?" Page 227. Also on page 187 of the Presbyterian creed, we find the same language, which shows that every preacher in that church is pledged to acquiesce in and obey the creed of his church. With all these facts before us, how can we say one church is as good as another, and how can the disciples of Christ enter into union meetings and such like things with those tied and committed to creeds that contradict the word of God?

E. G. S.

There are few shortcomings more offensive to men than boastfulness. Can we suppose that the vanity that prompts it is less displeasing to God?



## IDLE WORDS.

"For every idle word that men shall speak, they shall give account in the day of judgment?"

What gave rise to this expression of the Savior? Some idle words must have been spoken—something very wicked said. If we examine a few of the preceding verses, we find its origin. A poor, miserable man, blind and dumb, of whom a devil had taken possession, was brought to the Savior. Malicious, envious persons were watching to see what he would do. They had been holding a council to plan his destruction, but had not succeeded, and they determined, if possible, to injure his influence with the people. With that intent, they accused him of being leagued with evil spirits. This fellow, they said, doth not cast out devils, but through Beelzebub, prince of the devils. This wicked slander must have been the "Idle Words" to which he had reference. The Pharisees made this charge from bitter feeling against him. They feared the influence of the pure being standing among them, with the power and majesty of a God. He had healed the poor sufferer, so that he both spake and saw, and instead of rejoicing over one who had been freed from so terrible a bondage, they leagued his benefactor, with the wretched devil, he had sent to his own dark dwelling. The Savior said to them, "Whosoever shall speak a word against the son of man may be forgiven, but he who shall speak against the Holy Spirit shall never be pardoned." From this, it seems the Savior considered their words, not only as idle, but as too wicked to be forgiven, in this world or the next. Words spoken in the same spirit, though not in the same circumstances, will, no doubt, have to be accounted for, when the speakers would willingly give worlds to be free from their guilt. Suppose from malice, envy, or even from a mere love of gossip, we make remarks, or statements of others, which may be true or not, we do not stop to enquire. Our idle words start reports, give rise to quarrels, excite unchristian feeling that can scarcely be eradicated by time, or the knowledge that the indulgence of such feeling is wrong.

We may speak idly, thoughtlessly from a loss of having something to say, but we are responsible—will be responsible at last, unless we confess our error—turn from it and pursue a different course. Even then, our words may have had an effect on others, we cannot rectify—may have done an injury that can scarcely be remedied. The expression, "idle words," has troubled persons who are conscientious, and who wish never to use words, for which they would fear to give account. A young person who desired to be blameless in word and deed, was asked what she meant by "idle words?" She thought all words not useful or instructive, were idle, and it would be better to dispense with the greater part of the ordinary conversation of society, from its having no useful or instructive influence.

It was objected by a friend, who had had more experience, that there were many words, not of that character, it is better to use, "Good morning, Good evening," How do you do? A pleasant day." After reflecting, she supposed that such expressions should be used to keep up the intercourse of society. Her friend remarked, when she set down in mixed company, and tried to say useful things, that all freedom of conversation was banished, and nothing could be more dull than a number of women, each of whom was trying to say something instructive. When persons called to see her, she often had nothing of that character at hand, and she talked to them of their children, chickens, gardens—anything of interest to them. If nothing else came up, she spoke of her own affairs; her roses, grapes, canary birds, fancy work—showed them how to take new stitches she had learned. She did so with a good conscience, not troubled with the idea that she would have to give account, at last, for rendering an hour or two agreeable to friends, by innocent means. She appreciated such efforts for her own enjoyment, and had pleasant memories of them. Such conversation is useful, not for instruction conveyed, but because it puts people at their ease—makes them more kind and social, and unites them more closely as friends. It is about the same as other courtesies that brighten life's pathway and make it more pleasant. She thought if she made unkind remarks, attributed corrupt motives to the acts of others, indulged

in sarcasm and ridicule, that such words, she would fear as idle, and that account would have to be rendered for their influence.

By the conversation first mentioned, the faculties are set in motion. One thought suggests another, and thus, frequently, the instructive and the useful steal quietly in, and like threads of silver and gold, are interwoven with the rest. What are idle words we should be careful to avoid? There seems, always, to be some connection between what is idle and what is wrong. Idle words, we think, are those spoken without consideration or good motive and are productive of evil.

Indulgence in unkind, jealous or revengeful feeling, skeptical habits of thought, constant study of worldly matters without consciousness of God's presence, are some among the many causes of idle words. There is no more fruitful source of the idle and the wrong, than politics. Men of the world may engage in them, but Christians are always injured. Brethren who have been thus engaged have had cause for sorrow in life and in death. I can specify some, whose memories of bitterness have gone with them to the grave, and will not be forgotten in eternity, even if forgiven for their idle words and acts. Paul advises his brethren to think of all pure and lovely things. He knew if they thought thus, they would express their thoughts in words breathing of purity and goodness. If persons possess the tender, affectionate spirit of the Christian religion—regulate their tongues and temper by it—have earnest desires to be, at all times, guided by its precepts, they will use but few words for which they will fear to give an account. When we converse with pure, good friends, we naturally avoid all that is not pure and good, and if we realize the character of the Savior, and endeavor to conform our tastes and sympathies to his, it is not difficult to avoid all conversation offensive to him. We will use but few idle words—few he would disapprove. A pure minded person will never converse on coarse or impure subjects, and one habitually Christian in thought and feeling will take pleasure in nothing of an opposite character. At the last great day, he will not fear to give account to the judge, who knows his heart, and the motives by which he has been controlled. He has kept in mind that the "Ancient of days noteth the idle converse of his creature, man, and that there is no swerving from the right, in word or deed, that may not lead eternally astray." C. F.

## ARKANSAS NEWS AND ITEMS.

I spent the first Lord's day in this month with the church in Prescott. It is pleasant to meet and worship with such a band of Christians as this one. They all work. Every one seems to realize that there is something he or she can do. Work was begun here a little more than two years ago, in the midst of the most bitter opposition, by a few brethren and sisters who determined, by the help of God, to establish the cause of primitive christianity in the town of Prescott. They worked, trusted, prayed, and God blessed their efforts. They now number about forty, have a good house, meet regularly, have a weekly prayer meeting, and the largest Sunday school in town—the only one that did not freeze out during the exceedingly cold weather in January. The cause is comparatively in its infancy there; hence the brethren think best to have preaching twice a month. Still the elders understand that there is a work for them to do, work which they alone can do, and do not hesitate to do it, even when there are preachers present. In addition to the work in Prescott, the church is working up some of the destitute places in the adjacent country. This is as it should be. Will not other churches do likewise? This is the scriptural order of evangelizing.

Work was begun in Hope, another town on the Iron Mountain Railroad, about the same time the work was begun in Prescott. (I should have stated that Prescott is situated on the St. Louis and Iron Mountain Railroad, about ninety-five miles Southwest of Little Rock, the capital of the State.) There are some real good brethren and sisters in Hope, but as a whole, they are not as zealous and active as the little band in Prescott. Still they have done a good work. They have a neat and commodious house of worship,

in which they meet regularly. Bro. W. J. Huds-peth, the most pathetic preacher I have met in South Arkansas, preaches for them twice a month.

Bro. H. A. Smith, whom the church at Prescott had engaged to labor for it half the time, has married and gone to live, with his charming wife, in the lone star State. We wish him a long life of usefulness and consequent happiness. Men can be really happy only while useful. Our acquaintance with Bro. Smith leads us to believe he will not allow his zeal and activity in the Master's cause to slacken. His wife is an earnest Christian, and will help him on in the good work.

Bro. W. W. Davis, son of the venerable Andrew P. Davis, who has gone to his reward, and brother of our esteemed Bro. J. B. Davis, is a good preacher, and is doing some good work in the country near where he lives. His home is near Washington in Hempstead county.

Bro. J. T. Young, who lives in Drew county, is an old and able preacher, and is doing some good work in his section of country. He is now evangelizing in parts of Drew and Ashley counties. I expect to hear some good reports from him during the year. I was pained to learn that Bro. Young had allowed his talents to lie dormant a great part of his life. The cause I did not learn, but suppose that he, like a great many others, was afraid if he devoted too much time to preaching, the brethren would allow him to starve. I think brethren are clearly wrong in this. I do not believe any one ever did or ever will starve to death by going out and preaching to the perishing around him. If men could see more of God and less of men and the good things of this life in the preaching of the gospel, it would be better for them. Preachers have learned to rely too much upon contracts and not enough upon the promises of God. Preachers need to realize that the work of preaching the gospel is of God, and to look to him for support. Bro. Frank Bezoni, whose home is at Tyro in Lincoln county is a young, earnest, and intelligent preacher, and bids fair for a life of usefulness in the Master's cause. He is now evangelizing in the counties of Lincoln, Dorsey, and Drew. The churches supporting him and sending him out to build up the cause in destitute places. Let us work while it is day. The night cometh when no man can work. W. T. BREEDLOVE.

## NEW ADVERTISEMENTS.

We direct attention to the new advertisements in this number, and renewal of old ones:

W. R. Cornelius, Undertaker, and dealer in coffins and burial material, is the more generally sought after, than any other house in his line.

Thuss, Koellein & Giers, at the old established stand, take the best of pictures, and keep up with all the improvements in their art.

Paschall, Fall & Co., dealers in hardware, cutlery, etc., renew their advertisement. Mr. Fall, years ago, was said to be the best judge of cutlery in the city. Those who deal with them may be sure of good articles in their line.

The American National Bank greets our readers with an advertisement. It is now a combination of the American National Bank and the Third National Bank. It is now the strongest, and doubtless one of the safest banking establishments in the South.

The First National Bank renews its advertisement in this number. It has for years been the most popular, and one of the safest banks of the city.

Hillman, Buford & Justi present their card. They are among the largest dealers in their line in the city, and are clever and fair traders. They publish an interesting paper devoted to the iron business. They also furnish price-list of goods. Send for their price-list and paper.

D. Weil has long maintained his position as a dealer in dry goods. Many of our readers know him, and we would commend him to those desiring goods in his line.

Simpson & Chatham, boiler makers, are experienced in their business. Mr. Simpson claims to be the oldest manufacturer in his line in the city.

Manlove & Co. have a new stock of carpets, bought at favorable prices for selling low. They are clever gentlemen.



### Queries.

Did John quit his mission when he baptized Christ right then and there? Please explain and answer.—[T. W. Grissom, Hollow Rock, Tenn.]

John clearly did not quit suddenly his mission. He gradually decreased by the greater number of his disciples following Jesus. He had his disciples around and with him in person, and sent them to Jesus when in prison. His mission closed with his death. His disciples continued his mission after his death. John's ministry went out as gradually as Christ's came in. "He must increase, I must decrease." In prison he had his disciples around him and sent them to the Savior to inquire clearly of his claims. We think he ceased to teach and make disciples only with his death, as Christ's mission had not then been completed. His disciples in different sections continued in ignorance of the fulfillment of Christ's ministry to teach until Paul's ministry was advanced. See Acts xix.

Will you please explain the meaning of the word regeneration in Matt. xix: 28? Does it mean to pardon from sin, to convert, and to baptize with the Holy Ghost? etc. Also, in Titus iii: 5. I would like to have it in this week if possible, as I want it for next Lord's day.—[W. J. Rorex, Scottsboro, Ala.]

The regeneration spoken of Matt. xix: 28, "Verily I say unto you, That ye which have followed me, in the regeneration, when the son of man shall sit on the throne of his glory ye shall sit on twelve thrones judging the twelve tribes of Israel."

It certainly does not mean followed in the pardon of his sins, for Christ never was pardoned, he had no sin to pardon. He was never converted, because he was never a sinner. The regeneration here, means the renewal of all things. Mr. Wesley calls it the *renovation*. Dr. Clark says "the regeneration is thus referred to the time when Christ shall sit in his glory, and not to the time of following him, which is utterly improper." Dr. Summers says, "these words are to be joined to what follows. It was the new dispensation. The meaning is in the regeneration of all things, when I shall sit on the throne of my glory, ye shall sit on twelve thrones."

The expression in Titus is, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Spirit." This means we are not saved by works which we devise to make ourselves righteous, but God in his mercy provided a way of salvation, and that is characterized here as the washing of regeneration and the renewing of the Holy Spirit. The way God makes men righteous, is through the washing connected with the new state and the renewing of the Holy Spirit. Dr. Clark says, the washing of regeneration certainly means baptism. Through the sending of the Holy Spirit the word of God was given. Faith comes through that word. Then as a means of bringing them into the renewed state, they are baptized. It corresponds precisely to the language he that believeth and is baptized shall be saved, or as some interpret it, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit. Mr. Wesley calls "the washing of regeneration" the laver or bath of the renovation. The regeneration is made synonymous with the Christian state. Our paper for that week went to press the day before the letter was written.

In the 1st chapter and 20th verse of Rev., we are told that the seven stars are the angels of the churches, and the seven candlesticks are the churches. Now in following chapters the angel of the churches is addressed as men in the singular number and charged with wrong living, as if he was or represented the church; and closes by admonishing them to repent or he will remove the candlestick out of his place, which I understand to be the church. The question is, who is it that the Spirit holds responsible for the conduct of the church.—[O. Chisholm, Oxford, Miss.]

Angel simply means a messenger. In prophetic language it doubtless frequently refers to the messengers, and here I think to the teachers or leaders of the churches. It is probable that it referred to the inspired teacher in the church that was to hold forth the light to the church. Some of them became wicked. The church was taken out of the way or destroyed when this inspired teacher was unfaithful and corrupted the church.

Undoubtedly every member of the church is responsible to the extent of his ability and opportunity to maintain the truth in the church. Hebrews xiii: 17: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." God has clearly made the experienced and well taught members, usually called elders or overseers, responsible for watching over and caring for the flock.

Bro. Lipscomb: In your remarks on Bro. A. McGary's letter in the ADVOCATE of February 27, 1884, I find these words: "The devil when transformed into an angel of light, doubtless did, and does preach and baptize." Where is this subject found in the Bible? Give more information on this. 2nd. Give me your views on the 20th verse of 1st chapter of Paul's letter to Timothy. It reads thus; "Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. Did Paul deliver them that they might be reformed by Satan or destroyed forever? 3rd. Does the Christian Church use A. Campbell's New Testament, translated by G. Campbell, Dr. P. Dodridge and Jas. McKnight? Can you furnish me with a copy. 4th. Where can I get a book giving full particulars of the split between A. Campbell and the Baptist church? I am a young Christian of nineteen months experience, and am diligently seeking true wisdom.—[Wm. Rollin, Van-Alstyne, Texas.]

An account of this can be found in 2nd Cor. xi: 13: "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ, but no marvel, for Satan transformed himself into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." There were deceivers, pretenders claiming to be apostles, preaching and teaching as apostles, and denying Paul's claim to apostleship. We find mention made of the same class, Phil i: 15: "Some indeed preach Christ of envy and strife. \* \* \* The one preach Christ of contention, not sincerely hoping to add affliction to my bonds. In the next verse he rejoices that Christ is preached even in pretense."

I suppose the deliverance to Satan was to reform them and teach them that blasphemy, such as they were guilty of, could not be tolerated among Christians. Paul to Cor., 5th chapter, told them to deliver one who had taken his father's wife, to Satan, for the destruction of the flesh (ungodly lust) that the spirit might be saved in the day of the Lord Jesus. We do not understand that this was for his eternal destruction. In the 2nd letter he admonishes them to restore some one, and encourage him lest he be

swallowed up with overmuch sorrow. -It is generally regarded this refers to the same case. If so, the first letter was written when the man was living in sin. Paul told them to deliver him to Satan for the destruction of the flesh. He repented, the second letter told them the punishment already inflicted was sufficient, forgive him, and restore him lest he be so discouraged as to give up and be lost.

3. I do not suppose one in a hundred of the disciples ever saw the translation referred to. Some of them have it and use it to compare it with others. We regard it as one among the least desirable translations for constant use we have, yet we learn many things by it. Richardson's life of A. Campbell, furnishes the most complete record of the separation of Campbell from the Baptists. J. F. & Harry Lipscomb advertise in our columns to furnish any book published in America at publishers prices.

Please explain 1 Cor. iii: 15, and Rom. viii: 19-20-21, and 1 Cor. xiii: 1, and oblige a brother.—[John D. Seward, Sulphur Rock, Ark.]

It has not been long since this first verse has been commented upon. Our readers must note what is written, even if it is not in answer to a question; we cannot afford to repeat the same things. The apostle is writing in reference to different teachers building different material upon the one foundation laid. This is done through the teaching that is done. He compares the material to wood, hay, stubble, gold, silver, precious stone, all of which shall be tried by fire. The wood, hay, stubble, will be destroyed; the gold, silver, precious stones, are only purified by the fire. He then says, "If any man's (teacher's) work be destroyed, he shall suffer loss, yet himself be saved; but so as by fire." This refers, of course, to a teacher who is honestly teaching, or trying to teach, the truth, but brings in bad material. He suffers the loss of his work, which was not meet for the Master's use. Yet himself is saved, but so as by fire. Himself and whole work is tested by the fires of persecution. I think the special reference was to the converts of Apollos, who was an eloquent speaker, and doubtless brought in material untaught and moved only by his eloquence, in contrast with those of Paul, who was not eloquent, had no personal magnetism, but relied on the force of truth to move men.

(2) The passage from Romans is, doubtless, one of those of Paul, hard to be understood, of which Peter speaks; and of which we have felt little anxiety to form a theory, because they involve no practical duty of man. We take it that creature and creation refer to the under creation. Animals and every living creature suffered by man's sin. They were under him, became suffering, mortal, dying, shared his fate. When the world was cursed for man's sake, every living thing shared the curse; hence all suffer and groan here from cold, and hunger, and disease. As they shared the fall, they will likewise be benefited by the redemption of man; they will be elevated, and their lot made better, by man's deliverance from sin. Hence it is said the creature was made subject to vanity, not of its own choice, but by reason of him (man) who subjected it to this vanity. This creation is represented then as waiting in hope for the deliverance of the children of God, that then it may be free from the bondage of death in which it is held.

(3) "Though I speak with the tongues of men and of angels, and have not charity, I am as a sounding brass, or tinkling cymbal," means that all spiritual gifts and endowments are valueless, unless the possessor, in Christ's name, does good to humanity. Like things that make great sound without sense or meaning, they do no good.



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## THE MISSION OF THE CHURCH.

The organization of the church in the world was the ushering in of the grandest period of the world's history. It meant the civilizing, educating, uplifting, and ennobling of mankind. Its blessings were designed to benefit the whole world, and the world is being blessed. The influence of the church is felt everywhere. So that, when Jesus is called the SUN of righteousness, it is meant that the light of the sacred and holy religion, which he gave to the world through the church, shall shine into all the world, revive and energize all the dormant, sleeping faculties of man, which had for so many ages been lulled to sleep by sin. The church in the world meant freedom from sin, and exemption from the fear of death. A voice said, "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labors, and their works do follow them from henceforth." From the time the church is set up, and its doors thrown wide open, and men invited to come. All who die from henceforth, in the Lord, are blessed.

But the mission of the church is more; it brings to man all the blessings designed to lift up and bless, all that give peace and rest to body or mind. The church, is a refuge for the homeless, an asylum for the wayward, friend for the friendless, and help for the helpless. These blessings come to man only through the church and its divine teaching. It was designed to be a perfect institution; its law, a perfect law; perfect, as a rule of action, in all matters pertaining to this life. In benevolence and charity, in fellowship among men, a perfect rule, or law. There is no charity, no benevolent act, but the church was designed to be its birth-place, and its home. Do men long for rest? It is found in the church. Do they wander lonely through life, while they long for parents, brothers and sisters? They are found in the church. Would they dispense charity? The church teaches how, when and where it may be done for the good of man, and the glory of God. But, says one, the church is but little better than the world. Why? She has been content to "farm out," or to lease her work to others. She has turned over her benevolent and charitable work to Masonry and Odd-fellowship. In many places her charity, her fellowship, her worship, is turned into other hands, and the professed followers of Jesus, arrayed in fine linen, sit back in their pews for thirty minutes, on Lord's day, and listen to operatic airs, performed by infidels and the worldly-minded, then a flowery essay by a paid pastor, more operatic music, and they disperse for refreshments, and the evening drive and promenade. And they call this Christianity!

## BAPTISM WON'T SAVE YOU.

Some men put off baptism for years, even after being convinced of their duty; then, when about to die, send for some preacher to come and baptize them. This will not save them. Baptism is designed to translate us into Christ, when the heart and life are prepared for such a change, and thus give us a chance—in Christ—to work out our salvation; and by a patient continuance in well doing, to seek for glory, honor, and immortality. When we are dying, it is then too late to do anything for God, and for humanity; and if man could go from his baptism to heaven, he would go without one single good act to commend him to heaven's favor.

## IS ONE AS GOOD AS ANOTHER?

The idea that one church is just as good as another, is erroneous, deceptive, and ruinous. No church is right save the church of Christ. That alone can be right. It behooves all, then, to pay some attention to this matter, and to see that the church they join is the true church of Christ. But how shall a man know the true church? Amidst all the churches which now claim to be the church, how can a man know the right one? Easy enough. All he has to do is to find that church which teaches the Bible only; one that will square with the church of inspiration, as ordained and set in order by Christ and his apostles; same teaching, same government, same officers, and same name. This will surely identify the true church.

John T. Poe is growing alarmed at it, also. Hear him: "There is just as much provision made in the Scriptures for the support of the President of the United States, as there is for the pastor." Why, Bro. Poe, they will turn you out of the State meeting, if you talk that way!—*Christian Messenger*.

I have never been turned in, to any great extent. Fact is, I have been a looker on, merely. I never had any love for the "critter" since it was born. It always reminds me of the old proverb of shearing the hog, "Big cry, and little wool." But here, you don't think they will turn me out for telling the truth, do you? Perhaps some of these enthusiastic pastors may be there with a leaf turned down at the Scripture which makes provision for the pastor. If so, won't I be in a fix?

The *Messenger* says Bro. McPherson is about to start a paper at Waxahachie. Well, I suppose he "knows what he is about." I dared suggest to him privately, that possibly the Board of Directors, Orphan Home, might frighten the brethren by making too big a thing of the orphan matter. He replied, "We think we know what we are about." Perhaps he does, but it remains to be demonstrated yet.

Decatur has a Christian church, now, of twenty members. May they be greatly blessed in saving many others.

Dear Bro. Poe: Received from the friends at Blossom Prairie, Lamar county, Texas, \$4.05 for Indian Mission, also from J. T. Prothro, 50 cents; Walter Cungus, 50 cents; J. P. Cungus, 50 cents; J. M. Watson, 50 cents; J. A. Livsey, 50 cents. Total, \$6.55. C. H. Barkley, of this city, will in all probability take the tent. He is a good solid old gospel preacher, and a hard worker.—[R. W. Officer, Paris, Texas.]

## OUR BIBLE CLASS.

Dear Bro. Poe: I send answers to queries from Noblett's Chapel, in *Advocate* of February 20th. (1) Ahaz succeeded Jotham. 2 Chron. xxvii: 9. (2) He burnt his children. 2 Chron. xxviii: 3. (3) Joseph's brethren sold him to some merchants, and they sold him to Potiphar, in Egypt. Gen. 37: 36. (4) "And he shall be filled with the Holy Spirit from his mother's womb." Luke i: 15. (5) Christ must have been the very embodiment of the Holy Spirit, for we are told that the word (which is God) was made flesh. (6) There was six months difference in their ages. See Luke i: 36.

Answer to Bro. Elliott's query, "When did the ministry of John the Baptist cease?" I can find no account of his baptizing any one after he baptized Christ; and it was about this time that he was put in prison. Besides, Christ said to John, at his baptism, "Thus it becometh us to fulfill all righteousness." See Matthew iii: 15.

(10) All the books of the New Testament teach submission to Christ's commandments in order to salvation. [Only one book—Acts—answers the question, "What must I do to be saved?"—*Editor.*]

Answer to queries in *Advocate* of February 27th: (12) Christ must have been seen by above five hundred brethren in Galilee, for there he was to meet the disciples. Mark xvi: 7. (13) The witnesses referred to must be the surrounding world, lookers-on.—[J. P. Gotcher, Waxahachie, Ellis county, Texas.]

Yes, the only place he could have been seen by so many must have been at the meeting he himself appointed. What a grand time they must have had that day. More than five hundred at one meeting, and the resurrected Savior there with them. No mistake about it. There he was; they saw him, and talked with him. He had promised to meet them there. See Matt. xxvi: 32.

As I have not seen an answer that is very clear (to my mind, at least) to the question, "What does Peter mean by 'we have also a more sure word of prophecy?'" (2 Peter i: 19) I will submit the following: We have the prophetic Scriptures made more firm. How? By their perfect fulfillment in the person, mission, and works of the Son of God. And there is nothing better calculated to strengthen the Christian's faith in God's beloved Son, than a diligent study of the old prophecies; and hence we should pay earnest heed to the apostle's admonition. He says these prophecies were a light shining in a dark place, until the day-dawn, the day of Christ, and the day star arise in your hearts; the truth of Christ enlightened our minds, and then how beautiful and clear they become.—[O. T. Craig.]

Dear Bro. Poe: In answer to Bro. B. W. Lauderdale's question of March 5th, I would say, the book of Genesis covers about 2,369 years of the history of the world. See Gen. v: 3; Gen. xi: 10; Gen. xiv: 5; Gen. vii: 11; Gen. viii: 13; Ex. xii: 40; Gal. iii: 17; Kings vi: 1. This is hard to enumerate, and requires considerable reading and thoughtful study. (2) Can the class tell us the seven things that are hateful to God? Now, get your Bible, and give us chapter and verse. Why was Melchisedec without father and mother, without descent, having neither beginning of days, nor end of life? See Gen. xiv: 18; Heb. vii: 3-11.—[M. D. Reccord, Fairfield, Tenn.]

Dear Bro. Poe: I send you something for the Bible Class. I am glad to see the interest increasing. I find that interest in the class is moving me to study the Bible more carefully. I say, rule the preachers out of the count for the prizes, but let them answer as much as they please. Questions for the Bible Class: (1) The Bible tells of two kings, who were converted to God in advanced life. Who were they, and where is it recorded? (2) What was the kinship between Queen Esther and Mordecai? (3) Who was in danger of being put to death after he had died? (4) Now for a riddle: "In times of old, as Scriptures do record, there lived one who never did offend the Lord; she spoke the truth, and ne'er did sin commit; yet, in the heavenly kingdom, she shall never sit."—B. W. Lauderdale, Bailey, Tenn.

## CORRESPONDENCE.

I wish to express my thanks to Prof. Thomas Goode, the patentee, and Esq. Wm. Norther, (his partner,) for the very liberal gift of the Territory of the Chickasaw Nation, for the sale of the best patent quilting-frame I have ever seen. The proceeds, after the expenses of making and selling be taken out, to go to the support of our Indian Mission. I rejoice at the introduction of the arts among that people, and everything that encourages industry. I give it as my opinion, that the civilizing and culture of the morals of a people depend largely upon their education in the industries of the more advanced. No people can be elevated while they remain in idleness. Therefore I am the more thankful to the brethren for the gift that encourages industry. I will employ agents next summer and fall, and work up the Territory, "if I live, and the Lord will."—[R. W. Officer, Paris, Texas.]

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## Grumbling.

It is not strange, and astonishing that some who claim to have given themselves to the Lord and his service, will always be grumbling? The writer could give the names of some (if it were not for offense) who have grumbled and disputed about the Lord's supper. It seems as though it is looked upon as being burdensome and rather a low calling, to have and to hold, and care for that which brings a fresh to our minds the suffering of our dear loving Redeemer. There are those who seem to have a grumbling disposition when they are asked to help repair seats, recover the house, or anything that costs money. Some will grumble about Sunday-schools, will say, "you have no command for it, you are getting too much like the denominations."

And I find that some of those grumblers have boys and girls, young men and young ladies, that could not tell, if it were to save dear life, where Christ was born! We also find these grumblers, when the singing begins: "Why don't you use the good old hymn-book?" says one. "That song goes just like Yankee-doodle," says another. Sing, "Am I a soldier of the cross," says one good old hoary head.

Now, let it be understood, that I do not want to sing songs all the time that the old folks cannot sing, and indeed there is nothing that pleases me better than to hear their sweet voices in singing. But then let me ask; is it wrong to learn new pieces? Or is it right to sing only such old pieces as have been sung ever since the reformation began? Now, it seems to me that we might learn some of those new songs which have in poetry just as good, and music just as sweet, as those old ones.

My experience is; that where you find a congregation that has no note singing, you will also find that but few songs are sung, and they are not well sung at that.

I knew a preacher, a good man, and a good preacher, who went to a large and old congregation to preach for them. Fine crowd out; new man has come. He (the preacher) kept dawdling for them to sing, and finally he asked the brethren to start up a song. All was quiet. He insisted they should sing. They would look at each other, and then at the preacher. They looked plagued. Finally one started off on "Am I a soldier of the cross?" After the first song, the preacher went on with his sermon, and after the sermon they began, (by a tight squeeze) "Am I a soldier of the cross?" That preacher thought to know of the writer if those brethren knew only one song, and that, "Am I a soldier of the cross?" Now, brethren, I suggest that we put so much grumbling, and come up or ask men and Christians, and learn to do any and everything that God has commanded. J. R. BRADLEY.  
Lynnville, Tenn.

Many seem to think that to be a believer is to have certain feelings and experiences, forgetting all the time that these are but the flowers and that the fruit must follow.—M'Cheyne.

## Good Meetings.

I am having some good meetings in Freestone County, Texas. I am now preaching where we have not been heard. The State evangelist nor the circuit evangelists do not, as it seems, get to such places among the poor. Christ says, "Go into the highways and lanes and gather in the poor, the halt, the lame, the blind." And he says, "I am anointed to preach the gospel to the poor." Now as I love my brethren, so I warn them. They give, or promise, \$1200.00 per year to State evangelist. Humbly, I ask, have I not done, for several years, more preaching to the poor than the State evangelist has? Seven hundred a year for the years I have spent since '78, would enable me to do much good, and give my family some nice presents. As God is no respecter of persons, and as he says by Paul, "Give all their dues," what will be the end of brethren who so respect persons, and deal so unjustly? I go sometimes and sow the "good seed" broadcast, get a pitance. Then some one is sent for to gather my sowing and is well paid. The circuit system is unjust and a hinderance. For it says to the located preachers, who toil at labor and preach, use your exertion to pay our circuit society man, and preach for nothing, or stop. Best follow the apostles and let all go who are able, then aid them liberally. Paul says, "Do all things without partiality, not preferring one before another." I cannot bear dishonest partiality; and God will punish such, so I warn. The foolish idea is more about that what a man thinks is right will save him; and that every man has a right to serve God as his conscience dictates. This makes a man's thoughts and conscience law, and lays aside God's law. I warn all.  
JAMES L. THORNBERRY.

## Sick-Bed Religion.

Said a friend to the celebrated Dr. Samuel Johnson: "One should think that the sick bed and the view of death would make men more religious."

"Sir," replied Johnson, "they do not know how to go about it. A man who has never had religion before no more grows religious when he is sick than a man who has never learned figures can count when he has need of calculation."

There is a good deal of truth in this remark. A sick man who has an account of ten dollars to settle with his neighbor will say: "Please call again; I am unwell to-day and cannot attend to it."

No sensible man will trust his judgment to do business when he can possibly avoid it. But the great concerns of eternity, the interests of the soul, the settlement of its accounts with God, and the decisions which involve its eternal destiny, men habitually and deliberately put off, to be attended to when racked with fever and tossed with pain upon a dying bed.

God calls men to serve Him to-day. "Now is the accepted time." "To-day is the day of salvation." "To-day, if ye will hear His voice, harden not your hearts." "Remember now thy Creator in the days of thy youth."—Watchman.

Strength must be found in thought, or it will never be found in the words. Big-sounding words without thoughts corresponding, are effort without effect.—William Cobbett.

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## SPIRITUAL LIFE.

God ordained, in the natural world, that man should live by food and exercise. Without food the body would perish. The food is needful to supply nutriment to the body. But without exercise, to enable the body to assimilate the food to the necessities of the body, the food would not strengthen the body, but would cloy the stomach, cloy the functions of life, and produce dyspepsia, weakness, and decay.

In the spiritual world God likewise has ordained that men shall live by food and exercise. The soul takes food in worship, in approaching God in worship. Worship consists in the earnest and devout study of God's will, in prayer in private, in songs of praise to his great and holy name, in assembling together on the Lord's day to attend to the apostles' doctrine, to engage in prayer, in breaking of bread, and in the fellowship. We can no more live the spiritual life without attendance on this service, than a man can live physically without food. He receives food in worship alone. But this food gives no strength without it is assimilated to the wants of the spiritual body, unless it is assimilated by spiritual work. Spiritual work consists in restraining our appetites, desires, lusts and passions, within proper limits; in acting honestly, uprightly, and kindly to all men; in showing mercy and kindness to those in need, and in actively carrying the word of life to the world in darkness and sin. •

We cannot live spiritually without the worship, without receiving food in worship, any more than we can live physically without receiving material food by eating. Men who imagine that they are living as spiritual beings, while failing to engage in worship, deceive themselves, are so completely dead as to be insensible of death. But while taking the food they must engage in the labor—Christian labor—of restraining themselves in all their desires, lusts, and passions, in acting honestly with their neighbors and fellowmen, in helping with a free and open hand the needy and the afflicted. Without both of these there can be no healthy or vigorous development of true spiritual life.

As food gives strength to labor, and labor, in turn, gives an appetite for food, and enables the system to use and utilize the food; so the worship of God gives ability, spiritual strength, to restrain the appetites, passions, lusts, and enables man to so deny self as to be honest and upright with his fellowman, help the poor, the needy, and carry the light of salvation to the darkest corners of earth.

The doing of this spiritual labor, in turn, gives appetite and unction for earnest and true worship, and enables the soul to appropriate the benefits of worship. Nothing so prepares the man of God for earnest work in the Master's cause, as does devout and earnest worship; the study of his word, prayer, praise, thanksgiving; the constant attendance on the sanctuary of God. The best preparation the child of God ever received for profitable attendance on the Lord's day service, is attained through fidelity in discharging the duties we owe to ourselves, our fellowman, and our God, through the week. The strength we receive in waiting on God in this service, aids us to live soberly, righteously, and godly, through the succeeding week. As in the natural, so in the spiritual world, food gives strength to labor; labor gives appetite for food, and assimilates the food received to the nourishment and growth of the body.

The two different types of means for growth in Christ, in the Scriptures, are characterized as faith and works. Worship is the embodiment and expression of faith. Any worship that does not spring from faith, and does not embody and express that faith, is unacceptable to God. Prayer is worship; but a prayer that is not both from and in, and an expression of, the faith, is unacceptable to God. The study of God's word is worship; but unless it is studied with a desire to know the will of God, that we may do it, and so honor God, it is of little benefit. To sing the praises of God and make melody in the heart to the Lord, is worship; but when it is done as an artistic performance and entertainment, it is an offence to the Most High. Baptism is worship; but unless baptism be submitted to in obedience to, and as an expression of, the faith that is in the heart, it is not the true baptism. Attendance on the service of the Lord's house is worship; but unless the service is done, discerning, through faith, the body of the Lord Jesus, it tends to death instead of life.

All acts of worship are simply expressions of faith; and the worship may be called the faith in contradistinction to work. To come to the Lord's table is not work. It can no more properly be called work, than the child's coming to the table and eating the food prepared for it, can be called the labor of the child. To be baptized is not the work of the individual who is baptized. This is no more a work of the individual baptized, than being buried is a work of the dead body that is buried in the ground. To be baptized is worship, and all worship is embodied faith—is faith developing itself, and manifesting itself toward God.

Then all worship directed to God is faith, is embodied faith, and may be called the faith in contradistinction to the works. The works consist in living soberly and righteously. To live soberly is to restrain the passions, appetites, desires, impulses, and faculties of the body, within the proper bounds of a just moderation. To live righteously is to do right toward our fellowman in all relations of life.

Through the faith man receives food, by labor he assimilates the food to the wants of the spiritual body.

Men cannot live by faith alone, any more than

he can live by bread alone, but by every word that proceedeth out of the mouth of God, that is by an observance of all the means that God has provided for the good of men.

Men in the material world, sometimes try to live on food without exercise or labor. The result is indigestion, cloying the organs, so they refuse to perform their functions, feebleness and dyspepsia. Men frequently in the spiritual world try to live by worship alone. They profess Christ, they have prayers, they read the word of God, they attend on the Lord's day service, but they give loose rein to their appetites, lusts, passions, they misrepresent and cheat, they lie and defraud to make gain, they are stingy and niggardly, they use their means neither to benefit man nor to honor God. Some gratify the indolent disposition of their natures, and are idle, they do not labor, they leave their families in want and discomfort, and bring up their children to idleness, thriftlessness, and improvidence, this is all failing to do Christian work, and is a violation of the divine provisions for spiritual life. Leanness of soul, moral disease and weakness, spiritual dyspepsia must result.

Men seldom in this material sphere attempt to live without food, by labor alone. The physical man has not been so perverted, but that the normal cravings of the appetite causes him to gladly supply the system with the requisite food. But were a man to say, I see labor develops strength and muscle and power, therefore I will live by labor without food, we know how soon he must fail and how such an attempt would be regarded as a clear indication of lunacy.

To one who properly understands the truth of God, it is clearly none the less the very essence of folly to attempt to live without worship or food in the spiritual world. The difference is our natures have been so abnormally developed that the appetite of the soul for food is not felt, as is the appetite of the body. The soul has been so over-ridden, so dwarfed and repressed by the flesh, that its desire for food is not felt, and so it must be nursed into vigor that it may make its wants felt. But it is just as true that the soul cannot live by labor alone, without food, as it is that body cannot. When a man undertakes to live by sobriety, and morality, and charity, without worship to God, he is attempting to live without food spiritually. Spiritual decay and death must be the result.

Man is so prone to one-sidedness, that he is apt to run off into one extreme or the other. The only man that develops a true, healthy spiritual life, is he who worships God, who is constant in the study of his word, who is earnest and always instant in prayer, who is faithful and steadfast in observing all the appointments of divine service, who forsakes not the assembling of the saints, and who keeps his body under, who restrains his passions, his lusts, his temper, his greed of gain, his love of ease and indolence, his love of power, and gives his body a living sacrifice to do the will of God, which is his service, reasonable and acceptable. D. L.

## BETHANY.

The above is the name of a new meeting house about eight miles from Nashville, on the Murfreesboro Turnpike, built mainly by the energy and perseverance of Bro. R. F. Powers, who lives hard by. We preached there the fourth Lord's day morning and night of March, to large and attentive audiences. On Lord's day night, sister Pamela Holland, only living sister of Bro. Powers, far advanced in life, and who had been for many years a member of the old Baptist church, united with us upon the Bible, as the only rule of faith and practice. The prospect seems good to build up the cause in that community. E. G. S.



## ITEMS.

We have several queries asking authority for public prayer. Christ prayed before the multitude of his persecutors; so did Stephen, who kneeled down in the presence of his murderers, and cried with a loud voice, "Lay not this to their charge?" Paul said that he would that men should pray everywhere. The Christians prayed in their early assemblies, and unbelievers were admitted to these assemblies, as we learn, and were sometimes converted to Christ at them. See 1 Cor. 14, 15, 23. If it had not been intended that Christians should pray in the presence of men, there would have been no occasion for the command that they should not pray to be heard of men. It is doubtless true that our prayers become too formal, too much mere form, and continually run into prayers to be heard of men; but this is the evil to be guarded against.

It is ridiculous to say that a Christian assembly shall refuse to pray because an unbeliever is present, or that unbelievers who desire to attend and learn of the services, should be debarred. If it is right to pray before one, it is right to pray before two, ten, a hundred. Indeed, it is right that outsiders should be encouraged in the prayerful, the devotional spirit, that through it they may be brought to devout obedience to God. Prayer is not distasteful to God. It is the sin, the disobedience, that is distasteful to him. The prayer of disobedience is a contradiction in term, an inconsistency. But man is a bundle of inconsistencies. Instead of quenching the religious disposition and tendency, that he may be consistent in sin, we always urge an increase of the religious tendencies, cultivate them, that they may grow, and let the sins be dropped off, that the person may become consistently religious. The inconsistency of having some feelings of respect for God, connected with much sinfulness, is preferable to a consistency in being wholly sinful. Let us keep before the world that prayers cannot be answered unless the individual obeys the living God. Then prayer for pardon, while refusing to comply with God's terms of pardon, cannot be answered, and there is no danger that people will believe too much in prayer nor practice it too much, if taught to pray right.

Bro. Srygley (we suppose it is) complains that we attributed an article on the Island Park meeting to Bro. Allen, when he wrote it. It has been so long since we wrote the article we do not recollect now what made us think it was Bro. Allen's, but if they would sign an initial letter to their articles, that kind of trouble would not occur. We had no end in attributing it to Bro. A., further than we thought it was his. He complains that some of us have been disposed to represent there was a difference in sentiment among the editors of the *Guide*. We quoted what some had written, and what was reported by the *Standard* as to Bro. S.'s views. If that showed difference, who is to blame? we did it only because Bro. S. boasted of their unity. We do not see why there should be sensitiveness on that point. It is seldom three or four men agree in everything, especially concerning matters outside of Bible instruction, as were the questions under consideration.

The editors of the *ADVOCATE* do not agree in everything, and they do not care to conceal the fact. The only thing is, they do not make their judgment or opinion a rule of action in religion. They are content to stop in all provisions for Christian service where the Bible stops. They will not supplement the failure of God's provision by devices of their own.

One of the London papers is giving voice to the "bitter cry of outcast curates"; and from numerous letters which it prints on this subject the average lot of this deserving class of men is shown to be most wretched. Not only are their stipends uniformly small, but after serving faithfully for many years they frequently have the mortification of seeing the favorites of bishops and influential patrons promoted over their heads. A few attempts have been made to better their condition during recent years, but they have borne little fruit.

We published a short time since, a report of the compensation of Methodist preachers in this country, showing that they received less support in their labor than did the teachers in any of the churches, where the support is left to the voluntary action of the different congregations. We publish the above showing that even in England with government support, a large portion of the curates suffer. The truth is, no plan succeeds so well as that in which the teacher in spirit of self-denial does his duty, teaches the church its duty and leaves the results with God and his servants. Consolidations may help a favored few, but the masses of the teachers suffer by any combination outside of the congregations of Christ.

The destructive battle in Egypt, reported in the news column, last week, in which the British troops route the army and destroy such numbers of those in rebellion against the Egyptian authorities, is remarkable, and yet in perfect accord with the world's history. The effete nationalities of the east, must be destroyed by the vigor and enterprise of the western nations. That superior vigor arises from the fact that the western nations have some faith in, and respect for, the word of God. The vigor, the energy, the mental activity and enterprise of each nation, is in proportion to the strength of their faith in God, and to the degree of respect they show for the word of God. Individual faith in, and a sense of individual responsibility to God, and a personal study of, and obedience to, the word of God, give strength of will, enterprise and vigor, to nations as well as individuals. The surrender of faith to the keeper of our conscience, as in Romanism, destroys the vigor, enterprise and activity of individuals and nations. The irresponsibility of infidelity begets a lack of steadiness of faith, destroys high and noble purposes, and brings fickleness, instability, and unsteadiness of character, both individual and national. Idolatry brings feebleness, helplessness and decay, both individual and national. A man has only to open his eyes to what is in the world, to see these truths. The protestant nations of the earth are eating out and destroying the effeminated, idolatrous nations.

The Christian religion is not negative. There is no religion in refraining from evil. The religion consists in doing good. Ceasing to do evil is a qualification, a necessary preparation for doing good, to be religious necessitates doing good. It is doing good in the name of the Master. A man who simply does no evil is not a good man. He may not be a bad man as viewed from a human standpoint. But he is not a good man. He is a negation, a nothing. He that doeth good is good. He that aggressively attacks and opposes wrong, evil, sin in all its shapes, is not good. He must actively build up the good, must do good, help men, work under and with God, before he can be classed as good. The heart out of which the evil spirit was cast, but which did not become the home of the active, good spirit, became the home of the legion of still more wicked spirits.

Bishop H. H. Kavanaugh, the senior Bishop of the Methodist Church, South, died March 19th, 1884, at Columbus, Miss., 82 years and a few months old. Bishop Kavanaugh was a man of remarkable power, mental and moral, and through his earnestness, zeal and unflagging devotion to his convictions of right, became a power with not only his church, but with the public at large. Impressive memorial services were held at Vanderbilt University, presided over by Bishop McTyeire.

Bishop McTyeire in his memorial address on the life of Bishop Kavanaugh, relates the following concerning his grandparents. His grandfather, Dr. Hines, was sceptical. The heroic spirit of the grandmother helped to make the grandson what he was. Dr. Hines:

"An affectionate husband, he was roused to a strange fury when his wife heard the Methodist preachers, and attended their meetings in his neighborhood about 1789. A scientific infidel, as he boasted himself, he undertook to cure this madness, and actually applied a blister-plaster to her head. With this on she attended meeting. The next day the Doctor asked how the blister-plaster was coming on? 'I know nothing about the blister-plaster,' was the reply. 'What! did you not take it off?' he exclaimed. 'No.' Of course he knew it was in a bad condition. He stood astounded, overcome by the intensity of feelings which now were reversed. He dressed the blister as well as he could, and sitting down by her side, penitently remarked: 'I expect if you were to join these people you would feel better.' In the end he joined them too, and became as famous as his good wife for constancy, and more famous for fervor of piety. Bishop Asbury, so late as 1813, was at the Doctor's house in Kentucky, where he had settled in 1797, and notes in his journal his joy at meeting his happy old friend once more this side of heaven, and adds: 'He will never again, I presume, put a blister on his wife's head to draw Methodism out of her heart.'"

The wars of Moses with the idolatrous nations around him, and the cruel destruction that he visited upon them under the direction of God, are frequently cited by the infidels as evidence that the Bible is not of God. God rules in the world just as much to-day as he did in the days of Moses. He as much overrules and directs the armies of earth to the destruction of those unfitted to live, of those who by rejection of him, and through their crimes, are unfitted to live at this day, as he did in the day of Moses and his armies. The wars are as cruel, as destructive as were those. They more slowly accomplish the destruction of the sinful nations, but on this account there is so much the more suffering. The difference is, we have not inspired men to make known that it is God's will that this or that nation should be destroyed, and to give the reason why the destruction is visited upon them. It is now God overruling men and their operations in accordance with his fixed laws, to work these purposes. Do any deny because suffering and cruelty result from these wars that he who rules the universe is God? If he who works these ends is God, why not he who worked destruction through Moses be God also? The God of the universe is pledged to destroy every nation that will not serve and honor the God of heaven. The accomplishment of this end goes forward to-day as in the days of Moses. It is just as true now as then, the Lord uses wicked nations and people to destroy those he designs to destroy. Those he uses are punished in this use for their own sins.

The revisors of the Old Testament expect to have it ready for publication in the spring or early summer.



## MOTHERS, TAKE WARNING!

"Why is it," said I, to an ex-pupil who was visiting us, "that those boys are so bad? Their mother is a nice lady."

"Why Mr. Barnes, he replied, it is not strange at all." The oldest son went to Montgomery once; just before reaching the city, rather in the suburbs, he called at a negro cabin and purchased four chickens. At the gate he proposed to pay for them, but could not make the change. So he left the fowls with a companion, whom he called a "tramp," remarking as he returned to the coop with the negro to get more chickens to fit his money, "I picked that tramp up on the way." Having secured two more, he returned, but to find the so-called tramp running off with the trust he had. Pulling out his pistol, he began firing and running. So the two by agreement escaped with the stolen property. "Again on the way home, he called at a negro house and ordered a nice breakfast cooked and sent to his camp. It was done as ordered." A fifty dollar bill was tendered in payment. Of course old uncle black Joe could not get his money out of that pile. So they drove away and left poor cuffy to bite his finger and wish he had never seen them. "Now" continued the young man, "his mother laughed at these as smart tricks and told them to her neighbors as such." Well, what of it? What the sequel? He stole a horse, his mother bonded him out of jail, which broke her up. All went West, where he is still stealing, scouting and dodging officers.

Mothers, God did not give you children for playthings and pets. There is too much reality in life to neglect or disregard the responsibility of a mother. Did you ever think that when you lie, for fun or otherwise, to your tiny baby, that you are breeding mischief in the young mind? What effect do you calculate your deception will have upon the child that watches every movement you make, and catches every accent you utter in its presence? Do you think to manifest a dishonest spirit in any way and not train a man for evil doing? Weeds and briars, thistles and brambles, need no cultivation, they grow without care. Sinning, stealing and such things need no fastening. How will it be then when mothers wink at, encourage or tacitly pass over crookedness in their sons? No one can apologize for a boy like a mother. I have known cases, in which I thought mothers did great injury by so doing. Do not excuse the child when instruction, reproof and correction are in imperative demand. However kind, or gentle, or forgiving you may wish to be, oh do not for anything let the child know or believe you are willing to hide out for it, or look without anxiety upon the least peccadillo. It is almost as dangerous to be indifferent to sin. Pass it over as a small matter now, and it will grow to be noticed by-and-by, like a tumor. Nor is this all. There are a thousand ways of manifesting dishonesty without stealing. The child is no fool. The parent is watched. Just let it be known, in transacting business with your neighbors, that you lean a little too generously to self, the child catches it. You may detest stealing it is all the same, the apt scholar accepts. Thousands of parents would not tell a lie right out; oh no, they would not near do it. Still many lies are acted out, not told, and that too by those entrusted with raising children. Beware parents! beware! Do you act towards some as though you thought very much of them, when the child knows your secret sentiment to be dislike, is not this a lie acted upon the stage of life, and hypocrisy in the bargain?

J. M. BARNES.

## A FAIR SHOW OF CHURCHES.

Infidel—"Good morning, gentlemen! I would like to be a Christian, but you have so many churches and ways, it is hard for me to see the right way. Now let me hear of your several claims."

Christian—"I claim to belong to the church started by the apostles. We go to Jerusalem to see the start of Christ's church, as started by the apostles. We read of this in Acts of apostles. We read in our Testaments, that the apostolic churches were composed of immersed believers. Their worship was simple. They had no church rulers but overseers and deacons. They had no Sunday-schools. They met on the first day of

the week to study the Scriptures, sing, pray, and exhort one another to love and do good works. They also commemorated the dying love of Christ. They had no missionary societies, nor preacher-making colleges. They had men called evangelists, who went everywhere to preach the word. We have some preachers who go not, waiting for a stipulated, secured salary. We claim that precept or example must be shown in the New Testament for all we do."

Disciple—"I accept all my brother Christian has said. We agree with him, but we go further. We believe in preacher-making colleges, and pastors to be settled with all churches. We teach that they ought to have good salaries. We are for conventions, State, district and county meetings, and evangelists corresponding to the same. We patronize Sunday-schools, and choirs, and organs to praise God in song. We are in favor of all modern improvements that all the evangelical sects use."

Roman Catholic—"I differ from the two brethren who preceded me. We use the Bible, but we claim it is not adapted to the people. We have a Pope, cardinals, arch-bishops, bishops and priests; we have councils composed of these great men. They settle doctrine and discipline for the people. We also worship the blessed virgin; we also have an altar and a crucifix over it; we have monasteries of monks, and nunnerys composed of nuns; we baptize infants."

Episcopalian—"I differ from all the brethren who preceded me. We have no Pope, Queen Victoria, as head of our nation, is head of our national church; we have bishops, no cardinals; we use no crucifixes. The Westminster confession of faith, and our prayer book, set forth our creed and practice."

Presbyterian—"I agree in a great measure with the last speaker. We have no male or female Pope. The Westminster confession sets forth pretty fairly our faith. My brother Catholic, Episcopalian, and all of us believe in baby membership, and sprinkling for baptism."

Methodist—"My creed and practice is plainly set forth in the Methodist discipline."

Baptist—"I agree with Christian in church independence, and in immersing only true believers. I also agree with "Disciple" in the Sunday-school work; in associations, conventions, and some other of the modern improvements."

Infidel—"Mr. Christian, all seem to have advanced beyond you, what have you to say?"

Christian—"They all say 'my creed.' The New Testament is an inspired book. The apostle James says it is 'the perfect law of liberty.' Paul says, 'It thoroughly furnishes the man of God into every good work.' Then I will not do anything in the service of God, for which we cannot show precept or example in the New Testament."

Infidel—"Christian is the most consistent. He contends for the book you all claim just as it is. So I will weigh its evidence, and when I can come to full faith in it, Christian and I will be one. Adjourned. JAMES L. THORNBERRY.

Scyene, Dallas County, Texas.

## DEMAND FOR ZEAL.

The devil held a great anniversary, at which his emissaries were convened to report the results of their several missions. "I let loose the wild beasts of the desert," said one, "on a caravan of Christians, and their bones are now bleaching on the sands. 'What of that?' said the devil, 'their souls were all saved.' 'I drove the east wind,' said another, 'against a ship freighted with Christians, and they were all drowned.' 'What of that,' said the devil, 'their souls were all saved.' 'For ten years I tried to get a single Christian asleep,' said another, 'and I succeeded, and left him so.' Then the devil shouted, and the night stars of hell shouted for joy."—*Luther.*

You observe a man becoming day by day holier, or advancing in station, or increasing in professional reputation, and you set him down as a successful man in life. But if his home is an ill-regulated one, where no links of affection extend throughout the family, whose former domestics (and he has had more of them than he can well remember) look back upon their sojourn with him as one unblest by kind words or deeds, I contend that that man has not been successful.—*Arthur Helps.*

## Obituaries.

It becomes my duty to announce the death of sister Emily Hendon, who calmly fell asleep in Christ on the 1st day of February, 1884. Sister Hendon was born in Carroll County, Ga., December 30th, 1829; was married to R. R. Hendon, sr., December 10th, 1844. She was the mother of seven children; four of which preceded her across the river. She was afflicted two years; bore her afflictions with Christian fortitude; was seldom heard to murmur or complain. Her life was full of trouble and affliction. She learned obedience by the things she suffered. She often expressed a desire to put off this tabernacle of clay, believing that she had a building of God, a house not made with hands eternal in the heavens. Some twenty years ago she became a member of the Primitive Baptist Church, and lived a consistent member until the summer of 1882, (to the great delight of the three children) she took her stand upon the Bible alone. Sister Hendon was a faithful and obedient wife, a kind and indulgent mother, and an humble and submissive Christian. While we mourn her loss we sorrow not as those who have no hope. We believe that if we live faithful until death we will meet her where parting will be no more. Oh! that her aged husband could be induced to obey the gospel, and thus get in possession of the hope that would be an anchor to the soul, when called upon to pass through the ordeal of death, and thus become prepared to live with his companion in the grand city. J. D. FERGUSON.

Oak Level, Alabama.

The morning of the 13th day of February last dawned on six motherless children under my roof, their mother and my dear wife having died at 8 o'clock. Minerva L. Wylie was born the 31st of December, 1848, in Chester, South Carolina. At an early age she became a member of the Baptist Church, remained a consistent member of the same until 1870, she learned the way of the Lord more perfectly and was baptized into Christ, in whom she walked faithful until death. Her disease was general and of long duration. She suffered a great deal with much patience and passed through the valley and shadow of death seemingly without fear. Minerva; was in every sense of the word a wife; she was industrious, frugal, affectionate and obedient. She very greatly assisted me in my efforts to proclaim the gospel. She was a kind, indulgent mother, and a good neighbor. She was in favor of family prayer, and thanksgiving daily; was not willing to omit it. She attended the Lord's day meetings regularly, assisting in the worship as far as she was able. She seemed anxious to make the important addition enjoined by the apostle Peter, dwelling on that passage. In a word, she seemed to realize fully the necessity of obeying the Lord in all things, in order to eternal life. We miss her very much; miss her at home and at the house of God, but we are consoled with the thought that her loss is her eternal gain. We believe by a faithful continuance in well doing, we will join her in the sweet bye and bye, where all tears are forever wiped away, and where we will be happy forever. I very much desire to rear our children right. I ask the prayers of God's people, that I may be able to raise them up in the nurture and admonition of the Lord, that they may become useful members of the church, and be permitted to join their dear mother in the realms of the blest. J. D. FERGUSON.

Oak Level, Alabama.

One month since my dear wife, Jane V. Waters, crossed over the river. Since then, days appear as weeks, weeks as months, and the month as a year. She had been my loving wife about thirty-nine years. Was to me the mother of eight children. First three daughters and one son. These three daughters and second son preceded her to the spirit world; Evelina the oldest, at the age of sixteen; Carroll, at three; Victoria, two; and Landy at the age of seven years. I knew Evelina as a bright and shining light in the church of God. The three sons and the daughters she left fighting the battles of life, are all members of the church, except the second in age, John F., located in St. Louis, Mo., in the practice of law. I pray I may live to see him obey the gospel, and walk in all the ordinances and commands of the Lord blameless. Before marriage, my wife was a Miss Jane V. Armstrong, and as such, obeyed the gospel the year preceding our marriage. She was an invalid twelve to fifteen years previous to death. But her Christian fortitude and faith failed not. She frequently sang, "I am waiting for the Master." By her request this was sung at the open grave. She frequently spoke of death in her latter years, as we would talk of a journey. In her last days, and to the last hour, she talked freely of her readiness and willingness to depart. As you were her favorite preacher, and had known her long and well, I give you the above facts and request you to write such notice as you deem proper. And please request the A. C. Review to copy. L. B. WATERS.

McMinnville, Tenn., March 18th, 1884.

[We received the above account of the death of Sister Waters, from her husband Bro. L. B. Waters. The first year of our preaching was in McMinnville, in the year '67, where we were much at the house of sister Waters and knew her well. She was then feeble, much of her time in bed. Her life has since been one of affliction and much trouble. She was, despite her bodily weakness, strong in her faith, quick to discern character, decided and firm in her convictions, and steadfast in the purposes of life. A woman truer and more steadfast in her attachments and friendships we have not known. She was quick to detect hypocrisy and double dealing, was open and frank herself and could not tolerate deceit in others. We trust that freed from suffering and trouble, she has gone to a home of peace and rest with God.]—D. L.

There is something exquisite in an American's reply to the European traveler, when he asked him if he had just crossed the Alps: "Wall, now you call my attention to the fact, I guess I did pass risin' ground."



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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## TO WHOM SHALL WE GIVE?

We do not use the same practical common sense in expending the money we devote to the Lord's service that we display in managing our private matters; at least as a rule we do not; though to this, as to most rules, there are a few notable exceptions. We realize that it is our duty to give regularly, and as we are prospered, to the Lord's cause; and we determine to do it. We fix upon a certain per cent. of our income, perhaps, which we say shall be devoted to the Master. Now, what shall we do with it? How shall it be expended? Some brother in Maine, Florida, Texas, or Iowa is in a bad way, and publishes the fact in the papers. He has labored for the Master, spending and being spent, till now all his property is gone, he is unable to work, and his large family of helpless little ones gather about him in want. The editor who gives his appeal to the world, does not know the man, perhaps, but has heard that he is a most excellent man, and thinks he ought to be helped. Some benevolent Christian who has money for the Lord reads the appeal, and hastens to send a bank check in response to it. Now, I say it is unwise for him so to do, and he would not so act in his own business matters. Can he not invest this money of the Lord's where *he knows* it is needed? Does he not know of any weak struggling church that is trying to build a meeting-house? or of any faithful preachers who are laboring and sacrificing for the cause, and who ought to be helped? or any orphans that should be clothed and educated? or of any widows who should be cared for? I opine there are few who give so much that they supply all such wants about them, and then yet have a remnant for the Lord.

When a man publishes himself as a pauper, and makes appeals through the papers for help, the probabilities are that he is, to a greater or less extent, a humbug or a "crank."

Any man who will lovingly work for the Master, freely spending all in his service, will make so many friends, and will bring them under such a feeling of obligation to himself, that he will never need to make a public appeal for help, but above all, (and God forbid that I should ever forget to emphasize this thought, and to trust in it!) the Lord's face will shine upon him, his loving arms will be about him, and his providential care over him.

A faithful minister labored in my section, a number of years ago, with all his might; he cared not about making money, but seemed wholly devoted to his work. He died in his prime, leaving wife and children without any thing. Then the brethren among whom he had labored, who knew his work and the condition of his family, moved by the Spirit of the Lord, hastily collected money and bought a nice home for the widow and orphans, which they gave to her not as charity to a pauper, but as a debt due to the wife and children of him to whom many of them owed themselves in the Lord, and to whom all were under great obligations. I don't believe any man who is as faithful as a minister of the word as he should be, will fail to make many friends that will divide with him to the last dollar, if need be.

So I say again, minister to the wants that are before you, or about which you have certain information. What business man would invest his means in a remote enterprise of which he

knows nothing, save what he had learned from interested parties, when he has abundant opportunities to make safe and profitable investments at home? Ought we not to be as cautious and discreet in expending the money we set apart for the Lord, as in using our own?

But, in conclusion, let me caution the penurious: There is absolutely no hope for the man who makes it the end of his life to accumulate money for himself and family, and who is not "rich toward God." The very spirit of Christianity is the spirit of giving. Christ gave up thirty-three years of life in heaven, then all that men prize on earth, and finally his life, for us. The apostles and first Christians caught the spirit of self-sacrifice from him, and they freely gave up houses and lands and social position, and many of them their lives, for the cause. Christianity demands sacrifice; and no man can be a Christian without cultivating this spirit. "Who-soever doth not bear his cross, and come after me, cannot be my disciple." Let us give largely for the cause, and let us expend wisely what we give.

## L. F. WHITTEN.

Our teaching at Scottsboro, Ala. stirred up the paedobaptist ministers of the place wonderfully. Especially were they annoyed when the people began to understand that sprinkling is not baptism. When they became excited and began to talk about my teaching, I heartily invited them to meet me before the public, and discuss the points of difference; or to bring some champion of their cause to the town, who would be willing to undertake their defence. But with great dignity they declined to do any such thing. Since I left, however, I understand that Bro. L. F. Whitten, of the Methodist church has been endeavoring to make the impression that some statement, or statements of mine are false. I stated that Prof. Milton W. Humphreys, professor of Greek in Vanderbilt, says that no standard Greek English lexicon gives sprinkle or pour as a meaning of *baptizo*. Of this statement I understand Bro. Whitten has endeavored to make some capital. Well; I have in my possession Prof. Humphreys' letter to Bro. I. N. Johnson, in which he makes the statement. He claims that some lexicons give the definition, but no standard Greek English lexicon does. I say that no respectable lexicographer gives or ever has given "sprinkle" as a definition of *baptizo*.

If Bro. Whitten wants to expose my teaching to the people of Scottsboro, let him find a man to represent his cause, and I will gladly meet him before the community. I think it appears a little cowardly for him to make such violent attacks after I have left the town.

## BRO. JOINER'S LETTER.

A letter from Bro. J. M. Joiner, which appeared in the *Advocate* of March 12th, pleases me very much indeed. All sorts of conventions except the meetings of congregations for worship are to be dreaded. There is no such thing as controlling them, or keeping them in bounds. They violate their own constitutions, or alter them to suit fancies. They invariably go from bad to worse. Besides, we have no need for them. As Bro. Joiner so well says, we need godly, earnest men who will do the work. God almighty will bless them, and a faithful band of brethren will co-operate with them.

Let us walk trembling lest we get out of the "old paths."

## WHO IS RIGHT?

The following extract is from the *Old Path Guide* of Feb. 29th, 1884:

GOING IT BLIND.—We find this in the *Religious Herald*:

A Baptist minister, with a large family, living upon an \$800 salary, recently said to us: "My only hope for my wife and children being cared for, should I die or be disabled, is in Providence. I have made no provision whatever for them in that event, nor do I care to do it. They will probably do better in the world than if I were worried and careful as to their future support. My wife, as well as myself, is perfectly willing to live, leaving the future to take care of itself. I have not a word to utter against ministers who are toiling to make such provisions; but with my own conviction, I could not do it."

This is a blind and unscriptural trust, (says the *Guide*). God requires a judicious use of means in providence, as well as in redemption. One might just as well refuse to cover his house, and expect God to keep the rain out of it, as to expect God to provide for him when he doesn't try to provide for himself. God has made it a man's duty to provide for his family, and trust God for the rest. is the divine law.

For once, at least, a Baptist minister is right, and an editor of the *Guide* is wrong. The Baptist minister's position is this, viz., The man who faithfully strives to do his duty day by day, trusting in God, needs not to lay up money for his wife and children for future contingencies. It is enough to care for to-day. Whereas the *Guide's* editor evidently thinks that a man should lay up money for the support of his wife and children after he is disabled or dead. The latter doctrine is by far more popular; doubtless ninety-nine men out of every hundred would say it is divine. But this is only another proof that men are accustomed to twist the Bible to suit their own notions and desires, instead of conforming their beliefs and practices to the inspired word.

Some time ago a contributor to the *Guide* wrote as follows: "To save some money every year is business and Christianity. The preacher need not spend all his money every year. \* \* \* A preacher can be an example of liberality, have the necessary comforts of life, and make money if he will." No doubt the editor who criticizes our "Baptist minister," and who calls his faith "a blind and unscriptural trust," would endorse this correspondent as being wise far seeing and scriptural.

But is his teaching scriptural? Is the trust of the Baptist "blind and unscriptural?" There is no proof that our Lord ever laid up any money, although he had a mother to care for; nor did he teach that his disciples should do so. On the contrary, he emphatically taught them not to do so, saying, "lay not up for yourselves treasures upon earth;" "sell that ye have and give alms;" "it is more blessed to give than to receive;" "freely ye have received, freely give;" "be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof;" and many other sayings did he utter. There is no proof that the apostles ever made the accumulation of money, an item of their faith and practice. Paul, we know, lived from hand to mouth, and in justification of himself said, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ," etc. And he taught others to be of like mind with himself, saying, "having food and covering we shall be therewith content," (margin in



these we shall have enough.) It is in this connection that he cautions his readers about the "love of money," the worship of mammon. While the Bible teaches us to make money, it properly adds, that we may give to them that need. We are to make to give, not make to lay up. True, we are taught to provide for our own; but it is that we shall provide for them now; not that we shall lay up for them for days, weeks or years to come. The man who does his duty well to-day, does all that God wants him to do, and at the same time makes the very best preparations for the morrow. Our Lord did not teach his disciples to pray, Give us this day our bread for many days and weeks and years to come, but, "Give us day by day our daily bread." A man is far more apt to live a devoted Christian life, if he is compelled to look daily to God for the things that he needs. Even to this day it is hard for a rich man to enter the kingdom of God. Let us therefore not criticise and denounce as "blind and unscriptural" the man who would follow Jesus and Paul and the first Christians in this matter, but rather let us encourage him and bid him God speed.

END OF KENTUCKY DEPARTMENT.

#### ITEMS, PERSONALS, ETC.

Dr. E. A. Lodge, of Detroit, at one time State Evangelist of Michigan, spent several days in our city, including the last week. He is in feeble health, and is on his way to Florida.

Last week two or three articles slipped through the press without proof reading. The queries answered by E. G. S. have several blunders that make nonsense. In the reply to Bro. McGary, the types said "acceptable disobedience." It, of course, ought to have been "acceptable obedience."

Messrs. Calvert Brothers, who insert their card in this number, are known to us as gentlemen of high integrity, and fine skill as artists. We have had work done by them, and are well pleased with its execution. They make a specialty of portraits in oil, crayon, and water colors. Their prices are very moderate, we ask our readers to give them a call.

D. M. Breaker writes: "We had an excellent meeting at Earlington. Bro. J. C. Creel, of Henderson, was with us nearly two weeks, and did the preaching. There were thirty-four additions to the congregation—twenty by baptism, six from the Baptists, one from the Methodists, four restored, and three by letter. The congregation is working finely."

We spent the fourth Lord's day of March in Murfreesboro. A young lady, who had confessed some time previously, was baptized at night. We were at Haynes Institute, which is in a prosperous condition. Bro. Wm. Jones, the Sunday-school superintendent, is devoted to his work, and shows a happy faculty for interesting the children. The brethren report more activity in the church than usual. There is abundant ability in the church to make the church a power for good. But that ability is not consecrated to the service of the church as it should be.

James Johnston, an old and highly esteemed citizen of Williamson county, Tenn., near Owen's Station, died Feb. 10th, 1884, after long illness, and much suffering. Mr. Johnston was an honest up right man, always prompt and reliable in all his business relations and transactions. He was seventy-three years of age, and has resided a great while perhaps all his lifetime in that community, and hence was well known, and will be much missed by a large circle of relations and friends. He leaves a wife, two daughters, and one son, weeping over their loss of husband and father.

Bro. F. Talmage, from Belmont, Coffee county, Tenn., writes: "They are an excellent people, here and it is a great pleasure to preach for them. I immersed one here yesterday, and received one into the fellowship, who had been led aside by Mormonism. Our cause here is destined to triumph. We are living humbly before God, and are determined to walk in all his 'ordinances and commandments blameless.'"

J. Harding writes: "Please send my paper from this on, instead of South Tunnel, Tenn., to 3307 Bank Street, Louisville, Ky. Our meeting here at 25 Portland Avenue, still goes on. Fifty added this last meeting, and a growing interest. Please mention in the ADVOCATE of my removal to Louisville. Persons wanting meetings after the first of May please address me now, at 3307 Bank Street, Louisville, Ky."

A. E. Self writes: "Please say through the ADVOCATE that the Christian church at Northport will be dedicated on the fourth Lord's day in April. Also, that the brethren of Alabama contemplate holding a co-operative meeting here, commencing on Friday night before the fourth Lord's day in April. All brethren who feel an interest in the work are respectfully invited to co-operate with us in the meeting." Bro. E. G. S. intends being present at this meeting.

Bro. R. W. Vanhook, writes from Northport, Ala., March 24th: "You will please announce in the GOSPEL ADVOCATE that we will have a meeting of Christians at this place, beginning Friday night before the fourth Lord's day in April. All Alabama brethren, and from other states are invited. The brethren here will entertain all who can come. The object of the meeting is that we may know each other, and talk about the work in this State. Northport is across the river opposite Tuscaloosa, Ala."

We spent a night with Bro. W. R. Hooten and wife, near Bellevue, recently. Although quite feeble, and now 78 years of age, we found him cheerful and happy, appreciating the loving care and attention of his companion, and of Bro. and sister Compton and their children. Sister Compton, though a sister of Sister Hooten's, is also a foster child, having been raised by them from infancy. Bro. Hooten keeps a lively interest in the movements and teachings to promote Christianity. Although he and sister Hooten are both feeble, we anticipate that with warm weather they will again be able to be out, and assume their place in the assembly of the saints. Bro. Hooten did much labor through Georgia, Alabama, Middle and West Tennessee, and Mississippi, reaching back over fifty years ago. His father before him labored much in the gospel field. We pray the blessing of the Lord to abide with these, his tried and faithful servants.

#### General News.

The City Council, in this city, have modified the Sunday law, so as to allow the sale of ordinary eatables till 10 A. M. on Sunday, and retail dealers in cigars and tobacco, newspapers, magazines, ice, ice cream, soda water, apothecaries, and proprietors of fruit and peanut stands, to sell those articles as on other days of the week.—The American Bell Telephone Company have been experimenting in conversation between Boston and New York, over a number 12 copper wire, and with the aid of the ordinary telephone instruments, the faintest whisper can be heard.—The village of Scipio, near the Ohio and Indiana line, was wiped out by the tornado last Tuesday. Only two houses remain, and they are badly damaged.—The heaviest earthquake since 1868 was felt at San Francisco, last week. It lasted fifteen seconds, several buildings were damaged. A

second, but lighter shock, was felt about an hour later.—Navigation has resumed from Rock Island south on the Mississippi. The Missouri is pouring out an immense volume of water and ice. At Vicksburg the Mississippi rose seven feet in one day, with fifty feet, ten inches water; nearly six feet above the highest water ever known.—Near Salem, Ohio, the boiler of a locomotive at full speed burst, blowing the engineer and fireman four hundred feet away, killing them instantly. Seven cars were wrecked, but no passengers seriously injured.—In Pennsylvania a family of starving Germans ate raw pork. After three weeks one is dead, and the others are dying from trichinosis.—A bill was introduced in congress to provide for the admission of the State of Cawawa, comprising the present Territory of Washington, and part of Idaho. The admission is not to take place before March 4th, 1885.—There are now ten crevasses in the levees on the west side of the Mississippi River, between Vicksburg and New Orleans, all pouring great volumes of water into the country, which these levees were intended to protect. The great Morganza is the largest of these crevasses, being now nearly a mile wide, with probably an average depth of ten feet, the water is going through like a millrace.—It is reported that Bogan Cash, the South Carolina duelist, is roaming around disguised as a negro.—The Senate has confirmed the nomination of Aaron A. Sargent as United States minister to Russia, in place of the late William M. Hunt. Mr. Sargent has heretofore been minister to Germany.—Several houses in New York and Chicago are reported as being especially devoted to gambling by the ladies. No gentlemen are admitted. Some of them are said to be furnished in the most luxurious style, and are patronized by the elite. Large sums are frequently lost and won.—M. O. Vanfleet, the County Treasurer of Huron, county, absconded last Saturday and has not been heard from since. His cash account is short from \$50,000 to \$60,000. His bondsmen are good for the amount taken. It is thought he is in Canada.—A dispatch from Columbus, Ohio, of March 5th, says: The information furnished by a coal operator, last night, that the strike of miners at Sunday Creek have been concluded, was incorrect. Every miner in the valley is now idle and the complete supply stopped from the quarter.—Thousands are crowding to and from Monte Carlo, the gambling headquarters of Europe. Some who rode in chariots as they went, come back to Nice on donkeys. Between Jan. 1 and Feb. 25, no less than eighteen came back on biers, the victims of sixteen suicides and two murders. Among the most reckless gamblers to be found in that heated, eager throng, are ladies, many of them representing the first families of Europe.

FOREIGN.—The famous Rosedale mines, in Yorkshire, England, which have been closed for a long time, have been let on a thirty-one years lease to a company, and are to be worked on a large scale. Valuable beds of jet have lately been discovered on the property.—The state of Mr. Gladstone's health is causing considerable anxiety, though the latest advices are to the effect that he is improving.—The reward of £1,000, offered last week by admiral Hewitt, for Osman Digna's head, excited general contempt. The British Secretary, the Marquis of Hartington, ordered it to be withdrawn in the most judicious manner possible.—A number of important Nihilist arrests have been made recently at Keif, Russia. It is rumored that the Degauffis are among them.—It is denounced that the French forces in Tonquin have captured the citadel of Thai Uguyen. The attention will now be directed to Hung-Hoo.—A petition has been received by the French Government from the Frenchmen of Reunion and Mauritius, urging that the present situation of affairs in Madagascar be terminated, as it is disastrous to French commerce. The petition advocates a French protectorate over the island.—In the German Reichstag, the bill appropriating 10,000,000 marks for the construction of torpedoes, passed second reading.—The claimants to the French throne, of the family of Maundorf, have brought suit against the Count of Paris and others, demanding that they show their right to the titles and estates.—The Pope is said to be growing uneasy at the Italian aggression, and to be contemplating making Malta his residence.



## Home Reading.

## Little Brown Acorn.

Little Brown Acorn swung on a tree,  
While the leaves turn yellow and red,  
"Many a day I have been here," said he,  
"And so, as I'm tired as tired can be,  
I think I will go to bed."

Little Brown Acorn let go his hold  
Of the mother oak, old and grim,  
Then down the mossy bank he rolled,  
And though the earth was wet and cold,  
It mattered not to him.

Little Brown Acorn hid under a gray  
Mossed rock on the side of a hill.  
I never have heard that he's gone away;  
So should you look there there this very day,  
I'm sure you will find him still.

Little Brown Acorn under the snow,  
When the winter days are come,  
While the winds blow high and the winds blow low,  
While the morn'ngs dawn and the sunsets go,  
Stays in his chosen home.

Little Brown Acorn naught will betell  
Till the stormy months are o'er;  
But when in the oaks the robins shall call,  
He will lift up his head so green and so tall,  
Little Brown Acorn no more.

—Mrs. M. E. C. Bates, in *Youth's Companion*.

## SOMETHIN ABOUT SHIPS.

Sailing vessels carry either square sails or fore-and-aft-sails. A square-sail is one the head of which is "bent" or made fast to the jack-stay—an iron rod on a yard. Fore-and-aft sails, instead of being bent to yards, are mostly supplied with a boom or gaff, or both. The lower corners of square sails are called clews. The foresail and mainsail are often called the courses. Sail is seldom carried on the cross-jack (pronounced krojik) yard, the lowest yard on the mizzen-mast.

The courses, when "set," are kept down by means of ropes leading from the clews fore and aft, called tacks and sheets. Above the courses come the top sails; above the topsails the top-gallant sails; and next above, the royals. Some very large ships carry still loftier sails, called sky-sails.

Most merchant ships carry double topsails, one above the other, for greater ease in handling; but on the men-of-war, having large crews, single topsails are the rule.

The head-sails are those which the bow-sprit and the booms it supports carry forward. These are the foretop-mast stay sail, the jib and the flying jib. Large vessels carry even more head-sails. The spanker, or driver, as our merchantmen sometimes call it, is a fore-and-aft sail, and is the after sail of a ship or bark.

A compass being divided into thirty-two points sailors consider the horizon at sea as having an equal number of divisions, and speak of a ship as sailing within five or six points of the direction the wind is blowing from.

When the sails of a ship are filled with wind, they are said to be drawing or full. A good sailor is never so happy as when with a whole-sail breeze he sees all his canvas spread and drawing, and feels himself "off before it."—*Harper's Young People*.

## ANNO DOMINI.

It is at once a sign of our civilization and a prophecy of the world's future, that in our business and social affairs we count our years from the year of Christ. It seems to mean little, when we date our newspapers and our letters from the year of our Lord; but, in reality, the sign is full of meaning. No man to-day thinks of setting up a chronology for himself; and so far he is compelled to acknowledge a higher standard than his own, and to date his own deeds in conformity with that standard. The Christian chronology is the marching music to which the world's real progress is keeping step. There is no Christian nation, however strong, which can fling aside that chronology, and count from its own standard only. France tried it, and failed. And in this general acceptance of the year of our Lord as the point from which to count our time, we have a type of what is to be, when not only in this, but in everything else, the nations of this world will recognize the littleness of the self-standard, and will reckon everything from the standard of Christ. The Bible teaches that at last all things will be summed up in Christ—both the things in the heavens and the things upon the earth—and to that testing of all things by the standard of Christ, we point, consciously or unconsciously, when we date our writings from the year of Christ.—*S. S. Times*.

## "EMPTY HANDED."

All that shall be saved will be saved by the righteousness of Christ in whom they trust. They will all humbly and thankfully say, "Not by works of righteousness which we have done but according to his mercy he saved us, through Jesus Christ our Saviour." Gratefully will they acknowledge that their salvation is all of grace.

And yet not all will enter heaven with like approval. While all will share in the blessedness of that world, and be perfectly happy there, there will be different degrees of blessedness. As the lost will be punished according to their evil works, so the saved will be rewarded according to their good works. They will be rewarded according as they shall have been faithful to Christ. He that hath sown sparingly will reap also sparingly, and that hath sown bountifully will reap also bountifully. Some, alas, too many will go to heaven comparatively "empty handed." They began to serve Christ late in life, at the eleventh hour; and their reward will be for only a brief service, for a part, and not for a whole day's work. The parable of the laborers in the vineyard, rightly understood, does not teach to the contrary. Or although they began to serve Christ early in life, they have not served him faithfully. But little have they done for him. Small have been their sacrifices and self-denials for his sake. Few have been the sheaves that they have gathered into his garner. And corresponding will be their reward.

But others have toiled long and diligently. They early entered the service of Christ, and during a long life they were faithful unto death. Though they often became weary in his service they never became weary of it. Instead of desiring to be excused from its burdens, they wished they could do more for the Master. To them, with peculiar approbation, he will say, "Well done, good and faithful servants; enter ye into the service of your Lord." Great shall be their reward in heaven.—*American Messenger*.

## A QUICK TEMPER.

What did I hear you say, Theodore? That you had a quick temper, but were soon over it; and that it was only a word and a blow with you sometimes, but you were always sorry as soon as it was over?

Ah, my boy, I'm afraid that was the way with Cain. People almost seem to pride themselves on having quick tempers, as though they were not things to be ashamed of, and fought against, and prayed over with tears. God's word does not take your view of it, for it says expressively that "He that is slow to anger is better than the mighty;" that "Better is he that ruleth his own spirit than he that taketh a city;" and "Anger resteth in the bosom of fools."

A man who carries a quick temper about with him is much like a man who rides a horse which has the trick of running away. You wouldn't care to own a runaway horse, would you?

When you feel the fierce spirit rising, do not speak until you can speak calmly, whatever may be the provocation. Words do lots of mischief. Resolve, as God helps you, that you will imitate our Savior, who was always gentle, and when he was reviled, reviled not again.—*Child's World*.

## A GOOD WELCOME.

An old minister had advised the people of a certain neighborhood in Wales to hold "cottage prayer-meeting," taking the houses in regular order up the mountain-side. One day a poor woman went to a store and asked for two penny candles. The store-keeper said to her, "Why, Nancy, what do you want with penny candles? Is not rush-light good enough of you?" Her answer was, "O, yes, rush-light is good enough for me, but the prayer meeting is coming to my house, and I want to give the Lord Jesus a good welcome." Is there not a lesson here for each Christian? Are we always careful to "give the Lord Jesus a good welcome?" Or do we not too often keep the candles for self, and give the rush light to him?—*Anonymous*.

Is the Christian in trouble? Christ is peace. Is he tempted? Christ is strength. Is he afflicted? Christ is comfort. Is he perplexed? Christ is wisdom. Is he beset with sin. Christ is sanctification.

## ALL OR NONE.

We had listened together to a solemn sermon—my young friend and I; and as we walked homeward I said to him:

"Why is it that you cannot be convinced and become a Christian?"

"O," he replied gaily, "I am convinced. There's nothing the matter with my head; the difficulty is with my heart. I don't want to be one—at least not yet. I have ambitious plans for life which it would be very bitter for me to forego, and I would have to forego them if I became a Christian."

"Why so?"

"Because it is not my nature to halve things. It must be all or none, with me. Now, if I become a Christian—I don't mean one of you mere professors, but an out-and-out follower of Christ—I could see no stopping-place between that and becoming a minister; and a minister I will not be! It would be to abandon the cherished ideas of a life-time. The traditions of my family lead me into politics, and there I must find my arena, not in the narrowness of the pulpit."

After some urgency on my part we separated, and this peculiar subject was never renewed between us again.

Years passed away, and the same friend and I met at a social gathering. After a little desultory talk he suddenly and somewhat bitterly turned to me:

"Do you know I am an utterly disappointed and thwarted man?"

I expressed my surprise.

"Yes," said he, "all paths in life seem closed to me. You know with what high hopes I began my career, which was to end in noble statesmanship. The fortunes of war soon put an end to that. Then I sought military distinction, and threw myself with all my soul into the terrible struggle. My health was utterly wrecked before I had seen one year of service. I turned, after the close of the war, to literature—my education at least remained to me; and that hope has collapsed, of late; and you see me now, a thwarted and broken-spirited man."

My thoughts went back to the deliberate choice that that brilliant mind had made on that well remembered Sabbath night. I wondered if my friend's did the same; if they did he gave no sign.

Only a few years went, and in silence and sorrow my friend went out of life into the great hereafter. Whether the heart that had so long held out, despite the conviction of the head, yielded at last, who dare say? If it did, he left no record of it.

AN OWL EIGHTY-THREE YEARS OLD.—An aged owl, the pet of a household on Middle street, Portsmouth, passed away yesterday, says an exchange, and was buried at night with distinguished honors, slow music, and the recitation of appropriate lines from the "Burial of Sir John Moore." Above the grave of the pet bird (which, by the way, was dubbed William) is the following inscription: "Sacred to the memory of William Owl, born Feb. 22, 1800; died Aug. 22, 1883." The owl came from Newbern, N. C., and it is said was actually eighty-three years old, having been handed down from family to family in Newbern and his history being accurately preserved.

"How do you like the squash pie, Alfred?" asked a young wife of her husband a few days after marriage. "Well, it is pretty good, but"—"But what? I suppose you started to say that it isn't as good as that which your mother makes." "Well, yes; I did intended to say that, but"—"Well, your mother made that pie, and sent it to me."

Our little Nell has a doll which she loves very dearly, and which she calls "Seraphina." While playing with it one day she accidentally pulled one of its feet off, and the sawdust began pouring out. In great consternation she ran to her mother exclaiming, "O, mamma, do look! Seraphina is a-leakin' Graham flour awfully!"

If the sense of the ridiculous is one side of an impressive nature, it is very well; but if that is all there is in a man, he had better have been an ape and stood at the head of his profession at once.



**A Prominent Minister Writes.**

Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.

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**Miscellaneous.**

They that would not eat the forbidden fruit must not come near the forbidden tree.

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Fools usually know best that which the wise despair of ever comprehending.—*Marie Eschenbach.*

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To indulge a consciousness of goodness is the way to lose it.—*Shu-King* (ancient sacred book of the Chinese.)

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Devotion to the person of Christ that steers us clear of the doctrines and precepts of Christ is sentimental rhapsody.—*Dr. Herrick Johnson.*

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If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—*Drift-Wood.*

Huntsville, Ala.—Dr. J. C. Spotswood, says: "I highly recommend Brown's Iron Bitters for dyspepsia, and general debility."

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He that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss.—*Locke.*

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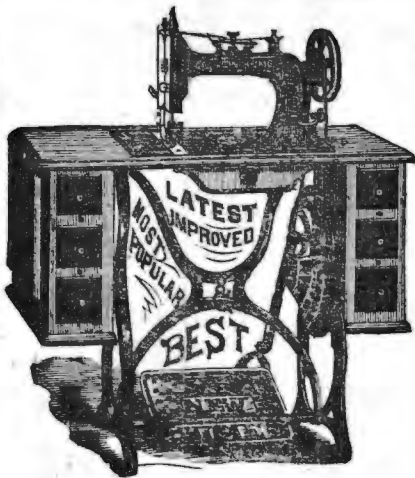
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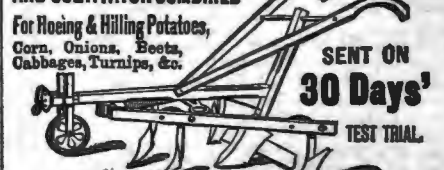
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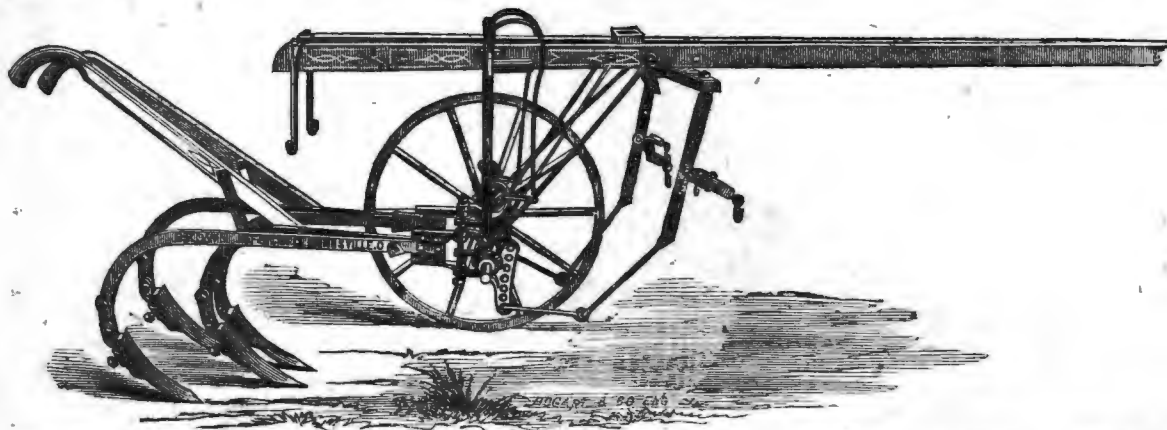


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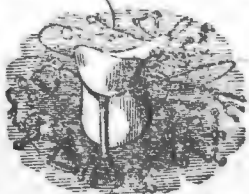
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With pleasure we lay before our readers the following extracts from the Fourteenth Annual  
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# THE GOSPEL ADVOCATE.

VOLUME XXVI,  
NUMBER 15.

NASHVILLE, TENNESSEE, APRIL 9, 1884.

{ \$2.00 YEARLY IN ADVANCE.  
POSTAGE PREPAID. }

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### Almost Sundown.

I am looking over my labors  
By the light of the setting sun;  
For I see by the lengthening shadows  
That my day is nearly done.  
My work for the blessed Master  
Is drawing toward its close;  
Far less have I done in the vineyard,  
Than I hoped when the morning rose.  
And yet, while the daylight lingers,  
I will work as well as I may.  
Nor waste the remaining moments  
Regretting a misspent day.  
And oh, if now in the vineyard  
Are any led there by my hand,  
I give you this word at our parting,  
As near to the gateway I stand.  
Do all you can for the Master;  
Do better than I have done;  
And then, when the day is ended,  
You may welcome the setting sun.

### THE MIND OF CHRIST.

"Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 5-8.

The mind rules the action of the body. If the mind be right, the action of the body will be right. But if the mind be wrong, the actions of the body will be wrong; hence the importance of a correct heart, a correct mind. While the words heart and mind do not mean just precisely the same thing, yet the word heart is frequently used in the New Testament to signify the mind, that power in man which thinks. From the heart thoughts proceed. Men reason in their hearts, muse in the heart, understand in their hearts, the words of God are sown in the heart. From these, and many other similar expressions in the New Testament, it is plain that the word heart often means the mind, while the word mind in many cases means about the same as the word heart; that is, the two words are often so used as to mean the same thing in the Scriptures. Both words are many times used in the Bible, and sometimes both are used in the same sentence, as meaning the same. So to have the mind of Christ is to have a right mind, a right heart. To have the mind of Christ, we must understand what sort of a mind Christ had, and to cultivate the same in ourselves.

One of the most important studies for the Christian is to study the mind of Christ as indicated by the actions of his life. His thoughts were all pure. He never had an evil thought. All his thoughts, his purposes, his aspirations were pure. The leading trait in the mind of Christ was the disposition to do his Father's will, to obey in all things what his Father required. He never disobeyed in any matter, never in anything manifested the least disposition to disobey. Even when death was at the very door, and he was praying that the cup might pass from him, he said in all fullness, "not my will but thine be done." Even when he was but twelve years old, he felt that he must be about his Father's business. And when he went to John to be baptized of him in Jordan, it was to do his Father's will. He said "thus it becometh us to fulfill all righteousness." To fulfill righteousness is to do right. To

do right is to do the will of God. The word, the will of God is the only standard of right. Wherefore when Jesus used the above language to John, he included himself, meaning "it is becoming for me to fulfill all righteousness," to do all my Father's will. It was therefore a part of the will of God that Christ himself should be baptized, and his mind was to fulfill it, and so he did. And yet poor, frail, sinful men in these days often refuse to submit to this part of the will of God, although positively commanded to do so in his word:

Men now claim they can do the will of God so far as to become Christians, and even go to heaven, without ever submitting to the ordinance of baptism at all. Such men as those do not have the mind of Christ. If they did, they would not only be willing to be baptized, but like Jesus they would seek it, would be anxious about it, and would not rest until they had submitted to it. He went quite a long distance, from Galilee to Jordan, perhaps forty miles, and demanded baptism at the hands of John, that he might do his Father's will. But many now are so indifferent about doing the Father's will that they cannot be induced to submit to it. No man has sufficient of the mind of Christ to become a Christian, who refuses to be baptized. Those who refuse to be baptized and yet claim to have the mind of Christ, deceive themselves, and do not the truth. Jesus said, "My meat is to do the will of him that sent me." John iv: 34. Again he said "I seek not mine own will, but the will of him that sent me." John v: 30. "For I came down from heaven, not to do mine own will, but the will of him that sent me." John vi: 38. The whole life therefore of the Son of God was one continued chain of obedience, from his baptism to his death.

And for any man to claim to be a Christian, a follower of Christ, and not cultivate by day and by night a disposition to obey the entire will of God, is to make a false claim, is to deceive himself. Christ tells us who are kindred to him. On a certain occasion when he was in a house, surrounded by a multitude of people, some one said to him, thy mother and thy brethren without, seek thee. And he said, "who is my mother, or my brethren? And he looked around about on them that sat about him and said. Behold my mother and my brethren; for whosoever shall do the will of God, the same is my brother, and my sister, and my mother." Mark iii: 33-35. Those therefore who are ready, willing, and even anxious to do the will of God in all things, and who are constantly striving to do that will, may scripturally claim to be of the family of God, and of Christ. But those who are contentious, and do some things because *they think* them essential, and leave undone other things because *they think* they are not essential, can make no such claim. Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven."

In order that we may be always ready to do the will of the heavenly father, we must constantly cultivate in our hearts the disposition, yes, the desire to do that will. Christ had this always in mind. The tempter never could strike him off his guard. Wherever he went, whatever he did, and whatever the surroundings, he was

always fully awake to his Father's will. He never needed to be checked up from what he was doing, nor to be urged on to do what he was not inclined to do. Indeed this made up the grand beauty of his life, the grandeur of his whole earthly being. It is not possible for us to conceive of a life more thoroughly lovely and perfect than that of the Son of God while on this earth. And now the command comes from God to all his children, "Let this mind be in you, which was also in Christ Jesus." We should study the life of Christ, meditate upon it, and treasure up in our own hearts the mind, the spirit that actuated him in his mission of love. He obeyed not only when the thing to be done was pleasant, but submitted himself to most excruciating torture. Hence, it is said, he humbled himself unto death, even the death of the cross. And when he had thus accomplished to the full his obedience, God raised him from the dead, and exalted him at his own right hand, and gave him a name which is above every name, that to him every knee should bow and every tongue confess. The mind of Christ was to submit to suffering without murmur or complaint. We should cultivate in our hearts this same trait of mind.

Then again it was constantly in the mind of Christ to pray. He prayed often, and prayed long, even spending whole nights in prayer to his father. He also taught his disciples to pray. He gave them a form of prayer to be used every day. Prayer, earnest, devotional prayer, is part of the daily work of Christians. That this may be the case, we must daily cultivate the mind, the spirit of prayer in our hearts. Godly men have done this in all ages. Abraham, Elijah, Hezekiah, Daniel, and such like holy men of old, constantly cultivated the mind, the spirit of prayer. Paul abounded largely in prayers and supplications, and taught his brethren to do likewise. Like Paul, we should be ready always to bow our knees in prayer to God. And if we do not cultivate in our hearts the mind, the spirit of prayer, we are not likely to do much praying. And one item in the form of prayer given the disciples was, that the will of God should be done in earth as in heaven. Who is to do the will of God on earth? His people, most certainly. So then the prayer really means that Christians shall pray God to help them to do his will. Obedience is the one distinguishing characteristic of the Lord's people. It is this that distinguishes them from all others, and makes them a peculiar people. It is doing the will of God that constitutes the narrow road, the narrow way that leads to heaven.

The pure, the pious and the good are those that cultivate the mind of Christ all along the journey of life, in all they say, and in all they do. These are they that become daily more like Christ in their whole lives, that give their hearts and lives to his service, and thus place themselves among the brothers, sisters, and mother of Christ. We may at a future time dwell more upon the different lines of obedience, into which the mind of Christ will always and infallibly lead his people.

E. G. S.

Use well the moment: what the hour brings for thy use is in thy power, and what thou best canst understand best claims the service of thy hand.—Goethe.



## RE-BAPTISM—AGAIN.

SOME NOVEL IDEAS OF ITS MOST FORMIDABLE FOE, PARTIALLY EXAMINED.

Before taking up the points indicated in the caption, I will quote something that Bro. Lipscomb said in the last *ADVOCATE*. While these sayings of his are not specially relevant to my subject, they furnish me with a license to use plain language. Bro. Lipscomb says: "I see brethren frequently act in a way, when tempted, that I know is hypocrisy. Others probably see it in me. We see each other better than we see ourselves. I don't often tell them, as Paul told Peter. The reason is, I lack Paul's courage and love for them. They or I would get furious, while Peter took it kindly and calmly. The reason is, we claim to be a great deal better than Peter claimed to be. He was not hypocrite enough to hide and perpetuate his hypocrisy, so did not get mad when told of it. We are such hypocrites that we try to conceal our hypocrisy from ourselves; nurse and perpetuate it, by trying to hide it from the world." I have always had a high regard for Bro. Lipscomb, and this article of his has fully doubled my estimation of, and respect for him. In this article, he has, in my opinion, drawn a most life-like picture of man in the flesh, even as he is, under the blazing light of the 19th century. While the word hypocrisy may seem too broad and deep for the self-righteous, whose name is legion, it conveys no more nor less than could be found in the make-up of our people; *one and all*, more or less, if they could be passed through a perfect crucible.

I said that this article of Bro. Lipscomb's furnished me with license to use plain language towards him; not that I have been nursing wrath, resentment or any unkind feeling towards him. No, not in the least. God forbid that I should ever take advantage of any man's noble confession of his and portrayal of others' foibles, to vent personal spleen toward him, even if I felt it. But my opinion is, that I have discovered in this valiant veteran, just what he surmises may have been seen in him. As Bro. Lipscomb has said, I do not think one should wait to be free from fault before pointing out his brother's fault. If so, man henceforth would remain wrapped in his own transparent mantle, and his faults, though seen of all men, by the silence and deception of his associates, they would be hidden from him, and he would be blinded to all restraints by vain-glory.

I have thought that Bro. Lipscomb has given me a few unkind thrusts about the question of re-baptism and I have pouted at him a little; not, however, longer than a week at a time; because when the next *ADVOCATE* would come, and contain some grand and noble defense of his for the cause we both love, I would forget what my oversensitiveness had helped to construe into unkindness. I would then begin to make allowances for his sharp-shooting at those whom he thought, and who perhaps were, premature scribes or hypercritical novices. However, I restate that I now feel no unkindness, but am zealously affected in regard to a most defensible truth.

What I shall say in this that may savor of an improper spirit to those who want all roses and no thorns, bouquets of fiction rather than thorns of truth; those who can neither be candid themselves, nor excuse it in others, I hope will be received, as intended by others "more noble," as an effort on my part, to give Bro. Lipscomb a clearer view of his positions heretofore taken on the re-baptism subject. I think he has placed himself in some ridiculous attitudes, by trying to defend an unscriptural practice of "our brotherhood." I hope that his calm and better judgment will ultimately lead him out of his inconsistencies. Doubtless Bro. Lipscomb has many warm friends among that class who are towers of strength in "our brotherhood," proclaiming the glad tidings of "our plea," and who are with us on their sectarian baptism, and might perhaps alienate themselves from us, were he to accept the truth on this subject and use his power to enforce it. However this may be, he ought not to shrink from the duty that devolves upon every soldier of the cross, if he has seen it, and I think he has, even though it should revolutionize "our plea." Bro. Lipscomb has used the language of Ashdod so profusely in trying to dodge the truth, that I feel that it is right that I

should show the turning and twisting ways he has sought. I do it in the hope of arresting him in his rapid flight toward Babylon, hoping that he may return to Jerusalem. I will now give Bro. Lipscomb's novel ideas. I characterize them *novelties*, because they cannot be learned from God's word, but are of the great book of novels, —the volume of imagination.

Novelty (1.) "It is not necessary to understand all about baptism—that is, that it is for the remission of sins." Novelty (2.) Remission of sins was not so prominently brought forward, except to those who were laboring under a deep sense of the guilt of some heinous crime. Novelty (3.) Those who were laboring under a deep sense of guilt and were anxious to free themselves from this guilt, were told by the Holy Spirit to *quiet their fears*; that their sins would be remitted. Novelty (4.) Baptism prevents future sins. Novelty (5.) Confession with the mouth is not antecedent to scriptural baptism. Novelty (6.) "I believe God, for Christ's sake, has pardoned my sins," made either before or after baptism, is a confession of faith in Christ. Novelty (7.) The real issue in the question of re-baptism is, whether or not Alexander Campbell was in the body of Christ.

To novelty (1.) I have to say that Peter told them at Pentecost what baptism was for, and had it not been necessary for them to *understand* what it was for, he would not have preached it. And right here, I want Bro. Lipscomb to see that if he is right, he nor any other man ought ever to preach or say in any way, that baptism is for the remission of sins. Yea, more. If he is right, it is a palpable sin to preach it, because it is not necessary that it should be understood; and the preaching of it will only serve to widen the cleft between us and "our brethren in the sects." Will he ever again be guilty of that which only arouses the partisan spirit of our Baptist brethren? Again, Paul said the Roman brethren had been freed by obeying *from the heart*. Could they have obeyed *from the heart*, unless they had understood with the heart? Those who may have become entangled in Bro. Lipscomb's net-work of "novelties," I ask to read carefully Matt. 13, and see how the heart *must understand*.

To novelty (2.) I apply Paul's language, viz.: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God." The sins that the apostles here enumerates, speak loudly against Bro. Lipscomb's theory. Again, were all of the Roman brethren that Paul said had been made free from sin by obeying from the heart *that form of doctrine*, hardened criminals? If not, Bro. Lipscomb should give up novelty 2.

Novelty (3.) This deserves to stand at the head of novelties. The idea that the Holy Spirit to *quiet their fears*, told them their sins would be remitted!! I am sorry that Bro. Lipscomb ever felt so hard pressed as to go thus extensively into the manufacturing business. Now, I thought that the Holy Spirit told them their sins would be remitted because it was *the truth*, and because they were to *know* the truth, which was to make them free. I thought the Holy Spirit told them this, because it was the "testimony of the Lord," making "wise the simple." Before leaving this novelty, I will call upon its inventor to testify against it. Hear him! "I do not believe that those baptized from motives purely selfish, are acceptably baptized." All that is necessary in order to ascertain whether or not he has condemned this novelty himself, is to determine whether or not it was selfish in these criminals to be so anxious to free themselves from their heinous crimes. How much more might be said about this novelty, I will leave to be determined by those who believe in speaking where the Bible speaks and being silent where it is silent.

To novelty (4.) I have to say, that I thought that past sins were forgiven under the first teaching, as given in the commission by Matthew, in which we find "Go teach all nations, baptizing them," etc., and that *future* sins were *prevented* by that second teaching mentioned in that commission, which says, "Teaching them to observe all things whatsoever I have commanded you, etc." Read in same connection Rom. iii: 25 with its contextual surroundings. Without further no-

tice of this novelty, I move that it be bequeathed by its inventor, to the most angular branch of the Calvinistic family.

Novelty (5) with which compare what Paul said was the faith he preached. (See Rom. x: 9-10.)—Remember Paul says, "Those things which ye have both learned and received and heard and seen in me, do, and the God of peace shall be with you." He again says: "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Now, if Paul did preach confession, which he says he did,—and mark you, he says it was confession *with the mouth*—to leave it out now, in preaching, is to fall under the condemnation the apostle has here expressed. But Bro. Lipscomb says that Paul was writing to *Christians* when he said he preached confession with the mouth, and hence Bro. Lipscomb supposes that it was an admonition to those brethren to hold out firm, i. e., not to deny that they were followers of Christ to avoid persecution. Now, I think, if he will rub the mist from his glasses and give this scripture a careful reading, he will find that this confession that Paul preached, was antecedent to baptism. It was unto salvation. Paul was writing to these Roman brethren, as will be seen by reading the latter part of the ninth chapter, in connection with the tenth, about his anxiety for the salvation of his people, who had stumbled at Christ. Please read it carefully, all who have been, in the least, shaken by Bro. L.'s effort to remove this condition from the plan of the common salvation. He preached this faith in order to bring them to Christ; and hence as we come to Christ through baptism, this confession with the mouth is inevitably placed, by the apostle, antecedent to baptism, and woe unto the man who ruthlessly attempts to displace it!

Again, by reading carefully to the fourteenth verse of the tenth chapter of Romans, it will be seen that this confession was a part of that process of "calling on the name of the Lord." To call on the name of the Lord is to come to him through his appointments, as will be seen by the manner Peter used the same quotation on Pentecost. And whoever will take pains to read carefully the second chapter of Joel, from whom the apostles make this quotation, will see that the Lord was going to set up his name (or his authority) "in Mt. Zion and in Jerusalem." In Acts ii: 38, Peter tells how to "call on the name of the Lord." It is true that he here says nothing about confession, neither does he about faith; but, while salvation cannot depend on less than conditions named in any given place, it may, and does often, depend on more. Were not this true, salvation would depend on faith alone, as our Methodist friends say, or on faith and baptism, as in the commission by Mark.

Again, if Peter did not require confession, then Paul and Peter did not preach the same gospel; hence, one or both of these God-chosen apostles, are to "be accursed." Bro. Lipscomb, if the confession is of divine appointment, will you dare risk the responsibility of omitting it? If not divine, it is equally as dangerous to add it. Which do you think the safer course to pursue, with regard to confession with the mouth? We should make our salvation as sure as we can. The man who sometimes takes the confession, and at other times does not, is *sometimes* guilty of adding to, or taking from, the appointments of God. It is quite note-worthy that the first herculean effort that we have seen, to prize the confession out of the way, has been made by those who are wedded to sectarian baptism. It is well enough for those who are determined not to give up sectarian baptism, to devote themselves to this end; for if confession with the mouth is proven to be antecedent to baptism, away goes sectarian baptism. It seems that the question has assumed just this shape in Bro. Lipscomb's mind, too, and with all his courage and sagacity, he has flinched and chosen the more dangerous horn of the dilemma. But, my brother, this will not furnish relief, even were you to succeed in it. You must lay your dexterous hand upon another of God's appointments. Baptism for the remission of sins, which you have already arduously worked at, must be substituted by your "baptism to honor God." In either case you will "cause divisions and offences contrary to the doctrine which we have learned." I do not believe you



will continue to do this. Let me persuade you to give up your novelties, and "declare the whole counsel of God."

To novelty (6) compare Peter's language in Acts ii: 38, with "I believe that God, for Christ's sake, has pardoned my sins," and choose between the veracity of the spirit that spoke through Peter, and that spirit of man that originated and perpetuates this denial of Peter's words. Now, I will call on Bro. Lipscomb again, to testify against this novelty. It is proper that I should state that his language I propose to put in testimony here, was used when his mind was far from the subject of re-baptism. He was dulling Mr. Nichol's "Grub-Ax," when he used it. Hark!

"And as many as gladly received his word were baptized; the same day there were added unto them (the disciples) about three thousand souls." These persons were brought to repentance and remission of sins. They were brought there by the guidance of the Holy Spirit. The Spirit led them, not by entering directly into their hearts, but by addressing truths and testimonies to their minds, that they were capable of hearing, understanding, weighing, and obeying. He moved them, as one person moves another, by reasons addressed to the understanding, and motives addressed to the will. \* \* \* Suppose one now should be anxious to find infallible guidance into the church of God, into the remission of sins. He looks around and finds this instruction given by the Spirit of God, directing these men into the church, and into the remission of sins. He concludes to follow the same directions. He hears the testimony in behalf of Jesus as the Son of God. He hears the exhortation, "Therefore know assuredly that that same Jesus is made both Lord and Christ." He believes it. He hears the Spirit still further say, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." He does repent of his sins, and in obedience to the direction of the Spirit, is baptized for the remission of sins. Is he not brought into the remission of sins, and into the church of God, by following the same direction of the same Spirit that brought those on the day of Pentecost to the remission of their sins? Is he not led into it by the Spirit of God? Is he not born of the Spirit, of the water and the Spirit? If one refuses to believe; or, believing, refuses to repent; or, believing and repenting, refuses to be baptized in accordance with the direction of the divine Spirit, does he not refuse the guidance of the Spirit of God? Does he not refuse to be led by the Spirit of God? But only those who are led by the Spirit of God, are the sons of God. The Spirit of God leads men in but one pathway to God. Do not all who teach men to seek the remission of sins, in any other way than that given here by the Spirit of God, teach them to reject the guidance of the Spirit? To turn away from this direction is to refuse the Spirit as a guide." GOSPEL ADVOCATE, Vol. 25, No. 45, "Sequel to Grub-Ax Theology."

This witness has proven more than called upon to prove. I am sorry, because I have always heard that that which proves too much, proves nothing. This proves too much for Bro. Lipscomb's theory, but just what else it proves, will be left for his readers to say.

Lipscomb vs. Lipscomb ought to be valid testimony in this court; and as I promised to show the ADVOCATE readers that all who come to us from the sects ought to be re-baptized, read carefully this testimony, and listen to the best witness of all, in conclusion, viz, "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me," Jesus. A. MCGARY.

#### "OUR POSITION, OUR PLEA, ETC."

"Our Position" is the title of a well written and widely circulated tract. Its author is the far-famed editor of the *Christian Standard*. It sets forth, in an excellent way, the truth on several important subjects. But why call it "Our Position?" This title prevents some pushing its circulation. It seems unfortunate that this tract should thus be called. It sounds a little creed-like to some ears. It may seem presumptuous to thus refer to this tract, and mention

should not be made of it, but for the fact that this expression, "our position," seems to be growing in favor with the Scribes. The only design of this article is to call attention to these things, if they are worthy of attention. In the *Teacher's Mentor* for March, on pages 37 and 38, the editor, in giving the views of several denominational papers on the conversions of Lydia and the jailer, closes by saying, "It is not necessary to present the disciple view of the matter, for that is well known to our readers." This looks like a contrast of "our view, or our opinion," with that of other men. It is putting "views" on an equality. This right to his opinion about secular matters every editor and every other man has. But views and opinions are to stand back when the Bible speaks. Why not say, the Bible teaches this or that? Certainly this can be done where the Bible is as plain as it is on these conversions. "Our view," or "our position," has an uncertain sound. It sounds just like "our position," sure enough. Should the sentence just quoted, read, "It is not necessary to give the Bible doctrine on this matter, etc., it would have a clearer ring. Here it is again. In the *Old Path Guide* of March 7th, one of the editors, in an article on "Union Meetings," spoils what would otherwise be a good thing, by the term "our plea." He uses the term several times, speaking also of "our special plea," "our distinctive plea," and "our grand plea." He also uses the expression, "converts made to us." We should expect "converts made to us," were we to preach "our position," "our views," "our plea, distinctive, special, and grand." Converts are made to what is preached. "Our plea" looks just like the offspring of such a union meeting as the brother so justly condemns. Let this good editor and brother condemn everything contrary to sound doctrine, but let him "hold fast the form of sound words." Preachers are copying after these scribes, and we hear from the pulpit nice sentences moved by "our plea." Let speech be kept pure. The Book is plain on conditions of salvation, and we can very stoutly and boldly say it teaches this, or it does not teach that. These converts will be made to Christ. E. A. ELAM.

#### NOT JOINED THE BAPTIST, BUT UNDER CONVICTION.—No. 2.

That is true; I am under conviction. First, I am convinced that the man that made the statement, did not believe it when he made it; yet he wanted it to go that way. Second, I am convinced that the Baptist people are wrong in doctrine, and are not willing to meet in debate, a representative man of the church of Christ. I have been convinced for twenty-five years that the Bible is the word of God; that it is the only perfect rule of faith and practice, the only source of spiritual light; that it teaches what the Savior did for man while on earth; that he was raised from the dead, that he was seated at the right hand of God, and made both Lord and Christ, and that all power in heaven and earth was given to him; that he commissioned the apostles, and that he gave them the Holy Spirit to guide them into all truth, and to bring all things to their remembrance that he had said unto them. The Savior said, (John 16,) "I will send you another comforter, that he may abide with you forever; and when he is come, he will reprove the world of sin, of righteousness, and of judgment," and "that he should not speak of himself, but what he shall hear, that shall he speak." The Spirit did come, and took its abode in the apostles, and they spake as it gave them utterance. Hence the words spoken by the apostles, were the words of the Holy Spirit. When a man was reproved by them, it was by the Spirit. When a man was convinced by them, it was by the Spirit, through them. When the apostle Peter, on the day of Pentecost, stood up with the eleven and lifted up his voice, he spake as the Spirit gave him utterance. The preaching that he did was by the Spirit. The people that heard Peter believed. They were cut to the heart; cut by the Spirit, with the word, which is the sword of the Spirit. They were convicted by the Spirit, and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is to you and your children, and to all that are afar off, even as

many as the Lord our God shall call." They that gladly received his word or the word of the Spirit were baptized. When they were baptized, they put on Christ. (Gal. iii: 27.) When they put him on, they received the remission of sins; for Paul says, (Eph. i: 7; Col. i: 14,) "in whom we have redemption through his blood, the forgiveness of sins." They have now come to the promise; they are now in Christ, in his body—the church; they are now the seed of Abraham. But were they pardoned before they came into Christ? If they were, then Paul was mistaken; for he tells us that redemption is in Christ. If they had received the remission of sins, the Spirit, through Peter, made a grand mistake.

If remission of sins was in Christ, through his blood, and man had to be baptized, then to put on Christ we must do the same thing yet. And the man that depends on dreams, feelings, and imagination, has left the teachings of the Holy Spirit, and, I fear, will be badly disappointed when the secrets of all hearts shall be made known. When men come into Christ's body, the church, they have enlisted under Christ, the captain of our salvation, and should not conclude that they can do as they please, or establish their own order of worship. That was done through the apostles. We are taught (Acts ii: 42) that they (the first Christians) continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers.

We have shown that the apostles taught by the Holy Spirit that the word doctrine simply means teaching; and as the apostles taught by the Holy Spirit, the people continued in the teaching of the Holy Spirit. We have the same teaching to-day. Shall we take some strange sensation of feeling in the place of the plain words of the Spirit? The Spirit taught them how to come into Christ; but did the Spirit ever teach any man, through the apostles, how to become a Baptist, Methodist, or any other sect? It did not. No man was following the teaching of the Spirit when he became a Baptist, or other sect. The man that teaches these things is not following the doctrine of Christ. He is in rebellion to the teaching of the Holy Spirit. They continued in fellowship; they used their means to carry on the work of the Lord. If we follow the apostles' teaching, we must do the same thing to-day; but if we fail to follow the teaching of the Holy Spirit, we are not the sons of God. Paul says, (Rom. viii: 14,) "For as many as are led by the Spirit of God, they are the sons of God." They continued in breaking bread when? On the first day of the week. What week? The first, second, third, or fourth week in the month; or the third, sixth, or ninth month of the year. No, that teaching came from man that has left the teaching of the Spirit, and wants the teaching of men. The Christians that continued in the apostles' doctrine met on the first day of every week to commemorate the death of their crucified and risen Savior. The people that follow the teaching of the Spirit do the same thing yet. They continued in prayer. Christians should continue to pray.

Christians should teach their children the word of the Lord, and not some men's opinions of the word. They should teach their neighbors both by precept and example. They should send the gospel, in its purity and simplicity, to the world. Paul says, (Titus ii: 11,) "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

These are some of the things that I am convinced of, and fully assured that the Lord has taught, and that the salvation of the world is suspended on hearing, believing, and obeying the teaching of the Holy Spirit, through the apostles and prophets. But a conviction and confession of these things does not make a Baptist, or bring a man into the Baptist church. I am thoroughly convinced that it is the duty of all lovers of the Lord, to lay aside all the doctrines and commandments of men, and take the word of God as the only rule of faith and practice. This, by the help of God, I shall try to do as long as I live in this world. I am convinced of one other fact, and that is, that it is easier for some men to talk behind a Christian's back, than to meet him face to face. For these reasons, and many others, I have not joined the Baptists. E. A. LAND.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

The *Texas Baptist Herald* gives the following experience related to the Baptist church at Eutopia, by a Campbellite professor of the Normal school at that place. Will you read it to your Campbellite friends, and ask them if they have a better experience than this professor had before he professed regeneration of heart in that Baptist meeting.

"I suppose no one ever more sincerely believed himself a suitable subject for baptism than I did when I sought baptism for the remission of my sins. I heard the President of the college, and nearly all the people whose piety was above suspicion in my esteem call the Campbellites 'the Christian church,' until I regarded them pre-eminently so, and for that reason determined to make them my religious instructors. They said my faith was right, and my repentance proved it, of which, in my natural blindness, I could not detect the delusiveness. So the preacher took my confession and immersed me in the belief that baptism was the final condition on which my forgiveness depended. I readily accepted it as true that as pardon is an act passed in heaven I could have no knowledge of its passage except to believe the testimony on which I acted. I had no doubt of its passage, and was as happy as that confidence tended to make me. I confess I loved prayer, and other Christian exercises no more after than before baptism. Under the sermon on Barthelemy, my views of self repentance and faith were radically revolutionized. I never before knew myself as a sinner. What I professed for faith was no kin to it. What I accepted as repentance was only a dread of punishment, with an unabated love of sin. My sinfulness gave no trouble, nor did prayer give me any pleasure. I now look on the system as fearfully delusive, and wonder, in my soul, if one can be a true Christian, and at the same time, so indifferent to the fatal delusion of blinded souls, as to call that system 'The Christian church,' and its believers, Christians! I never believed in Jesus till yesterday about 3 p. m.; nor knew what repentance was till I lost my dread of punishment in a more distressing sense of ill-desert. Nor did I ever know what it was to love prayer and praise until I could say with the Psalmist, 'He hath taken my feet from the mire and the clay and hath put into my mouth a new song, etc.' I view with perfect horror the system which has so completely deluded me. I now have the great trouble that I have compassed sea and land to get my wife and children and two sons-in-law into the same delusion. I humbly ask membership with you in a more distressing sense of unworthiness than before yesterday I ever had, but in a joyful confidence that Christ is of God made unto me wisdom and righteousness. My soul now longs for the pleasure of an obedient life with a full assurance that my obedience is and always must be so imperfect as to need an infinite righteousness, not my own, to make it acceptable."

Will the reader ever call the Campbellite "The Christian church" again, and so aid in deceiving souls?—*Tennessee Baptist*.

This is about as near as the Baptists ever come to furnishing an argument against the Bible, and Bible Christians. The series of articles from which the above was clipped, by elder Graves, were published in the *Texas Baptist Herald* by some one signing himself "Deacon Ramsey." They have no foundation in fact, originated in the brain of a zealous sectarian, who had much rather be a Baptist than a Christian, and who cares more for "Baptist usage" than for the command of Christ, or precedent of apostles.

There is no Eutopia church, and no such personage as the Professor mentioned above, ever existed, except, perhaps, in the brain of the character mentioned. If so, we would be thankful to Deacon Ramsey, if he would give us his name. It is all imagination. No man, with sense

enough to teach in a Normal school, would ever wilfully turn his back on Christ,—his word, and his church, for "Baptist usage," Baptist doctrine and church. But why should Baptists oppose our taking the Bible alone, as a rule of faith and action? Is it wrong to do this? It would seem so from the way they oppose us.

## OUR BIBLE CLASS.

Alice R. Dewees joins the class and sends some answers already published—11 years old—welcome. Bro. Gotcher asks, "Is it well for the class to ask questions?" Yes, and if they are practical they will be published, if not, they can go to the waste basket. And see here! Don't send questions to Nashville; send them to J. T. Poe, Longview, Texas. Lilly D. Roberts, 12 years old, joins class. She asks this question, "What were the kings of Egypt called in Scripture?" Mildred Godwin's query is not practical. Now, I have a proposition to make to the class, it is this, That each one shall try to get one new scholar into the class, by getting them to subscribe for the *ADVOCATE*. Now can't we give the *ADVOCATE* a boom by each of us giving our attention to this matter for one week? Now let's see who can send up most subscribers for one week. *ADVOCATE* one year is two dollars, but if you can find any one who will give it to parties who are unable to pay for it, you may let them have it from now until first of next January for one dollar. Now, if you know of a poor widow who has no religious paper, see if you can't persuade some good brother or sister to give you one dollar to send the paper to them. Who will try? Better still, who will do this, and thus send light and blessing into homes unable to pay for it? One Bro. from Wilson County, Texas, sends one dollar for paper to a poor widow. Now up, and at work, let us do something for others.

Query: How many cases of conversion are recorded in Acts of apostles, and in how many cases is faith mentioned as a condition to pardon? How many repentance? How many confession? How many baptism? And why not all the conditions mentioned each time?

24. Who was in danger of being put to death after he had died?—[B. W. Lauderdale.

## FOOT WASHING.

Please answer or explain the following in the *ADVOCATE*.

Jesus says, in St. John xiii: 14: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—[E. M. Crawford, York, Ala., Feb. 19, 1884.

It was to teach a lesson of humility—to teach the disciples they should so love as to be willing to do anything necessary for each other.

Dear Bro. Poe: Please ask the brethren through the *ADVOCATE* to write to me and express their choice of place for holding the McGarvey Institute. The location is open. Bryan, Sherman, Bonham, Dallas, Ennis and Waco, all ask for it.—[C. McPherson, Waxahatchie, Texas.

## "BE NOT OVERCOME OF EVIL"—No. 2.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness." There are two masters as is clearly seen from this text. Sin and obedience, God and the devil, Christ and Satan, and man can take his choice. No one is to blame but himself if he prefers the wrong sovereign. Some complain that God made man so he could sin. If he had not made him thus he could not do right. No one censures the watch for not running, and they give it no credit

for keeping good time. If you wish to see a man that cannot sin, visit the place where gorillas, monkeys, ourang-outangs, chimpanzees and other "men of the words" are kept and then they are found. It is in the power of men to act a noble part, that the superiority of man shows itself. It is in the grand development of the good elements in man and the destroying the worse desires and proclivities in him that makes life full of interest. It is this that gives him character and makes heaven and earth admire him. "Ah, but this is the greatest difficulty in this world," said a man, after I had preached, not long since. Yes, but who wants to be doing little things all the days of his life? The dimensions of labors of life are measured by the difficulties attending their doing. It was a great thing for Columbus to discover America. Why? Because difficult. Then curbing one's passions, subduing one's revolting nature, must make the actor great indeed. God's people are all great. A man does you an injury, your first thought is to get even with the party; you would not object to paying him back in his own coin or a similar one, and adding compound interest. It is difficult to persuade yourself that you must not have revenge.

This is about the experience of every one. But listen to the orders from headquarters, "Be not overcome of evil." It is true that a man can take his choice and yield his members servants of righteousness or of sin unto death. It is his business to think well, decide prudently and act accordingly. I repeat this is what makes the man. Poor humanity is so weak, we should sympathize with one who fails. Notwithstanding, Peter had been with Christ several years and heard him speak such words of wisdom as "resist not the evil one" (that is when one does you wrong, do not do evil in return) "Rejoice and be exceeding glad when all men shall persecute you, say all manner of evil against you falsely, etc." "Blessed are the meek" blessed are the poor in spirit, and many other such passages looking in the same direction; he wanted the Lord to call down fire to burn up a certain people that did not do to his notion. That is not all, he drew his sword and impetuously severed a man's ear from his head. That was the man cropping out of Peter. Rather, I should have said, it was the animal showing itself, the lion, tiger, hyena, or some other beast of angry passions. See what a man under such good influence would do. I suppose we ought to have more sympathy for these that err. It seems when wronged that to return evil for evil, would give great pleasure. Men say "revenge is sweet," but how true the words of Milton:

"Revenge, at first though sweet,  
Bitter ere long back on itself recoils."

Christ knew what was best, and he gave us the law that will make us wise; happy and the most like heavenly beings. Though it require much guarding of one's self and denial of the natural proclivities, "Be not overcome of evil, but overcome evil with good." J. M. BARNES.

## CORRESPONDENCE.

We, as a band of brethren, meet at Zion's rest regularly to partake of the emblems. We number about sixty, and the opening is good to add to the church and do good work, if we could only get a preacher. A large congregation gather to assist us in singing. Our members are scattered so that they can't all meet regularly; but the most of them are good, warm-hearted Christians, zealous of the truth. We are all poor and destitute of means, to pay a preacher a big salary to preach for us, to employ one for the year, and for that reason we can't get one. All that are in our hearing have their time all filled up. Some have left appointments, but have failed to fill them. We are surrounded with Methodists, Baptists, and Presbyterians, and we are opposed on every hand. We will willingly and gladly pay some good preacher all that is in our power, if he will preach for us once a month; or, if any brother is in the work of evangelizing, and will stop with us in his travels, we will do the best we can for him. If you know of one that is not employed in the work all the time, please send him to us, or mention through the *ADVOCATE*, that will come under the circumstances. Please do all you can for us. The prospect is splendid for some one to do a good work. R. L. HARWELL,  
Lester's Station, Tenn. E. L. DOWNS.



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## Srygley and Rice Debate.

At Gladesville, a small town about thirteen miles south of Lebanon, on the 21st and 22nd of March, a debate was conducted by F. B. Srygley, our Wilson county evangelist, and Mr. Harvey Rice, of the M. E. Church. Mr. Rice lives near the village. "Infant sprinkling" was the topic discussed, Mr. Rice affirming. It is not necessary to give the arguments pro and con. The affirmative pursued the same old route: the Jewish church and Christ's church are the same; there were infants in the one, therefore there must be infants in the other; baptism came in the place of circumcision. Several Scriptures referring to the royal lineage and throne of David, such as Psalms lxxxix: 33-36, and Acts xv: 15-17, and the parables of the sheep-fold and olive tree, with some others, were quoted to prove the first affirmation. Christ's blessing little children, and Peter's declaration on Pentecost to the three thousand, "For the promise is unto you and your children," (Acts ii: 39,) were used to prove infant sprinkling. When the speaker quoted Acts ii: 39, he exclaimed, "Here you'll find children." Bro. Srygley clearly showed these Scriptures were misapplied; the reasons baptism did not come in the place of circumcision, the various and vast differences between the Jewish church and the church of Christ, and the pre-requisites to baptism which an infant could not have. He also made some affirmative arguments from different Scriptures in favor of the church of Christ being a new institution, which his opponent did not notice. The disputants departed themselves very gentlemanly, indeed, toward each other, and a general good feeling pervaded the whole audience. There was a large attendance both days, and I am satisfied good will be the result, for many carried Scripture references home to study at leisure. Many brethren and sisters were present, and seemed pleased with Bro. Srygley's use and application of the truth.

E. A. ELAM.

## A Visit to McWhirtersville.

I preached Saturday night, Sunday and Sunday night, at McWhirtersville. It was my first visit there. We had good congregations, and fine attention, but no visible results. There are some good brethren and sisters in that little congregation, and I am sure their influence will be felt for good. Bro. L. R. Sewell visits them monthly, but they will not keep him at home all the time. They are looking for open doors in the surrounding country. This is as it should be. May the Lord bless their efforts. I never was more attached to any people in so short a time, as I was to the people of McWhirtersville. "They are just like home folks." May they receive from others the same kind, Christian courtesy they showed to me.

F. B. SRYGLEY.

They that would not eat the forbidden fruit must not come near the forbidden tree.

## Preparing for Eternity.

Dr. Chalmers says that "from Baxter and Doddridge you carry away the impression that preparation for eternity should be the grand business of this life." True enough. The whole is greater than a part. This is only the beginning of life. Time is only a measured part of eternity, as the mile-stones show how far we have gone on a road, over which we are to keep on when we have no waymarks by which to measure our progress.

In every land of earth, and in every age of the world, every man who has become unfolded into pre-eminent manhood has passed through the noble ordeal of self sacrifice. He has renounced his own individual preferences in the interest of universal principles. He has been just in reverence for justice, true for truth's sake, and manly for the sake of that magnificent manhood which is so royal in its full grandeur as to seem to partake of the very majesty of God. In short, the way up into that eminent domain of character wherein eternal principles rule is a way of self-surrender for infinite good.

The lion is said to be the boldest in the storm. His roar, it is said, never sounds so loud as in the pauses of the thunder; and when the lightning flashes, brightest are the flashes of his cruel eye. Even so he, who goeth about as a roaring lion seeking whom he may devour, often seizes the hour of nature's greatest distress to assault us with his fiercest temptations. He tempted Job when he was bowed down with grief. He tempted Jesus when he was faint with hunger. He tempted Peter when he was weary with watching; and heart-broken with sorrow.—Dr. Guthrie.

A good example has been set by the Duke of Westminster in the matter of the burial of the dead. When his eldest son, Earl Grosvenor, died, the coffin in which he was placed was made of plain deal with a covering of black cloth and a simple name plate. Only the family accompanied the remains. How much wiser this than the prevailing practice of costly and ostentatious funerals; and how much more it partakes of the true spirit of our religion.

The beauty of holiness is a beauty that never fades. There is no decay from time, no deformity from over strain, and no loss of form or bloom from the burden and heat of the day. And it hath not yet attained, neither is already perfect. It doth not yet appear what it shall be. But it daily gravitates toward the great white light that is round the throne of God.

The loftier and purer a man's life is, the more likely are his minor faults to be brought into unpleasant prominence. No one would think of remarking the fact that the leopard has spots, but let a single spot become visible to the naked eye on the disk of the sun, and the whole world will be talking about it.

It is a great matter for young people to be trained in the school and in the home, in society, and in business, in scholarship and morals, to habits of exactness in thinking and speaking, in learning and doing.

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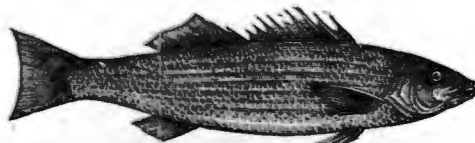
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## ART IN THE FAMILY.

In the name of art a vast amount of sensuality is introduced into Christian families. That the godless world should delight in pictures that excite the animal passions is not strange, but no sound-minded man can but be startled when he sees naked Venuses, Danaes, and Selenes in every variety of color and posture adorning a Christian parlor. Is the simple-minded mother astonished to find her growing sons are dissipated and alienated from home? Does she suppose the native propensities of youth are fire-proof in her children? Has she depended for safety on a purity which never yet resided in any young man's heart? It is doubtful whether a young woman can go through her youth, beholding lascivious pictures on every side, and preserve her soul in cleanliness; but that a young man can do it is a sheer impossibility. That there may be a style of nudity in statuary which is not provocative of base thoughts we will not deny; but what we see in the houses of Christians is not this. We see, on the contrary, everything that the cunning of French art can do to make vice attractive. It is but a step, and a short step, from this to full-orbed obscenity. And the young men of Christian families are taking this step in battalions. Their parents have systematically prepared them for it. They have sustained the fashionable cant about art, which comments with an air of superior breeding on nastiness, and breaks down all the modesty which should exist between the sexes. They go to see and praise, as a work of art, a figure that would have made the fortune of a Pompeian bagnio, and they chat at the dinner table, before their children, on the exquisite roundness of its limbs.

It is not strange that where such an education is given, that the young ladies should appear in the ball-room with bold exhibitions of their persons, and that young men should enjoy the waltz which enables them with the approval of parents, to encircle these young ladies with their arms, and come into close contact with their persons.

Nor is it strange that these same young ladies should devour Zola's novels, and then talk to their young beaux of their contents. Nor is it strange that headache and lassitude, and disordered nerves should prevail among a youth thus strained to nurse the sensual feelings.

Nor is it strange that unhappy marriages should multiply, and family peace be ruined, and social life be degraded from this prolific source of evil.

Let not any verdant reader suppose that this is a Quixotic attack on windmills. The condition of things here animadverted upon is the actual condition of fashionable circles in New York City, into which, alas! many Christian families are drawn from a false desire to "set up" their children in ways of affluence, or positions of influence. It is the danger to these Christian families which should cause the Christian pastor

to sound an alarm, and it should be no uncertain one. He must speak plainly, or else be responsible for the spiritual wrecks about him.

That which is technically called "society" is earthly, sensual, devilish. No Christian is safe who enters its alluring, but pestiferous circle. It is a satanic contrivance to make vice respectable, so that young people can slide down to perdition smoothly and with propriety, without shock to culture and refinement. The theater is one of the strongest pillars of this diabolical structure. It accustoms the young mind to adulteries, abandonments, intrigues, semi-nude exposures, and all that depravity reckons to be the spice of life.

That a Christian may go through this and preserve his integrity is absurd. One who tries it is a fool, and one who defends it is worse than a fool.

It is a favorite device of those who are wading in this filth to sneer at those who denounce it as themselves unclean. Faithful men will cheerfully bear this reproach while they perform their God-given duty. The thief crying "stop thief," is a very old dodge, and some are yet deceived by it. But God will be with his faithful witnesses, and use their testimony to save some, plucking them out of the fire. The Church of Christ must be separate from the world. It can have no fellowship with the works of darkness. This false fellowship is most readily consummated through "society" and social amusements. By this road thousands fall away to perdition. The Church of Christ must have its own high and holy joys, its own pure and distinctive ethics, its own heavenly aim and standard. Christians must associate with one another, and cultivate a healthy society, and not be afraid to say "No" to the world's invitations. Our young people will find more genuine happiness, in such a sweet and clean atmosphere, than in the sickly excitements of a sensual society.—Dr. Howard Crosby, in the *Episcopal Recorder*.

We commend the above to the thoughtful consideration of Christian parents and young Christians themselves. What now claims to be "society" in Nashville, and in all the cities and towns of the South, as well as in New York, is made up greatly of professing Christians and their families. That the continued tendency is to fleshly gratification, sensuality, the cultivation of lascivious feelings, and a worldly display that destroy all religious feeling, all taste for things spiritual ought to be patent to all who will observe. The society associations lead the heart away from God, from the church, and wean from a godly life and spiritual thoughts.

It does not require an excision of the church to separate those engaging in the revelries, the ambitious display of dress and the sensual and fleshly excitements that characterize "society" from her services. The cultivation of the taste for the one, makes the services of the other, distasteful, dry and burdensome. And they soon cease to feel an interest in or attend the services of the church. This is not simply an occasional or accidental attendant of the "society" associations, but it is a necessary and an invariable result of giving one's self up to the influences that control in "society."

These society associations gradually lead from one step to another, and from the "theater to the ball-room." The dance always objectionable has grown more and more lascivious until it is difficult for a man to come into the contact that the dance brings him without a familiarity with a woman, which lowering his estimate of virtue. We believe no woman can go through the modern dance without arousing impure thoughts and having her ideal of virtue and purity lowered.

This "society" not only destroys the taste for religious worship, and destroys feelings of piety and devotion, but it throws the young into associations that through life lead further and farther from God. A Christian parent ought to desire

above all things else, that his family after him should walk with God. That brings permanent good to his family for the generations to come. It is the only thing that can secure permanent prosperity to his family. A parent ought to be desirous above all else that his sons and daughters should form companionships in life, with steady, pious, devoted Christian wives and husbands. These classes are not found at the theatre, the ball-room, or in the "society" circle. A thoughtful, prudent Christian man never goes to any of these places to select a Christian wife, or a Christian mother for his children. Nor does a true Christian woman seek companionship from the men who constitute these associations. Parents who encourage their children to go into these associations, not only throw them into evil influences for the present, but they put them in the line of marrying men and women that are not religious, that are worldly, fleshly, sinful, and that will in turn teach their children the way that leads away from God, further and further, into ruin more and more certain, both in time and eternity. It seems to me an earnest Christian parent ought to prefer to bury a child in an early grave of purity and Christian trustfulness, to starting it in a pathway that leads it and children and children's children away from God and his service, and the true and lasting good that comes only through fidelity to God, and that leads to ruin here and hereafter. The paths that lead away from God lead to ruin and suffering, here in this world no less certainly than in the world to come. D. L.

## NEW PUBLICATIONS.

"The Christian Ministry" with Miscellanies for Candidates, by James W. Kimball, author of "Heaven," "How to see Jesus," "Encouragements to Faith," etc. Publisher, J. A. Whipple, 9 Hamilton Place, Boston, Mass. Price \$1.00.

This is a small 12mo volume of nearly 300 pages, handsomely printed and neatly bound. It is a collection of miscellaneous articles bearing upon the work of the ministry and the qualifications, in a broad sense, necessary to the successful discharge of the duties of Christian labor. These chapters are of a practical character well calculated to quicken the spiritual life of the believer and qualify him for successful work for the Master. The author's style is free, easy and pleasing, the reader being borne along almost irresistibly. We have not had opportunity to examine fully, but we are satisfied it is a book whose influences will be good. We commend it to all.

We have had on hand for several weeks, "The Hand Book of Christian Evidence, by Lawrence W. Scott, published by John Burns, St. Louis, Mo. It is a neatly bound volume of 350 pages, at \$1.50. Bro. Scott has devoted himself assiduously to the study of the subject of this volume. This is a revision of his former work. It is placing in a small space, and at low cost a summary of evidences showing the truth of the Biblical record. He shows this from the fulfillment of prophecy, from the histories and descriptions of and allusions to manners and customs of people, to the conformity of the record, to the topography of countries, and to the concurrent political and social status of different nations. All confirm most fully the verity of the historic record and give the evidence of an origin superhuman. This is a volume in which in small compass much testimony is presented in a forcible connection and pleasant style. The world religious and unreligious needs information on these points. We heartily commend the book.



## THE CONFESSION.

Dear Bro. Lipscomb: After several weeks absence, I am at home again, and will briefly notice your reply to me on the confession.

You begin by saying, "It is strange if the Savior or Holy Spirit intended the confession with the mouth to be a condition essential to baptism and the remission of sins, that neither of them commanded it or required it in that connection." It is my impression that a fair inference drawn from the Scripture, "For with the heart man believeth unto righteousness," is that it refers to one not in a state of righteousness before believing with the heart. If this be true, it has reference to one out of Christ—an alien. Then does not the Scripture, "with the mouth confession is made unto salvation," apply to the alien? As remission of sins, or an entrance into a state of righteousness is subsequent to baptism, so is it subsequent to a confession of the Lord Jesus with the mouth: and as baptism preceded by faith and repentance is in order to the remission of past sins, or an entrance into a state of righteousness, has not the Savior or the Holy Spirit placed the confession with the mouth among those conditions? I do not think it will do to make the confession here alluded to refer to the confession to be made by Christians while under persecutions; for certainly they are already in a state of salvation from past sins, and it cannot, I think, refer to any other salvation.

While it is true that every case of conversion under a presentation of the gospel by the inspired authorities is recorded in the Acts, yet inspired men afterwards made frequent allusions in their letters to Christians, to the manner in which they had been converted: and if we find anything in these statements that were not previously recorded, they must be received as authentic and binding, for the writers were inspired so to write. In reference to the interpolated clause in the narrative of the Eunuch's conversion, I would simply say that it, at least, shows the custom of that age. It was known to Irenaeus as early as the year 170. To my mind this substantiates the confession taught by the Scriptures in apostolic days, and indicates that it had been kept up at least to this period. There is a complete blank in the history of the case without it. The Eunuch asked a question to which the inspired man answered not. Did he baptize him simply on the presumption that he believed? How strange that the Eunuch commanded the chariot to stand still, and at once alighted without evidence as to whether Philip would baptize him or not! Do you think that Philip made no answer to his important question, but simply got out and went down into the water with him in silence, without further developments? Now, Bro. Lipscomb, you admit to the contrary. You say, "While the confession of the Eunuch is decided spurious, I still think he made it to assure Philip that he believed. And I always demand it to give this assurance of faith in Christ, unless it is unequivocally given otherwise." Do you do this because you think it was a *uniform* or *common practice* in primitive times? You admit the necessity of the confession; but, if I understand you, you present two kinds—a *formal* and an *informal* one. You have "twice in life baptized persons without the *formal* confession." In the beginning of your article you say, "If it was required as a uniform, or even common practice, it is strange there is no reference to it in any case of conversion recorded in the Scriptures." Now, please tell us why you always demand it.

Your statement that the confession Timothy made, as recorded in sixth chapter, third verse, was while he was "arraigned before the ruler, as was Christ when he made the good confession," is, I think, wholly gratuitous. The passage you refer to (Heb. xiii: 23) does not prove it. Brethren McGarvey and Brents are against you in your explanation of this passage, and, I think, clearly prove the position taken by myself.

JOHN S. DURST.

We thought that we gave the reason we demanded the confession, because faith is an essential pre-requisite to baptism, and the most direct way of learning that the person has faith is to ask him.

We believe whenever there was a doubt in the minds of the apostles as to the existence of faith

they required, they asked them if they believed. I do not doubt, as I said, that the Ethiopian Eunuch made the confession, attributed to him to show to Phillip his faith. On the day of Pentecost the multitudes crying, what must we do, under the conviction that Christ is the Son of God, were not asked formally to confess him. The confession was made to give assurance of faith. I always require it unless this assurance is very clearly and fully given otherwise.

The passage in Hebrews shows that Timothy had been imprisoned. Christians were imprisoned when they confessed. When they denied they were believers in Christ, they were set free. The fact that he was imprisoned then shows he had confessed when brought before the tribunal. While this is true, on a re-examination I find the argument from this passage faulty in this respect. According to our chronology, the letter to the Hebrews was written three or four years after, it is said, Timothy had made the confession. So the confession referred to could hardly have been made at the time of that imprisonment, as the imprisonment seems recent at the writing of the letter. But he may have been imprisoned before this, and he made the confession whenever imprisoned, according to the law of dealing with Christians.

The passage from Romans taken by itself might seem to favor the idea that the confession was requisite to baptism. But man is saved by faith after baptism as well as in baptism. He needs continually to exercise faith, to strengthen his faith, that his faith may give him courage and strength. In every trial and persecution, it is especially needed that his faith be strengthened. Paul immediately adds, in Romans, "Whosoever believeth on me shall not be ashamed"—that is, shall not be ashamed to confess me before my enemies when persecution comes.

We do not desire to discourage the taking of the confession before baptism; we only wish it put on the right grounds. The case, as it seems to me, stands thus, Christ commanded them to confess him when brought before rulers for "my sake," when father, mother, brother, and sister turn against them. He himself confessed when the consequence of the confession was death. Paul associated Timothy's confession with Christ's, hence it must have been made under like circumstances. The language in Romans seems to have been used to encourage them that they be not ashamed when persecution is raging. Under these circumstances, I infer this was the same kind of confession as the others; my brother infers it was a confession before baptism. So long as it is recognized as a matter of inference, we will not fall out about it. We will both require the confession. I will do it as assurance of faith in Christ.

D. L.

W. H. S., in *Baptist Reflector*, gives this account of R. A. Venable, one of the Baptist ministers of Memphis:

"He was raised a Methodist in Arkansas, and did a little preaching in that church, was converted to Baptist views, entered the Baptist church, determined to study and educate himself and be a preacher; his father bitterly opposed his son in this, and finally disinherited him! The young man, on taking leave of his father, said, 'God helping me, I will be a Baptist preacher, if it takes me forty years.' He went to the Mississippi Baptist College with \$30 in his pocket, told his story, was received, made janitor, which he accepted, worked his way through college, graduated with the highest honors that had been won there in fifty years, lacking twelve one-hundredths of a perfect mark for four years—wooed and won the daughter of the President, Rev. Mr. Webb, and now his father is reconciled and proud of his son, and sees all his other children following their brother into the Baptist church. If V. lives he will be a man."

## MR. GRAVES AND A DEBATE.

Some of the papers are giving prominence to Mr. Graves' refusal to debate with John Sweeney, on account of Bro. Sweeney's youth and lack of reputation. We published in the *ADVOCATE* the challenge of the brethren to debate. We knew it was all work thrown away, to talk of a debate with Graves. Sweeney has as much character as a debater as any man in the United States. Mr. Graves and his Baptist brethren seem to insist that Prest. Fanning declined to debate with Graves. Some years ago a proposition was made for a discussion between Prest. Fanning and Mr. Graves. He (Graves) selected Dr. S. H. Ford, then of Memphis, now of St. Louis, editor of the *Christian Repository*, to arrange propositions and terms for him. Prest. Fanning selected Elder P. S. Fall to perform the same for him. After a lengthened correspondence, all of which was published in the *ADVOCATE*, which we can produce, they agreed on propositions. Mr. Graves then repudiated the whole of Dr. Ford's work, refused to debate Dr. Ford's propositions, and formulated quite a number of propositions for Mr. Fanning, that he knew no man believed, or would debate. A more barefaced and cowardly retreat was never made. Since this dishonorable retreat from his proposition to debate, to have not had a doubt that all talk of Mr. Graves' inability to find a man to meet him, was a mere pretext to keep out of a debate, while professing to desire it. He met Ditzler, as worthy of him. Ditzler has met Sweeney quite a number of times, and no one has ever suggested that Sweeney is not fully the equal of Ditzler as a scholar and debater. The truth is, Mr. Graves was willing to meet a Methodist to discuss Methodism; but it is a different thing to discuss the differences between Baptist teaching and the Bible. But whenever Mr. Graves, or any of his friends, publish or tell that Prest. Fanning was unwilling to meet Mr. Graves in discussion, or that Mr. Graves was willing to meet Mr. Fanning to discuss propositions which Dr. Ford agreed expressed the differences between Baptist teaching, and the teaching of Disciples of Christ, they state what is not true, and what Mr. Graves knows is not true, and what can be proven untrue to any candid man.

D. L.

## ITEMS.

Jesus Christ was the perfect development of the perfect workings of all the principles involved in the Christian religion. Any principle of works that, in its operation, demands a development that cannot be found in the life of Christ, is not Christian.

The early church, under the guidance of the Holy Spirit, presented the full development of every principle of action put in operation by the gift of the Spirit to the church, by the indwelling of the Spirit within the Church. Any principle of action whose manifestation cannot be found in the primitive church, is not the outgrowth of the Spirit of God in the church.

Sanctified means set apart, or consecrated to the service of God. Sense and reason are given to man to enable him to understand and do the will of God. A "common sense"—that is consecrated to, or devoted to, learning and doing the will of God, is a "sanctified common sense." When a common sense devotes itself to discovering new ways and institutions for accomplishing divine ends, not approved by God, to avoid the self-denial imposed by God on his servants, it is not a "sanctified common sense."



## Obituaries.

On the 15th day of the month passed away, in the full hope of a glorious immortality, Sister Emma McCaleb, wife of our beloved Bro. Jesse McCaleb, of Montgomery County, Texas. Sister McCaleb was born September 30th, 1839, in Wilcox County, Alabama, and was the daughter of Judge Williamson, a prominent lawyer of that State. She confessed Jesus, and was buried with him in baptism by Bro. G. W. Harvey, in this county, and at once became an active and devoted member of Bethany congregation, and continued with unwavering zeal until called home to rest in the bosom of the Master. Sister McCaleb possessed a mind of no ordinary mental endowment and culture, which blended with a strong, affectionate nature, gave her an influence for good that will be long felt in the community in which she lived. To her afflicted husband and orphaned little ones, our warmest and most earnest sympathies are extended. They mourn not, however, as those who have no hope, for "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." With sad hearts and loving hands, she was laid away to sleep by her brethren and friends, in the family grounds near the home she adorned and loved so well. L.

In obedience to the request of the bereft children, I attempt to chronicle the death of their mother. Mary Ann Robinson was born May 15, 1836, and departed this life March 18, 1884; was the daughter of Steven and Ellen Kennedy. She united with the Methodists in early life, remaining with them until near six years ago, when she with her husband learning the way of the Lord more perfectly, became obedient to the faith. In a few short months after their obedience to the gospel, the father and husband died, leaving the mother and six children to struggle on in poverty and tears as best they could. For her children's sake, sister Robinson was content to live and work; and well has she performed that work by her Christian example. She was leading her children toward the cross, and had the pleasure of seeing her two oldest children (both boys) bow in humble submission to the mandates of our blessed Lord, and are now earnest members in the little band of disciples at this place. Her remains were followed to their last resting place by a large number of sorrowing relatives and friends. Funeral service was conducted by Bro. J. B. Billingsley. We have known sister Ann for many years. She was a devoted wife, a tender mother, an humble, tried and true Christian. The community has lost in her a friend, the church a faithful member, and her children, the greatest of all earthly blessings, a mother's love and care. I pray God that they may so live, that when death comes they will be prepared to meet pa and ma in that blessed home where sickness, sorrow, pain and death are felt and feared no more; in that home where all is peace, love and happiness.

M. M. B.

## JESUS, THE GREAT TEACHER, SAID, "FOLLOW ME."

My object in this essay will be to show that there is no sect or party now on earth that preaches, teaches and practices, as did Christ and the apostles, neither more nor less than did the apostles; although all the religious sects or churches in christendom have succeeded in persuading the people that they have done, or are now doing it; otherwise they are acting falsely, and they know it. Which of them is willing for the people to believe it is teaching lies? I shall attempt to draw a contrast between the teaching of the New Testament, and the teaching of the modern sects.

I will begin first with our own people, in order that the blows I strike may not be parried off by the cry of "Physician, heal yourself!" I call on that portion of our people who use organs, choirs, pastors, conventions, missionary societies, and other unscriptural things, to give-book, chapter and verse, for these things, as they have said that where the Bible is silent, they will be silent. They are bound to do what their lips have uttered. See Numbers, chapter 20. "And behold ye are risen up in your father's stead an increase of sinful men, to augment the fierce anger of the Lord toward Israel. Num. xxxii: 14. Men are bound to do what they say they will do. I need not name papists, as they are governed by traditions, and Bible, and popery.

A rule of action has a great deal to do with our conduct and temper. We protestants tell the papists that the Bible, and the Bible alone, is the religion of protestants. Is this their practice? Have they no creeds? Point me to the protestant sect now on earth who is willing to risk themselves for time and eternity on the Bible alone, and who never appeal to any other proof? How many of the sects read the Bible and found their faith in the Bible? Do not one and all of them first get their faith from preachers, or some other persons, and then go to the Bible for the proof? This is to make the Bible bow to the system, and not the system to the Bible. Try the Bible by my system. In this way we can have a thousand more churches. Christ and the apostles never

appealed to any other writings for proof, than Moses and the prophets.

Secondly, Christ was immersed in the river Jordan before he began to preach. Modern preachers are sprinkled in the house. See Matt. 3, Mark 1, Luke 3.

Thirdly, Christ did not receive the Holy Spirit before he was immersed; after he arose out of the Jordan. The modern preachers receive the Holy Spirit before they believe, to give them faith. He and the apostles taught that men got faith in their day from the Bible. The modern clergy teach that faith comes from an operation of God's spirit upon a naked human spirit without words. Christ told the Jews that they had eternal life in the Jewish Scriptures. John v: 29. How much more in both the Jewish and Christian Scriptures? The Bible is the good seed from which proceeds all the good religion in the world. There are no Christians where there are no Bibles. Sectarians send men and Bibles to heathens to make Christians. But in a land of Bibles they make Christians without Bibles—by the Spirit. Millions of persons have obtained faith from the Bible, and it can be done again; and if not from the Bible, then from nowhere. Faith comes from hearing, (Rom. 10.) and not feeling, and praying, and shouting. Many things are called faith that have not one grain of faith in them. Like produces its like in the animal and vegetable kingdoms; acorns produce oaks, corn produces corn, and so on. Christ and the apostles drew a distinction between the Old and the New institutions. The law came by Moses; the truth, the gospel, came by Christ. This is an important distinction, which I never heard a sectarian preacher draw, which I knew not how to draw while a sectarian.

Another thing in which the teachers of this age fail to teach as did the apostles, is, the divine writers originate the Christian congregation in Jerusalem, in the first century of the Christian era. The popular clergy originate it, some with Adam, some with Abraham, some with John the Washer, as the Turks call him. This is the Baptists' idea. The sprinklers confound the two churches as did Walker and McCalla with Campbell in debate. We have taught the sects their a, b, c's, in theology, and how to say ab, ob, ib.

Another thing the sects fail to teach is Christ, his church, on himself. Matthew 16. Some on Peter, some on experience, some on Luther, some on Calvin. It is impossible that a sensible man could write a book no larger than the New Testament, and make it authorize all the sects now in existence. How much less he in whom dwells all the treasures of wisdom and knowledge. The apostles put the Holy Spirit after faith, immersion, and the remission of sins. John iii: 5-8, vii: 39; Acts ii: 38. They connected immersion, remission of sins, and the new birth together. The popular clergy put remission of sins before baptism. The creeds teach remission of sins in immersion.

Freewill is in the Bible from Genesis to the end of the Bible. What sect preaches it now? To choose the good, and refuse the evil is twice found in Isaiah, 7th chapter. In the Bible all good men obeyed God. Now it is all faith alone, and little or no obedience. Obedience is required from Adam to the end of the book. "Blessed are they that do his commandments." Rev. 22; Luke 8. A good and an honest heart. This is the worst thing Christ ever taught. Now we teach total hereditary depravity. Sprinkling a few drops of water in the face of a crying, weeping, frowning infant, never washed out this original depravity yet, nor will it ever do it.

I heard a preacher tell how he was cured of this human tradition. A sister determined to have her son christened, and invited him to attend and do it on Sunday morning. When Sunday came she collected them to have christening. She got them all together, except one, named Johnny. He could not be found for a long time. At length they found him up in a tree in the yard, and his mother said to him: "Oh! Johnny, Johnny, my son, what makes you do so? Make haste and come down, and be baptized." "No," said Johnny, "I will be durned if I do." Nor would he come down; so he went *unchristened*. The preacher said that if these were the subjects he had to operate upon, he would quit the trade. So he stopped. "Suffer little children to come unto me," does not mean to bring them to him

to be sprinkled. Suffer does not spell baptize, nor pour, nor sprinkle, but suffer. When Christ spoke to the thief, he was nailed to the cross. He did not insult the miseries of the poor thief by telling him to do what he knew he could not do. The people who quote this passage are not thieves. JACOB CREATH.

## HISTORY ON DESIGN OF BAPTISM—No. 4.

Bro. M.: I wish to call your attention to the design of baptism as presented by other historians than Baptist. We call your attention to Neander who has left several volumes of church history; he says, "At the beginning, when it was important that the church should rapidly extend itself, those who confessed their belief in Jesus as the Messiah, (among the Jews) or their belief in one God, and in Jesus as the Messiah, (among the Gentiles) were immediately baptized, as appears from the New Testament." Neander Vol. 1., page 305. You may be disposed to ask, how has this order been changed? Neander replies: "Gradually it came to be thought necessary that those who wished to be received into the Christian Church, should be subjected to a more careful preparatory instruction, and to a stricter examination."—Ibid. Neander tells us how the Christians of the first century regarded baptism as to its design. "With the oral confession of faith was also connected the avowal of a moral engagement. The transaction was looked upon in the following light: the candidate for baptism separated himself from the kingdom of sin, of darkness, of Satan, which, as a heathen devoted to his lusts, he had hitherto served, and came over to the kingdom of God and of Christ. He was now, therefore, solemnly to renounce all fellowship with that kingdom of which he had before been a subject. \* \* \* In accordance with the favorite comparison already alluded to, this pledge was regarded as the Christian's military oath, whereby he bound himself to live and fight as a *miles Dei et Christi*." Neander Vol. 1., page 309.

Again, on same page, we have the following: "It is true, the idea of a deliverance from the dominion of the evil spirit in a moral and spiritual respect, of a separation from the kingdom of evil, and of a communication by the new birth of a divine life, which should be victorious over the principle of evil, is to be reconed among the number of *original and essential Christian ideas*; but the whole act of baptism was to be in truth precisely a representation of this idea; there was no need, therefore, that any separate act should still be added to denote or to effectuate that which the whole act of baptism was intended to denote, and to the believer truly and effectually to represent." Again on page 311, "Regeneration and baptism are in Irenaeus intimately connected, and it is difficult to conceive how the term regeneration can be employed, in reference to this age, to denote anything else than baptism."

If from the history of the churches of the first three centuries, "the form, subject, ordinances and doctrines of the true churches of Christ can be learned." Into Orchard's History, page 5, and Mr. Orchard being correct when he says "the churches during this early period were strictly Baptist in their practice and constitution," and "the interests of religion retained their spiritual character," Orchard's History, page 51. Then we learn that "baptism is for remission of sins," that the Baptist churches believed that "regeneration and baptism were the same," that baptism was to denote or to effectuate the new birth, and that a man was "baptized unto salvation," "these are the doctrines of the true churches of Christ." Tertullian's belief was, that baptism was for remission of sins—salvation. Speaking on baptism, he says, "What haste to procure the forgiveness of sins for the age of innocence." Neander, Vol. 1, page 312.

The foregoing would appear very strange utterances for Baptists of this day. Why try to prove Baptist succession and repudiate the teaching of the first three centuries? How is it that Baptists can appeal to the parties as "strictly Baptist in their practice and constitution," and at the same time not be liable to the charge of baptismal regeneration? If any people in this age are liable to such a charge as that of baptismal regeneration, it certainly is that people who claim to be descended from those who taught the doctrine for three centuries. A. ALSUP, JR.



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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## BRO. HARDING'S REJOINDER.

BY W. L. BUTLER.

We reply to three matters in Bro. Harding's criticism, elsewhere published in this paper, and leave the reader to correct the rest. Our February article contains our views in full on the subject, and with few words we leave the matter with the public.

1. On the quotation and use of Gal. i: 15: ii: 2, we remark, (1) The passage does not say that Paul preached at Damascus without the support of the brethren, nor that he went into Arabia without the sending of the church; and to draw such a conclusion from it is to argue from the silence of the Scriptures—the same argument which proves the Eunuch was not baptized into the name of the Father, Son and Holy Spirit! This same text states, in a similar way, that Paul went "into the regions of Syria and Cilicia," and, of course, furnishes proof, on Bro H's principle that Paul went into the field without the sending of the church. But when we read Acts xiii: 1-4; xiv: 26, we learn that he was chosen for the work, ordained to it by prayer, fasting and imposition of hands at Antioch, and was recommended to the grace of God for the fulfillment of it by the brethren at Antioch. So away goes this logic. (2.) I think the brother entirely misapprehends the matter about which Paul did consult flesh and blood. He thinks it refers to the matter in controversy between us—the sending and the support of the preachers. I think not. I understand him to refer to how he learned the gospel. Bro. H. begins his quotation with the fifteenth verse, but we will start him in with the eleventh, that he may see what Paul was talking about: "But I certify you, brethren, the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Christ." He did not consult flesh and blood to learn the gospel; but this fact should not be used to prove he went out to preach without the sending of the church, nor that he got his bread and raiment directly from the Lord, as he received his knowledge of the gospel.

2. On the case of Paul and Silas the brother does even worse than argue from the silence of the word. It looks like he meant to silence the Scriptures. In the sending of Paul and Barnabas from Antioch we have the ordination and recommending to the grace of God by the brethren for the work they fulfilled. In the sending of Paul and Silas from the same place, we find the same recommending to the grace of God, which suggests the whole programme of the appointment. This is the passage the brother puts to silence, and he does it by applying to himself. We grant you, Bro. Harding, that the brethren at Mayfield recommended you in the way you say. But they never recommended you "for the work which you have fulfilled" since you were there, for the reason that they did not know what you were going to "fulfill." An old preacher of the Predestinarian order, when advocating absolute foreknowledge of God, said he wanted to except two things; viz., "The decision of a petit jury, and who a woman would marry." I think we must except what peculiar work a go-any-how preacher will fulfill from the foreknowledge of a church. When a church recommends a man for the work he fulfills, it must have some idea of his report on "fulfilled work." He brings in Timothy, whom Paul chose, as he chose Silas; unfortunately for his cause, Timothy did not go without the "laying on of the hands of the eldership." (1. Tim. iv: 14).

3. Bro. H. develops a new order of church work. He makes a distinction between the preaching and the teaching of the commission; and then makes a distinction between the preacher to sinners and the teacher of a young church." Bro. H. divides the work, and also the workers. Why? Barnabas was sent by the church at Jerusalem, and to save the theory and commit him to a non-preaching commission it is assumed he was sent to teach "the young church." So the exigencies of this theory demand a new order of

work. If Bro. H. is a preacher, and the church at Louisville hears of a successful meeting under his preaching, they must send somebody from here to teach the "young church." The doctrine is that we have apostolic example for a church sending a man; but in order to do so, it must find a "young church" as a field of labor, and restrict him to that. Bro. H., who has been attending to your "young churches?" But Paul and Barnabas were sent from Antioch to Asia, where there were no converts; and we have no account of other preachers being sent to comfort their "young churches." The fact that Jerusalem sent men to carry on and perfect the work begun by dispersed disciples, only shows that she would not commit the cause to the hands of men whom she had not sent. If the dispersed disciples must be followed up by church-sent preachers, we have evidence that a go-any-how ministry was not trusted with the work of establishing churches. On the sending of Peter and John to Samaria by the Church at Jerusalem, Bro. H. tries to make it appear that they were sent to "the city of Samaria, whereas they preached to many villages of the Samaritans, while returning to Jerusalem." This contains only two mistakes. 1. It is not said that Peter and John were sent to the city of Samaria; but when the apostles "heard that Samaria had received the word of God, they sent unto them Peter and John." The city was part of their field, and it seems the first part they struck. 2. It is not said that they preached to the "many villages" while returning; but it is simply added that they did this.

## A REVIEW OF BRO. BUTLER'S SECOND EFFORT AT DEFENCE.

There is nothing more important, in studying the Bible, and in conducting discussions on religious subjects, than to bear in mind that it is the truth we want. It would be of no advantage to me to believe a doctrine that is false, or to favor a practice that God does not approve. It is far better for a man to know the truth, and to advocate that which is pleasing to the Father. I am led to these reflections by Bro. Butler's article which appears in this issue; for it is certain to my mind that he has taken positions that are utterly untenable, and given expositions wholly at variance with the tenor of scriptural teaching. That he has been induced to do this by a great attachment to a false theory is evident. The reader's attention is called to several illustrations of what I mean.

1. Bro. Butler persists in saying that Peter and John were sent on a missionary tour, when they went down to Samaria, and that they were sent by the church at Jerusalem to preach in the "villages of the Samaritans" as well as in the city. Now the divine records clearly—unmistakably—"beyond the possibility of a reasonable doubt" show that the apostles sent Peter and John to the converts in the city of Samaria. Here are the facts given by Luke (Acts viii: 5-25.)

"Philip went down to the city of Samaria, and preached Christ unto them." And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." He wrought many miracles. "And there was great joy in the city." "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus-Christ, they were baptized, both men and women." "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

Now, observe that the "them" to whom Peter and John were sent were the "them" for whom

they prayed, when they were come, that they might receive the Spirit; the "them" that had been "baptized in the name of the Lord Jesus" by Philip, after they had believed his preaching; the "them" to whom the Spirit was imparted "through the laying on of the apostles' hands."

When Peter and John "had testified and preached the word of the Lord" they "returned to Jerusalem, and preached the gospel in many villages of the Samaritans." To say that Peter and John were sent by the apostles, or the Jerusalem church, to preach to the "villages of the Samaritans" is to add to the word of God: and this addition Bro. Butler makes. They had fulfilled the mission upon which the apostles sent them before they preached in these villages; this preaching was done under the commission which Christ gave them to go into all the world and preach the gospel to every creature.

2. Bro. Butler's idea of evangelistic work is this: That the church, should select the man, limit him to a certain field, send him into it, and support him while he is at the work. He claims that not even an apostle ever went about evangelistic work, after the establishment of the first church, without being sent by a church. He says, furthermore, that when a church sent a man, it obligated itself to pay him for his labor. So, according to him, neither Paul, nor any other primitive preacher, did evangelistic work, after Pentecost, without first being limited to a certain district by the church; which at the same time contracted with him for his support. He claims, that the church that sent Paul owned and controlled his labors. He says "there is no case of a man going anyhow, church or no church, pay or no pay."

True, Paul says, "when it pleased God \* \* \* to reveal his son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus." But what if Paul did say it: Bro. Butler knows better: he did have an understanding with the church at Damascus as to where he should go, and how he should be supported, claims the sapient editor of the Church. He did consult flesh and blood about these matters, but he did not consult any one about what he should preach, explains he. Observe, when it pleased God to reveal Christ in Paul, that he might preach him among the heathen, there were two things the apostles did not do; (1) he conferred not with flesh and blood; (2) he did not go up to Jerusalem to consult the other apostles. But our brother is evidently a logician of the first water! He starts out to prove that no man enters the evangelistic field without being sent and supported by a church, according to the divine order: in hunting for proof, he first endeavors to find a case in the Bible in which a church sends a man on a missionary tour: he appeals to the case of the apostles at Jerusalem sending Peter and John to the young church at the city of Samaria; and then to the one in which the Jerusalem church (in which were the apostles) sent Barnabas after the evangelists who preached in Phenice, and Cyprus, and Antioch, making many disciples, that he should go as far as Antioch. But in both these cases the ones sent were evidently sent to Christians, and hence their missions were pastoral rather than evangelistic; and they were sent from the apostles, or from a church presided over by the apostles. It was not unusual for an apostle to send teachers gifted by inspiration to young converts; Paul often did it; it was especially necessary as the New Testament had not then been written: but in both these cases the men who



did the evangelistic work, who made the converts, were not sent by any church, but being dispersed from Jerusalem by persecution they preached at their own volition. (See Acts viii: 1-25 and Acts xi: 19-26.) Evidently both these cases are against him. In the light of them, what must we think of his doctrine that "there is no case of a man going anyhow, church or no church, pay, or no pay."

Bro. Butler then appeals to another case, the one recorded in Acts xiii: 1-4. But, unfortunately for him, the very things that he needs to find here are the things he don't find. The facts are these: there were a number of prophets and teachers in the church at Antioch, among them Barnabas and Saul: they ministered to the Lord and fasted: "the Holy Spirit said unto them, Separate me Barnabas and Saul, for the work whereunto I have called them. They fasted and laid hands on them and sent them away." So the two men departed "being sent forth by the Holy Ghost." Nothing is said about the church in the connection. The Holy Ghost selected the men, and sent them forth; the prophets and teachers commended them to the grace of God by fasting, praying, and laying their hands upon them. Nothing is said about raising a salary for them, or limiting their field of labor. True, our brother sees these things clearly in the text, but "he reads between the lines;" common mortals like myself can only see what is written. True again, when Paul was on one of his missionary tours, (see Acts xvi: 6-12,) it seems that he was disposed to preach in Asia but was forbidden by the Holy Ghost; then he tried to go into Bithynia, but the Spirit suffered them not; then he went on to Troas, where in a vision at night a Macedonian appeared unto him, and prayed, saying, "Come over into Macedonia and help us." From this he gathered that the Lord wanted him to go over into that country; and he went. Now Bro. Butler teaches that on this tour he was acting as the missionary of a church, which selected and defined his field and supported him in the work. A blind man can see that his position is contradictory to the facts in the case. He does not find a single clear, unmistakable case of a church sending forth a missionary for evangelistic work. In fact many of the clearest thinkers, F. G. Allen among them, claim that no church in apostolic times sent out and supported evangelists; but all, except Bro. W. L. Butler, as far as known to me, agree that many evangelists went forth of their own accord; under the general instructions of Jesus, and that congregations and Christians ministered to them.

I have no selfish motives in writing as I do on this point; of this I am sure, since the best congregation that I know has invited me to become its missionary, and I could accept the invitation to-morrow, if I would. Were I to do so, I would have as my associates the best body of workers I ever saw, and my home would be in one of the most beautiful and healthful cities in the world; a city large, enterprising and with a splendid system of public schools. I would much rather live at this place than any where else; and I would doubtless receive much more money than I now do, were I to accept their invitation. The only reason I don't do it is that Bro. Butler cannot prove his position. Were he to convince me that he is right, I would unite with them to-day saying, "Brethren, I am your evangelist and your city shall be my headquarters, if you still say so."

I might say much more, but I presume this is enough for the present. Of course Bro. Butler will give this to his readers.

7 END OF KENTUCKY DEPARTMENT.

#### ITEMS, PERSONALS, ETC.

Bro. Harding writes from Savannah, Georgia: "I am in a fine meeting here in Savannah. Have received eleven additions; a Baptist minister and his wife—excellent people among them.

Dr. E. A. Lodge, of Detroit, whom we mentioned last week as being in the city, preached an excellent discourse on the evening of the fifth Lord's day in March, and left next morning for the South.

We learn the church at Franklin is doing well under the teaching of Bro. Shelton. The fourth Lord's day in March there were four confessions; the fifth, two; and others are expected to follow. The congregations are good, and the prayer meetings well attended. Bro. H. B. Todd and wife are now in Franklin, and will probably make their home permanently there.

"The Christian Quarterly" is at hand, with the following table of contents: (1) "The New Testament Canon," by the editor; (2) "Justification by Faith," by A. I. Hobbs; (3) "The Holy Catholic Church," by C. Q. Wright; (4) "Certain Infidel Objections Considered," by Clark Braden; (5) "Can We Divide," by J. H. Garrison; (6) "The Substantial Philosophy," by A. Wilford Hall; (7) "The Doctrine of the Epistle to the Romans," by I. B. Grubbs; (8) "Among our Exchanges," by the editor; (9) "Book Notices." We have had time to read but one or two articles in this number of the Quarterly, but think it a good number.

"Our Orthodoxy in the Civil Courts," is the verbatim report of a trial in the Circuit Court of Noble County, Ind., on the question of the orthodoxy of the churches of Christ. A house was built in which all "orthodox" churches were permitted to preach. The disciples began to preach in the house, Methodists particularly, seconded by the Presbyterians, endeavored to exclude them on the ground that they were not "orthodox." They appealed to the courts, able counsel were secured by each party, the leading teachers of the disciples and of the Methodists and Presbyterians, were put on the stand as witnesses, and a thorough investigation held. The two points to be decided by the courts, were, what is orthodoxy? second, are the disciples, or Christian people "orthodox?" The trial is reported in a book of 247 pages, and it is well worth reading; you will be at once amused and instructed. It is a good book to put into the hand of your sectarian neighbor, or an outsider. Price, in paper covers, 50 cents. While we do not approve of the appeal to court, nor do I believe those who accept the Bible as the only standard are orthodox according to the Methodist or Presbyterian standard, or that we ought to have any distinctive faith aside from the Bible, still the book will do good where read. Those denying the orthodoxy abandoned the suit after most self-condemnatory efforts to convict the disciples of unorthodoxy.

#### NEW ADVERTISEMENTS.

Freeman & Keesee, dealers in wall paper, window shades, pictures, ect., greet our readers with a card this week. They have an elegant stock, and are courteous gentlemen.

Dr. Badger, Dentist, renews his card for another year. He has the reputation of doing good, substantial work, and his charges are moderate. Give him a call.

The old and substantial house of Phillips-Butterff M'f'g Co., present their advertisement in the ADVOCATE this week. Those composing the company are all practical business men, and they have grown up to be the largest dealers and manufacturers in the South. Give them a call when you wish goods in their line.

Aldrich & Harris, dealers in boots, shoes, hats, etc., renew their advertisement. They are our neighbors. We have known them long, and are sure they are as fair dealers as can be found in the city.

#### GENERAL NEWS.

Gov. McLane, of Maryland, has vetoed the bill recently passed by the Legislature of that State, reducing the price of marriage license from \$4.50 to 60 cents.—A criminal in Cincinnati named William Berner was tried on a charge of murder, and confessed his crime. The jury, however, returned a verdict of manslaughter, and the culprit was accordingly spared the gallows. The citizens of Cincinnati, being so enraged, were transformed into a blood-thirsty mob. The crowd attacked the jail, where it was supposed Berner was confined, but he had been removed to Columbus. Being driven from the jail, the mob set fire to the Court house. This, with the public records, will prove a total loss. The mob pillaged a gun store and obtained a good supply of guns and ammunition. The fight was continued all day Sunday. The mob being driven from the streets fired on the troops from the house-tops. All the available troops of the State were ordered to the city, at the request of the mayor. The number of killed is about fifty; wounded one, hundred and fifty.—The House of Representatives killed the Whisky Bond Extension Bill by the surprising vote of 185 to 83. Western whisky men are arranging to ship bonded whisky from Baltimore by the Bremen line of steamers which has made them low rates. Some hopeful dealers are talking of a new extension bill, but generally little hope is entertained in that direction.—The Mississippi has broken levees all along its lower course, and the distress is very great. Applications are made to Congress for food, and assistance to keep the New Orleans levees from giving way. The Secretary of War has written to the Speaker of the House, suggesting that the \$125,000 unexpended from the Ohio Flood Fund be made available for use on the Mississippi.—The first through train from the city of Mexico over the Mexican Central Railroad made the run to Chicago in five days.—The boiler on the marine wrecker exploded at New Orleans on the 3rd, fatally scalding Robert Mathers, the engineer. Several workmen were blown into the river, and six more or less injured.—A large meeting was held in the Produce Exchange, in New York, to consider the question of silver coinage. A memorial to Congress was adopted, praying that body to at once provide for a suspension of the coinage of the silver dollars for such a period of time as may be necessary to readjust the coinage of gold and silver coins. So as to bring about a gradual absorption in circulation of silver dollars.—Minister Sargent, who had been transferred to Petersburg, declined to accept the transfer, and announced that he was compelled to resign the mission at Berlin, on account of his health, and for other reasons.—The Memphis & Charleston Railroad Company's shops at Memphis, were destroyed by fire last week. The fire was said to be the work of an incendiary. Two locomotives were burned. Total loss is about \$100,000.

FOREIGN.—Prince Leopold, Duke of Albany, the youngest son of Queen Victoria, died suddenly at Cannes, France, last week. The death is a great blow to the Queen. The funeral took place in England on the fifth of April.—The latest advices from Tonquin state that a Prince of the Royal family of Anam had been convicted of promoting the massacre of the Christians, and had been hanged.—It is announced that Gladstone has recovered his usual health, and will soon return to his place in Parliament. The latest advices from Merv, indicate that considerable disaffection exist among a portion of the Turcomans of the district recently annexed by Russia. On March the 3rd, a collision occurred between the Malcontents and the Russian troops, the details of the affair are unknown.—The putting of the war sloop Alert, recently presented by England to the United States, to participate in the Greely search expedition, into commission, was becomingly celebrated on the 25th of March. Minister Lowell hoisted the American colors at the peak. Fifty guests lunched on board, among whom were the Earl of Northbrook, first Lord of the Admiralty, and Admiral Seymour. Mr. Lowell proposed the toast to the Queen, to which the Earl of Northbrook responded. He said the Queen took deep interest in the expedition in which the Alert was to share, and had felt great pleasure in authorizing the offer of the Alert to the United States Government.



## Home Reading.

## A Christian Mother.

BY M. S. FANNING.

A Christian mother—sacred name,  
To every heart how dear!  
Here tender memory loves to dwell  
And shed the holiest tear.

A Christian mother—highest name,  
And highest trust is given;  
But he who gave, will surely claim  
That trust prepared for heaven.

O, Christian mother! could you know,  
Or distantly conceive,  
The boundless bliss, or endless woe,  
Of destinies you weave.

Of thoughts you guide, of hearts you train,  
Of souls you daily mould;  
You'd plead for wisdom, from a love,  
Like David's son of old.

He asked not wealth, nor earthly fame,  
Nor power to crush his foes;  
"For heart to guide God's chosen ones,"  
His earnest pleadings rose.

That prayer was heard, and God was pleased,  
More than was asked, he gave;  
And he will give true wisdom still,  
To those who humbly crave.

O, Christian mother! Daily plead;  
Be earnest, bumble true;  
Keep God before your children's eyes,  
And keep their souls in view.

And shun, O shun, the gilded sins  
Of worldly praise and pride;  
Keep closely in the "Narrow Path,"  
And be your children's guide.

And when the Master calls for you,  
And for the trust he gave;  
"Here Lord's my trust and record true,"  
"Through him who came to save."

Be this the joyful record given  
When you and yours unite in heaven.

## CHILDREN'S LETTERS ANSWERED.

FROM UNCLE MINOR.

Dear children; you have written so many good letters lately that I find I will get behind unless I answer you soon, and all at once. The last four numbers of the *Advocate*, the editors have kindly placed our letters in the family department, which suits us all much better, as we know where to find them. So keep on writing good little short news letters. They are short and sweet and people like to read such.

Yes, I know Bro. R. B. Trimble, and I wish I could see him and his dear little daughter. I hope all his children will grow up to be good and useful as he has been. Children don't know how anxious parents are about them—not to be rich and great, but good—or they would often try harder to be good. I have not seen Bro. Trimble for a long time, and I expect he is getting quite gray. So am I, but expect I can out-run and out-jump him yet, if I can't out-preach him.

Little Lizzie Potter, the dear little girl wrote me such a good letter from Smithville, Tenn. I am not ashamed of her, if she does live in the mountains. Am glad to know you have such a good Sunday-school, and that you all love Bro. Kidwell. He is a good man, and you know everybody ought to love good people. Bad people will sometimes try to grub up those who are trying to do right; but then God is a friend to those that serve him, and they need not fear.

And then here is a letter from little Belle Rogers. You don't live in Athens do you? I have heard of your father, as well as Bro. Wallace and Weatherford; they all have a good name, and if they will do right, they will keep it. While I was at Athens a few months ago I was talking to a merchant of that place, who did not know me. He said he "did not know anything about what kind of religion the "Campbellites" had, if any; but one thing was certain, they did not bring in the meanest dog tail cotton they had to satisfy their mortgages, and they always paid their debts." You say you have a large church house. That is all right, provided it is paid for, and I suppose it is. But it is important to have it filled with earnest, worshipers every Lord's day. Some people don't go to church, unless they have a preacher, who can get up and make a fine speech. This is all wrong. Every Christian should meet with the disciples every first day of the week to break bread, that is, attend to the Lord's supper, teach and exhort one another. to be faithful, good people. And here we find a place for the Sunday-school. I hope you have a good school, and are all trying to learn the truth as Jesus and the apostles taught it, and obey it, as fast as you learn it.

I see little Gideon Alsup has stumped his toe as well as I have; and don't it feel good when it stops hurting? A fellow can laugh then even through his tears. I do like to see boys and girls full of life and fun. They may sometimes be a little rude, but I had rather see even this than to see them afraid to laugh, cry, or hallo, for fear they will spoil their pretty faces. I am always sorry for many of the dear children in the cities. Their mothers keep them dressed up for company, and they soon become pale and sickly. Not long since I received a letter from my only sister in Texas. She said her children were so rude and boisterous that she was afraid they would never amount to much. I wrote her she need not fear. Let the dear children play and have just as much fun as they please, provided it is at the right time, and innocent. Some few children, however, don't think they are having any pleasure unless it is at the expense of some one else. Not long since I was in a city and I saw a big crowd of little boys having heap of fun, as they thought. I walked up among them and found them teasing a poor old crippled negro. One of them had knocked his crutch from under him, to see him fall on the hard pavement, and the balance were all laughing at the poor old man trying to get up. Now, this was very wicked in these boys, and they deserved a flogging. Children should remember that others have rights as well as they, and should respect them.

Well, here is little Alice Dewees. She has written such a good letter for one of her age that I want to thank her for it, and ask her to write often. Am glad your brother takes the *Youth's Companion*; it is a good paper. I like to see children fond of reading. Brother Ballinger thinks he knew me at Denton. I may have seen him somewhere, but not in Texas. I was never there in my life, but I have many little dear relations in that great State that I hope to see some day in person.

Now, I have never told the children my real name, and I expect I had better. I live at Hopkinsville, Ky., and my name is Volney Minor Metcalfe; but the children all call me Uncle Minor, or Brother Metcalfe. I have an interesting family of five boys and one girl, which I will tell you more about some time. I do not get to stay with them much, as I am engaged in a business that requires me to travel all the time. May God bless you all.

## LETTER TO UNCLE MINOR.

Dear Uncle Minor: I saw the little folks' letters in the *Advocate*, and I have long desired to write to you. I think you are a good man in the Master's cause, and good to write such nice letters to the little folks. I am glad to say that a Bible class was organized last Sunday at our new church, and I hope to obtain much knowledge. Tell us what to call our new church. I went to church to day; Bro. Weatherford preached. We have a nice singing class. I hope that it will not be out of place to say that mama and I have found that probably about seventy prophecies fulfilled on Christ in the book of Matthew. I hope my letter will find a place in the *Advocate*. So wishing you a long, long life, I am affectionately,  
MECKIE WALLACE.

Athens, Alabama, March 30, 1884.

## ETERNAL GAIN OF SERVING GOD.

No words are more expressive than those of the inspired apostle when he says: "He that soweth to the Spirit shall reap of the spirit life everlasting." Sowing to the spirit includes all that belongs to the love and service of God. The path of truly religious duty leads to an endless life and a glorious immortality. They who faithfully walk therein ever have before them glittering crowns that shall never fade, ecstatic joys that shall never fail, enraptured hosts that in multitude shall never wane, and blissful songs that shall never end. The really devoted servant of God will surely enter into rest when all earthly work is finished; and that rest shall be painless, tearless and deathless. Rightfully may each properly accredited worker "together with God," on earth, say with an apostle: "For me to live is Christ, and to die is gain." Godly living insures easy, happy, grateful dying, and affords an assurance of infinite blessedness beyond the faith-illuminated grave.

To all who confidently, lovingly and devotedly walk with God it can be said: "Ye have your fruit unto holiness, and the end of everlasting life." "They are constantly drawing nearer the city of God, which has "no need of the sun, neither the moon, to shine in it, and the lamb is the light thereof." A "Father's house," with its "many mansions," rises daily and hourly, more and more distinctly into view, as he whose hand is kept in the hand divine presses on towards the unequalled place prepared for each chooser of the heavenly way. Verily, it is the joy of the weary pilgrim from earth to heaven, of whom it may often be said, "faint but yet pursuing," to be able to exclaim as he draws nearer and nearer to the last mortal struggle: "I'm going home!" And there is no prospect of "Home, sweet home" like that, for pleasantness, which greets his vision, as one who will "endure to the end," and be "faithful unto death," and who feels that he has almost finished his course, and nearly reached the goal where the matchless prize of his high calling certainly awaits him.—*Watchman*.

## HOW TO GET ALONG.

Don't stop to tell stories in business hours.  
If you have a place of business, be found there when wanted.  
No man can get rich sitting around stores and saloons.  
Never "fool" in business matters.  
Have order, system, regularity, and also promptness.  
Do not meddle with business you know nothing of.  
Do not kick every one in your path.  
More miles can be made in a day by going steadily than by stopping.  
Pay as you go.  
A man of honor respects his word as he does his bond.  
Help others when you can, but never give what you cannot afford to, simply because it is fashionable.  
Learn to say no. No necessity of snapping it out dog-fashion, but say it firmly and respectfully.  
Use your brains, rather than those of others.  
Learn to think and act for yourself.  
Keep ahead rather than behind the times.  
Young man, cut this out, and if there be any fallacy in the argument, let us know it.

## A GOOD WELCOME.

An old minister had advised the people of a certain neighborhood in Wales to hold "cottage prayer-meetings," taking the houses in regular order up the mountain-side. One day a poor woman went to a store and asked for two penny candles. The store-keeper said to her, "Why, Nancy, what do you want with penny candles? Is not rush-light good enough for you?" Her answer was, "O, yes, rush-light is good enough for me, but the prayer-meeting will soon be coming to my house, and I want to give the Lord Jesus a good welcome." Is there not a lesson here for each Christian? Are we always careful to "give the Lord Jesus a good welcome?" Or do we not too often keep the candles for self, and give the rush-light to him?—*Anonymous*.

## SYMPATHY WITH THE YOUNG.

When a teacher's sympathy with the young people ceases, his usefulness is at an end. Through sympathy we are enabled to enter into the feelings of others; but sympathy must be based upon a knowledge of their feelings, which are dependent upon the time of life and character. As one who has never known a great sorrow can have very little sympathy with an afflicted one, so a teacher who has never had a deep spiritual experience is never competent to sympathize with, and so to guide, a pupil who is in the midst of deep spiritual longing and questioning. To remember how we ourselves felt in younger days is one of the best methods for helping us to meet the wants of the young people of our time.—*Sunday-School World*.

When we disclose our wants in prayer, O let our wills resign; and not a thought our bosom share, which is not wholly thine.



**A Prominent Minister Writes.**

Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.

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No. 28 Talmall St. Atlanta, Ga.

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Fifty cents for one pint bottle, one dollar for pint and a half bottle. Sold by druggist generally, and all wholesale druggist, Louisville, Ky.

**Miscellaneous.**

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—*Drift-Wood.*

Dr. Pierce's "Golden Medical Discovery" has become so thoroughly established in public favor that were is not for the forgetfulness of the people it would not be necessary to call attention to its power to cure consumption, which is scrofula of the lungs, and other blood diseases, as eruptions, blotches, pimples, ulcers, and liver complaint.

Devotion to the person of Christ that steers us clear of the doctrines and precepts of Christ, is sentimental rhapsody.—*Dr. Herrick Johnson.*

The best cure for disease of the nerves, brain and muscles, is Brown's Iron Bitters.

To indulge a consciousness of goodness is the way to lose it.—*Shu-King* (ancient sacred book of the Chinese.)

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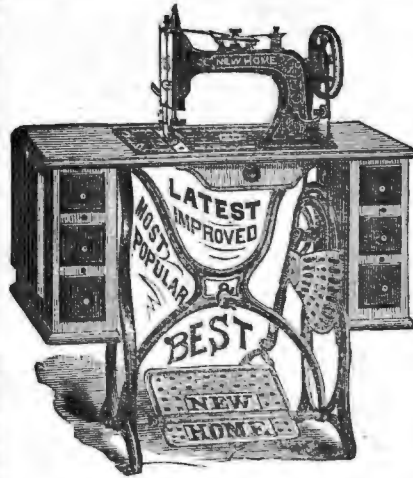
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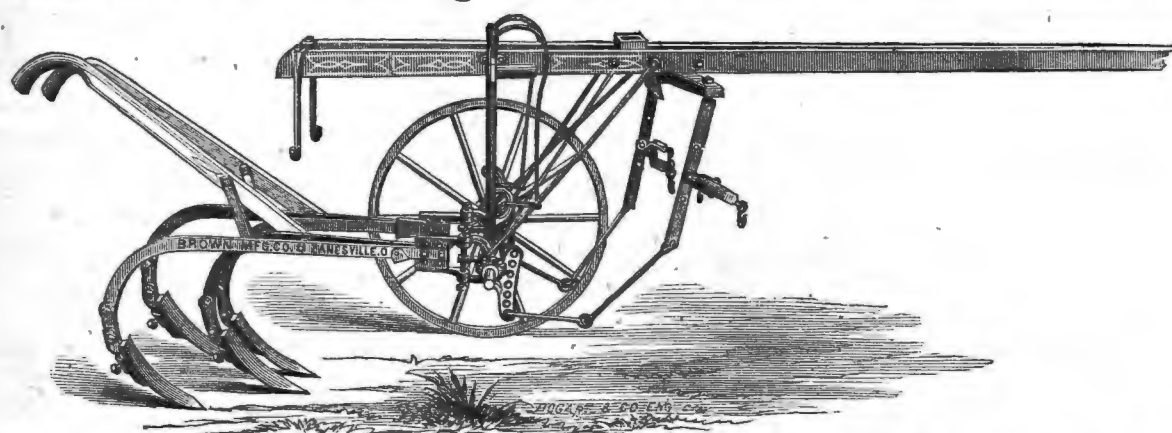
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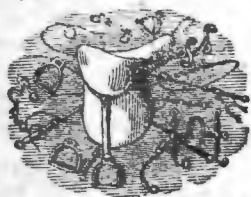
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

I dare not idle stand,  
But at my Lord's command,  
Labor for him throughout my life's short day;  
Evening will come at last,  
Day's labor all be past,  
And rest eternal my brief toil repay.

## GOOD WORK THE LIFE OF CHRISTIANS.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding, in the work of the Lord." 1 Cor. xv: 58. Work is the true secret of prosperity and happiness in every department of human life. From the time that man was placed in the garden of Eden "to dress it and to keep it," work has been the order of things pertaining to man on earth. And after the first disobedience, and the rejection of man from that garden, man's work, and especially the character of it has been greatly increased. In the garden, everything to be done in *dressing and keeping it*, was doubtless of the most pleasant character, only calculated to please and delight, not to fatigue and wear. But after the rejection from the garden of delights, in which the Lord caused everything to grow that was good for food or pleasant to the eyes, the whole order of things was changed. Thorns and briars were caused to spring forth and grow abundantly, so that man now has to labor and toil to clear these away, and keep them from destroying everything he plants in the earth. Hence in this state of things, God said, "in the sweat of thy face shalt thou eat bread till thou return unto the ground."

Hence man's labor and toil have been greatly increased on account of sin, on account of rebellion against God on the part of man. And ever since that rebellion occurred, the only foundation for earthly prosperity and happiness is found in honest, faithful toil. - It is good for both body and mind. And every effort on the part of man to avoid this decree of God regarding labor is demoralizing and ruinous in its tendency. Idleness and indisposition on the part of man to labor, is the foundation of much of the wickedness and suffering now going on in the world.

Among those who engage daily in some honest department of work, general cheerfulness, prosperity, and happiness prevail. But where idleness reigns, poverty, want, and destitution are found, with all their train of ignorance and general degradation; or on the other hand, crime, such as theft, robbery, rapine, murder, deception and fraud abound. And from this universal law of labor, of toil, of honest industry, none can turn without loss of honesty, virtue, and happiness, as the crowds of unemployed, lazy, loafing, gambling, reckless men that swarm the cities and thoroughfares of our country fully attest. There is no such safe-guard to the success, virtue and happiness of people as pertaining to this life as honest toil. This fact alone shows that while burdensome toil is a result of man's sin and rebellion against God, it is the very best thing possible for man in his fallen estate, and that it is continued evidence of goodness and mercy on the part of God in so ordaining. For the nearest approach back to Eden's joys that man can make as pertaining to this earthly life, is active, honest labor. And the more men try

to avoid this sort of labor, the lower they sink in everything low, shameful and mean. And while this is true in the physical man, the same principal is true in the spiritual man.

Spiritual work, activity in the divine appointments of God is just as necessary to spiritual growth and development as in the physical. No man can be a strong Christian without work in the Lord's vineyard. No man can enjoy Christianity and be happy in it without spiritual work. God has ordained this also, and has ordained it for our spiritual good and happiness. It is done in love and mercy. And the highest good, the purest happiness that can be reached by the child of God on this earth is found in doing most faithfully the work of the Lord. The happiest, the purest members of the church of God on earth are those most faithful to the appointments of the house of the Lord, the church of God. Those members that are always found in their places on the first day of the week doing the work of the Lord, are the ones that enjoy the precious promises of God most, and the ones that have an approving conscience, and the only ones that are showing to the world the beauties of our holy religion.

"Visiting the fatherless and widows in their afflictions" is one part of the work of the Lord, and a very important part. Two parties are always made happy when this work is done in the spirit of the Master. Those receiving are made happy in having their wants and sufferings relieved, while those that relieve them are still happier in the heavenly principle announced, that "it is more blessed to give than to receive." Among the purest joys of the Christian life are those that arise from relieving the distresses of God's poor. Those Christians who shut up their hearts against this work, know nothing of these joys, and deserve none. Prayer is another department of the work of the Lord that affords untold joys and consolations to him who is faithful in it. The consolations derived through this channel by Godly men of all ages would be impossible to tell. Take such men as Hezekiah, Daniel, David, Elijah, and Moses, as also Abraham, Jacob, and all that holy throng that through the ages gone by were praying men, and who fully confided everything to the Lord, with the assurance that he would do right, would do what was best for them. A man who thus prays and trusts the promises of God has a source of happiness that the world, and the cold, prayerless Christian know nothing about.

The Christian who day by day pours forth his soul in prayer to God, with full assurance that God will hear and answer his prayers, can fully appropriate and enjoy the assurance given in the word of God "that all things work together for good to them that love God, to them who are the called according to his purpose." Full and child-like trust in God is calculated to give joy and consolation all along the journey of life. The Christian who lives in faithful submission to God, and prays humbly and devotedly to him, and commits his way to him that judgeth righteously, has a full right to happiness here, and a sure promise of happiness hereafter. But the Christian who does not pray is little more than a mere philosopher, and looks upon every event of life as mere chance, or the result of unalterably fixed laws. And in either case, there is no

thought of any regard or care from the heavenly Father. But he who believes that God will hear and answer prayer, and practices upon this principle can see the hand of God in every event, in the seasons, the rain and the sunshine, the floods and the drouth, and in all these feels assured that whatever the Lord does is best, and is ever thankful and happy.

Every Christian also should take deep interest in the public work and worship of the Lord's house. He should learn to take part in everything. He should ever be present and take part in the songs, the prayers, the Lord's supper, the reading and study of God's word, the contributions, and everything that the Lord has ordained. Every one should have something to do in the Bible class, the teaching of the young in the divine oracles, or some work of the kind. No Christian should be willing to sit still in any matter in which he can work, and let others do all, while he himself does nothing. Let any member that does not feel much interest in the worship of the Lord's house take hold of some sort of work that he can do there; let him take a class of children to teach in the Lord's day school, or anything that will be useful, and his interest in those meetings will increase to an extent that he has no idea of. Or if a member that feels no interest in attending the Lord's house, will undertake to sweep and dust the house, and light the lamps, and keep the house neat and clean, in which the brethren meet to worship, he will soon be astonished at the rapidity with which his interest in the church of God will increase. Soon he will begin to feel that something is wrong, and that he is sustaining a great loss when not there. All must have something to do in the Lord's vineyard, if their own spiritual good is secured. No wonder those Christians that do nothing in the church have but little spiritual life. All should do everything in their power for their own good. The more they do for others, the more they do for themselves. Those Christians who just float along, and seek to avoid all responsibility in the work of the Lord, and leave all the work to be done by others, are poor, weakly ones at best, and if they reach heaven at last, they will have great reason to sing—

"Amazing grace, how sweet the sound,  
That saved a wretch like me."

Or, on the other hand, change that good old-fashioned song a little, and sing—

"I will be carried to the skies,  
On flowery beds of ease;  
While others fight to win the prize,  
And sail through bloody seas."

There is no arrangement in the religion of Jesus for souls that will not work in the Lord's vineyard. All must "abound in the work of the Lord," if they expect to enjoy the religion of the Savior here, and be prepared for happiness and joy hereafter. Those who expect others to do all the work, while they enjoy luxury and pleasure, are not only mere drones in the way, but are in actual rebellion against God. He requires work, and does not promise that any will go to heaven without it. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And the doing of that will requires work, earnest, faithful work, and much of it. The expression, "Always abounding in the work of the Lord," means unceasing toil in the vineyard, the church of God. E. G. S.



## THE REVIEWER REVIEWED.

In the *Missionary Baptist* of Jan. 9, 1884, over the name of W. H. Smith was an article bearing the above title.

One thing is certain, if the readers of the *Missionary* had the tract that he attempts to review, before them, they would at once see that a more appropriate name for his article would be, I have suppressed the truth. I desire, however, for the benefit of some of my Baptist friends, to notice a few things in his pretended review.

First, he quotes from a tract written and published by myself in the year 1879, entitled: "A Review of Elder Billy Harris' Essays on Christian Communion," leaving out enough to keep his readers from realizing the force of my argument, and to make it appear that I had contradicted the language of Christ. I will give the extract here with the necessary correction:

"After having referred to Acts ii: 33-41, on page 15, Mr. Carter says, previous to this (from the ascension of the Saviour,) no man had authority to preach, not a single discourse was preached, and it was positively forbidden. Jesus had told them to tarry at Jerusalem until they were endued with power from on high. But here we have the gospel preached in all its fullness; the door of the kingdom opened; the terms of entering the kingdom and remission of sins offered in the name of Jesus Christ for the first time. Now courteous reader, do you doubt this being the beginning of the kingdom of Christ?" If so, listen to the Apostle Peter, when some time after this, in his vindication before his Jewish brethren, in reference to receiving the first Gentile converts, he says: As I began to speak, the Holy Ghost fell on them (the Gentiles) as on us, (the Jews) at the beginning, Acts ii: 15.

This is the main quotation Mr. Smith makes from my tract. Now read it and leave out the part enclosed in brackets and you will have it just as he gave it to the *Missionary*, and thus you have a sample of his manner of dealing with what others say. You will not be surprised at this, when I tell you that I have heard him treat the language of Paul the same way. On one occasion he read Rom. iii: 20, thus, "By the deeds of law there shall no flesh be justified in his light." He was asked twice if it did not say "the law?" Both times, with the Bible before his eyes, he affirmed that it did not. Now if he will thus treat the word of God, need I expect him to treat me better?

Mr. Smith says: "My opinion is, that if all carefully read over this extract, and then read their Bibles, they would have their minds completely settled as regards what Campbellism is."

Yes, and if they will then read the tract from which he garbles this extract, they would have their minds completely settled as regards what kind of a man W. H. Smith is too.

In the next paragraph Mr. Smith says: "Notice Mr. Carter says the gospel was first preached on the day of Pentecost." This is another slip caused by his mania for misrepresentation. I said no such thing in the tract. It is now before my eyes. I will give the exact words. "But here we have the gospel preached in all of its fullness." Why did not Mr. Smith give it in my own language? He explains it himself. He says "My object in reviewing Mr. Carter's tract through the *Missionary* is that the people in general may have an opportunity to see what modern Campbellism is." Now what has Mr. Smith done? He has, in quoting from me, left out a clause that destroys the sense of the quotation. Then he puts words in my mouth that I did not use. Then he calls it "modern Campbellism."

If Mr. Smith had given my own language, there would have been no use for him to refer to Mark i: 14, Mat. iv: 23, Mat. ix: 35, and xxiv: 14, Luke viii: 1, and iv: 15-44, to show that Jesus preached the gospel of the kingdom. A thing that no one denies. But that would not do, as he had started out to show what "modern Campbellism is," he must do it. If he had quoted me fairly they would have learned some truth on this subject, and that must be suppressed to make them think it was "Campbellism." Mr. Smith ought to have referred us to the chapter and verse where we have the gospel preached in all its fullness before the day of Pentecost. Paul said: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which ye have received, and wherein ye stand; by

which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he arose again on the third day according to the Scriptures." Was not this same gospel preached on the day of Pentecost? Can the gospel be preached in all its fullness without preaching that Christ has died for our sins, that he was buried, and that he rose again on the third day, according to the Scriptures? Who, then, ever preached this before the day of Pentecost? If it had been preached back of his crucifixion it would have been false. Who would take the position now that the gospel was preached in all its fullness before Pentecost, but Mr. Smith, when he goes to show what "modern Campbellism" is.

He next refers us to where Christ sent out the twelve Apostles under the first commission, Mat. ix: 35-38; x: 1-42; xi: 1, etc.; and then calls attention to Luke ix: 2, where it is said, he sent them to preach the gospel of the kingdom. Gospel is good news, or glad tidings. The Jews were expecting that God would, at some time, fulfill his promise, Dan. ii: 44, and establish his kingdom. To preach the gospel of the kingdom, i. e. "The kingdom of God has come nigh unto you," was good news to the Jews, see Luke x: 8-11. This was the gospel of the kingdom preached by them. Will anyone take the position that the gospel preached on Pentecost was identical with this? Can we not see a difference between them? We certainly can if we open our Bibles and read for ourselves.

Will, Mr. Smith preaches now, that two years after the death of John the Baptist, the disciples only preached that "the kingdom had come nigh?" Most assuredly he will not, unless he has changed in the last year; for last March he affirmed in debate, that the kingdom of Jesus Christ was established in the days of John the Baptist.

Again he says: "Mr. Carter informs us that the door of the kingdom was opened for the first time on the day of Pentecost." He then tries to disprove it by quoting a few such passages of Scripture as Mat. xxiii: 13, and then says, "Had Mr. Carter been there he no doubt would have said, through the door you cannot possibly get in for three years. Just go home and be quiet." After quoting Mat. vi: 33, and referring to Luke xii: 31, he says "Mr. Carter would have added, but you can't possibly get in until the third Pentecost after this, for the door will not be opened until then." Not being satisfied with his misrepresentation of my language, and fearing that his readers will not learn what "Modern Campbellism is," he now guesses at what I would say to fill up what is lacking. Notice how he tries to hide truth, he tries to make it appear that it was three years from the time that Jesus used the language in Mat. xxiii: 13, until Pentecost after the resurrection; when according to the chronology, it was in the same year (33). Now I don't know whether he intended to intimate that I would not know any better than that or whether it was the best he knew himself. But as he is showing up "modern Campbellism" now, we will have to attribute it to his mania for misrepresentation.

Now, is it not true that the door of the kingdom was first opened on the day of Pentecost? Let's briefly examine this and see. Jesus says: "Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture," John x: 8-9. Here Jesus declares the fact that he is the door. When was this first opened up to the world? The Holy Spirit breaks the news for the first time in the following language:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts ii: 26. The disciples were not allowed to tell that he was the Christ previous to this, see Mat. xvii: 9, Mark viii: 30.

Thus you see we were right when we said in the little tract, "Previous to this, (from the ascension of the Saviour) no man had authority to

preach. Not a single discourse was preached, etc.

Again Mr. Smith says: "Mr. Carter says, the kingdom had its beginning on the day of Pentecost, now courteous reader, please turn to Mat. xi: 12, 13; Luke xvi: 16, then stop and see if you can conceive of something that can be pressed into and it never having existed, and no way to enter. Remember, also, that in these things Mr. Carter agrees with his brethren of the modern reformation. Now whose evidence will you take? Light and darkness are set before you." If Mr. Smith had left off the word "light," and said darkness is now set before you, he would have told the whole truth. All I ask is for people to believe what God has said. Was I right when I said the kingdom had its beginning on the day of Pentecost? Let God answer. "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem," Luke xxvi: 46, 47. Again, "and as I began to speak, the Holy Ghost fell on them, as on us at the beginning," Acts ii: 25. When did the Holy Ghost fall on the disciples? It was on the day of Pentecost, Acts ii: 1-4. Then this is the beginning, Jesus points forward to this as the beginning, and the Holy Spirit, through Peter points back to it as the beginning, Acts xi: 15. So you see the war is not between Smith and myself, but between him and Christ.

Mr. Smith thinks it strange that Jesus would represent people as going into the kingdom before it was fully established. Suppose he cannot understand it, does that prove that it is not true? If so, we would have to give up everything as false that Mr. Smith cannot understand. Now, what there is strange about this, I cannot see, perhaps I might, were I to join the Baptists, and adopt his plan of exposing "modern Campbellism." Suppose some one would come to Salt Lick and deliver a lecture on some new order of things that had never been established, and perform a few "slight of hand tricks," and give out that himself was some great one. The people would flock to him and say this man certainly is a prophet sent from God, and would begin to follow him. In the meantime Mr. Smith and his brethren would denounce the doctrine of the kingdom that he preached, and cause many to turn away from him.

Could not this preacher turn to them and truthfully say, "Woe unto you Baptists, for you shut up the kingdom against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Is there anything strange about this? All know that this institution had not been organized yet, all understand that people are pressing into it. How could they be pressing into it? By receiving the doctrine of the preacher, and following him. Is it not equally as plain that by receiving Christ and his doctrine that the people were rapidly pressing into his kingdom? Though it was not yet fully established.

Christ had come to establish his kingdom. He had been preaching the gospel of the kingdom for some time, had performed many wonderful works, many people believed him to be the holy one of God. They were receiving his teaching and following him. The Pharisees had threatened to thrust him out of the synagogue if they confessed him, John ix: 22, and had caused many to turn away from him, John xii: 24. When Jesus saw proper to rebuke them for this, he said: "But woe unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in."

Thus we see that the scribes and Pharisees hypocrites did keep people from entering the kingdom, by prejudicing them against the word of Christ, and they have not quit their wicked work yet.

Now to be certain that the kingdom was not then established, we will only have to make a few quotations. Jesus says: "Upon this rock I will build my church," Mat. xvi: 18. "Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power," Mark ix: 1. "He added and spake a



parable, because he was nigh to Jerusalem and because they thought that the kingdom of God would immediately appear," Luke xix: 11. "I will not drink of the fruit of the vine until the kingdom of God shall come," Luke xxii: 18. After his death, we are told that Joseph, one of his disciples, waited for the kingdom, Luke xxiii: 50-58.

Just before he ascended to heaven, his disciples ask him, "Lord wilt thou at this time restore the kingdom to Israel," Acts i: 6. We have followed Jesus through his ministry to his ascension, and find, up to this time the establishing of the kingdom is yet future, Luke xxiv: 47 and Acts i: 6, settle the question forever that Pentecost was the beginning.

We will now notice what Mr. Smith has to say about the name Christian, he says, on page twenty-six, Mr. Carter says, God's people wear, and contend earnestly for the new name "Christian," that God gave them. As evidence that God gave this name he refers to Acts ii: 26, xxvi: 28, Pet. iv: 16, the only places in all the Bible where the name "Christian" is used. Now who can read those passages and then say that God gave it to his church, and if so why wait 15 or 20 years, according to Mr. Carter's own statement after the organization of his church to name it; and why did the New Testament writers invariably use other appellations when addressing their various letters? Notice the address to the Romans i: 1-7 inclusive; 1 Cor. xi: 1-2; 2 Cor. xi: 1; Gal. i: 1-2; Eph. i: 1. Indeed, none of the books of the Bible are addressed to "Christians," neither do any of the inspired writers ever claim, much less contend for the name "Christians." Therefore, Mr. Carter, by his own rule, would say that they are no part of the church of Christ.

Now, my Baptist friends, do you claim to be Christians? If so, Mr. Smith says none of the Bible is addressed to you. Does he intend to convey the idea that we must wear the name Baptist, or some other unscriptural name that we may claim the Bible? Where is anything in the Bible ever addressed to a Baptist? Mr. Smith's argument is a boomerang that takes his own life. Who ever said that God gave the name "Christian" to the church? The name was given to the disciples, the members of the Church Acts xi: 26. But Mr. Smith thinks that because God waited "fifteen or twenty" years before he named his people, (which is not the case) that it proves that God did not give them the name. He says this is "according to my statement." I made no such statement. Now if this is to be taken as an argument that God did not give the name "Christian," and that his people should not wear it; how about the those who wearing the name Baptist, which God never has given, though over eighteen hundred years have elapsed? He asks, who can believe that God gave the name Christian. We ask who can believe that he did not? Why did Mr. Smith not give us some Scriptural proof that God did not give the name? To ask this, is to answer it—he could not do it. He says:

"None of the inspired writers even claim, much less contend for the name Christian." Now we understand that Paul claimed to be a Christian, Acts xxvi: 28. And that Peter commended the brethren for wearing the name 1 Peter iv: 16. The church at Ephesus labored for it. Rev. ii: 1-3. The church at Philadelphia refused to deny it. Rev. iii: 7-8. Now if Mr. Smith, or any one else will show us from the word of God, that the name for which they labored and refused to deny, was not Christian, then we will believe it. But his mere assertions we cannot and will not take for proof. But he says: "Why did the New Testament writers invariably use other appellations when addressing their various letters." Now who would ever go to 1 Cor. xi: 1-2, and 2 Cor. xi: 1, to find the address to the church? Do we not find it in the first chapter of each letter? Turn and read: "Unto the Church of God which is at Corinth." Paul called the members of the church "Saints," "Brethren," "Faithful in Christ Jesus," etc. But none of these is given as a name for the church. Thus we see how men have to darken counsel to expose what they call "modern Campbellism."

Mr. Smith, after having referred promiscuously to several pages in my tract, in reference to remission of sins being preached in the name of

Christ on Pentecost first, and the "new birth," He says: "On page 30 he says: To receive remission of sins is to be born again. As evidence he refers to John iii: 5. Need we stop and ask if this language was used on the day of Pentecost? Now if Jesus made known the terms of entering the kingdom of heaven to Nicodemus, how about the terms being made known for the first time on the day of Pentecost?" After referring to the conversion of Cornelius especially to Acts x: 43, he adds "Did the prophets all speak on the day of Pentecost?" Does Mr. Smith contend that Christ explained to Nicodemus just how he was to enter the kingdom? Why then don't he preach that way? Why does he labor so hard to show that Christ meant Spirit where he said water? Now what are the facts in the case? Jesus told Nicodemus that he "must be born of water and of the Spirit." Did he tell him how he could be born of water and of the Spirit? or that it must be done in the name of Christ? He did not. Was it not to be done in the name of Christ? it certainly was. Was this ever made known before Pentecost? it was not. Did any one ever know how they were to be born of water and of the Spirit until Peter told them to "repent and be baptized in the name of Jesus Christ?" If so where did they learn it? Did the prophets who bore him witness ever tell us? If so, which one and where? Is it not true, that the terms entering the kingdom and remission of sins was first preached in the name of Jesus Christ on the day of Pentecost? What say you Mr. Smith? Give us the chapter and verse where some one preached the terms of entering the kingdom and remission of sins in his name previous to this time. Remember that garbled quotations, and assertions will not do here.

After having made a few quotations from the *Old Path Guide*, and memoirs of Campbell, (which he may have treated as he did my tract,) he seems to think that unless I can trace a succession of churches to Christ, I cannot claim to belong to the Church. Now if this is the rule by which I am to be condemned, then Mr. Smith must go down by the same rule. But I depend upon no such succession. I depend upon the "seed of the kingdom," which is the word of God. Mr. Smith knows that the church of which he is a member, does not carry the marks of the church set forth in God's word. If he will affirm that it does I am ready to meet him and prove to the contrary.

Will the editors of the *Missionary Baptist* publish this article in their paper for the benefit of their readers. W. H. CARTER.

#### THE CREATION GROANETH.

Dear Bro. Lipscomb: In the *ADVOCATE* of April 2, you take the position that the creature and creation spoken of in the 8th chapter of the Roman letter, refer to the under creation. Animals and every living creature suffered by Man's sin, they were under him, became suffering mortal, dying, shared his fate. You further say, as they shared the fall, they will be benefited by the redemption of man; they will be elevated and their lot made better by man's deliverance from sin. Hence it is said the creature was made subject to vanity, not of its own choice, but by reason of him (man) who subjected it to this vanity. This creation is represented then as waiting in hope for the deliverance of the children of God, that thereby it may be free from the bondage of death in which it is held.

How one of the lower animals could hope for a deliverance from death, of itself or any other creature, is to me incomprehensible. Paul was speaking of the death and the resurrection of the body, not of beasts but man. You truly say that the creature was made subject to vanity by him (man) who subjected the whole human family to death. Man, the first Adam, on account of his own sin involved all his posterity in ruin, placing them under the power of death. Man, the second Adam brought life and immortality to light by his own resurrection, which gave the creature, man a hope of a resurrection from the grave. This scripture has several parallel passages. For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive. Many other passages might be referred to, but these I think sufficient.

Williamsport, Ind.

WILLIAM ROBB.

#### NOTES FROM PHILIP SCHAFF.—No. 5.

Dear Bro. M.: In my last we glanced at the design of baptism as presented by Neander. You may ask, do other historians present this matter in the same light? We do not know an exception. The history of Schaff first appeared in America in 1858, it is divided into periods; the first from A. D. 1-100; in this period we have the following: "It (baptism) is the sacrament of repentance, of remission of sins, and of the imparting of the Holy Ghost; and, in the nature of the case, to be received but once. It incorporates the penitent sinner in the church, and entitles him to all the privileges, and binds him to all the duties of this communion. Where this condition of repentance and faith is wanting, the blessing, as in the case of the supper and the preaching of the word, is turned into a curse, and what God designs as a savor of life unto life, becomes, through the abuse of man, a savor of death unto death. The first administration of this sacrament in its full Christian sense took place on the birth-day of the church, after the first independent preaching of the apostles."—Schaff, Vol. 1, page 122, 123.

Let us enquire of Mr. Schaff, what the views of the early Christian were on this subject. Will you please tell us, Dr. S., what was regarded as the effect of baptism? Dr. S.: "Its effect was supposed to consist in the forgiveness of sins and the communication of the Holy Ghost. Question: What did Justin call baptism? Answer: "Justin calls it the "water-bath for the forgiveness of sins and regeneration, and the bath of conversion and the knowledge of God." It is often called also illumination, spiritual circumcision, anointing, sealing, gift of grace, symbol of redemption, death of sins, etc." (These are fine Baptists.) Question: Please state what Tertullian said concerning baptism? Answer: "When the soul comes to faith, and becomes transformed through regeneration by water and power from above, it discovers, after the veil of the corruption is taken away, its whole light."—Schaff's History, Vol. 1, page 395, 396.

"Tertullian and others, from John. iii: 5, argued the necessity of baptism to salvation." Question: Will you state what sins the church of this "early period" thought baptism extended to? Answer: "Baptism, however, was thought to extend only to sins committed before receiving it."—Ibid, page 396. Question: With what you have already stated, will you please give us what the Christians of the first three centuries thought of baptism in one sentence? Answer: "This ordinance was regarded in the ancient church as the sacrament of conversion and regeneration, as the solemn rite of initiation into the Christian church, admitting to all her benefits and committing to all her obligations."—Page 395. Question: Dr. S., is there on record any description of the celebration of this ordinance? "Yes," of this also, Justin gives the following brief account: "Those who are convinced of the truth of our doctrine, (italics mine) and have promised to live according to it, (how strange!) are exhorted to prayer, fasting and repentance for past sins; we praying and fasting with them. Then they are led by us to a place where is water, and in this way are regenerated, (how like Baptists of to-day!) as we also have been regenerated; (what a wonder!) that is, they receive the water bath in the name of God, the Father and Ruler of all, and of our Redeemer, Jesus Christ, and of the Holy Ghost. For Christ says, Except ye be born again, ye cannot enter the kingdom of heaven. \* \* \* Thus from children of necessity and ignorance, we become children of choice and of wisdom, and partakers of the forgiveness of former sins. The baptismal bath is called also illumination because those who receive it are enlightened in understanding."—Ibid, page 398. Justin wrote about the middle of the second century, at the time when Mr. Orchard says, "The churches during this early period were strictly Baptist in their practice and constitution." Mr. Orchard tells us also, "The interests of religion retained their spiritual character."—Page 51. What a pity that this water regeneration of the ancient Baptist church is so in the way. If Campbell and Campbellism had lived in that early period, Dr. Gun and modern Baptists would doubtless have claimed them, if for nothing else but for succession.

A. ALSUP, JR.



**"LET US GO ON UNTO PERFECTION."—No. 1.**

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead and of eternal judgment." Heb. vi: 1-2.

The revised version says, leave the word of the beginning of Christ (marginal note) and press on unto full growth. The twelfth verse of the previous chapter, speaks of "the first principles of the oracles of God." The principles here mentioned by the apostles, are called the *first* principles, or rudiments of the beginning of the oracles of God. They are, as here named, repentance from dead works, faith toward God, baptisms, laying on of hands, the resurrection and eternal judgment.

The best commentators agree that the "doctrine of baptisms" includes Christian baptism, whatever else it may include. Then the apostle says, it is Christian baptism in saying, "leaving the principles of the doctrine of Christ." Christ taught baptism into the names of the Father, Son and Holy Spirit. "The doctrine of baptisms" being a part of the doctrine of Christ, must therefore mean Christian baptism.

Whatever may now be held as to laying on of hands, we know that in apostolic days the sick were healed and miraculous power was conferred by the imposition of hands. It was practiced by the apostles as they preached these principles of faith, repentance, baptism, resurrection and judgment. So, at least, in the apostle's day he could speak of this as a part of the first principles. These are called the foundation of the superstructure, the Christian life to follow. The first thing necessary to building, is to lay the foundation well. However good or beautiful the building may be, it will not stand if on a bad or sandy foundation. To build on another's doctrine, is building on sand. Jesus says, faith, repentance and baptism are for remission of sins. The Christian life is built on these, and the doctrine of the resurrection and eternal judgment. Can one of these stones be left out of the foundation and the building stand? "He that believeth not shall be damned." Mark xvi: 16. Faith then is an *essential* stone. Try another. "Except ye repent ye shall all likewise perish." Luke xiii: 15. Repentance is essential also. But suppose one builds on faith and repentance, omitting baptism? "But the pharisees and lawyers rejected the courses of God against themselves, being not baptized of him (John)." Luke vii: 29-30. God commanded baptism through John, they refused to obey and thereby rejected God. Christian baptism is commanded by Jehovah in the solemn names of Father, Son and Holy Spirit, and commanded for the remission of sins, and it must follow that those who refuse to be baptized reject one stone in this foundation, *reject* God. He who rejects anything God has commanded, rejects God. Baptism then is another essential stone. Try the resurrection. "If the dead rise not then is not Christ raised; and if Christ be not raised your faith is vain, ye are yet in your sins." 1 Cor. xv: 16-17. The very facts of the gospel are the death, burial and resurrection of Christ. 1 Cor. xv: 1-6. But for the eternal judgment, when the final separation of the wicked from the righteous will take place, there would be a premium on unrighteousness and no incentive to obey God.

Jesus laid these as the fundamental principles of his religion. The apostles so taught them. Believing, the Pentecostians were commanded to repent and be baptized every one in the name of Jesus for the remission of sins. Acts ii: 38. Paul was commanded to arise and be baptized and wash away his sins calling on the name of the Lord Acts xxii: 16. "The Corinthians hearing, believed and were baptized." Acts xviii: 8. The jailor believed in the Lord, with all his house, and was baptized the same hour of the night. Acts xvi: 30-33. When the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Acts viii: 12. Philip took the Eunuch down into the water and baptized him, and came up out of the water. Acts viii: 38-39. Paul, at Athens, said God has commanded all men everywhere to repent, because he has appointed a day

in which he will judge the world in righteousness by Jesus whom he has raised from the dead. Acts xvii: 31. Every church the apostles established or every Christian made, were built on these fundamental principles. How dare any man say these are not essential in becoming a Christian? The same gospel was preached to all, (Gal. i: 8-9) believed and obeyed by all. What was required of one in becoming a Christian was required of all. People now must become Christians just as they did under the preaching of the apostles. If they *obey not the gospel* they must be lost. 2 Thess. i: 7-8. "Other foundation can no man lay than that is laid, which is Christ Jesus." 1 Cor. iii: 11. Let a man be sure then he has the proper and complete foundation before he proceeds with his building. If he hears and obeys the teaching of Christ, he is safe.

Lebanon, April 3rd, 1884.

**HOW DOES GOD DRAW SINNERS?**

Some time ago, in the town of Summer Shade, Ky., we listened to a Methodist theologian preach a sermon on what he called "The Divine Operation of the Holy Spirit." In his discourse he labored to convince the people that the Holy Spirit operates upon the hearts of alien sinners, independent of the word of God as it is now revealed to us in the Scriptures. He first said that mankind was totally depraved, opposed to all good, inclined to all evil, and that continually, and that men was so depraved in nature and in sin, that it was impossible for man to come to Christ until drawn or regenerated by the Holy Spirit, sent down by heaven. In order to prove his pet theory he quoted John vi: 44: "No man can come unto me except the Father which hath sent me, draw him and I will raise him up in the last day." He told his audience that the above passage of Scripture plainly taught that no sinner could come to Christ until drawn by the Holy Ghost and fire, which filled the hearts of sinners with grace, love, peace, and joy, which passeth all understanding.

We agree with our Methodist Brother that God draws sinners, but the difference between us is as to how God draws men. We oppose the above theory simply from the reason that it ignores and sets aside the word of God. But our Methodist Brother failed to read the forty-fifth verse in connection with the forty-fourth. Now the forty-fifth verse of the sixth chapter of John serves to explain the preceding one which reads thus: It is written in the prophets and they shall be taught of God, every man therefore that hath heard and learned of the Father cometh unto me. This is the view given everywhere in the Scriptures, that men must be taught in order to learn what God would have them to do. For every conversion that we have an account of in the New Testament, some one was present to teach the word of the Lord. We find that the Holy Spirit did not operate upon the hearts of the Pentecostians directly in order to draw them to Christ. But Peter was there in the city of Jerusalem for the purpose of teaching them the law of the Lord. And the Psalmist has said the law of the Lord is perfect, converting the soul. This is the way that God draws sinners by teaching them his divine will. We cannot find a single instance on record where men were drawn to Christ by a direct, immediate operation of the Holy Spirit. Men were not converted this way in the days of miracles, and there certainly is no divine authority for such, a strange doctrine now. Suppose we admit for arguments sake that sinners are drawn to Christ by receiving the Holy Spirit. Then I would ask our Methodist Brother does the Holy Spirit, now in an abstract form reveal to us the scheme of redemption or that Christ died for our sins, that he was buried and rose again the third day for our justification. We answer no. All we know concerning our Saviour is taught us in the Scriptures. Then any theory or system of theology that does not embrace the idea of teaching in the conversion of sinners in order to draw them to Christ, is not of God and should be rejected as unscriptural.

HENRY REHORN, JR.

Whitleyville, Jackson county, Tenn.

He is not patient who will suffer but a certain degree of evil, and only from particular persons.

Brother Sewell: Having noticed in the Advocate of March 26, your reply and exposition of Brother Sweeney's question on Heb. vi: 2, which is no doubt very good, yet as you, in closing, rather invite the views of others, I will offer a few rather general thoughts upon it because I have thought no little upon it, and perhaps partially so, in consequence of occasionally coming in conflict with Episcopalians, who generally go there to find a justifying example for their practice of, or for the laying on of hands in confirmation. I became so well satisfied that this was unwarranted, from the fact that I think the scope of the passage when taken together, in unbroken connection, which begins at the eleventh verse of the fifth chapter and continues right on, before the Apostle changes his voice of reproof until the ninth verse of the sixth chapter. Hence I say, when talking to Episcopalians thus, I think that you have entirely mistaken the object and design of the passage, which taken together simply shows that the Apostle was administering a sharp reproof for having neglected to stir up the gifts which was conferred on them by the laying on of Apostolic hands, immediately after their baptism, which belonged to that age, and hence was not nor is not an example to be followed, and to their reformation.

In order to justification is strongly implied in every sentence until you reach the ninth verse of the sixth chapter where the Apostle pours in a little oil and, lest they might become too much discouraged and also give them credit for any worthy deeds on their part. Yet, it was by no means sufficient to justify them in their former neglect of their real duty as Christians, otherwise there is no object in the reproof. Let us sketch a little, it will be noticed that the Apostle suddenly changes his voice from his great theme, viz: the character of Melchizedec Priesthood apparently caused by the fact that he became conscious that the brethren would not duly appreciate or understand the subject, caused by their slow growth in Christian knowledge or not growing at all as he implies, by their still being babes instead of grown up men in Christ. I write from the late Oxford Revision, eleventh verse, fifth chapter. "Of whom we have many things to say and hard of interpretation seeing you are become dull of hearing. For where, by reason of the time you ought to be teachers, you have need again (the second time) that some one teach you the rudiments of the first principles of the oracles of God." Now does not this show most conclusively why the Apostle changed his name from a great Instructor to a positive reprover.

"And now drop down to the sixth chapter and here it is clear to my mind, that the Apostle volunteers himself to become their again teacher (as hints above) and hence lays down, or repeats what had taken place with these brethren (or babes as he terms them) when they first became Christians, after which he warns them of the consequences to those who had been once enlightened and then fell away, certainly applying it to them, in thus putting him to shame. And lastly the figure as used in the seventh verse showing that even the land that was cultivated and received sunshine and rain respond to these blessings which God gave and thus gave bread for man's sustenance, but land that had not been cultivated, was seen to bring forth briars, weeds and thistles, to be burned, of course applying this to those brethren first and then to all Christians who neglected their duties as such. Nor does the Apostle change his voice until we reach the ninth verse, and every word in that, still farther proves that the former reproof for their neglect of duty on them.

Now these thoughts are rather hastily thrown together, and are at your service. Some portions of which may be regarded as new, but if true will be of some value to others, as we are all seeking for more light, but of course freely submitted to your supreme judgment. Fraternally,

JOHN CAMERON.

A South Carolina paper declares that "the pistol is a curse to the human race, a boon to the highwaymen, a companion to the assassin, the murderer, the thief and the coward." Another paper says that "except for homicidal purposes, there is not a more utterly useless weapon."



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## Bellbuckle and Fosterville.

On Lord's day morning and night, March 30th, we met with the brethren in their new house of worship, at Bellbuckle. They have been meeting in the house for a time, but it is not completed yet. The seats are lacking, and some painting. It is their calculation to finish it up before a great while. When completed, it will be a very neat, comfortable house, of good size. There is a zealous band of disciples there. This little town is in the midst of a good farming community, and everything looks lively and prosperous, and we hope these brethren will succeed well in the good cause.

On Monday, we went with Bro. R. A. Hoover, one of our preaching brethren there, to Fairfield, about five miles from Bellbuckle, to attend the funeral of a child of Sister Josie Scruggs, formerly Josie Stone, of McMinnville, Tenn. Thus death keeps busy at work, both among infants and grown-up people. The afflicted parents have our heart-felt sympathy in this their sad bereavement. It was our privilege, in years gone by, to bury this mother with her Lord in baptism, and on this sad occasion it was our privilege to present to her the words of comfort contained in the gospel of Christ, without which consolation such events would be almost unbearable. But with that bright hope, these troubles are much lightened. Jesus spake very comforting words of little children, that are truly precious to mothers in these sad trials.

In the evening of Monday, we went to Fosterville, on the railroad, about five miles nearer Nashville than Bellbuckle. There is a small band of disciples at this place, some of whom are quite zealous in the cause. Brother and Sister Elam, father and mother of Bro. E. A. Elam, of Lebanon, live here. Sister Elam is a good Sunday-school worker, and she and some other members there are doing good work in that line, that will tell for good in years to come.

Taking these two congregations, and Cross Roads congregation, in a few miles of these two, there is an extensive religious influence at work. There are two or three preachers in the Bellbuckle congregation, as Bro. Hoover, mentioned above, and Bro. Dearing, both of whom do considerable preaching in that community, both of whom also follow other vocations, demonstrating that men can follow other callings, and do great good in preaching at the same time.

E. G. S.

## "L. F. Whitten."

Bros. L. & S.: My attention has just been called to an article in your paper, from the pen of Elder J. A. Harding, in regard to myself. Not being a member of your denomination, or a subscriber to your paper, I do not know whether you will do me the favor of publishing this; but I venture to send it, anyhow. Last January, Elder Harding came to our town, and after awhile he made this challenge: "I will give any man one hundred dollars to produce a Greek-English lexicon that gives as one of the definitions of *baptizo*, to sprinkle." Bro. Shook and I sent him a copy of Dr. Ditzler's work on baptism, with a note, stating we had not the lexicon, but asking him "why Dr. Ditzler gave thirty-one authors and lexicographers, who give this, or its equivalent, as one of the meanings of *baptizo*." Elder Harding stated publicly, "If Bros. Shook and Whitten knew as much of Dr. Ditzler as I do, they would not have sent me this book. I have in my possession a letter from Prof. Humphreys, of Vanderbilt University, stating that Dr. Ditzler has misrepresented in his work; made false quotations, and taken ground which is untenable." I did not hear him make this statement, but three reliable gentlemen told me they heard him. I at once addressed a note of inquiry to Prof. Humphreys, at Nashville, asking if he had done so. This letter was forwarded him at Austin, Texas, thus delaying a reply until Bro. Harding had left. I copy from this letter: "As to the matter you write about, there is a serious mistake out somewhere. I have never expressed any opinion at all about Dr. Ditzler's book. I have never even seen it. I have heard it well spoken of by men of his denomination; and when written to for information on *baptizo*, I have advised paedobaptists to procure a copy of it; but as I said, I have never read it myself, nor even seen a copy of it, so far as I can recall." I then addressed Elder Harding a note to let him know what I had done—nothing "cowardly" about that—and got a reply from him, which I may say here is quite unsatisfactory, and does not harmonize the variance to the mind of the writer, which exists in his (Harding's) public statement, and Prof. Humphrey's reply. As to Elder Harding's statement that I acted the coward, in writing for facts and using them after he left, I will say I tried to get Professor H.'s letter before he left, and would have shown it to Elder Harding had he been here at the time. I never made any "violent attacks" upon him. I yet say that there is a conflict in the statements he is said by many of the most reliable gentlemen of this town, to have made, and the statement of Professor Humphreys, as any person with one eye may see. There is nothing behind the curtain with me, and I am not called a coward by those who know me best.

L. F. WHITTEN.

To be successful in anything we must be interested in it. If we would interest others, we must be interested ourselves. This is especially true of teachers and preachers. A preacher who talks as if he had no particular interest in the sermon, must not be surprised if his hearers lack interest also. If he fails to secure their attention, and awaken their interest, he will not be apt to accomplish much good.

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NASHVILLE, TENNESSEE, APRIL 16, 1884.

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## RE-BAPTISM.

We published Bro. McGary's article last week. It is entitled to some consideration at our hands. Bro. McGary need have no fears of giving me offence by plain open statements. I always had an admiration for the man that could both give and take square manly blows in the face. I always had a contempt for insinuation and inuendo, they are akin to the stab in the back from the coward.

But I am unconscious that I have a friend in the world that would be hurt at me for taking a different position. On the other hand, I have had controversy with those I esteemed most highly, more or less, for twenty years on this subject.

While Bro. Mc.'s novelties are not expressed in the language, I would express them, as far as they are true representations of my faith, I accept them, and insist they are only novelties in the sense that a thing long lost and then found is a novelty.

1. It is true, and has been from the beginning, that it is not necessary to understand all the ends, designs or the reasons and wherefores of a command of God to make obedience acceptable to the Father. If we obey and follow God, not knowing the end of that obedience, "not knowing whither we go," that obedience is acceptable to God. It is of those who went forth not knowing whither they went, not knowing the result to them of their obedience, that the Spirit said, "God is not ashamed to be called their God." The highest type of obedience is that which trustingly obeys God, because God commands it, not because we think it will bring good to us. That novelty is as old as the dealing of God with Adam in Eden.

His 2nd Novelty, We state, remission of sins was not presented so prominently as the specific design of baptism, save when the parties to whom it was promised were laboring under a deep despairing sense of guilt for a heinous crime, then it is presented to encourage them and to assure them that in obedience, relief from the guilt of sin can be found. We refer to every case of conversion recorded in the Acts of apostles as a clear indication that this novelty is a truth as old as the apostolic teaching. I have not intimated that baptism into Christ did not bring remission to every guilty soul that submitted to it, but it was singled out and given prominence to, only in the cases mentioned. It was nowhere given as a part of the faith necessary to be believed in order to render the baptism valid. That it is referred to in the epistles as one among a great number of blessings received in Christ,

does not alter this truth. Remission of sins stands one among a number of blessings to be enjoyed through entrance into Christ. Baptism is the means of entrance into Christ.

His novelty three is the same caricatured in his language, not mine. The murderers of the Savior and Paul were so overwhelmed with a sense of guilt, so hopeless of pardon for crimes they had committed that they had despaired of forgiveness, so forgiveness was promised, to encourage and comfort them. Paul clearly after his forgiveness, was overwhelmed with the sense of guilt he had incurred and to the end of his life looked still with grateful wonder on the mercy that pardoned crimes so heinous.

His 4th novelty, that baptism prevents future sins. Man certainly enters Christ that he may be enabled to keep from sin. We die to sin, we are buried with Christ, raised with him, "even so we should walk in newness of life." The Scriptures are full of the teaching that we enter Christ, that we may live free from sin, that we may yield our members servants unto righteousness. This idea certainly can be no novelty to one who has studied the Bible. The failure to perceive this truth would seem to me a more fatal mistake than to fail to see the exact point at which the remission of sins is granted.

We never said that confession was not antecedent to baptism. We did say that formal confession was nowhere laid down as necessary to the validity of baptism. We are awaiting one single precept or example from the apostles to indicate it was required. Man believes unto righteousness as much after as before or in baptism. Confession unto salvation is necessary whenever there is a temptation to deny Christ. This temptation comes as often and as strongly after as before or in baptism.

No man can say that he believes God for Christ sake has forgiven his sins, without believing that Christ is the Son of God, and that God through him forgives sins. Hence, while it is not a direct, it is an indirect, but real confession that Christ is the Son of God.

Seventh, and last. If a belief that baptism is for, the remission of sin is necessary to render baptism valid, A. Campbell, T. Fanning, B. W. Stone, Walter Scott, and the heroic band that fought the battle for the supremacy of the Scriptures over human creeds, human confessions, human consciences and human reason, were never acceptably baptized, and hence were never in Christ, but lived and died out of Christ. I mention these, not because their example carries the least authority, not because God will bend his law to save them sooner than the humblest negro in the land, but because we can look at it in their case without prejudice.

I believe every passage of Scripture and every quotation Bro. Mc. makes from my writing, fully and heartily in connection with this subject, nor can I see the least appearance of inconsistency in them with this position. I believe that man must believe *with the heart*—with the whole heart. But the thing to be believed with the heart, is that Jesus is the Christ, and not the doctrine or theory however true, that baptism is for the remission of sins. I am not opposing the truth of the theory that baptism introduces man into Christ where his sins are remitted. I believe this is true as strongly as any one, but there are hundreds of truths, the belief of which is not necessary to acceptable baptism.

I believe fully that whoever follows the direction of the Spirit as given on Pentecost, is guided, is infallibly guided by the Spirit into the kingdom of God. That whoever turns from it rejects the guidance of the Spirit, but I do not see how

it helps Bro. Mc.'s theory in the matter, nor that it militates against mine in the least. The direction of the Holy Spirit was that men should believe, should know assuredly that the same Jesus who had been crucified was both Lord and Christ. The further direction was that they who believed should repent and be baptized. The promise was, they should be free from the guilt of murdering God's beloved Son and all sin. To mistake when they reached the enjoyment of the promise could not vitiate the service, when they followed step by step the guidance of the Holy Spirit. Certainly, brethren, this must commend itself as the truth of God and only a novelty because we have let prejudices hide from our vision what has been all the while clearly taught in the word of God.

D. L.

## OLD ROCK SPRING AND LAVERGNE.

On the first Lord's day and night, of April, and Saturday night previous, we were with the congregation at Old Rock Spring, about five miles from Laverne, and in the northwestern part of Rutherford county, Tenn. There has been a congregation here for a great while, the early history of which, in its conflicts with the Baptists would be very interesting, if written, but we are not sufficiently familiar with the facts to write them. This congregation, or a part of them at least, meet every Lord's Day to worship the Lord and carry on a Sunday-school, and thus read and study the Scriptures, sing, pray, and attend to the Lord's Supper. They have preaching only occasionally, and if they have any provisions made for doing anything in the way of sounding out the word, we did not learn of it. Surely every congregation could do something in this sort of work. No congregation should be content with being saved themselves, but should do all in their power to bring others to the knowledge of the truth, that they also may be saved.

There are only a very few of the pioneer members of this congregation now living; most of them have crossed over to the other side and their children and neighbors' children have come in to take their places. The Lord is certainly affording them precious opportunities, both for their own edification and for the conversion of others, and we hope they will strive to improve them.

On Monday night we preached at Laverne. There is not a large congregation here and they are not in as prosperous condition as might be, though there are some excellent members. There are a few of the old members here, that were members at Ebenezer, a meeting-house that stood near here before the war. Among these are Brother Eskridge and Brother and sister N. W. Carter. Brother Eskridge is seventy-nine years old, though vigorous and stout for his age. Brother Carter has been suffering for some eight years from paralysis, and can scarcely walk about the house and yard. Some of these members also are meeting every Lord's Day, and we hope there is a brighter day before them for the success of the Cause. Faithfulness, even on the part of a few, sometimes brings marvelous results, and we hope it may yet be so regarding the Cause at Laverne.

E. G. S.

Augustin said, "To give alms is healthful to those who have changed their sins. But if thou givest in order that thy sins may be unpunished, thou dost not feed Christ in the person of the poor, but thou seekest to bribe thy judge."

Jerome says, "The true temple of Christ are the souls of believers, adorn these, clothe these. In these receive Christ. Of what use is it, that the walls of the churches are resplendent with jewels, while Christ in the person of the poor suffers hunger?"



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## OUR BIBLE CLASS.

Our Bible Class is no longer an experiment, it is a success. Every mail brings in new names for the class, and questions and answers. Of course I select such as I think best for publication. I cannot publish all. And then frequently my manuscript for a whole issue gets lost between here and Nashville. Bro. Lipscomb published nothing last week, while I knew I had sent on matter for two issues. The mails are being tampered with, but I can't get the Dep't to act.

A great many have read up on the prophecies fulfilled in Christ. Answers range from "twenty-one to one hundred and forty-three." As far as I am able to see, about *eventy*. I am glad that all have worked so hard at this. Now, if so many of the prophecies were fulfilled in him, does not this prove him to be the Messiah? He was pointed out by so many prophecies, and these so definite, that we cannot be mistaken in him. One prophecy is peculiarly striking. "The scepter shall not depart from Judah until Shiloh come." It departed entirely at his coming, and Judah has never held it since. Read what Bro. Lauderdale has to say about our Bible Class.

Dear Bro. Poe: I again send answers. Answer to Bro. Lauderdale's query, No. 13 in *ADVOCATE* of March 5th. From the creation of light, firmament, etc., to the birth of Christ is 4004 years, and from the end of Gen. to the birth of Christ is 1635 years. Now, 4004 less the 1635 years gives 2369 years, covered by the book of Gen. I have re-read Matthew in search of the fulfillment of the prophecies. I find that Christ personally fulfilled thirty-nine. I must insist that my answer to Bro. Gowen's query, in regard to God's giving and taking the soul, is correct, though it may not be what he had in mind. Answer to Bro. McMurray's query, in *ADVOCATE* of March 26th. Paul made seven quotations. See 1 Tim. iii: 1; iv: 8. We find two in verse 18 of fifth chapter 2 Tim. ii: 11. Also two in verse 19 of the second chapter 2 Tim. I wish to ask the class the question as to what was the profoundest prayer ever made.—[J. P. Gotcher, Waxahachie, Texas.

Bro. Gotcher is a careful reader, and a good student. We want more such.

Dear Bro. Poe: When the *GOSPEL ADVOCATE* comes to my house, we all look with great interest to the "Bible Class" column. There is great searching of the Scriptures to get the answers to the questions. We were all very much disappointed because a late No. of the *ADVOCATE* had nothing for the class. Please do not let that happen again. You must not think that only those study the questions who write answers. All who study the questions should write answers. The exercise of writing would improve them, in giving expression to their ideas. When one goes to write upon a subject, he will often find that his knowledge of the subject is not as accurate as he thought it was. Hence, writing leads to more accurate knowledge. Let every member of the class write answers, at least, sometimes.

In answer to the question, "How old was Jacob when he fled to Padan Aram," Bro. Gowen answered 71 years. He has since changed his answer to 56 years, (as I now remember.) He ought to have given the process by which he reached his answer, so that the class could have judged of its correctness. I thought he was correct when he said 71 years. Upon re-examination, I find the correct answer is 77 years. I reach the answer thus: When Jacob went down into Egypt he was 130 years old. Gen. xlvii: 9. Joseph was then 39 years old; thus he was 30

years old when he stood before Pharaoh. Gen. xli: 46. There were seven years of plenty. Jacob came down in the second year of famine. Gen. xlv: 6. 30, 7 and 2 added together, equals 39 years. Jacob was then 91 years old when Joseph was born. But Joseph was born at the end of the fourteen years Jacob served for Leah and Rachel. Gen. xxx: 25. Jacob began this service one month after he reached Padan Aram. Gen. xxix: 14. So then, 91, minus 14, equals 77 years, the age of Jacob when he fled from Canaan to Padan Aram. If there is any error in this calculation, let some one in the class point it out. Now for questions:

1. What king attempted sacrilege and was smitten with incurable disease? What did he attempt? What disease?

2. Who were prophets in the days of David's reign?

3. Give the exact time, (year, month, day,) in which Solomon was to build the temple? How long was he building it?

4. What family never used intoxicating drink?

5. Give the names of David's sisters, and the names of their sons, who were highly men of renown.

6. Who was commander of David's army, and how did he get the position.—[B. W. Lauderdale.

Sister E. C. McBroom of Cleburne, joins the class, and asks, "How often does the word girl occur in the Bible?"

## THE INDIAN TERRITORY—PRESENT AND FUTURE.

Dear Bro. Poe: The South has three denominations actively engaged in Indian Territory, viz.: M. E. Church, South, Presbyterian and Baptist. Each has an entergetic corps of white and native preachers, and they have made a mighty change in the moral and intellectual condition of the Indian race in that Territory. I have, as a brother missionary, traveled forty and fifty miles on horse back, camping at night, and going over rough and rugged mountains, and through rushing mountain torrents, and found encamped round the old church, natives, who, like me, have traveled scores of miles to spend two days in the solemn worship of God, who is dear to the Indian as to the pale face.

As the morning sun sheds his first beams upon the earth we all kneel in earnest prayer, that he who made the sun, may let the beams of righteousness shine in our hearts as bright as does the beams of the sun now commencing his diurnal reign; and in this earnest petition, are lisped words in the Indian's native tongue, as well as the familiar language of our own. Hymns of praise now follow and we close for our morning meal. Services are held at 9 A. M. and 11 A. M. and 3 P. M. and 7 P. M. In these services the native preachers take an earnest part, and in their own language tell of the love of Jesus, while the blessed light of God's love lightens up the dusky hearts, and many can testify to converting power of a Savior's love.

All the white missionaries have Indian interpreters, who, while the white brother pauses, translates what has been said. The Methodists have a college at New Hope, in the north part of the Choctaw Nation, and a few more in the northern part of the Indian Territory. The Presbyterians (old school) have charge of New and Old Spencer academies in the Choctaw Nation, and the Baptists have a school in the Cherokee Nation. The churches and schools have done a great work, and have elevated a race and people from savage life to be quiet, law loving and law abiding people. There is, however, far too little expended in the field in the support of missionaries and teachers. Not many native teachers are yet able to take hold of the "National Schools," and white men and women must, for years, be the educators of this people; and how necessary that these should be children of God, of pure and sterling worth as Christian workers.

Never in the history and life of the Indian States, or Republics, has been a school as greatly needed as is the one our dear brother R. W. Officer proposes to establish if he can receive proper support from his denomination. No other denomination has ever filled the place he

wishes to occupy, and years of labor in the Indian country teaches me that no denomination ever has, or ever could have wielded the power and influence the Christian Church could, if the brethren only would give this their only proposed mission, their support, by sending liberal donations. The Indians need and demand it, and ought to have it, and I feel that any lover of him who gave up heaven, home, life, all, for man's elevation, ought to give something at least in aid of God's cause in the Indian Territory.

J. ALLEN BALL.

Paris Texas, March 24, 1884.

## SHORT NOTES.

Bro. McPherson says "he don't know nothing about that paper he is to start."

Three added to the congregation at Longview first Lord's day in April. Church has had many heavy burdens during past winter, but is discharging her duty, and growing in faith and love.

We want every preacher and widowed sister in the State, to act as agents for us in getting subscribers for the *ADVOCATE*, and we will allow them to keep *twenty-five per cent* of the subscription price, as commission for their trouble.

Bro. J. H. Sills died in Longview, March 23rd. The church has lost a noble soldier of the cross. He fell with his armor on. The little church at this place has lost about half its membership by death and removals in the last few months.

Bro. Burnett is shooting some telling shots in his paper now. He gets "sounder and sounder" all the time. We heartily endorse him in his fight against innovations of every character. If he keeps on much longer, we shall feel like joining his church.

A great many professing Christians never go to church, nor take any part in the fellowship and work of the church, and yet, when they get sick, they are terribly offended if the church don't look after them. Paul said, if any would not work, they should not eat.

Pat Willis, a colored brother, who preaches in Harrison and surrounding counties, is so solidly logical, and truthful in his preaching, that many whites hear him at every appointment. He is eloquent in expressing gospel truth. There are few white preachers who can preach a better gospel discourse than Bro. Pat.

The *Texas Christian* comes to me this week. A consolidation of the *Christian Preacher* and the *Christian Student*. It is edited by Uncle Mac Wilmeth, who used to write for the *Christian Preacher*. We wish the paper great success, and hope it may prove itself a *Christian* indeed. We shall expect it to take a strong stand in defense of the ancient order of things, and against all the innovations which now afflict the church. Send for specimen copy,—it is published at Thorpe's Springs, Texas. Address *Texas Christian*.

We get a good many subscribers and many complimentary notices of the paper, but we can't spare our valuable space to publish them. Some papers are filled with the number of subscribers they get, and what Tom, Dick, and Harry say about the paper. It may be better reading than other things they might publish, but it grows terribly monotonous. But then, you know that old Scripture, "Blow thine own horn, for verily if thou blowest it not, the same shall not be blown." Jude 2: 13.



## DOING GOOD.—No. 1.

"And if a man sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him in twain." Matthew 5.

A young gentleman was warned to work on the road. He did not think he was subject to road duty at that place. Many agreed with him. He asked my advice, whether to work or not. The above Scripture came into my mind, and I repeated it. I knew that he would be returned and carried to court about it, and the shortest way to get out was to work out. All our Savior's course shows superior wisdom. This is not an exception. If I understand this, it means, do not get up contentions and strife about little things of no value. If the court gets holds of you, get out the best way you can. How often much money, time and effort, have been spent and lost in lawing over matters of the most trivial concern. Christ saves all who hear him from such disastrous conduct as this.

I met an acquaintance a few days ago, who had been to town to see about a lawsuit. I learned that the object of litigation was a dog—a fox hound. About four hundred miles had been traveled on the railroad, by the different parties, in taking and retaking the canine. Of course much money was spent in the travel and lawsuit. Lawyers, judges, clerks, and witnesses must be paid. I learned from two parties that a one-hundred-and-fifty-dollar loss were the fruits of the doggish affair to one individual connected with it. This is not the worst case of which I have heard, either. In this case, the man who wins the dog will be badly damaged. I do not know if the dog was not a real injury to him, without the evils of a lawsuit.

When I consider the ways of man, I then think of what Paul said: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that we cannot do the things that we would." Conversion is a grand work. It is no small job, either. All who mellow down in the time of excitement, and shed a few tears, are not thoroughly converted. The man who dislikes the mastery of the flesh, and craves to be under Jesus, has traveled a long way. But he who is really living under the great King, is the man blessed in his deeds. With this man there is ever a contest, however, and no time for him to lay aside his armor. The devil will certainly always find business for all saints and sinners. He keeps sinners at work in sin. The children of God find business in resisting the insinuating influences which he untiringly offers to the flesh. It is highly important to keep on hand a rich supply of the Spirit of Christ. All whose names are on the church book are not full of it, however. Those who have it are not always in possession of the same rich supply. Continued reading, thinking, praying, are necessary to keep in the straight path. A hundred unlooked for incidents and accidents will demand a ready exercise in the Spirits' manual of arms. Too much study and knowledge, too much drill and experience in heaven's discipline, cannot be well attained. The world is full of those who will wrong you. He is a good man who studies to do all good and no evil. The church itself is not full of such Spirits as these. Besides, the contest with our supposed wrongs is no little conflict. Were I to say half the griefs of life are over imaginary insults and supposed grievances, I would not overreach in my supposition. But some are real. Some of small import. It makes no difference. The greatest insults and the most fearful difficulties arise from little trivial things. A man steals your dog, or cuts off your cow's tail, or dogs your hogs, or speaks evil of you, or makes fun of you, or speaks to you sourly, curtly or coldly, or does not speak to you, yet says something about your family, or does not say something about them, does not pay you what he owes you, or duns you for what you owe him, and there are a thousand other little and great vexatious circumstances in life, and I have not hinted at these, which happen between husband and wife, father, mother and children, farmer and laborer, man and horse, driver and oxen, merchant, clerk and buyer, and on, and on, and so on.

Now, life is full of these troubles. Peter's advice is good in such cases: "Forasmuch then as Christ hath suffered for us in the flesh, arm your-

selves likewise with the same mind." You see a man should prepare for the business of "doing right." A man can arm himself with the weapons that are not carnal, as well as those that are. It is a cowardly custom of men, young and old, to carry pistols to protect themselves against other bad men. But there is quite a reason why the soldiers of the cross should arm themselves. The world is full of bad men and women, and they should be met with the Spirit of Christ. The soldier is commanded to arm himself with the mind of Christ. How did Christ when spit upon? Bore it. How did he when smitten? Bore it meekly. How when dragged around all night by his wicked persecutors? Bore it like a lamb dumb at the slaughter. How did he while the nails were being driven through his feet and hands? Submitted. This mind is not put on very easily. It is not kept on easily. The soldier of Christ's kingdom must rub up his armor every day, and keep it bright. Peter endeavored to stir up some pure minds by way of remembrance. As in the ordinary battle, so in the spiritual. It is not when you are expecting the enemy that he does you the most injury, but when you are off your guard, and not looking for him. You start out in the morning resolved to do good all the day long, you feel good towards every one and ever thing, and you think you carry no evil at heart, you are just about concluding you should be canonized a saint, when lo! a small thing, no larger than a pin head, throws the whole engine off the track and there is a most awful crash and wreck. You thought the whole world certainly felt as good as you and there certainly could be no crosses, and you were upset by the first one you encountered.

A good old Methodist man, in Longview, Texas, Methvin by name, went all the way to Dallas to the sanctification meeting. He got it sure enough and came home clear out of gun shot of the devil. You could see sanctification all over him, from the crown of his righteous head to the soles of his holy feet. His neighbors were told of it, besides it was a thing to be seen manifest and clear; though religion is not generally to be found sticking about on the out surface.

Now a hog is a vexatious creature. Whether it cannot or will not see the gap at which it came in when passing by it a dozen times, and the man who is trying to drive it out is out of breath and out of patience too, is not a debatable question. I remember one of these swine passed the yard gate several times when I was a boy helping my mother drive it out. She stopped and seemed to consider for a while its depravity. Looking at the obstreperous animal, she said, "The devil went in you when our Savior was on earth and I do believe that he has never come out." Well one of them pests by some means got in the good Methvins yard, up and down the yard fence went pig and brother M. The piggy refusing to see as large a thing as a gate. This was done until all the fun was trotted out of the little affair and the backward and forward doublequick lost all its charm as simple exercise. Now this was too much for the saint. He was warm every way you could think of, and showed this too. Sister George Harrison, who had been a witness to the whole trouble, now stepped to the window and called, "Bro. Methvin, take down your sign, that will not do for sanctification." Many of us are the same way, and it is very necessary that we "arm ourselves with the mind of Christ," and it is highly essential too that we look well to our armor.

J. M. BARNES.

## SEVEN "I WILL" OF CHRIST.

1. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi: 28.
2. Him that cometh to me, I will in no wise cast out. John vi: 37.
3. I will; be thou clean. Luke vi: 13.
4. Him will I confess also before my Father. Matt. x: 32.
5. I will not leave you comfortless. John xiv: 18.
6. I will raise him up at the last day. John vi: 40.
7. Father, I will that they also whom thou hast given me, be with me where I am. John xvii: 24.

## Obituary.

Alice Maxwell, daughter of Robert and Mary Frances Maxwell, born August 20th, 1882, died March 9th, 1884. Her death was caused by congestion of the brain; was sick only about three days. "Suffer little children to come unto me and forbid them not," were the comforting words of our Redeemer. The sorrowing parents and children have our sympathy in this sore bereavement.

G. L.

My dear father fell asleep on the 21st day of December, 1883. On the 12th day of November he received a terrible wound in a cotton gin, which caused his death. He bore his pains with patience till God saw fit to take him home with the other loved ones. He died as he had lived, in faith and with a full hope of heaven. Thomas L. Snodgrass was born March 10, 1830, at Jonesboro, Washington County, Tenn., and lived there till he was 21; then went to the West and stayed till he was married to Miss Eliza P. Jenkins, daughter of Willis D. Jenkins, of Weakley County, Tenn., on March 27th, 1856; and they were both buried in baptism in the year '66, under the preaching of Bro. Goodlow, in Rutherford Co., Tenn. He leaves a wife and twelve living children to mourn his loss.

KATIE F. DOUGLASS.

Crafton, Wise County, Texas.

Death has again visited our little band. Our dear Bro. James L. Lawrence is no more. February 10th, 1884, brought crushing sorrow to the widowed and orphaned hearts of his household. After nine days of painful suffering and patient endurance, pneumonia brought to a close a life which seemed to us almost essential to the wellbeing of our little congregation. Beech Bluff has lost her most useful and efficient worker. Bro. Lawrence was born in 1836. At 19 years of age he dedicated his life to Jesus, and has since that time been recognized as a citizen of his kingdom. We do not claim for him that he was faultless. He was oftentimes painfully conscience of his weaknesses, and was always willing to confess to his brethren and before the world any fault or sin of which he was conscious. His grief-stricken family has the sympathy of the entire community, together with many friends, relatives and brethren throughout Middle and West Tennessee.

J. A. CARTER.

Died at her home in Sumner County, Tenn., February 17th, 1884, Mary A. Sanford, wife of Bro. John S. Sanford. Sister Sanford was the daughter of Matthew and Christian Barber. She was born in Osage County, North Carolina, March 31st, 1819; married to Henry Bradley April 18, 1839. After his death she was married to Bro. John S. Sanford, April 12, 1868. She took charge of a large family of motherless children; she soon won the love of her family—all gave—that respect and obedience which make home a place of joy and comfort. Sister Sanford was formerly a member of the Methodist church and was very strong in that faith. She was willing to hear and gain all the light she could. When she learned the truth as taught by Jesus and the apostles, she yielded to its sweet influence and was baptized by Bro. Hopson at Gallatin, sometime in 1871. She lived a devoted and faithful member of the church until her death. Those she has left weep bitterly over their loss, and rejoice in the thought and hope of her gain. May the Lord bless the mourning friends and relations, comfort and console them in their sorrow and bereavement.

A. ALSUP, JR.

I am requested to write the death of old Bro. Neeley who died on Cumberland river near Burkesville. He departed this life March 2nd, at six o'clock in the morning. He was a member of the church, and had been for about forty years. He had been afflicted for many years with a tumor on his side. He bore his afflictions with patience. Though he was unable to attend meeting, he would call the preachers in and would have them to preach at his house. His home was always the home for the wayworn preacher. He leaves a wife and two sons, and many grandchildren to mourn their loss. On old Christmas day he remarked to his good wife that he felt better than he had for ten years; he was born December 15, 1798. He said to his wife before death, he would soon be at home. We all sympathize with Sister Neeley, but we sorrow not as those who have no hope. Be faithful, dear sister, it will not be long till we all will cross the river. As the poet has said:

"Before we reach that home above,  
There is one more river to cross;  
Where angels dwell, and all is love,  
There is one more river to cross."

Marrowbone, Cumberland Co., Ky. ROBERT KIRBY.

Died near Tompkinsville, Ky., at 2 o'clock Saturday morning, March the 8th, 1884, of internal erysipelas, Sister Minerva Pennington, wife of Samuel Pennington. Deceased became a member of the church of Christ at Concord, Tenn., at an early age, under the preaching of Bro. Mc. D. Moore, and lived a consistent member of that body up to her death. She leaves an aged father and mother, a number of brothers and sisters, a husband and two little ones, and a host of sympathizing friends, to mourn their loss; but we sorrow not as those having no hope of a meeting in the future, for we believe that our loss is her gain. She was a fond mother and loving wife. Her husband has not yet obeyed the gospel, but we trust he may see his error and turn to the fold of Christ and gain entrance into that upper and better kingdom, where he may meet his loving wife, where there is no more parting in death.

Sister, we trust thou art numbered with the blessed,  
Safe in the heavenly mansions to rest;  
With angels sharing the joys untold,  
In the beautiful realms of the good shepherd's fold.

Tompkinsville, Ky.

JAS. M. W. SMITH.



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Mr. KESLING, an old farmer, near Warsaw, Ind., had scarcely any hair left, and what little there was of it had become nearly white. One bottle of HALL'S HAIR RENEWER stopped its falling out, and gave him a thick, luxuriant head of hair, as brown and fresh as he ever had.

Mrs. A. T. WALL, Greenfield, Cheshire, Eng., writes: "I have found the greatest benefit from the use of HALL'S HAIR RENEWER, it having restored my hair, which was rapidly falling off, and returned its original color."

Dr. EMIL SEIP, Detroit, Mich., certifies that "HALL'S HAIR RENEWER is excellent for hair growing, and gives back the natural color to faded and gray hair."

Mrs. S. E. ELLIOTT, Glenville, W. Va., says: "One bottle of HALL'S HAIR RENEWER restored my hair to its natural, youthful color."

No injurious substances enter into the composition of HALL'S HAIR RENEWER, and it is not a dye. Its vegetable ingredients render it in the highest degree beneficial to the scalp as a preventive of disease. Its effects are natural and lasting, and it does not make the hair dry and brashy, like the so-called restoratives compounded with alcohol.

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2d—The color so produced is permanent, cannot be washed off, and will not soil anything with which it comes in contact.

3d—It is a single preparation, and more convenient of application than any other hair or whisker dye.

4th—It contains no deleterious ingredients, as do many preparations offered for like use.

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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## THE MEETING AT SAVANNAH, GA.

After an evangelist has conducted about a half dozen protracted meetings he is apt to think that he knows all about them—that he can tell the end from the beginning; but after he has held a hundred or more, he begins to understand that he can tell but little about the result till the meetings have ended. Such, at least, has been my experience. But no meeting ever gave results more radically different from what I expected than did the one at Savannah; nor was I ever much better pleased with one.

In the first place, upon arriving in the city I learned that there had been given a "Musical Festival and Wand Drill" for the purpose of raising money to run the meeting. I learned further that the festival wound up with a dance, much to the displeasure of some of the members, but, probably, with the approval and encouragement of some others. Had I known this before leaving home, I don't think I would have undertaken the meeting; but I am now very glad that I did not know it; for I found that most of the twenty five members, (there were about that number in the city,) had been disciples but a little while—from one to three years—and that they had been overwhelmed by sectarianism all of their lives. When I reflect that the churches about them, which they had been attending from infancy, are accustomed to raise money by fairs and festivals, and that they all tolerate dancing—when I learned that they had received but little instruction upon these matters, if any at all, and that some whom they had consulted, whom they thought ought to know, had rather encouraged than discouraged them in these things, I began to appreciate the fact that it was probably the very place for me to be. And let me say just here I have never found more self-sacrificing workers; nor have I ever had as good a support in working with so small a church; I mean by this, I have never had as faithful a band of co-workers. Had it not been so, the meetings would have failed, for we labored under the most discouraging circumstances. We could secure no hall that was at all suitable for the meetings except the Masonic Temple, the largest in the city. In it our little band seemed like a little flock of sheep on a great pasture. Above us were a masonic lodge room, a dancing room, a Jewish club room, etc. In going up to these rooms it was necessary to pass up a flight of stairs by our door; and we could distinctly hear the tramping, marching, dancing, and so on, on the floor above us; we were on a corner with a street car line on each street. These noises disturbed us no little, in the beginning, but we got used to them after awhile. These were some of the troubles we had to contend with but by no means all of them.

The meeting began on Wednesday evening; and when Saturday came, my mind was pretty well made up to start to another appointment on Monday morning, the time and circumstances seemed so unfavorable; but on Sunday we had better audiences and a more quiet day, and all began to take more interest in the meetings; so we pressed on for four weeks.

Persistence is one of the most necessary qualifications for evangelistic work. One should never lose confidence in the power of the word, faithfully and lovingly preached. In no work should one be less inclined to follow his feelings than in this; for in the beginning of a meeting he will

nearly always meet with very discouraging circumstances; he will feel depressed and "blue," and be tempted to doubt that the Lord has led him into the field of labor. These feelings he should trample beneath his feet, and press right on with the work. He should keep his misery to himself as much as possible, striving always to be bright and cheery. It is not likely that any amount of experience will enable him to begin meetings without this period of depression. I suffer as much in this way as in the beginning of my ministry, sometimes I think even more, notwithstanding I know many of the very best meetings begin in the most gloomy and unpropitious way, making a grand contrast in their glorious endings with their sad beginnings. It won't do to be governed much by the feelings anywhere in religion. If the church is not right, if it does not co-operate with the preacher as it should do, the word is the remedy; let him sow this grand seed in their hearts as diligently as he can; if they can be saved at all, it is in this way; the trouble with them is that they lack faith—the faith that loves and trusts—and this comes from hearing the word of God.

But let it not be supposed that these reflections about arousing members to a performance of duty in helping in a meeting are suggested by any especial backwardness in this respect on the part of the brethren at Savannah. Far be it! For while it is true that some of the members there were not as earnest in the beginning as they should have been, (and this is always the case,) an unusual proportion of them were as faithful and self-sacrificing and diligent in the work as any coadjutors it has ever been my fortune to have. Nor will I ever forget their zeal for the cause.

The meetings were continued for two weeks or more before we had a confession, if I recollect right. We began to think none would come, and to console ourselves that the church was being mightily benefited; but before the close thirteen were added to the little band. Among these was a Baptist minister and his wife, who reside in the city, and who have been known there for many years as most excellent people, and faithful, diligent laborers. Eight were baptized, four were reclaimed from the Baptists, and one was restored to the fellowship. Of those baptized four or five were from the Methodists.

In the beginning I expressed a doubt as to whether we could expect God to bless us in the meeting if we were to use the festival money; and I expressly refused to receive a cent of it. Nor was any of it expended for any purpose while I was in the city. Whether it will be paid for hall rent I do not know, but I hope not. As we walked from meeting one night I said to the brother with me, one of the leaders in the church, "Surely the Lord will not bless our meeting because we have that festival money. I would feel so much more hopeful were it not for that." "Well," said he, "we will not use it then." "Amen!" said I, "let us not use it at all." On the next evening we received our first confession, and from that time the meeting was by all parties considered a success, I am particular to mention and explain this money matter because it has been circulated far and wide that "Bro. Harding was sustained in the meeting at Savannah by money raised by a church festival which ended in a dance."

Nothing is more certain than that the preacher should refuse to receive money raised in such a way; and he ought publicly and privately to oppose such proceedings. Nearly all the members were opposed to the dance and numbers left the hall when it began. Those who expressed

themselves to me about the festival said they would never have anything to do with another one. I don't think another will ever be given in the interest of the church at Savannah. It is worthy of remark that this church in the beginning had an organ and a hired leader of the singing; they gave up first their leader of music and then the instrument. It seems to me that they are making rapid and vigorous strides in the right direction—steps too that few congregations ever take that have gotten into these errors. May the Lord bless them, and cause his face to shine upon them; may he give them favor with the people and build them up; above all, may he preserve them to his everlasting kingdom.

I am now in a Meeting at Valdosta, Ga. After our meeting at Savannah closed, a sister reported that if we would have a special meeting, she was sure there would be another addition; and we called the meeting, and a gentleman confessed and was baptized. I learn also there has been one baptism since I left.

END OF KENTUCKY DEPARTMENT.

## TEXAS WORK AND WORKERS—Continued.

Don't forget to send us some new subscribers at once.

I cannot go to Alabama this year, yet. Not able. Is the reason sufficient?

Bro. W. C. Holloway will probably preach for the brethren at Pea-town this year.

That Clerical Bull, published in the *Messenger* awhile back, roars pretty loud. We are sorry it was done.

Preached at Hallville fifth Lord's day in March. Good audience, and the brethren anxious we should preach longer.

You expect the preacher to do your praying and worshipping for you, do you? Very well, then he will have to go to heaven for you, too.

Dear Bro. Poe: Closed a meeting at Pine Grove, March 30th, with four additions by baptism. Pine Grove is in Polk County. Bro. D. A. Leak preached for us one night and next morning at the water, on his way to Woodville, Tyler Co. I came here to assist him; he closed with three additions; two by baptism, one immersed believer from the Methodists.—[John F. Brill, Woodville, Tyler County, April 2nd, 1884.]

Dear Bro. Poe: One addition at our prayer meeting last Wednesday night. Bro. J. A. Perdue, of Carrollton, Ga., contemplates a trip to Texas in June, and spend a month; let us put him to work, brethren, he is a good preacher. Have not received anything for Indian Mission for about a month. In reply to the brethren who ask me to visit Tennessee and Alabama, I will say I can give them a part of next year; they can make their own arrangements. The little son (Eddie) of J. M. and Maggie Sims, died in Florida a few days ago.—[R. W. Officer, Paris, Texas, March 29, 1884.]

P. S.—I leave for the Indian Nation to-morrow on business.—[R. W. O.]

The new Queen of Madagascar, with the pleasant and appropriate name of Razafindrahety, is said to exert quite as active an influence toward the advancement of Christianity as her predecessor, the late Queen Eauavalomanyakah. She was educated in a Christian school sustained by the London Missionary Society, and was baptized when she was 16 years of age. Her beauty is described as something marvelous, her form being that of a Venus, and her complexion that of a light mulatto. The work of evangelization in Madagascar has not been interfered with by the French troubles.—*Inter-Ocean*.



## ITEMS, PERSONALS, ETC.

J. Harding writes: "Our meeting at 25 Portland Avenue has closed with sixty-nine added; this meeting was a happy meeting. The brethren here are going to build them a house of worship this summer. Pray for us."

Bro. L. S. Barrett writes from Franklin: "We had, on the last Lord's day in March, two more additions; and last Lord's day, the 6th of April, one addition; all by confession and baptism in the name of the Lord Jesus. The brethren feel much encouraged with the labors of Bro. Shelton. Our audiences are large and attentive; we hope the work will still go on, until all the children of the Sunday-school, and many others, shall confess Jesus as their only Savior and friend, who is able to save all that come to him."

A. C. Henry writes: "I have received in money for evangelizing in the cities of Alabama, six dollars and fifty cents, which I hold subject to the order of the brethren, or brother doing the work. Also, the congregation at Mooresville, Limestone County, offers one hundred and twenty-five dollars worth of my time (as she values it) to the work. She gives me two hundred and fifty dollars for a monthly appointment, paid in monthly installments. She offers half of that time to the city work. She may claim the right to select the field, I do not know as to that."

On yesterday, I received the sad intelligence through the ADVOCATE of the death of my dearly beloved brother, M. A. Beal. I have known him from his baptism, which was, I think, in the year '66, at Liberty, Lawrence County, Tenn., at a meeting held by those old soldiers, W. T. Lee and James W. Locke. I have lived a close neighbor to Bro. Beal, and been quite intimate with him, and learned to love him dearly. I had hoped to get him out here in Texas to help establish the cause of truth here. But alas! how little we know of the future. He was very industrious and energetic, very sanguine and cheerful. He loved the cause of God and delighted in his service. He lost his health in 1879, has not been well since. I hope the brethren, especially those who knew him, will not forget the widow.—[H. North, Erath Co., Texas, April 3rd, 1884.]

Bro. David Adams, of Pine-apple, Ala., in a business note, says:

"My dear brother, I cannot tell you the grief I have experienced since you were here. Our dear Ella is with us no more. Mrs. E. A. Luckie. She died after a lingering illness of more than a year, of that slow but fatal disease, consumption, on the 22nd day of March. Oh! how sad the affliction, but we try to comfort our hearts with the thought that she is now at rest, and that we shall see her again in that bright and beautiful "home over there." I hope to live nearer my God in the future than I have ever done. Dear brethren pray for us."—[David Adams.]

Brother and sister Adams, and all the family, have our heartfelt sympathies in this, their sad bereavement. We know they feel much broken in spirit, but we are thankful that they have the hope of the gospel to comfort them in this sore trial. E. G. S.

My work for the year 1884 will embrace the following points: Wooten Wells, Robertson county, Texas, Franklin, Bald Prairie, Walnut, High Prairie, Limestone county. Some of the above congregations are doing well, others are not doing so well. How to get them to working well is the question. Somebody solve it for me, and I will be under lasting obligations. I will here say, that I have been trying to preach for about fourteen years, and during that time have visited Hill, McClelland, Navaro, Freestone, Limestone, Robertson, Falls, Leon, Anderson counties, and I have yet to find a live church that did not meet on the first day of the week, or a dead one that did. I am determined on one thing, and that is to preach more than ever on the importance of meeting weekly, and culti-

vating the Christian graces. May God help us all to be more faithful is my prayer.—[S. B. P.]

If Christians do not love the Lord well enough to meet together to worship him, and to edify one another, to strengthen themselves, they do not love him well enough to be saved.

## CO-OPERATION MEETING.

The Co-operation meeting will be held at Union City May 14, 1884.

Wednesday.—8 o'clock P. M., Sermon.—J. B. Inman.

Thursday.—9:30 A. M., Co-operation.—B. W. Lauderdale; 11 A. M., Sermon.—J. W. Johnson; 1:30 P. M., Report of delegates; 3 P. M., Our duty towards brethren remote from congregations.—J. H. Roulhac; 8 P. M., Sermon.—R. A. Cook.

Friday.—9:30 A. M., report of evangelists; report of Committee; 11 A. M., Sermon.—J. A. Carter; 1:30 P. M., unfinished business; 3 P. M., Zeal.—Jno. R. Farrar; 8 P. M., Sermon.—Isaac Sewel.

Jno. E. McCORKLE.

T. E. SCOTT.

J. S. McCORKLE.

Committee.

## General News.

An indignation meeting of Italians was held in Philadelphia to protest against the brutal treatment of a party of their newly arrived countrymen, who were forced into service on a Chesapeake Bay oyster boat, where they were overworked, half-starved and robbed.—A fire at Pensacola, Fla., destroyed the Merchant's Bank and several stores adjoining; the furniture factory of S. B. Anderson, at Berlamont station, Mich; Clarks paper mill at Marseilles, Ill; the St. George apartment house at New York, loss, building and contents, \$150,000; St. Peters Lutheran Church, at New York, was damaged \$25,000, \$45,000 worth of malt was destroyed and the building damaged \$10,000 of John F. Betz & Son, at Philadelphia, at Manestee, Mich., eight buildings were destroyed and two Chinamen perished.—The joint committee of the Kentucky Legislature, appointed to investigate the management of the Central Lunatic Asylum, have made a report condemnatory of the management on account of the numerous escapes and cruel treatment of the patients.—The coal miners of Western Indiana, who have been on a strike for some time, have become very threatening and a disposition to interfere with those willing to work, resulted in the arrest of a number of the ring leaders, whose cases will be considered by a special grand jury.—The heaviest snow of the winter has fallen throughout the coal region of Pennsylvania, many collieries suspended, and railway travel is much impeded.—A mine at Braidwood, Ill., was flooded last week at a time when about two hundred miners were at work, all escaped but five Italians who were new hands and did not understand English. They were working in a room considerably higher than the bottom of the pit, and it was thought that they could be rescued before the water reached them.—A curious amendment to the defeated wife-beating bill was proposed in the Massachusetts House of Representatives a few days ago. It provided that if the man was drunk when he beat his wife, the liquor seller and the man who owned the premises where the liquor was sold, should also be publicly whipped in the same manner as the wife-beater.—One of the most destructive forest fires ever known in North Carolina was reported last week. It raged for several days, devastating the pine woods along the southern border of that State. The fire extended through six or seven counties, and destroyed a number of dwellings, including the town of Manley.—Order continues to be maintained in Cincinnati. The total number of deaths reported thus far is fifty-one, while not less than one hundred and twenty other persons were injured more or less severely.—There were 1,500 murders in the United States last year. It is like war. There were 93 executions, there were 125 lynchings and there were 185 homicides in New York City during the four years ending with 1877, and four executions.—The Connecticut House of Representatives has passed the constitutional amendment bill providing for biennial sessions of the Legislature. A similar bill was introduced in the New York Legislature

early in the present session, but it seems to have been quietly buried somewhere.—The unusually large exodus this spring of French-Canadian working-men and their families from Montreal and the Canadian province to the manufacturing cities of New England is attracting attention. At this season there is usually an emmigration of workmen across the line, but this year the stream is reported by the custom officials to be unprecedentedly large. It is roughly estimated that nearly one hundred of these emigrants leave the Montreal station daily, and the majority are men with families.—The City Council of Nashville has repealed the strict Sunday law, while prohibiting the sale of spirits under heavy penalties they admit the sale of papers, retail dealers in cigars and tobacco, fish, fresh meats, bread and ordinary eatables are allowed to keep open their places of business until ten a. m. on Sunday. That news-dealers, fruit and peanut stands, vendors of ice-cream, milk and soda-water, can sell as on other days. A large petition from the citizens asked that no relaxation should be made in the two.—The Democrats in Congress held a "caucus" in reference to the course of the members in the tariff question.

It was found about one third of the members are opposed to what is known as the Morrison Bill reducing tariff on all goods. A resolution was passed declaring the action of the caucus should not be considered binding on the members. It is thought the action betokens harmony in the party.—The Senate of Massachusetts passed a bill establishing the "whipping post" for wife-beating. The House defeated it on the ground that the inflicting of the punishment would be brutalizing on the public. One member was willing to establish it if it could be done by a machine. It would brutalize any man to inflict the punishment.—There are fifteen thousand operatives at work on the Panama Canal. DeLesseps thinks it will be completed in 1888.

—The bill to appropriate seventy-seven millions to the cause of education, to be distributed to the different States in proportion to illiteracy, meets with much opposition from the Republican Senators from a fear that the money once in the hands of the States, would not be used fairly to all parties. Some Democrats oppose it as interfering with States rights. It has passed the Senate. It is thought it will pass the House.

FOREIGN.—An offer to straighten the leaning tower of Pisa was recently made by an American engineer and was regarded as a good joke; but it turns out to be a bona fide proposal. He offered to do the job for £24,000.—The United States, Russian and German Governments have sent a fresh and energetic note to the Porte protesting against the excessive dues charged for storage of petroleum, and especially because of the fact that depots have been introduced at Burut and other Syrian ports, where still greater extortion is practiced. Paternoster Row, London, was the scene of a very serious conflagration last week, twenty-four fire-engines were called into requisition before the flames were extinguished, and about a dozen houses, chiefly book-binding and publishing establishments were destroyed or badly damaged. The losses exceeded a million dollars.—The largest European mail that was ever sent from the New York post-office was forwarded on the 2d inst., by the steamer Elder, of the North German Lloyd line. It comprised 399 letter and 226 newspaper bags of mail. Of these, 267 bags were from New Zealand and Australia.—The news relating to Egypt is uncertain and unsatisfactory. All that can be said of the institution of the British government must be gleaned from the dispatches from London dated Friday. The Cabinet, it was said, after a thorough discussion against formally establishing a protectorate over Egypt.—The steamer "Daniel Stedman" from Antwerp for Halifax and New York, struck the rocks off Sambro Island, north of Halifax Harbor at five o'clock on the evening of the third, and sank in deep water. There were ninety passengers on board, and the crew consisted of thirty-four men, of these the captain, five sailors and three passengers were saved. Considerable indignation is felt over the mismanagement of affairs at Sambro Island lighthouse. There is no life-boat there, though it is one of the most dangerous points on the coast. The government will hold an investigation of the cause of the wreck.



## Home Reading.

## A Song of the Future.

Sail fast, sail fast,  
Ark of my hopes, Ark of my dreams;  
Sweep lordly o'er the drowned Past,  
Fly glittering through the sun's strange beams.

Sail fast, sail fast,  
Breaths of new buds from off some drying lea,  
With news about the future scent the sea;  
My brain is beating like the heart of Haste,  
I'll lose me a bird upon this Present waste.

Go, trembling song,  
And stay not long; oh! stay not long!  
Thou'rt only a gray and sober dove,  
But thine eye is faith and thy wing is love.

—Sidney Lanier.

## TRUE SUNSHINE.

I was walking the street this morning in a very listless, gloomy way. My life seemed to be all prose—its very blessings commonplace and the lightest burden heavy. The care and work and worry seemed to greatly outweigh the pleasures of existence. Even nature was depressed—a dull gray sky, a chill wind, and even the people I met had a dejected look.

About a half a block ahead of me I saw an old colored woman, with a large basket on her arm, trying to cross the icy gutter and gain the pavement. She made several ineffectual attempts, and went farther up the street to find a safer foothold.

The passers paid no attention to her efforts, and I felt a faint impulse to hurry my lagging steps and lend her a helping hand, but just at that moment a little, delicate woman passed me with a swift, springy step and so cherry a face that I instantly thought, "Her life must be all peace and sunshine to make her very features such a perfect picture of happiness."

Just then she tripped down off the pavement into the icy street and began picking up the brown paper parcels and piling them in the basket, which the old auntie had just dropped.

I walked more slowly to watch the simple, kindly deed I should have done myself.

The basket arranged, she took it on her own arm.

"Here's a good place to step up where there is not much ice," and the dainty gloved hand clasped the wrinkled black one and the pavement was easily gained.

"Bress yer, honey, for yer kinness to an ole body; I'll never forgit it lon's I lib."

"Oh! you're entirely welcome, auntie. You'll find good walking now. Good morning."

The swift steps passed me again, and I looked at the sweet little lady with a sudden reverence, thinking, "No wonder her life is cheery and her face so bright when she is the sunbeam herself, and not only goes on her own way happily, but smooths and brightens the way for others."

I quickened my steps just to keep her in sight. Presently she stopped again—this time to buy a paper of a mite of a newsboy, refusing the bit of change, and giving him such a bright smile that he stood staring after her in open-mouthed admiration.

I bought a paper, too, and gave him the money, with as benevolent a smile as I could muster, which seemed so to increase his astonishment that I concluded kind looks and words were a rarity in his experience.

I entered my own door with a lighter heart—for being only a spectator of unaffected kindnesses, and also a thrill of ambition to "go and do likewise."—Lillian Gray, in *Arthur's Home Magazine*.

## CODDLE CHRISTIANS.

Wants to be coddled all the time. Does that describe your case? Of all the useless and half-way Christians, the coddle Christian is the very worst. He is usually a self-centred individual—goes to church thinking over the faults of other people and his own grievances. At the church door he sidles along, watching to see if all the people noticed him. For the most part they don't. Then he goes home, and nurses his sensitiveness all the week because he wasn't noticed. He "doesn't feel at home" in this church because no one gets around him, and makes him feel good when he goes there. He feels sure there is a ring inside the church that runs everything. Brother So-and-So is always prominent in the work of the church, but as for himself, he never

is called on to lead things. "Certain persons" always club together, and are social enough; but, somehow, he never feels that he is wanted, and—hem! hem! hem! *ad infinitum*. My dear brother or sister, as the case may be, what business have you to be edging around in any such miserable fashion as that? Are you not a covenant member of that church? Who gave you any right to ask to be noticed? What warrant have you to be finding sickly complaints because other people are willing to do your work for you? Pray, why is it not your business to go to other people, and try to make them "feel at home?" Or did you join the church in order to have somebody hold you up, and make you feel good, and pat you on the back—coddle you, in short, as if you were a pettish child? Was it a social circle you wanted to get into when you joined Christ's Church? Was it notice and position, and certain other convenient and pleasant matters, you were thinking of? You are a pretty specimen of a Christian, aren't you? Do you know the reason you are never wanted, and never are put forward, and never "feel at home?" That is because you curl up in your shell of sensitive selfishness, and repel everybody with your look and manner. Go out, like a hearty Christian; show by your manner that you mean to go half way; take others by the hand; give them a smile and a word of welcome; help to show some stranger a seat; pass your book to your neighbor; be on hand at the prayer meeting, and speak if you have the gift of it; and be very sure you will take your place among the rest very quickly. A contented, quiet and helpful spirit soon makes itself known, and will straightway be appreciated. Above all things, do not want to be noticed; do not complain of slights. Nobody ever thought you slighted except yourself. Do your work cheerfully. Don't be a coddle Christian.—*Church Union*.

In the world as it is, evil has temporary advantages over good. You may catch deadly fever, by breathing but for an instant the breath of some fever-patient, but you will not catch entire soundness of the body merely by associating with the healthy and the strong. Diseases can be inoculated into the body, easier than health of nerve or vigor of pulse-beat. You can fall down a hill, but you cannot fall up one; you may pierce the costliest dam by a single breach, but you cannot so easily repair the broken walls, and bring back the diffused waters. It is so, also, with the education of a child. A single evil word or deed will make more impression on a child's mind than a single good word or deed; and one impure thought lodged in the mind may undo the work of years in slow and earnest character building. The teacher ought to realize that the present struggle between good and evil is not an equal struggle; and all the help which the best teacher can give, by instruction and by influence, will not be more than enough to neutralize the contagion of evil suggestion and evil example. He who is the spiritual foe of the children, and never was there an enemy more crafty or more watchful than he. You need never be afraid that your scholar will find it too easy to do good; if you do your duty, you will realize that the battle is one which is going on continually; and your help and sympathy must be steadfast and unvarying if you wish not to give the Enemy an opportunity of undoing, in an hour or a day, the results of your long and faithful work.—*S. S. Times*.

## A QUEER COMBINATION.

A man who dealt in horses and candies was once summoned before a judge to answer for some misdemeanor.

"What a strange junction of trades!" said the judge.

"I see a close resemblance between horses and candies," said the witty lawyer who acted for the defendant.

"In what way," inquired the judge.

"The more you lick them the faster they go," was the reply.

The Supreme Court of Georgia has decided that dealing in "cotton futures" is not a proper business transaction. A professed Christian who needs a bench of lawyers to teach him this has read the New Testament to little purpose.—*Christian Advocate*.

## AN EGYPTIAN PICTURE.

The Mosque of Mehemet Ali, with its tapering minarets overlooking all Cairo, was found to be quite a modern edifice, scarcely more than half a century in age, but is very remarkable and beautiful structure, and of great cost. The spacious building is lined throughout with Oriental alabaster, and the exterior is of the same costly finish. There is the sarcophagus of Mehemet Ali, the most enlightened of modern Egyptian rulers, before which lamps are burning perpetually. The interior of this mosque in its combined effect seemed to be the most effective, architecturally, of any temple of the sort which we had visited. There is a high, breadth, and solemn dignity in its aspect, which earnestly impress one. The exterior is much less striking, but yet admirably balanced and harmonized. The lofty situation of the mosque commands one of the most interesting views that can well be conceived of. The city, with its countless minarets and domed mosques, its public buildings and tree-adorned squares, its section of mud-colored houses and terraced roofs, lies in the form of a crescent at the visitor's feet, while the plains of Lower Egypt stretch far away in all directions. The tombs of the Memlooks lie close at hand, full of suggestiveness, as also does the lonely column of Heliopolis, four thousand years old, marking the site of the famous "City of the Sun." Beyond and towards the sea is the land of Goshen, where the sons of Jacob fed their flocks. A little more westerly in the mysterious Nile is seen the well-wooded island of Roda, quietly nestling in the broad bosom of the river. The grand Aqueduct, with its high arches reaching for miles, reminds one of the Campagna at Rome; while beyond loom up the time-defying pyramids, the horizon ending at the borders of the great Libyan Desert. Far away to the southwest a forest of palms dimly marks the site of dead and buried Memphis, where Joseph interpreted a monarch's dream. Twilight was approaching when we were there. The half-suppressed hum of a dense Eastern population came up from the busy, low-lying city, and a strange, sensuous flavor of sandal-wood, musk, and attar of roses floated upon the golden haze of the sunset, indelibly fixing the Oriental scene on the memory.—*Ballou's Due West*.

## THE SWEETEST JOYS.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chambers of sorrow.—*Christian Weekly*.

SELF-HELP.—Self-help, be it ever so wisely and thoroughly carried out, can never abrogate the duty and privilege of friendly and benevolent assistance. It will not even limit the necessity of it; for human nature is essentially dependent as well as independent and life furnishes abundant opportunities for the exercise of all generous impulses without injury, provided the rightful conditions are obeyed. In infancy our dependence upon others is complete; as we advance in life, it gradually declines; in healthful maturity it reaches its lowest point. Yet even here it by no means vanishes. We are still dependent upon one another for happiness in a thousand ways, and continually need the helping hand as well as the sympathizing heart.

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure the comfort.



**A Prominent Minister Writes.**

Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.

REV. C. C. DAVIS, Elder M. E. Church South.  
No. 28 Tattall St. Atlanta, Ga.

**From Two Prominent Ladies.**

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

Mrs. E. H. BLOODWORTH, Griffin, Ga.

Dr. H. Mosley: After years of suffering from indigestion, great debility and nervous prostration, with the usual female irregularities and derangements accompanying such condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.

Mrs. E. DENNIS.

Mo. 46 Chapel St., Atlanta, Ga.

J. Pratt, druggist, Wright City, Missouri, writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

Dr. Mosley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall Street Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration and all other diseases caused from diseased Liver and Kidneys.

Fifty cents for one pint bottle, one dollar for a quart and a half bottle. Sold by druggist generally, and all wholesale druggist, Louisville, Ky.

**Miscellaneous.****The Dead Cannot be Raised,**

nor if your lungs are badly wasted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds, and incipient consumption, for surpassing in efficacy cod liver oil. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address World's Dispensary Medical Association, Buffalo, N. Y.

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces—it is ice still; but expose it to the beams of the Sun of Righteousness, and then it will melt.

Fort Royal, Va.—Dr. G. H. Hill says: "Brown's Iron Bitters seem to give general satisfaction. I recommend it strongly."

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philada, Pa.

Ottawa, Ill.—Dr. T. A. Smurr, says: Brown's Iron Bitters give entire satisfaction."

**SANITARIUM.** Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

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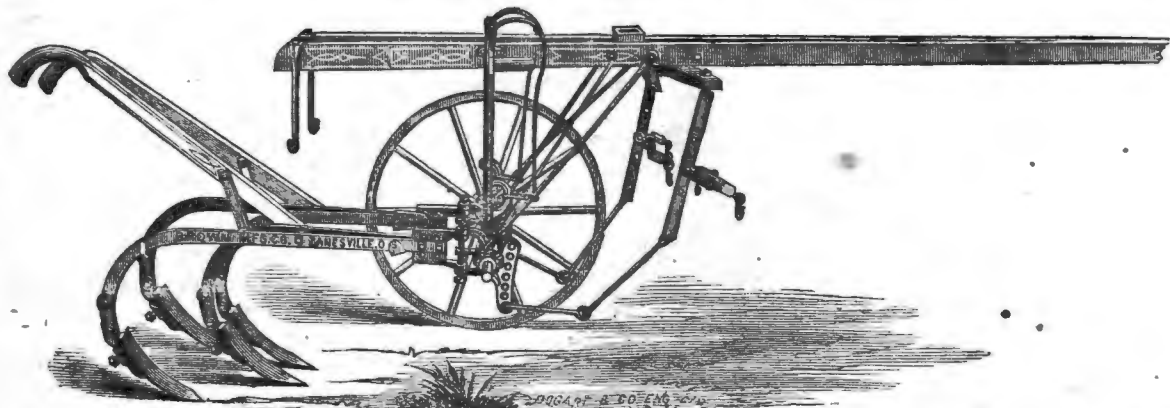
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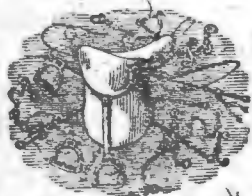
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## Mars Hill College.

With pleasure we lay before our readers the following extracts from the Fourteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness.—EDITORS.

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# THE GOSPEL ADVOCATE.

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## EDITORS:

D. LIPSOMB,

E. G. SEWELL.

### WHAT MUST THE ALIEN BELIEVE IN ORDER TO BE SAVED?

There is more confusion about what must be believed in order to church membership, than almost anything connected with the salvation of men. The foundation of this confusion lies in the varied and differing systems of religion with which our country abounds. And if we ask these parties what must be believed in order to an entrance into the kingdom of God, the answers we receive will vary according to the difference of the parties themselves. No two of these parties agree in this important matter. But it is not proposed in this to examine these, but to examine the word of the Lord, and see what that requires. Men must believe just what God has required, and there is no virtue in believing anything else. A man might believe everything that is peculiar to any and every denomination in christendom as such, and yet not believe that on which the salvation of his soul is concerned. In fact all that is in denominationalism combined as such, can never save one soul from sin.

Whatever may be taught by denominations that has any connection with saving power, is simply what is found in the word of God, and not because it is in the creeds, or belongs to their systems of religion as such. Nothing but the power of God can save men, and this power can only be found where God has placed it. God has placed his power to save in the gospel. Therefore, wherever the gospel is preached, there the power to save souls is found. The Holy Spirit through Paul has said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." No matter where the gospel is preached, nor by whom, it carries with it, wherever found, the power of God to save. Since therefore the power of God to save is in the gospel, he who desires to be saved must believe the gospel, or he cannot be saved, no matter what else he believes. Hence when Christ sent out his apostles he required that they should preach the gospel in all the world, and to every creature, promising salvation to the believer, and announcing condemnation to the unbeliever.

The gospel is the great central truth to be believed in order to salvation. But there are other things also to be realized in order that the sinner may be induced to act upon his faith. He must realize, believe, that he is a sinner, and that without salvation from his sins through the gospel, he must be eternally lost. If a man does not believe that he is a sinner, and that no man can go to heaven in his sins, he will not embrace, obey the gospel, and without obedience to the gospel no man can be saved. And we think it would be well for preachers to insist more upon the ruinous consequences of sin, and the certainty that they will be forever condemned unless saved, and that there is not a shadow of a promise of salvation to any one that does not obey the gospel, and thus be saved from, not in, his sins. Many preachers are doing incalculable injury to the salvation of sinners, by making the impression that souls can be saved without embracing the gospel at all. This is done especially in funeral preaching. Men live and die in sin, re-

fusing for a life time the only power that God has ordained to save the soul, die outside of Christ, die without God and without hope, and yet preachers, to gratify the living friends, will make up some plea upon which they will preach them home to heaven. All such preaching as this is wholly subversive of the gospel of Christ, and jeopardizes the souls of men. Those who listen at such sermons, and believe them, are made to believe that men can be saved without obedience to the gospel, which God has ordained as the only means in the reach of sinful men to save their souls. Such preaching and all its influence is against the gospel of Christ, and is only calculated to drag men down to perdition. Such preachers will certainly have a terrible account to render at the judgment seat of Christ.

When men are called upon to preach funerals or on any other occasions, they should present the plain truth of the Lord's word, and never pander to any sort of public sentiment or sympathy that would lead them to do otherwise. The great design of the mission of Christ into this world is to save men from their sins. To save a man from his sins he must be turned from a sinful life into a life of holiness. This can only be done by an humble submission to the gospel of Christ, by doing what it requires. Doing what the gospel commands will take all men out of sin and make them holy. And to make the impression that anything except obedience to the gospel will prepare men for heaven, is to make a false impression.

Paul teaches that those who obey not the gospel, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Therefore sinners must believe that they are sinners, and that it takes obedience to the gospel to save them from their sins before they can ever be induced to deny themselves of worldly pleasure to embrace the gospel of the Son of God. Those preachers who create the impression upon sinners that they can be saved without obeying the gospel are thus leading them into condemnation, instead of leading them into salvation. The gospel is not some abstract power to save men, but teaches a system or service, a system of obedience, which purifies the hearts and lives of men, and then through the service of the church, fits them for the enjoyments of heaven forevermore.

When the sinner is lead to believe that there is some direct or abstract power that will save him without a full surrender of heart and life to the service of God through the gospel, this belief keeps him from such obedience, and thus makes void his faith in the truth of the gospel, and makes his faith of none effect. A man might as well not believe the gospel at all, as to believe something else at the same time that neutralizes his faith, and makes it of none effect. For the gospel believed, and not obeyed, is of no avail. And it is sadly true that while all the preachers sometimes preach the gospel in its facts, many of them at the very same time preach something else that renders it powerless in its demands upon the people in order to their salvation, and thus opens the way for their eternal ruin instead of leading them into the body of Christ, the church of the living God. Whenever any preacher, after preaching the gospel in fact, fails to preach it in its requirements, but makes the

impression that sinners can be saved without submission to these requirements, he neutralizes the truth preached, and leaves the sinner in no better condition than if the gospel had never been preached to him. The gospel must be so preached as to create full assurance in the mind of the sinner that there is no salvation for him outside of earnest obedience to its divine requirements. When people believe this, they believe the word of God. When they believe that they can be saved without this, they believe the words of men, and of men only. And as men are unable to save sinners, their doctrines are unable to save them, and thus the commands of God are made void by the doctrines and commandments of men.

Sinners must therefore believe the truth of the gospel facts with all their hearts, must believe that they are sinners and under condemnation as such, and must believe that nothing but obedience to the gospel will lead them into the enjoyment of the salvation provided by the gospel. If sinners believe in the abstract or direct operation of the Holy Spirit, or some direct power of God to convert and save them, there is no probability that while under this impression they will be saved. For this belief will keep them from obedience to the gospel, by which alone they can be saved. The gospel is the power of God and the wisdom of God, and that power and wisdom to save the soul is never reached through any other channel than that which God has ordained which is a full rendering of heart and life in doing the will of God as laid down in connection with the gospel. A man may refuse every creed and every peculiar doctrine of every denomination in the world, and yet be saved by the gospel of the grace of God. And on the other hand, a man might believe all the creeds as such, and all the peculiar doctrines of all the denominations in the world, and yet not be saved.

Preachers are worse than wasting their time when preaching anything for the conversion and salvation of sinners except Christ and him crucified, and the conditions upon which Christ promises to save them. It is true we doubt not, that men and women may read the word of God at their homes, and understand and believe the gospel of Christ and its requirements, and may obey it and become Christians, even among those that utterly pervert it in their preaching, and in spite of their errors. The gospel, wherever obeyed, will make men free from sin. And the plan of salvation as revealed in the New Testament is so plain, that any one of sound mind that will read it without prejudice may understand it. And as the gospel is the power of God unto salvation to all who believe and obey, every one who does this, no matter where, will be saved from his past sins.

But it is true at the same time that nothing but the gospel, and faithful obedience to its requirements will save. Those therefore who submit to the doctrines and commandments of men instead of the gospel of Christ, have no promise from the Lord of salvation. And when men thus obey the gospel and become Christians, they ought to cast their lots among those only who take the word of God as their only guide in all things, ought to stand identified with those who practice as the word of God directs in the work of the church, and wear only the names given the Lord's people in his word. Men may obey the gospel and be saved from their past sins, and then so dishonor him in their practice as to disinherit them, and be lost at last. The whole truth ought therefore to be preached, and the whole truth ought to be believed regarding the plan of salvation, in order that they may enter into the church of God and thus be saved from sin, from a sinful life, and from the consequences of a sinful life.

E. G. S.



## CONFORMITY TO THE WORLD.

"And be not conformed to this world: (age) but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. xii: 2.

Following out the admonition of Paul, I shall say to-day some very plain things, even at the expense of being called a "complainer." Yea, I fear not to be called a grumbler, if I be so called for condemning all things contrary to God's expressed word.

God charged Israel particularly not to conform in the least to the customs and ways of the heathen nations. He even commanded them to destroy the "pictures" of the canaanites. He said "I have called you out of bondage to be a chosen nation to serve me." Peter, in first Epistle ii: 9, says, "But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of him who has called you out of darkness into his marvelous light." Then all Christians should be a peculiar people. And if they are in God's light, their light will shine. Paul, in Philippians ii: 14-15, says, "Do all things without murmuring and disputing; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world: holding forth the word of life." As God "is light" all the light religious comes from him. And David says, "The entrance of thy word gives the light." All intellectual and moral light is from God's word. For even in creation, Moses tells us when God created the heavens and the earth, "The earth was without form and void, and darkness dwelt upon the face of the great deep. And the Spirit of God moved upon the face of the great deep." But all was chaotic. Only elemental, until God spake "Let there be light." This shows that in the minds of sinful men, there is no order or light until they receive Christ's word by faith into their hearts. The modern mourners' bench revivalism; or as some are now ashamed to call them up, say, "All who desire our prayers, rise to your feet." I say all this is chaotic; is confusion. Hence in all revivalism and proselytism, there is only a heating of the blood; a confused arousing of the feelings. So after a while, "because of the word, by-and-by, many become offended." It is right and acceptable to God, Paul says, "to pray for all men, for kings and all in authority." He did not say call them "to stand up." Nor did he say I must wait for men to ask me to pray for them, but to do so unasked. In this praying faith into men, the modern sects conform to Roman priest craft. And acceptable faith to God must be an exertion of ones own mind.

Now as I love my brethren and desire their perfection, power and glory, I will mention some things that may offend some. But my duty to God and men demands that I be plain and pointed. But be assured, dear brethren, I do not here speak from any ill will; but from an earnest desire to see the true Bible cause advance.

When we fall short of God's commands, are we not "disobedient?" And when we do things not commanded, are we not transgressors? Lexicography says to transgress is "to pass over or beyond, to violate, to go beyond." And to disobey is "to break a command." Paul says in Heb. ii: 2-3, that "every transgression and disobedience of Moses' law received a just reward." "How shall we escape if we neglect so great salvation spoken by the Lord?" Now, I ask all Bible men of close observation, if a great amount of what is called religious observance, is not either less or more than what God has commanded? See how the plain commands of God are supplanted and made void by traditions, creeds, and dogmas of men. Now will God accept this? I fear not. How apropos here is the motto of B. W. Stone, "To the law and the testimony." And that of Thos. Campbell, "Where the Bible speaks, let us speak; and where the Bible is silent, let us be so, too." Now, shall we go on in doing things not commanded, and say, as infidel Beecher said of baby sprinkling, "Though not commanded, I will use it, because, like the ox-yoke, it works well." Now, is there any authority in God's word for a preacher making college? Does not Christ say, "Pray the Lord of the harvest to send into this vineyard laborers?" Now, I am not

opposed to colleges, if run as an earthly business. But we see colleges and high schools will not, and cannot, educate the masses of the poor, the very class that needs education. Then let us all go for universal education, and, by law, provide the schools and compel men under penalty to send their children.

And are we not conforming to sectism in spending time and money going to conventions? And have we precept, example or hint, for such things in the New Testament? And are not our State district and county system of evangelizing conforming to the sects? And are we not thus following political divisions? And does not historians show that from such beginnings, grew up what Bro. A. Campbell calls "the church of the clergy?" And is not this restricting a violation of Christ's commission, "To go into all the world and teach all nations?" And are we not under obligations to "send the gospel to the world?" But do you say how can this be done without conventions? I say all can be done through our good papers. All that is necessary, is to be liberal, raise the means, send them to some trusty ones, and let them aid the true preacher. All this can be done as Paul was helped. In Phil. iv: 15, he tells how he was aided. Not by spending money going to great conventions. But, as brethren have evidence, by just sending the money. I ask, is not the family God's primary school in training children? And is not the church his highest school? Then if the church meet every Lord's day to study the Scriptures, inviting in their neighbors and children, will not this do all the "Sunday-school" does, without the extra expense of Sunday-school literature and songs?

And this is the church doing the work. Some really give the Sunday-school more honor than the church. One said the Sunday-school was good enough church for him. The Jews had no such institution. They attended the synagogue every Sabbath to hear the Scriptures read, and worship God. Would it not be well for our preachers to require every church they preach for regularly, to require the congregation to meet every Lord's day morning early, and attend to the apostles teaching, the breaking of loaf, prayers and the fellowship, guided by the elders or overseers first, then preach. This will end the pastor system, and bring all into scriptural order. What are lesson papers but taking a hop, step and jump through the Bible? And what are question books but conforming to Roman and sect catechisms? This is enough for men of reflection on such things as named.

Now I touch a more tender chord. But please or displease, I do it in love, as a duty. Are we to expect God to be pleased with our conformity to the world in building extra fine meeting-houses and having an organ, finely dressed pastor and a gaudily, finely dressed audience to listen to a fine speech? And all so fine as to make the poorly clad pass by, being ashamed to go into so fine a house among rich, finely dressed people. Paul says 1 Tim. ii: 9, "In like manner also, that women adorn themselves in modest apparel with shame-facedness and sobriety, not with braided hair or gold or pearls, or costly array, but which becometh women professing godliness, with good works."

This is plain and if followed out would promote piety, modesty and virtue. No Christian man or woman has any authority from God to waste the money God has put in their trust, for gaudy or unnecessary fine apparel. Decency and comfort is all that Christians should aim at in dress. John, the harbinger of Christ was dressed very plainly, so was Christ. Paul often was hardly clothed at all. Elijah, one of the greatest of prophets is said to have worn a plain garment. Christ in Mat. vi: 27, 28, 29, condemns anxiety about fine apparel. The passion for fine dressing leads to waste of money, pride and all sorts of vice. John, 1 Eph ii: 15, 16, and 17, says: "Love not the world (the Kosmos i. e.: the ornament, decoration embellishment of the world, so say Greek scholars) neither the things that are in the world. If any man love the world the love of the father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye and the pride of life is not of the father but of the world. And the world passeth away and the lusts thereof. But he that doeth the will of God abideth forever." These are solemn words,

but from what we see daily may we not ask our individual selves and all who realize the solemn import of these warnings. Love not the world nor the things that are in the world. John shows what things when he says "The lust of the flesh the lust of the eye and the pride of life." These things he says are not of the Father but of the world, and if we love the world the love of God is not in us. All desire for earthly glory, honor praise, show and love of ease is here condemned as sinful. Then am I not right in warning professors against building extra fine meeting houses, or having organs or fine flowery preaching to draw the world to hear a fine speech. Doing anything in the name of religion from any motive but from fear and love to God, to please him is sin. Does not the things that John condemns condemn display, and fine dressing? Also all gaming of all sorts, frolics, and dancing in professors. Also circus-going, theater-going and all carnal amusements. Oh, how short of apostolic religion do all come in theory, and practice too? In theory or in first principles how can we say we are doing the will of God, if doing less or more than what is written. Then if men will not; God will approve my condemning as I have, the doing things not in His written will. Come brethren let us all deny ourselves, take up our cross and follow Christ if in so doing we lose all earthly gain and live poor. Pray that I be faithful.

I date my article Scyene because that is my postoffice. I am out preaching to the destitute. JAMES L. THORNBERRY.

Scyene, Tex., April 14.

## LETTER FROM MISSOURI.

I closed a meeting at Mill Springs last week with 40 added to the Lord. Made arrangements to build a thousand dollar frame meeting house, and raised nearly enough money to do it.

Among the additions is the wealthiest man in the county (Wayne) a lawyer and extensive land owner and the two physicians of the town.

Two were added at Piedmont last Lord's Day.

Brother J. S. Sewell is laboring in Southeast Missouri. Quite a number of Tennesseans are settled in this county, and most of them either are Christians or "lean that way," as the drunk man said when found leaning up against the Methodist meeting house looking sorrowful, a passer by asked. Do you belong to the church?

"I don't be-be-belong bu-bu-but I lean that way." You may guess at my application.

Methodism is waning all over these parts, and this fact of course has aroused the indignation of the presiding elder, and one horse "Circuit riders," you will readily account for that when I tell you that fourteen of their flock left them, and came over on the Lord's side at the Mill Springs meeting. The preachers claim that we are unsettling their members.

We are soon to have a conference with some Baptist preachers at Essex, to consult about their coming together with us upon the one foundation. I believe three Baptist preachers are resolved to come out for Christ and his word alone.

J. M. RATLIFF.

## THE JEWISH CONTROVERSY.

Serious differences have arisen among the Jews of this country in regard to their ancient faith, which seems in danger of being superseded by modern notions. This state of things is attributed largely to Rev. Dr. Wise, of Cincinnati, who is one of the oldest and most widely known rabbis of the country. He holds that Christians may be received into Judaism by a simple acknowledgement of the binding character of the Ten Commandments; that there is no Biblical prohibition against Jews intermarrying with Christians, or with Mahometans for that matter; that the rules attending the preparation of animal food for Jews can be abandoned at pleasure, and that as God has not created any unclean animal, Jews may eat anything they please. These expressions have given rise to heated controversy in Hebrew circles.

Friendship closes its eyes rather than to see the moon eclipsed, while malice denies that it is ever at the full.



## St. John The Aged.

I'm growing very old. This weary head  
That hath so often leaned on Jesus' breast,  
In days long past, that seem almost a dream,  
Is bent and hoary with its weight of years.  
These limbs that followed him—my Master—oft  
From Galilee to Judah; yea, that stood  
Beneath the cross, and trembled with his groans,  
Refuse to bear me even through the streets  
To preach unto the children. E'en my lips  
Refuse to form the words my heart sends forth.  
My ears are dull, they scarcely hear the sobs  
Of my dear children gathering around my couch:  
God lays his hand upon me—yea, his hand,  
And not his rod—the gentle hand that I  
Felt, those three years, so often pressed in mine,  
In friendship such as passeth woman's love.

I'm old; so old I cannot recollect  
The faces of my friends; and I forget  
The words and deeds that make up daily life;  
But that dear face, and every word he spake,  
Grow more distinct as others fade away,  
So that I live with Him and holy dead  
More than with living.

Some seventy years ago  
I was a fisher by the sacred sea.  
It was sunset. How the tranquil tide  
Bathed dreamily the pebbles! How the light  
Crept up the distant hills and in its wake  
Soft purple shadows wrapped the dewy fields!  
And then He came and called me. Then I gazed  
For the first time on that sweet face. Those eyes,  
From out of which, as from a window, shone  
Divinity, looked on my inmost soul,  
And lighted it forever. Then his words  
Broke on the silence of my heart, and made  
The whole world musical. Incarnate love  
Took hold of me and claimed me for its own.  
I followed in the twilight, holding fast  
His mantle.

Oh, what holy walks we had  
Through harvest fields and desolate, dreary wastes!  
And often times he leaned upon my arm,  
Wearied and wayworn. I was young and strong,  
And so upbore him. Lord, now I am weak,  
And old, and feeble! Let me rest on thee!  
So, put thine arm around me. Closer still!  
How strong thou art! The twilight draws apace.  
Come let us leave these noisy streets, and take  
The path to Bethany, for Mary's smile  
Awaits us at the gate, and Martha's hands  
Have long prepared the cheerful evening meal.  
Come, James, the Master waits; and Peter, see,  
Has gone some steps before.

What say you, friends?  
That this is Ephesus, and Christ has gone—  
Back to his Kingdom? Ay, 'tis so, 'tis so.  
I know it all; and yet, just now, I seemed  
To stand once more upon my native hills,  
And touch my Master. Oh, how often I've seen  
The touching of his garment bring back strength  
To palsied limbs! I feel it has to mine.  
Up! Bear me once more to my church! Once more  
There let me tell them of a Savior's love;  
For, by the sweetness of my Master's voice  
Just now, I think he must be very near—  
Coming, I trust, to break the veil, which time  
Has worn so thin, that I can see beyond  
And watch his footsteps.

So, raise up my head.  
How dark it is: I cannot seem to see—  
The faces of my flock. Is that the sea  
That murmurs so, or is it weeping? Hush,  
My little children! God so loved the world—  
He gave his Son. So love ye one another.  
Love God and man. Amen. Now bear me back.  
My legacy unto an angry world is this.  
I feel my work is finished. Are the streets so full?  
What, call the folks my name? The holy John?  
Nay, write me rather, Jesus Christ's beloved,  
And lover of my children.

Lay me down  
Once more upon my couch, and open wide  
The eastern window. See, there comes a light  
Like that which broke upon my soul at eve,  
When, in the dreary isle of Patmos, Gabriel came  
And touched me on the shoulder. See, it grows  
As when we mounted toward the pearly gates.

I know the way! I trod it once before,  
And hark! It is the song the ransomed sang  
Of glory to the Lamb! How loud it sounds!  
And that unwritten one! Methinks my soul  
Can join it now. But who are these who crowd  
The shining way? Say!—Joy!—'tis the eleven.  
With Peter first! How eagerly he looks!  
How bright the smiles are beaming on James' face!  
I am the last! Once more we are complete  
To gather round the Paschal feast. My place  
Is next my Master. Oh, my Lord! My Lord!  
How bright thou art! and yet the very same  
I loved in Galilee! 'Tis worth the hundred years  
To feel this bliss! So, lift me up, dear Lord,  
Unto thy bosom. There shall I abide.

## Queries.

I have been asked by one out of Christ, to explain Acts ix: 7, and xxii: 9, and xxvi: 14, or harmonize them, and I can't do it. So I appeal to you.—[H. H. M., Rocky Mt., La.]

It will do no good to harmonize these Scriptures for "one out of the church." When men wish to scoff at religion, or to find objections to it, or excuses for not obeying it, God gives opportunity for them to do this. A man who rejects the overwhelming testimony of God in the Bible, merely because he is too ignorant to understand all the allusions and to reconcile all the apparent contradictions of the Scriptures, is a shallow infidel and a fool of the first water. Were there ten times as many contradictions as there are, and difficulties beyond my comprehension, it could not break my faith in the evidence in every page of Holy writ that God is its author. There are contradictions in nature. Spring comes, sends out the buds, a frost kills them. That is contradiction, a conflict that I cannot explain. Acts ix: 7, said the people heard a voice but saw no one. Acts xxii: 9: Paul is telling what was told him. He says they did not hear what was told him. One says they heard the voice but did not distinguish or hear what was said. Acts xxvi: 14 is a repetition of what was said to Paul. He heard what was said, the others heard the voice but not what was said.

Please explain the thirteenth verse of the thirteenth chapter of Paul's second letter to the brethren at Corinth: "Greet one another with a holy kiss." Now does it refer to a mere shake of the hand? Your brother in Christ, [P. D. Kirby, Haywood, Ala.]

It certainly meant a kiss with the lips. It was to be a holy one. The holy kiss was when man kissed man; woman, woman. The kiss of lust was when men kissed the women. But if it be asked did God ordain the kiss as an ordinance to be perpetuated, I would say I have never found where such an ordinance was introduced. It seems to me kissing was found as a custom among the people and disciples. The greeting or salutation of friendship. The spirit said when you kiss let it be a holy kiss.

The Holy Spirit regulated many things that it did not ordain. In regulating them he did not ordain them, or perpetuate them. He simply said while this custom prevails let it be attended to in a christian brotherly manner. Kissing was the form of salutation. Do not observe it with partiality for the rich or great or in lust as one sex with another, but as Christians salute each other with a holy kiss. This did not perpetuate it, but only declared while it is the custom it must be observed in a christian spirit. Shaking hands is our manner of salutation. The Holy Spirit would say we should not shake hands, the rich with the rich, or in a partial manner or between the sexes in a lascivious manner but let it be a true fraternal greeting between brethren.

In the 8th chapter of Romans 1st verse, do you understand that the Spirit has reference to the Holy Spirit, or the regenerated spirit of man? At our Bible reading Sunday, a few of us contended the Holy Spirit was implied, but our brother (who is a preacher) who read the lesson believed it was the regenerated spirit of man. Please give us your opinion as soon as convenient. We try to have reading and communion every Sunday; preaching 3rd Sunday.—[Mrs. J. L. Parks.]

It clearly refers to the Holy Spirit. The next verse says, For the law of the Spirit has made me free from the law of sin and death. This is the law given by the divine Spirit, frees from the law of sin and death. The regenerated spirit of course walks according to the law of the Holy Spirit. In that sense they are alike, and in walking after the one, we walk after the other. The contrast in this and preceding chapter, is, there is a law in my members that prevents doing good. The law of Moses was weak, could not overcome this law of the flesh, dwelling in the members. But the law of the spirit in Christ Jesus gave strength to overcome this law of the flesh.

When a brother has been appointed to the work of an elder in the church, has he under any circumstances a scriptural right to resign or ask the brethren to release him from the eldership? When a brother has been appointed to the work of an elder and afterwards proves himself disqualified for the place and he refuses to give it up, what course should be pursued? If it is his duty to give up the oversight of the church and he refuses to do so, are not those who by word or deed, encourage him to persist in his refusal "partakers of his sin?" [N. A. Bostick, Comanche, Texas.]

If a man is appointed to a work, and finds himself wholly disqualified to do that work, by a lack of taste, or desire for the work, or qualifications or ability of any kind he certainly ought to tell his brethren he cannot do it and this is all the resigning needed.

If Scripture directions are followed no man will be appointed to a work until he has proved his ability to perform it. The elections usually made on any other ground than scriptural ones are forces and confer not one particle of authority, Scriptural. If we understood the oversight was a work and not an office there would be no trouble in the matter, the failure to do the work would leave it for some one else to do—and all that is needed is to direct some one else who proves his fitness by his doing the work to do it. The trouble greatly arises from what is called official position in the church. All the elections in the world does not make a man a preacher without he preaches, or an overseer without he oversees, or a shepherd without he feeds the flocks of God. If one has been raised into a position by an election contrary to the will of God, it gives trouble as all disregard of the Divine will gives trouble. The best way is to teach the man in meekness that he is no officer, that the election was unconstitutional and void, that he is disqualified by the law from holding such position. If this cannot be done, then the church ought to declare its own action void, because done contrary to the law of God. Too much effort at authoritative or official rule kills many congregations.

D. L.

"I see," said McGill, laying down the paper, "that old Pinchnickle has willed his property to Scroggins, the saloon-keeper." "How's that? I supposed he left it all to his son Harry." "Well, he did; but that was only an indirect way of leaving it to Scoggins."



## A MISAPPLICATION OF SCRIPTURE.

Bros. Lipscomb and Sewell: I have been requested to write an essay on what purifies the heart. The whole sectarian world say faith alone. We have greatly erred as I think, in teaching the same thing in effect.

We, up here in the mountains, have been teaching that faith is the first act of obedience, and that by this means the heart is purified, and that repentance comes next after faith, and purifies the life, and that baptism changes the state. And we have thought that we were justified in our position by the Scripture in Acts xv: 9, "And put no difference between us and them purifying their hearts by faith."

This is a misapplication of this part of the word of the Lord, and in conflict with the Scriptures from the beginning to the end, otherwise this would make faith before baptism (which is in effect, faith alone) purify the heart. Think of it, a pure heart and not saved; when the Savior says they shall see God, in the sense of enjoy, see Mat. v: 8, see God, enjoy God without repentance or baptism, yet the Scripture says that without repentance we shall perish, and by baptism we come into Christ where we are new creatures. If faith before baptism purifies the heart, then we are saved out of Christ. When the Scriptures teach that it is in him (not out of him) we have redemption, salvation. It will not do to say that the pure in heart are not saved, and thus contradict the blessed Master, and have "the pure in heart riding the fiery billows of an angry hell."

Faith before repentance and baptism, is faith alone and therefore does not purify the heart, nor save any one; see James ii: 17 "Even so faith, if it hath not works, is dead, being alone." Bro. Poe says faith alone saves no one, nor blesses or benefits any one, G. A. page 148. I love to read Bro. Poe's writing, especially so on re-baptism, for there is no Scripture for baptizing any one who has been baptized in the name of the Lord, (that one believing on Christ as the Son of God). Yet I cannot say with Bro. Poe, that faith alone does no man any good. It gave the power to become sons of God, John i: 12, "But as many as received him to them he gave power to become the sons of God, even to them that believe on his name." I regard it as a very great blessing to have such a high and glorious privilege.

Our hearts are truly said to be purified by faith as above, Acts xv: 9, but not by faith alone (faith before baptism) but by that system of faith established by the Lord, for our salvation, in contrast with the law of circumcision, as all will see by reading the fifteenth chapter of Acts.

You will see by a careful study of the Scriptures, there were certain men from Judea and the Pharisees teaching the Churches almost everywhere, that the Gentiles could not be saved unless they were circumcised and kept the law of Moses.

Peter responds to them saying that God put no difference between us and them purifying their hearts by faith, Acts xv: 9, in contrast with the law of Moses, and in the eleventh verse gives it as his faith, that the Jews and gentiles will both be saved by the grace of our Lord Jesus Christ. Being saved by the grace of Christ is the same as the gospel. The Corinthians were saved by it, 1 Cor. xv: 2. The Ephesians and all others, for God is no respecter of persons or nations, see Acts x: 34. In Rom. iii: 28 Paul uses faith in the same sense as Peter, Acts xv: 9. He says "Therefore we conclude that a man is justified by faith without the deeds of the law." And in the fifth chapter and first verse.

The apostle includes himself with the Romans and says we are justified by faith. This was not faith before baptism, for three days after he believed, God's chosen minister commanded him to arise and be baptized and wash away his sins. But hear him still, Rom. vi: 36, "know ye not that so many of us as was baptized into Jesus Christ were baptized into his death, and in the sixteenth verse "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness." Paul and the Romans obeyed from the heart that form of doctrine and were then made free from sin, seventeenth and eighteenth verses, and in the fourteenth and fifteenth verses he says they were

not under the law, but under grace, the same as to say we are under the gospel. The gospel according to the commandment of God, was made known to all nations for the obedience of faith, as we find in Rom. xvi: 26. The word faith often includes the whole gospel plan of salvation, includes the whole of the New Testament Scriptures, or at least the new covenant part of it from the cross to the end of Revelations as in Acts xiii: 8 here Barnabas and Saul were preaching the word to a deputy, a prudent man, but Elymas sought to turn the deputy from the faith equivalent to the word, (the gospel, the law of the Spirit, Gal. iii: 3, "Are ye so foolish; having begun in the Spirit, are ye now made perfect by the flesh?" The word spirit is here used as equivalent to the gospel; therefore if you use gospel in the place of spirit the sense is not changed; the same is true of faith and grace, they are all used to convey the same thought and in the same chapter and eleventh verse we read "but that no man is justified by the law is evident," and in the twenty-first verse, he says that if there had been a law given that could have given life, then verily it would have been by the law. Twenty-fourth verse "Wherefore the law was our School-master to bring us unto Christ, that we might be justified by faith," twenty-fifth verse "But after that faith is come, we are no longer under a school-master." When faith is thus used in the Scriptures, it is said to purify the heart, justify and save, but there is not one single instance in the Scriptures (after the cross) of any one being purified, justified or saved, before baptism. If so, who will be kind enough to give us the passage? We would be thankful to any one for the information. We would hardly think it necessary to cite another passage showing that faith is often used in the Scriptures as synonymous with the gospel and includes obedience. But to leave no doubt on this subject we present a few more out of the many, Acts xiv: 27, "Open the door of faith to the Gentiles," substitute gospel for faith, and the sense is not changed. The same is true in Acts xvi: 5, "And so the churches were established in the faith, (gospel) and increased in numbers daily."

The gospel is God's power to save, purify, justify, hence it is proper to say that faith purifies, justifies and saves, when used in the same sense and meaning as the gospel. Faith is also used as synonymous with obedience as in John iii: 36, new revision, "He that believeth on the son hath eternal life, but he that obeyeth not the son shall not see life, but the wrath of God abideth on him," also Rom. x: 16, "But they have not all obeyed the gospel. For Esaias saith Lord who hath believed our report?" and faith used in this sense, also purifies, justifies, and saves, and it must involve obedience to all God's commands, see 1 Peter i: 22, 23 verses "seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren. See that ye love one another, with a pure heart fervently, being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Here it is plain that our souls are made pure by obeying the truth (being born of the word of God) and to obey the truth is to believe with all the heart, Acts viii: 38, and the believers were required to repent and be baptized, Acts ii: 38, and those thus obeying are figuratively said to be born of the word of God, as above (born of water and spirit, born of the spirit, John iii: 5, 6.

But one says this is a purification of the whole man, faith purifies the heart before baptism, but the man is not saved until he is pure in soul, body and spirit.

This is nice philosophy, not Divine, but human. I plead guilty brethren, I believed it and preached it, often on the banks of our beautiful river, when attending to baptisms, but have seen my error, and have repented, and will in future preach what the apostles preached. They never represented any one as being pure in heart, before baptism. They never showed us that faith did more before baptism than prepare us to become pure in heart, through complete obedience, (gave power to become sons of God.) Now brethren let us speak as the apostles speak, and then no one can say truthfully that our theory sends men with a pure heart to ride the fiery billows of an angry hell.

The pure in heart are pure in soul, body and

spirit, and in every view that you may take of them, and are saved from past sins, and will be finally saved if they continue in purity to the end of life. It is very unwise for us to conclude that because we have obeyed one command that we have obeyed the gospel, and that we are therefore saved.

The law of Moses required the unclean to purify on the third day, with the ashes of the burnt heifer in a vessel with running water, by dipping hyssop and sprinkling this water of separation on the unclean, and this must be done on the seventh day and they were to wash their clothes, and bathe themselves, and then they were to be clean at even, see Num. xix: 17, 18, 19. Who would be so foolish as to think, that by purifying on the third day, that then they would be pure, because they had obeyed one command; no one who will read this law, can think so for one moment.

Devils believe and tremble, James ii: 19 also many of the chief rulers believed on Christ, but because of the Pharisees, they did not confess him, John xii: 42. Those obeyed one command but went no further in obedience, and who will say they were pure in heart, justified or saved, without further obedience and while loving the praise of men more than the praise of God? As none of those chief rulers were saved by obeying one command, we think it is true of all now who obey only one command, or comply with only a part of the law of purification. The Savior said, the wise are those that hear his sayings and do them. If he had said: whosoever hears one saying of mine, and does it, is wise, then one might conclude that faith alone would do, and set James aside, but as he did not say it, James stands true, and we call him up again in conclusion, James ii: 10, "For whoever shall keep the whole law, and yet offend in one point, he is guilty of all." Is baptism one point? "Every word of God is pure," Prov. xxx: 5 and again, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness," Prov. xxx: 12, brethren let us pray earnestly that we may all come to a unity of the faith, (gospel).

H. L. WALLING.

McMinnville, Tenn.

Dear Bros. L. and S.: Being one of your subscribers and a member of the Portland Avenue Christian Church, Louisville, Ky., I would say, since Bro. J. Harding has been with us, we have had one hundred and thirty-six added to our church and the good work goes on. Bro. Harding is one of the best workers we have ever had in the city. He brings them from all classes and churches to make the good confession. Brother Harding preaches the word and it has the good effect in bringing sinners to Christ. We need more like Bro. Harding in the field. Our church was in a dead condition when Bro. Harding commenced his labor with us, but I can now say we are all alive to the cause and working like brothers and sisters. Bro. Harding will be retained in the city as an evangelist in his good work, the field is large but he is equal to the emergency, for he preaches the gospel and it will have effect wherever it is heard.

Your valuable paper the ADVOCATE is read by many of us. We rely on it for sound teachings and it should be read by every family in the land. It would be the grand lever to bring about the one and true faith and Doctrine of the apostles.

C. E. D.

## THE "PURCHASE" MISSION.

There are many destitute points in the Kentucky Purchase desiring meetings this spring and as our South Kentucky Association has no evangelist here but myself I appeal to every church in South Kentucky to give her preacher two weeks to hold a meeting at some one of these and assist me in working up co-operations. The harvest indeed is great and the laborers few. Brethren, speak of this appeal to your church and try to give me your help.

Write me and we will select a place for your meeting. I will defray your traveling expenses. Souls are perishing for want of instruction. Avail yourself of this opportunity to send them the word of Life.

J. W. HOLSAPPLE.

Fair Dealing, Ky., April 12.



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## Demand for Zeal.

The devil held a great anniversary, at which his emissaries were convened to report the results of their several missions. "I let loose the wild beasts of the desert," said one, "on a caravan of Christians, and their bones are now bleaching on the sands." "What of that?" said the devil, "their souls were all saved." "I drove the east wind," said another, "against a ship freighted with Christians, and they were all drowned." "What of that?" said the devil, "their souls were saved." "For ten years I tried to get a single Christian asleep," said another, "and I succeeded, and left him so." Then the devil shouted, and the night stars of hell shouted for joy.—*Luther.*

## Indifference in Christianity.

Many no doubt read the Bible and understand its teachings, but still many fail to do as it directs.

We are too negligent about the duties which are incumbent upon us. God only promises to give sweet rest in the glorious land to those who with a pure heart will move as the Bible directs. But few, it seems, realize the great importance of submitting to the commands of God.

Christianity with some seems to be periodical.

During the year, some Christians have a time to worship God, a time to talk politics, and a time to get drunk, etc.

The spasmodic worshiper can be seen, generally during protracted meeting seasons, because that is his time to go, he wants to see big crowds and hear the preacher. Is God a being to be worshiped only once a year? Nay, verily, if we have started in the heavenward way there is no time whatever, to loiter on the way. Paul says, "But this one thing I do, forgetting those things which are behind, and reaching fourth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We should ever be waiting and watching for Jesus, for he is coming to gather up the pure in heart to carry them home to their eternal rest. "Watch therefore for ye know neither the day nor hour wherein the son of man cometh."

Christianity should be placed high above every thing else, yet, we often fail in so doing. Let us endeavor to have more zeal and make greater struggles for things relative to our spiritual growth than ever before.

Brethren should not conclude having their names recorded on a book will carry them to endless felicity. Salvation can't be obtained without labor.

We have many hearers of the word, but few doers.

James says "but be ye doers of the word and not hearers only, deceiving yourselves." We can't live a godly life without prayer, and we think prayer is neglected too much by those who pretend to be Christians. Prayer softens the heart and makes the man better, it creates a greater love for God, and elevates the soul. The more you pray the more you will want to pray. Go to

Church and you will want to go again, and continue to go all the time. Let us "work out our own salvation" with great care, many souls are sinking to endless destruction that could be reached and saved if we would only give our aid. Let each do what he can in giving the dying ones the bread of eternal truth, for in so doing "thou shalt both save thyself, and them that here thee." F. C. SOWELL.

Columbia, Tenn.

## Charity.

Now the end of the commandment is charity out of pure heart, and of faith unfeigned. 1 Tim. i: 15.

Charity is one of those amiable qualities of the human breast that imparts pleasure to its possessor, and those who receive it. It is of a modest and retiring nature. Charity, like the dew from heaven, falls gently on the drooping flower in the stillness of night. Its refreshing and reviving effects are felt, seen, and admired. It flows from a good heart, and looks beyond the skies for approval and for reward. It never opens, but seeks to heal the wounds inflicted by misfortune; it never harrows up, but strives to calm the troubled mind. Like their Lord and Master, the truly benevolent man and woman go about doing good for the sake of goodness. No trumpet to sound their charity, no press to chronicle their acts. The gratitude of the donee is a rich recompense, purity of motive refines the joys of each. Angels smile on such benevolence. It is the attribute to deity, the moving cause of every blessing we enjoy.

"Fair charity, be they my guest,  
And be thou constant couch my breast."

Charity is the golden chain that reaches from heaven to earth. It is another name of disinterested, lofty, unadulterated love. It is the brightest star in the Christian's diadem. It spurns the scrofula of jealousy, the canker of tormenting envy, the torture of burning malices. It is an impartial mirror, set or love, and justice is the foundation and cap stone of the climax of all of the Christian graces; without charity, we are unfit to discharge the duties of life, and derange the design of our creation. Was this heaven-born, soul cheering principle the main spring of human action, the all pervading motive power that impelled mankind in their course to eternity, a new and blissful era would dawn auspiciously upon our race, and Satan would become a bankrupt for want of business. Wars and rumors of wars would cease; envy jealousy, and revenge would hide their heads; falsehood, slander, and persecution would be unknown; sectarian walls, in matters of religion, would crumble in dust; the household of faith would become what it should be, one united harmonious family in Christ; infidelity vice, and immorality would recede and happiness before unknown would become the crowning glory of man. Pure and undefiled religion would then be honored and glorified.

"Soft peace it brings whenever it arrives,  
It builds our quiet-laten hope revives,  
Lays the rough paths of nature smooth and even;  
And open in each breast a little heaven."

In hope, W. H. SANEY.  
Minor Hill, Tenn.

He that has no bridle on his tongue, has no grace in his heart.

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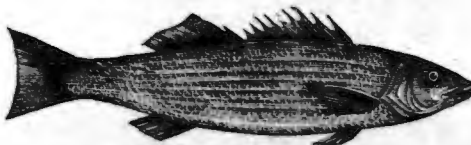
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, APRIL 23, 1884.

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## SOLID THOUGHTS BY EARNEST MEN.

Much has been said of Alexander Campbell's position with reference to the Missionary society. Our readers will bear us witness that we have very seldom referred to his writings, and have never appealed to his position, or those of any mere man, as entitled to any weight in determining the right or wrong of any question. We have believed that the Scripture is the only rule that ought ever to be applied to settle the truth of any question involving Scripture practice. But Mr. Campbell has been quoted and referred to as favoring Missionary societies, notably so by the *Old Path Guide* recently as though he had occupied only one side of that question. We give the following extracts from his writings:

We copy from Burnett's edition of the *Christian Baptist*. On page 6 in an article—The Christian Religion—he says: "The order of their assemblies was universally the same. It did not vary with moons and seasons. It did not change as dress, nor fluctuate as the manners or the times. Their devotion did not diversify itself on the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary or some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag-society; and his little daughter, a tutoress of a Sunday-school. They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of man. They dare not transfer to a missionary society, or Bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone

they moved. The church they considered the ground and support of the truth, they viewed it as the temple of the Holy Spirit, as the house of the living God. They considered if they did all they could in this capacity, they had nothing left for any other object of a religious nature."

In A. Campbell's estimation this position was the marrow and pith of the movement he made for a return to primitive and apostolic Christianity.

Under head "How to Spread the Gospel Through the World," page 15, he says: "The New Testament is the only source of information on this subject. It teaches us that the association called the church of Jesus Christ is *propria forma*, the only institution of God left on earth to illuminate and reform the world. That is, to speak in the most definitive manner, a society of men and women, having in their hands the oracles of God; believing in their hearts the gospel of Jesus Christ; confessing the truth of Christ with their lips; exhibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord, blamelessly, in the sight of all men. When spiritual men, i. e, men having spiritual gifts, or, as now termed, miraculous gifts, were withdrawn, this institution was left on earth, as the grand scheme of heaven, to enlighten and reform the world. An organized society of this kind, modeled after the plan taught in the New Testament, is the consummation of the divine wisdom of God to exhibit to the world the civilizing, the moralizing, the saving light, which renovates the human heart, which elevates human character, and which prostrates in the dust all the boasted expedients of ancient and modern times. The church of the living God is therefore styled the ground and pillar of the truth."

"All that has been necessary since, was to hold fast the apostles doctrine and commandments."

"Nothing can be done worthy of admiration by Christians of this age, with any reference to the conversion of the pagan nations, until the Christians separate themselves from all the worldly combinations in which they are swallowed up." Page 16.

"With regard to Bible societies, they are the most specious and plausible of all the institutions of this age. No man who loves the Bible can refrain from rejoicing at its increasing circulation. But every Christian who understands the nature and design, the excellence and glory of the institution called the church of Jesus Christ, will lament to see its glory transferred to a human corporation. The churches robbed of its character by every institution, merely human, that would ape its excellence and substitute itself in its place," page 33.

"The infallible physician has exhibited an infallible remedy for sinners, he has also established a society to which he has committed it to be preserved and exhibited in purity. This society he has called the house of the living God, the temple of the Holy Spirit. The power and glory of this society, of this institution, and the honor and glory of its founder, requires that in its own character, not in that heterogeneous association, \* \* it present and disseminate in its purity the word of God.

Then the church and its king will have all the glory."

"I am not very fond either of assemblies, conferences, synods, councils, benches or boards," page 302.

"Besides, the word of truth does not authorize representative congregations for any purpose, much less to sway a sceptre fraught with great

evil, for these recommendations (as they form them) go forth clothed in effect with princely authority."

We might greatly multiply quotations showing his conviction of the unlawfulness of all associations or conventions or representative connections of the church, that they, inimical to the pure character and destructive of the work of the churches, were robbery of both God and the church of God. This reaches over seventy years of his most effective advocacy of the supreme authority and supremacy of the word of God for all religious ends. That he afterward worked in societies we have no disposition to conceal, that in doing it, he violated his own principles, built again the society he destroyed and destroyed that supreme and undivided respect for the word of God, and his appointments which he had vindicated, is beyond doubt, true. It represents another case, so pregnant in the history of the church, opposing others, substituting the appointments of the institution of God, yet doing the same himself.

In justice to him, we believe that he never defended these institutions or gave reasons for their existence. While president of these societies, he made addresses commending the missionary spirit, and missionary work; but we have no recollection of ever having seen a defense of the societies.

The secret about the transfer of the hymn book to the society, which Elder Errett proposed to reveal—doubtless was that A. Campbell was opposed to the society owning the hymn book and on account of his fear of the society did not wish to endow it. Then he made the transfer after his mind and will power had greatly failed at the earnest solicitation of his friends and family.

On what ground can we account for his change? A. Campbell, we have understood, was a man of great credulity of character, easily influenced by his friends. In his latter years his mind and will power lost much of their force and his friends persuaded him there was no harm in this, that it would add to his character and he submitted to be so used. He clearly felt the inconsistency of his position, and so never defended the principle on which they were organized, but showed to the end his distrust of them.

In connection with what has been given from A. Campbell, we present the following from the pen of T. Fanning in reply to G. W. Elley:

"Plainly, deliberately and firmly we declare to all whom it may concern, that it is our solemn conviction that the adoption or substitution of any expedient society or plan for Christian work, besides the kingdom, not of this world is an insult to God, and a disgrace to the Christian profession. We can offer more arguments in favor of introducing amongst us that powerful engine, "the mourning bench" than any living man can offer, for a society of human creation, for the co-operation of churches to the members of Christ's body. We are mortified and grieved at heart to know that we, who stood so long with an unbroken front in defense of the constitution of the kingdom of heaven and the union of all Christians upon the one foundation, are now threatened with discord, alienation, strife and damnable heresies from the introduction of machinery not constructed in divine wisdom or temperance in heaven. We are not sensationists—never were—but unless our brethren return to the original platform, division and disgrace are inevitable. Come brethren let us reason together. You have certainly committed a high offence against our king, and your coadjutors, and if you perse



vere in your human exactions we can no longer hope for peace."

We give the following also from the pen of W. G. Roulhac:

In the August number of the GOSPEL ADVOCATE, 1856, Bro. Roulhac having attended a Kentucky state meeting held at Hopkinsville, wrote, "We move in Kentucky with a steady step toward a hierarchy as unscriptural as that of Rome or England, and the preachers who seek to make themselves the church, appear to think all is well. It seems that some are endeavoring to degrade the church into an auxiliary of the more than foolish societies of our age and country." He says again we have "the humiliating spectacle of a church degraded to an auxiliary of a human society."

"The sin of these organizations is making God's people submit to their pride as they are unwilling to organize or act on God's model, as shown in the Scriptures of truth. In what important feature does the state meeting differ from other hierarchies with its President, Secretaries, Treasurers, etc.?"

With me the church is the ground and pillow of the truth, she is the most dignified and authoritative body in the universe. She is competent to the conversion of the world, the perfection of saints in every good word and work, and the only body on earth to rear, educate and qualify preachers, bishops and deacons. Who ever usurps her authority fights against God. Whoever is too liberal to make all his sacrifices through her, is too proud to divide honor with the Lord who bought him."

If we strive for masteries, let us strive lawfully; let us labor in, not out of the body of Christ. Let us disconnect ourselves from all human expedients and return to the Lord and honor him by honoring the church, and let the church be a glory in the world, a city whose light cannot be hid: and then but not till then, will the name and character of a christian be a passport to his brethren without any endorsement from any human society on earth. The highest honor ever conferred on mortals is a worthy connection with the church of Christ.

These extracts might be greatly multiplied from these and other brethren who appreciated the true principle of divine authority versus human expediency, who one and all, condemned these societies as violative of Divine authority and subversive of the principle of returning to apostolic ardor and works.

D. L.

The terrible riot of late date in Cincinnati is a sad comment upon the boasted civilization of the country. While the large foreign element in Cincinnati and in all the Western cities, render them more liable to such communistic outbreaks than those not having so large an element of this kind, it is true that every community in the land is to a growing extent, liable to similar outbreaks. It shows the weakness of our civilization, of civil law, and of political institutions, unsustained by strong moral and religious sentiment. Religious men going into politics never impregnate the political element with their religion, but are always perverted and corrupted by the political. Religious men engaged in this riot. Even Bro. Rowe was in the meeting that excited the riot, and is guilty of giving utterance in the *Review*, to the expression that "the voice of the people is the voice of God."

We cannot conceive of any idea that nearer approaches blasphemy, or that is more destructive of respect for the authority of God, and is better calculated to excite the spirit of self-suffi-

cient rule in the hearts of the people, than the inculcation of this idea. God declares that his ways are not man's ways, but men must deny self and obey God. But Bro. Rowe, a teacher of the Christian religion declares the voice of the people is the voice of God. If this be so, what need man look beyond his own feelings, passions, interests to know the will of God? We need not be surprised that the world is irreligious, rebellious, infidel, when teachers of the Christian religion like Bro. Rowe declare the will (the voice is but the expression of the will) of the people is the will of God. A God within their own bosoms leaves no room for any other God. Such expressions are blasphemous in their character, and infidel in their tendency. Christians cannot teach the evil.

There has been much criticism of the jury system in connection with this trial that was the occasion of the riot. While it is true that juries are generally made of the most ignorant portion of the people, still there is an evil connected with these trials that is more productive of evil than the ignorance of juries. This is the unscrupulousness of the lawyer. That a lawyer can undertake to see an ignorant and wicked criminal have justice done him, we can well understand. But how an honest man for pay can undertake to pervert and conceal facts, pervert truth, make the truth appear false and falsehood truth, is what we are not able to see. A lie is a lie, whether in the courthouse or the church. A lie is as much a lie at the bar as in the pulpit. It is just as sinful in the sight of God, and as corrupting to men at the bar as it is in the pulpit.

Were a man in the pulpit for the sake of pay to undertake to maintain as true what he knew to be a lie, he would receive as he would deserve the scorn of the world. It is just as bad to do the same thing in the courthouse. And no man can do this without destroying his own sense of right, and the practice demoralizes all who engage in it, and has gone far to corrupt the public sentiment of society.

While the people by the common practice of lawyers have been blinded to the corrupting tendency of this practice, the mob at Cincinnati seemed to scent the evil and threatened the lawyers engaged in defending the criminal. But all lawyers who try to make what they are morally certain is true appear false, and what they are morally sure is false appear true, as the interests of their client may demand, are just as guilty as those engaged in this special case. And where is the lawyer that does not do this? We call attention to this at this time to emphasize the truth that no Christian, because he is a lawyer, is at liberty for the sake of pay, has a right to pervert and discredit truth, to overturn justice, or to maintain falsehood as truth, or uphold the wrong. Whether a man can practice law without doing these things, we do not now decide.

The great trouble with humanity in all ages has been to be willing to submit unresistingly to the will of God. Man thinks he knows some better way than God's way, and so substitutes his own will for the will of God, or amends and improves the ways of God to conform to his judgment. This was the trouble with Adam and Eve in Eden. It has been the source of evil to man in every generation from Adam to the present. All the dealings of God with the human family have had the one single object in view of making man willing to implicitly follow God's guidance without interposing ways of his own. Will man ever learn the lesson?

Where man's treasure is, his heart will be. If we come to recognize that our highest treasure is in heaven, our affections will centre there. Where our affections are, there we bestow our treasure. We are willing to labor and sacrifice for the person or thing we love. God accepts the amount of labor and sacrifice we bestow on him and his cause as the true measure of our love to him. "He that loveth me, keepeth my commandments." The measure of the love of a parent to the child, child to parent, husband to wife, wife to husband, is how much labor and sacrifice can each make to promote the happiness of the other. To love God is to love our own souls. Judged by this rule, how much love have we for God and for our own souls? How much do you labor and sacrifice for God?

On two last Lord's Days lately, we travelled twenty-five and forty miles on the railroad to appointments. We were surprised at the character of the Sunday travelers. We saw members of churches, men of national reputation on each trip out on Lord's day morning on business trips to return next day. We found one good sister leaving the preacher's home for a trip four or five hundred miles away.

We met an elder of a church from the capital city of another State, starting for his home Sunday morning at nine o'clock, my brethren just meeting for worship within three hundred yards of the depot. We saw a preacher whose name is known over the entire southern country, get in the cars when we did. We sympathized with him as, going to an appointment as we were (the train was behind time) but soon learned he was starting on a business trip to New Orleans. All this occurred between nine and ten o'clock, and the depot was in a few hundred yards of the meeting of brethren and sisters who they were leaving to worship, to save a day's travelling on Sunday.

I did not know one third of the passengers on the train. Was the proportion of religious people among the strangers as great as that among my acquaintance?

The desecration of the Lord's day by railroads and other corporations has a demoralizing effect upon the people. Much immorality grows out of it. But as usual the countenance given by the Christian people to the wrong makes it respectable and keeps it at work. There are not many evils or immoral practices in the community that are not upheld by the practice of professed Christians.

A bill has been introduced into Congress to appoint a committee to gather statistics on the subject of divorce and divorce laws in the different States.

You know how often it is difficult to be wisely charitable; to do good without multiplying the sources of evil. You know that to give alms is is nothing unless you give thought also; and that therefore it is written, not "blessed is he that feedeth the poor," but "blessed is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great deal of money.—*Ruskin*.

The noble mind may be clouded by adversity, but cannot be wholly concealed; for true merit shines by a light of its own, and, glimmering through the rents and crannies of indigence, is perceived, respected and honored by the generous and the great.

What more harmless than temptations—this fiery dart launched by Satan's hand, that flaming arrow from his bow—if they fell like sparks into water? Alas! the fall like a blazing torch flung into a magazine of combustibles.—*Guthrie*.



## Obituaries.

By request we now record another striking instance of the uncertainty of life, and the vanity of all human pursuits. Our beloved Sister Josephine Ann Roddy, wife of Bro. William B. Roddy, passed over the cold river of death on the 2nd day of April, 1884, to rest in a Savior's inexhaustible love. Sister Roddy was born on the 9th day of December 1841; married on the 10th day of November, 1858; obeyed the gospel of our Lord and Savior in the year 1866, under the preaching of Bro. Henry Lovelady. From the time she rendered obedience to the gospel up to the time of her death she lived a godly life, a consistent member of the church, a pious and devoted Christian as far as we can ascertain. She was most highly esteemed by all the people in this section of the country. She leaves a husband, a large family and many outside relatives to mourn her loss. While lingering on her death-bed, just before she breathed her last on earth, she expressed a desire to see her oldest son, Bro. Fillmore Roddy, who is doing business for Anderson, Green & Co., of Nashville, Tenn., who was away from home at the time of his mother's death. But she has left this unfriendly world to enjoy that rest that the God of heaven has prepared for all of his good and faithful servants, and all those that worship him in spirit and in truth. Weep not Bro. Roddy as those that have no hope hereafter, but turn your sad affliction to a blessing. For we are told that all things work together for good to them that love God, to them that are called according to his purpose. Romans viii: 28. While we weep with our unfortunate brother and his bereaved family; while we sorrow with our brother over the loss of his kind and devoted companion, yet we must conclude that it is for the better and not for the worse. As life is uncertain, and all earthly pursuits are vain, let us all prepare for eternity, and provide against the great change when all the goods and chattels of this world shall cease to delight. Let us all improve this solemn warning, and strive the harder hereafter to add to our faith all of the Christian graces and live in obedience to the commands of our Savior, so that we can die in the triumphs of a living faith as that of our departed sister. We will then meet with Sister Roddy in that spiritual building not made with hands eternal in the heavens; where God will wipe away all tears.

Shall we meet beyond the river,  
Where the surges cease to roll;  
Where in all the bright forever,  
Sorrow ne'er shall press the soul.

HENRY REHORN, JR.

Whitleyville, Jackson County, Tenn., April 6th, 1884.

### LET US GO ON UNTO PERFECTION.—No. 2.

However good and well laid a foundation may be, it is of no avail without the superstructure. A man is foolish to build on a sandy foundation. Equally as foolish and futile is he who continues forever hammering on the foundation, or thinks there is nothing in Christianity but the fundamental principles. There have been many hard fought battles and equally as many glorious victories over these principles: for to fight for the word of God with the word of God, the sword of the Spirit, is to win. Triumph is sure. But the victories are only beneficial as the army now moves on to grander achievements, and even brighter glories. Let us then go on! Not go on leaving these principles disregarded, or not obeyed even from the heart, for this obedience is absolutely necessary. But having obeyed, continue the Christian life and character. Not go on failing or ceasing to preach with all Bible power these principles, but proclaim them clearly, distinctly, positively, with all the earnestness of the soul. He is a blind leader of the blind, who teaches that people now can become Christians with any less obedience than under apostolic preaching. But preach more than these. It is more pleasant to many hearers to listen at what they have already obeyed. They feel safe. But when you touch on breaking bread, living soberly, righteously and godly in this present world; being pure in heart and holy in life, without which no man can see the Lord; keeping unspotted from the world; speaking every man truth with his neighbor and being honest and fair in all dealings; praying without ceasing, and cultivating a devotional spirit; loving your neighbor as yourself and seeking every one, not his own, but another's good; or contribution on the first day of the week,—all this is not such good preaching.

The Hebrews had obeyed the first principles, but they had not made the necessary advancement and progress in knowledge and Christian life becoming people of their age in the gospel. They were dull of hearing, needed to be taught when they ought to be teachers, needed milk when they should have grown enough to use meat. They have not exercised and cultivated the faculties of mind and heart as they should have done. Therefore, says Paul, go on with the work.

Many other Scriptures teach the importance of

progress and development. In fact there is no stand-still in the Christian life. It is either success or failure, progress or retrograde. Standstill is itself failure. Read 2 Peter i: 5-11; Phil. iii: 13-14; Jer. viii: 31; Matt. x: 22; Rev. iii: 21; 1 Cor. xv: 58.

We may ask here, how go on? Having received these first principles, having obeyed the gospel, how did the apostolic churches proceed? We want now, as on first principles, Bible truth and apostolic example. We are strenuous for the one, let us be equally so for the other. How did churches under apostolic guidance worship? Look and see. Acts ii: 41-42: "Then they that gladly received his word were baptized: and the same day there added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine (teaching) and fellowship, and in breaking of bread, and in prayers." These things they continue steadfastly to do. The apostles' teaching is now found in their epistles to the various churches. They must be studied. Here is the worship of the Jerusalem congregation. Take another. Acts xx: 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow." The disciples at Troas met on Lord's day to break bread, and Paul being there, preached. Two things are declared of them, breaking bread and preaching. The preaching was incidental and the only place in the Bible where preaching on the first day of the week is mentioned. The Corinthians proceeded in like manner. 1 Cor. xvi: 1-2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Paul gave directions to other churches to do likewise. Besides contributing on the first day of the week the Corinthians partook of the supper. See last verses of the 11th chapter of this letter. They also taught and exhorted each other. 1 Cor. xiv: 26: "What is it then brethren? when you come together every one of you hath a psalm, hath a doctrine, (teaching) hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." They came together on the first day of the week, 16th chapter. They contributed. They broke bread, 11th chapter. One read a psalm, one taught, one prophesied, one spoke in another tongue and another made a revelation. Prophecy, speaking in unknown tongues and making revelations have ceased, but all the rest remain to be practiced now. The Colossians, Laodiceans and Thessalonians read the Scripture in their meetings, whole letters from the apostles. Col. iv: 16: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." 1 Thess. v: 27. "I charge you by the Lord that this epistle be read unto all the holy brethren." The Colossians and Ephesians spoke to each other, taught and admonished each other, in psalms, hymns, and spiritual songs, making melody in their hearts to the Lord. Eph. v: 19; Col. iii: 16.

We have now the examples of seven congregations in their worship. What one did may be done of all. What was required of one was required of all. What was not required of them, is not now required of congregations. We put the commission, as recorded by Matthew, Mark and Luke, together and learn what a sinner must do to be saved. So we do with the answers given to this question by different apostles and at different times. Let us now put together the worship of these various congregations and learn what God requires of churches now. They assembled on the first day of the week to break bread; they prayed, sang spiritual songs, contributed as God had prospered them, read the Scriptures, taught and admonished each other, and heard preaching as an incidental matter. The conditions of pardon to a sinner are considered fixed as they are. There is nothing more powerful in fixing them than the apostolic practice. Why not consider the manner of worship and the requirements of acceptable worship just as fixed for the same reason? We have "all things that pertain unto life and godliness" through the knowledge of Jesus (2 Pet. i: 3) and the Scripture contains this knowledge. Our

knowledge of how congregations are to be edified must come from the same source, and that congregation only is apostolic in its worship which follows apostolic example and teaching.

Congregations therefore should come together now to remember Jesus by partaking of the Lord's supper. The members should pray with and for each other. They should sing appropriate songs, singing with the spirit and understanding, making melody in their hearts to God. One may read a psalm or some other suitable portion of Scripture. One may exhort or teach. All should contribute as required. They should read and study the Scriptures together. If there is a preacher present he may preach as did Paul at Troas. If this is not apostolic practice, let him who denies show why.

Is it not then a perversion of God's order of things to exalt into worship, or an essential of worship, that which the Bible says is incidental and ignore that which is definitely and positively commanded? The denominations must have preaching every Lord's day, or there is no meeting, no worship. They ignore God's command to break bread on the first day of the week. The "pastor" is quite an essential to their worship. Many professing to speak only as the Bible speaks are following almost in the same road. They can't be satisfied with God's simple, plain and true manner of worship. Many do not attend church therefore if the "pastor" is away. We may preach on Lord's day because Paul did, but this must not be our object in meeting. Let us go on unto perfection in teaching congregations how to grow in grace and knowledge, how to worship.

E. A. ELAM.

### PRAYING IN THE NIGHT WATCHES.

The night is more suited to prayer than the day. I never wake in the middle of the night without feeling induced to commune with God. One feels more brought in contact with him. The whole world around us, we think, is asleep; but the great Shepherd of Israel slumbers not nor sleeps. He is awake, and so are we! We feel in the solemn and silent night alone with God. And then there is every thing in the circumstances to lead one to pray. The past is often vividly recalled. The voices of the dead are heard, and their forms crowd around you. No sleep can bind them. The night seems the time in which they should hold spiritual communion with man. The future, too, throws its dark shadow over you—the night of the grave, the certain death-bed, the time in which no man can work. And then everything makes such an impression on the mind at night, when the brain is susceptible. The low sigh of the wind among the trees; the roaring of the falls of some neighboring stream; the bark or howl of a dog; the general impressive silence—all tend to sober and solemnize the mind, and to force it from the world and all its vanities, which then seem asleep to God, who alone can uphold and defend it.—Norman Macleod.

Dear Bros. L. and S.: I have been engaged for five weeks in a meeting with the 25 Portland Avenue congregation of this city, which are striving hard to practice the apostolic teaching. They are a zealous band of brethren, and have been very kind to me and my family, and have given me their heartiest support in my work ever since I came into their midst. The number added this last meeting which closed last week was 69 and with the number we had at the December meeting, 67, making 136 and the interest is still good. The Sunday-school is flourishing and the church is a live one, we number over 200 now.

Bro. George G. Taylor, of Fishersville, Ky., came down and preached for them last Lord's Day and night, and he is one of God's noble men and one of our ablest preachers.

I went up and preached for him. I found a splendid congregation at Fishersville, they are building on the sure foundation. They have a splendid house of worship and about 100 members. They are not as zealous as I think they ought to be, but they are contending, earnestly for the word. I pray God they may never lose sight of the old land marks. They were very kind to me. From your brother in the one faith,

J. HARDING.

3307 Bank Street, Louisville, Ky., April 10.



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CATALOGUE of Best Books for Agents sent free, including Mother, Home and Heaven, \$2.75. Please everybody. 126,000 sold, \$150 monthly. E. B. TRACY, Publisher, New York.



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

### BAPTISM FOR REMISSION.

Bro. D. W. Case, of Shelbyville, Ky., is still giving at great length through the papers his "Philosophy" of the design of Baptism. He claims that the sinner is justified when he has chosen to do all that God requires; and hence he is pardoned, justified, saved before his baptism. He says:

"I admit when God has given a positive command, the sinner is morally obligated to obey it, provided that he is situated so he can obey it. But as all positive commands involve a physical act, and as the performance of the physical act may be impossible, all that can justly be required in regard to such commands, is the will to obey them. Of course, when the will exists the outward obedience will follow when it is possible. I believe as firmly as any one that God has always required obedience, but I do not think baptism and obedience are synonymous expressions. Baptism is a single act of obedience. It is obedience in heart, will and purpose, which God requires in order to acceptance with him. Such obedience as this is necessarily implied in faith and repentance and is proven to exist by outward acts, when the outward acts are possible. But God knows whether it exists whether the acts follow or not, for he knows the heart."

That this "philosophy" is an idle theorizing that can not possibly result in good, even if it were correct, seems clear; for our brother holds that he who has the faith that saves will obey in baptism, if it is possible for him to do so: he can be baptized, but will not, give *prima facie* evidence that his faith is not right in the sight of God: so, according to this theory, only those are saved without baptism who cannot be baptized, if there be any such. I don't see why we should talk about baptism at all to those who cannot be baptized; it seems to me that it would be far more profitable if Bro. Case would devote his time, paper, and ink in endeavoring to persuade people who can be baptized that they will be damned if they don't. It is certain that God will do exactly right with those who cannot be baptized, whether we philosophize about it or not; nor will our theorizings help him in the least. What is the use of whistling against the wind, or of dreaming about what God may do in certain supposed cases, not one of which may ever occur, in real life, in the history of time? It is the Christian's duty to preach the gospel, to baptize the believers, and to teach the disciple to do all things that Jesus has commanded, as far as in him lies. When he does these things he does his whole duty in so far as teaching is concerned. He is not commissioned to give instructions about what God will do in the day of judgment with those who could not obey him. Blessed is the man who hears the sayings of Jesus and does them; he is a wise man; he builds up the rock: but I have not found anything in the Bible about the man who hears the sayings of Jesus but cannot obey them; he is a *rafa avis*, if he exists at all, and doubtlessly will be cared for by the beneficent Father; for my part, I have not met him, nor am I in anywise concerned about him: I am especially interested in all these people about us who could obey if they would, but who will not. Let us expend our energies on them in persuading them to believe and do: peradventure, if we will sow the good seed in their hearts instead of our philosophizing, they may be led to the obedience of faith: let us not give them worthless husks, when we have in the greatest abundance living bread.

But, unfortunately for him, Bro. Case's theory contradicts the word of God, and hence cannot be philosophical. He claims that God always pardons the penitent believer, as soon as he is a penitent believer, and hence before his baptism. To this the following teachings are contradictory: John baptized people for (in order to) the remission of sins. They were baptized confessing their sins. Jesus said "he that believeth and is baptized shall be saved." Peter told the people to repent and be baptized for (in order to) the remission of sins. Ananias commanded Saul to be baptized, and wash away his sins. Paul teaches us that we put on Christ in baptism, and that in him we have redemption through his blood, even the forgiveness of sins. Paul, in the same chapter (Rom. 6,) in which he speaks of our dying to sin, and being buried and raised again in baptism, teaches that when we have obeyed from the heart the form of doctrine which is delivered to us, we are then made free from sin. The doctrine is the death, burial, and resurrection of Jesus Christ; the form of doctrine is our death to sin by faith, and our burial and resurrection in baptism. Upon obeying this form we are made free from sin.

"But," says Bro. Case, "It would be unjust in God to suspend pardon upon outward obedience to any positive command. As above stated, positive commands always require a physical act, and hence it may be impossible to obey them literally, and hence the injustice of suspending pardon upon literal obedience to such a command."

Might we not even more plausibly argue that it is unjust to suspend pardon on faith? Faith depends upon hearing, and it is an unquestioned fact that many never hear the gospel story. Then in Bible lands there are so many powerful infidels. I knew a poor woman—a member of the church—who seemed as anxious to be a Christian as any one I ever saw, but whose husband was a bright, dashing, caustic, vigorous scoffing, ignorant, infidel. He almost worried the life out of her with his everlasting sneering, and suggesting of doubts and difficulties. When I first met her she had studied the genealogy of Jesus till she was almost blind, in the effort harmonizing the different accounts, and to clear up the objections he presented. Among other conclusions, her husband had induced her, in her effort to remove the obstructions out of his way, to hold that Jesus was the child of Mary by one of the priests, and that his birth was of God, produced by the overshadowing of the Spirit, because the spirit of God had moved upon them to bring about the birth of the child. This woman claimed to believe every statement of the word of God, and was as earnest in her efforts to be a Christian, apparently, as any one could be. Two of her daughters confessed Christ under my ministry. I have since heard that the mother went back to the world. To me it appears that if she had been as favorably situated as some she would have been an ardent believer; but he that believeth not shall be damned. I don't intend that any imaginings of mine shall lead me to contradict that statement. The disbeliever will be damned, that is certain; and God will be perfectly just, perfectly merciful, giving to all just what each one should have, neither more nor less to a hair's breath, perfectly satisfying every mind in the universe as to the correctness of every decision, I am sure. And I am willing to wait and see.

END OF KENTUCKY DEPARTMENT.

To be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

An ancient writing known as the "Teaching of the Twelve Apostles," has recently been translated into English and published in this country. It is a reserve or abridgment made by some one of the leading truths taught in the Scriptures by the Savior and the apostles.

No one claims that this writing was made by the apostles or any one of them. But it is claimed that some one made it in a very early age of the church. The critics are disposed at present to fix the date of it from the 1st to the middle of the 2nd century—some later. To my mind the matter of it would indicate a later date. I know nothing as yet of the external evidence. Our affusion friends are greatly elated over it because they claim it establishes the truth that pouring was practiced at a very early date. It does show that when this was written, pouring was tolerated where immersion is impracticable. The following is the article concerning baptism; thus baptize ye, having said all these things before-hand baptize ye, into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm; and if thou have neither, pour out water thrice upon the head into the name of the Father, and of the Son, and of the Holy Spirit. And before the baptism, let the baptizer fast and the baptized and whatever others can. And thou shalt enjoin on the baptized to fast for one or two days before-hand."

This shows what was believed and practiced in the country and time of its writing. This is all the weight it carries. The fact that pouring had begun to be practiced would fix its date later than is claimed. There is an article also that indicates that pardon for sins may be procured through gifts to the teachers, or to the poor. This idea had hardly attained a footing at so early a date. It makes no recognition of infant baptism. Its teachings absolutely preclude the idea of baptism without faith and repentance.

The writing epitomizes the moral precepts of the Savior. It clearly forbids the privileges of the Lord's supper to any, save the baptized.

It stands as a landmark showing that the Scriptures as we have them, were the Scriptures of the age in which this was written. It shows the beginning of the introduction of evils and corruptions in the church. We apprehend it will carry but little weight to show that immersion was not the only baptism of the apostolic age, save to those who desire other evidence, and they do not need it.

The folly of trying to formulate the faith in human creeds has received a new illustration in the effort of the congregationalists, to formulate a creed more in harmony with the recent dead opponents of the faith of the congregational churches. Two years ago over twenty of their leading men were selected to write out a "creed." This was not to be enforced as authoritative, nor was its acceptance to be made a condition of fellowship, but simply an expose or announcement of the faith of the church for information. The creed has been prepared. Many subjects heretofore embraced in creeds were ignored because of disagreement in reference to them. But of the published creed a number of those appointed to prepare it refused to sign it, and quite a controversy has sprung up both on account of what is omitted as well as of what is contained in it. Were there a general organization of the congregational churches, or were the effort made to enforce the creed as a term of fellowship, division would certainly ensue. Human bonds of union or human conditions of fellowship always bring division and strife.



## ITEMS, PERSONALS, ETC.

A brother living near this city handed us one dollar to aid in sending out Bro. Higbee's tracts, and one dollar for the Indian mission.

We are sorry to go to press with nothing from Bro. Poe. But we have received nothing for this week. The mails, he says, are to blame.

One lady confessed her faith in Christ at Flat Rock, Davidson County, Tenn., on second Lord's day in April. Others will likely follow soon.

We call special attention to the distinction Bro. Thornberry makes between disobedience and transgression. The distinction is a true one, and one that is too little understood by the readers of the Bible generally.

Bro. Haley writes, "There was one addition (confession we take it) at Lebanon second Lord's day, inst. A good healthy interest prevails in the church. They intend beginning a meeting to continue about 1st of May."

We have received from Messrs Funk & Wagnalls, New York City, *The clew of the MAZE and the Spare Half Hour*, by Chas. H. Spurgeon. 190 pages of the most practical and pithy lessons of Spurgeon. Price 15 cents.

Faith is living, life-giving, fruitful. Doubt is barren and sterile. Faith has lifted up man, given strength and courage, has made him a hero and a saint. Doubt never made a hero, never helped humanity. Doubt is cold and cowardly.

We call attention this week to the advertisement of the Osborne reapers and binders. These machines stand at the head of the list. The self-binder gives more general satisfaction than any other; at least has taken the premium at exhibitions in this county. See advertisement.

Bro. Rice, from Birmingham, Ala., writes, "The few disciples are determined to meet and attend to the Lord's day worship if they have to do it under the shade of a tree. This is the true spirit. The Lord always helps those determined to honor him. The truth ought to be firmly held forth in the growing city of Birmingham."

Bro. Johnson, a preacher of California, formerly of Missouri, is in the city working up an interest in the National Temperance Union. We are sorry to see as amiable and pleasant looking man as Bro. Johnson seems to be, turn aside from the preaching of the gospel and saving men's souls even to the work of building up human institutions to promote temperance and to provide for the widow and children through a mutual life insurance.

A Bro. from Columbia left us a dollar for the orphan school, and one for the Indian Mission. They serve as a reminder of the two. We have been disappointed in the response made to the call for help for the Indian Mission. We have been holding the amount sent us, hoping that it would be largely increased and we could at once send a goodly amount to the brethren having it in charge. Will not brethren feel an interest in this work, and every congregation take up a contribution for the work? It seems to me every congregation might raise from ten to twenty dollars for this work. We are anxious for the readers of the ADVOCATE to afford the means to prosecute the work under favorable surroundings. When this work is on a solid footing, we would be glad to see some one moved with a desire to preach the gospel to the Mexicans. They are on our borders, will sooner or later become an integral portion of our country, and will exert an influence for weal or woe on the moral and religious sentiment of our own people. We ought to carry the truth to them.

A brother from Schulenburg, Texas, sends fifty dollars for Orphan school, ten for ADVOCATE for gratuitous distribution. We have received over two hundred dollars on our proposition to furnish the ADVOCATE for gratuitous distribution. We now make a still more liberal proposition. We will send the ADVOCATE from 1st of May till end of year, for one dollar, to any one sending before. This is furnishing it eight months for one dollar. Will not every reader try to send us a new subscription on this proposition.

The House of Representatives, by two majority, voted to take up what is known as the Morrison Tariff Bill, which makes a reduction of twenty-five per cent on tariff laid on all imported goods. The discussion was opened by Mr. Morrison for, and Judge Kelly, of Pennsylvania, against the bill. It seems to be the subject of absorbing interest in Congress. The more so as it threatens to disrupt the Democratic and cause a sloughing off from the Republican party. Thirty-nine democrats voted with the mass of the republicans against the consideration of the bill, while five republicans voted with the democratic majority in favor of considering the bill.

The church at Clarksville, Tenn., has been seriously crippled by the loss by removal and death of its leading members. Bro. Coulter removed to California for the health of his family, Bro. Baker removed to Lexington, Ky. Bros. Bernard and Rice have died. These had been the leaders in the congregation, and it leaves them with few members that will take a leading part in the worship. We trust the members remaining will be true to their duty and prove equal to the demand upon them, and at once develop the zeal and devotion needed to give success to the cause of God. There never was yet a congregation determined to serve the Lord and be true to him that talent to carry forward the work did not develop itself. Bro. Smith writes, they are now without a preacher and would be glad of the help of a good, earnest, humble teacher of the Christian religion to labor among them.

## THE GOSPEL ADVOCATE EIGHT MONTHS FOR ONE DOLLAR.

We will send the ADVOCATE from the 1st of May, until end of year, to any address, for one dollar. Our propositions have hitherto met with a generous response. Our list continues to grow daily. We are exceedingly anxious to see our list close this year with double the number of names that it has usually had. If our friends will give a little earnest attention now, we will do this. We ask them to aid us, and as we are able they shall enjoy the benefit of our success, as well as do good themselves. We are anxious to get persons to read the ADVOCATE for a few months. Our experience has been when they do this for a while they continue it. Please put it into the hands of as many new readers as possible, both in and out of the church, and you will do a good work.—[Ed's.]

## CHRISTIAN CHURCH WIDOWS' AND ORPHAN'S HOME, OF KY.

At a meeting of the Board of Directors of the Orphan's home and the officers of the congregations in the city Lord's day afternoon, it was unanimously decided to hold a mass meeting in the interest of the Widows' and Orphans Home. The evening of the first Lord's day in May was decided upon as the time, and First Christian Church, N. E. corner Fourth and Walnut, the place. A most cordial invitation is extended to every congregation in the state to be represented at this meeting. Come on Saturday and remain over Lord's day. Any who come, whether delegated or not, will be gladly welcomed. Ample provisions will be made to accommodate, free of cost, all who may come from the country. Address, a week before, Bros. Hobbs, Walk, Yancey, Butler, or myself, saying you are coming, and a home will be assigned you.

WM. A. BROADHURST, Sec'y  
Louisville, Ky.

## General News.

Hon. Wm. M. Hunt, late U. S. minister to Russia, was buried at Washington, last Friday of last week, with military honors.—One hundred and five wrecked voyagers, fifty-two males, and fifty-three females, are reported on Pitcairn Island in the Pacific ocean.—The Western Union Telegraph Company has borrowed \$1,000,000 to pay expense of putting wires under ground in New York and some other cities.—The Philadelphia society for the Prevention of Cruelty to Animals will have Adam Forepaugh arrested for having a common Indian elephant covered with Paris white.—The test of the Keely motor which was to take place in Philadelphia, last Thursday was again postponed, the inventor claiming that the final graduation of the vibrating power had not been perfected.—The Supreme Court of the United States has decided that not only apparel that has been worn but whatever is for the use of the person who brings it during the season following his arrival may be imported free of duty.—An Indian who was lynched for murder in Washington Territory, confessed that whisky made him do it. Commissioner Price writing to the agent intimates that if the Indians would lynch those that sell them whisky he would not inquire into the matter too closely.—The Republican State Convention which met in this city on the 17th, nominated Hon. Frank T. Reid, judge of the Circuit Court of Davidson county, for governor, on the first ballot. The delegation to the National convention at Chicago is largely in favor of Arthur.—A crusade has been inaugurated by the temperance people in California against grape growing, on the ground that it tends to promote drunkenness. Bands of Hope are being organized throughout the State with the object of stamping out the industry.

FOREIGN.—Two important dynamite arrests have been made in England. The men are Jno. Daly and James Egan. Several infernal machines were found on Daly.—The health of Froude, the historian, is suffering from his work on the Carlyle memorials, and as soon as the proofs are completed, he will visit this country.—Advices from Tonquin state that Gen. Millett occupied Honghoa on the 12th, without fighting. The enemy carried off the artillery and destroyed the magazines and a few houses in the citadel.—Nova Scotia has extended suffrage to widows and unmarried women in municipal elections.—The Porte having decided to put the new tariff into execution, June 6, the governments of England, France Germany, Russia, Belgium and the United States have informed the Porte that they will not consent to the abolition of their commercial rights.—A serious political crisis is threatened at Peking, the Emperor has publicly degraded Prince Kung and four members of the privy council. They were stripped of all their honors because of the dilatory manner in which they have dealt with Tonquin affairs. An English lady at Cairo has offered a reward of £20,000 for the rescue of Gen. Gordon.—At Brantford, Ont., there was another heavy land slide into the river. Cockutt bridge is expected to go down together with two houses.—The signs of a crisis in Cuba are increasing, and radical concessions from Spain will be necessary to prevent serious consequences. Spanish troops have been dispatched for in consequence of the growing insurrectionary movements. Agüero has met several bodies of troops and driven them back.—The Chilean Minister to France announces that a truce between Chili and Bolivia has been proclaimed. But the terms of this is provided that the Bolivian territory occupied by Chilians shall remain under the Chilean law and that trade between Chili and Bolivia shall be free.—By the advice of his physicians, Prince Bismarck has renounced the control of the affairs of the Prussian government, but retains the direction of imperial affairs. In this capacity he occupies a personal and untransferable position of confidence toward foreign powers. Besides foreign affairs are free from friction so greatly connected with home matters.

Clothe and wrap yourself in humility, so that it shall be impossible to tear from you this covering.



## Home Reading.

## I Climb to Rest.

Still must I climb, if I would rest:  
The bird soars upward to his nest;  
The young leaf of the tree-top high,  
Cradles itself within the sky.

The streams, that seem to hasten down,  
Return in clouds, the hills to crown:  
The plant arises from her root,  
To rock aloft her flower and fruit.

I cannot in the valley stay:  
The great horizons stretch away!  
The very cliffs that wall me round  
Are ladders unto higher ground.

To work—to rest—for each a time:  
I toil, but I must also climb.  
What soul was ever quite at ease  
Shut in by earthly boundaries?

I am not glad till I have known  
Life that can lift me from my own:  
A loftier level must be won:  
A mightier strength to lean upon.

And heaven draws near as I ascend:  
The breeze invites, the stars befriend,  
All things are beckoning to the Best;  
I climb to thee, my God, for rest!

—Lucy Larcom, February Cottage Hearth.

## THE LAMP THAT LIGHTS THE WORLD.

A venerable minister smiled down on his congregation, composed of Sunday-school boys and girls, and said:

"Dear children, can you tell me what a lamp is?"

And they looked at him and at one another, and murmured, some of them gave confused answers, and hung their heads shyly.

"What! Does nobody know what a lamp is?" he exclaimed with surprise.

All at once he heard a voice:

"Something to hold a light, sir."

"That's just right," was the minister's glad reply. "An empty lamp is of no use in the dark. Can you repeat a text which mentions the Bible as being like a lamp?"

Without waiting a moment the same young voice rang out again:

"Thy Word is a lamp unto my feet."

"Ah, yes," said the aged minister. "The Bible is a lamp giving light to the whole earth. And how about the light, children—where shall we find that?"

"In the Lord Jesus. He said, 'I am the light of the world.'"

Again it was that same voice.

"One child answers well," said the minister, and he scanned the sea of faces to discover who it was.

A little girl told him it was blind Arthur.

Yes, it was blind Arthur Batty who answered so correctly about God's glorious lamp and its still more glorious light. The minister told his little hearers never to try to go, even a few steps, on life's journey without their precious lamp, or they would stumble into trouble and sin. He asked them, as I also ask you, dear children to learn all they possibly could of God's Word, so that they might not at another time be so unready with their answers; and more than all, because the light shines brightest on the path of those who study the Lamp and know it the best.

## HARRY'S ARITHMETIC.

Harry Wilson had just got a new arithmetic, and was delighted with its figures and study. He had been in mental arithmetic for some time, but now that he had a book and slate of his own, everything for him seemed to turn into sums and calculations.

He was sitting by the table working a sum in division, when he heard his father, speaking to his mother, say:

"Johnston got beastly drunk at the club last night, and disgraced himself abominably. He drank ten glasses of wine, and it went to his head; and he acted so we were all disgusted with him; and finally he was so drunk that he had to be taken home in a carriage."

Harry, full of arithmetic, caught sound of the word "ten," and looking up, said:

"Ten! And how many did you drink, father?"

"Only one, my son," said the father, looking

down with a smile to his little boy, of whom he was very fond.

"Then, father, was you one-tenth drunk?" said Harry, reflectively, thinking, perhaps, more of his figures, just then, than of anything else.

"Harry!" said his mother sternly, "what do you mean?" But Harry, who was thoroughly absorbed in his calculations, went on talking to himself:

"Why, yes; if ten glasses will make a man all drunk, then one glass will make him one-tenth drunk; and if one is beastly drunk, then the other must be one-tenth beastly drunk, and—"

"There, there," said the father, biting his lips to hide the smile that would have come, "I guess that is enough arithmetic for to-night."

But as Harry went on with his sums, his remarks started a train of thoughtfulness in the mind of the father, and he said to himself:

"If Johnston had not taken the first glass, he could not have gone on to the ten; and, on the whole, it is safe for myself, and best as an example to my sons, that I never again take the first, lest I, or they, should go on the ten."

And from that day the father became a total abstainer from all intoxicating drinks.

## A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ he cannot lead a prayer-meeting or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party in mischief, to persecution, to deceit. And above all things he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to be something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for all things of God he feels the deepest reverence.

## BETTER WHISTLE THAN WHINE.

As I was taking a walk early in September, I noticed two little boys on their way to school. The small one tumbled and fell; and though he was not very much hurt, he began to whine in a babyish way—not a regular roaring boy cry, as though he were half killed, but a little cross whine.

The older boy took his hand in a kind and fatherly way, and said,—

"Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle."

And he began in the merriest way a cheerful boy whistle.

Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"Oh, that is because you have not got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive whine away."

So he did; and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.

INFLAMED EYELIDS.—"I give a simple remedy that has cured hundreds, including myself. One cent's worth sulphate of zinc in two ounces of rainwater; one drop in the eyes once or twice daily; dilute if too strong. Put in a glass vial and cork tightly; it will keep a long time."

Men seldom die of hard work; activity is God's medicine. The highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, if not dangerous possession.—R. S. MacArthur.

One of the sayings of Goethe's mother was: I always seek out what is good in people; and leave what is bad to Him who made mankind, and knows how to round off the angles.

## FOR THE CHILDREN.

BY UNCLE MINOR.

Well, the bleak winter winds have passed away and now comes the sweet spring time. To-day while riding along the railroad, I noticed the peaches and plums in bloom, and oh! the beautiful woods, just beginning to put forth their first green leaves—the blazing red maple, the modest red buds, and pure white dogwood all in full bloom. How I love the spring time, the air is so fresh and so full of sweetness from blooming flowers, the birds, too, jump from bough to bough, singing their sweetest songs.

When I was a little boy I used to go out into the woods and gather great bunches of Sweet-Williams, Johnny-Jumpup's and Honey-Suckles. In those bright spring days we would often run risk of falling, breaking our necks, in climbing rocky bluffs, and high trees for moss and flowers, to make and adorn our little play house with. Then we would gather under some great elm or oak and play keep house, while some would be fishing in the babbling brook near by for silver sides or little perch. It was a rare thing then to have a real fish-hook, but we would make them ourselves out of pins, tie them to a cotton or flax string, and then on a little elder pole or sasafra sprout, and enjoy the sport as much as if we had silver mounted poles and fine reels. We would be called to dinner by the sweet voice of a sister, who would always tell us to say grace before we eat.

The repast would be furnished at breakfast by our good mother, which consisted of salt rising light bread spread over with golden butter and perhaps a few pieces matched with apple butter between, and not a few pieces of corn hoe cake and good fried ham; this would be divided out in small pieces and served on scraps of broken dishes or mussel shells. I know the children are all ready to say, oh! how I wish I could have such a good time as Uncle Minor did when he was a boy. Yes, you can if you will; only make the best of everything you have, be good, and do good, and you will enjoy life as I did, or any one else. Now I want to tell you a few things that will make you happy when you grow up to be men and women.

First, never tell a lie; be honest. Sometimes children are afraid to tell straight lies, but tell crooked ones; that is, they only tell part of the truth, supposing they will not be caught up with, but this is just as bad as telling a straight out and out lie. Never use vulgar or profane language. I knew a boy once who talked very ugly, and his mother used to wash his mouth with soap thinking she would break him, but all to no purpose. For his mother was high tempered and talked ugly too, sometimes. Good parents never object to their children having fun and a good time, provided it is at the proper time and their own expense. But boys especially, sometimes imagine they can't have fun unless they are teasing some one, or playing some pranks; this is a mistake. Then children imagine often they ought to be at play when they should be at work, doing something that is useful, helping to lighten the labor of dear father and mother. Little boys and girls can do a great deal if they will only try. But our talk is long enough now. I hope you will all try to be good and useful and write to me often. May God bless you.

## LETTER TO UNCLE MINOR.

Dear Uncle Minor: Seeing you have a great many nieces and nephews, I thought I would like to be related to you and them. We take the ADVOCATE. I read all their letters with delight. We have a good church near us. We will organize a Sunday-school next Lord's day; it will be conducted by Bro. N. B. Wallace. I would like to join Bro. Poe's Bible Class, I think it very instructive. I am very much interested in Bro. Officer's Indian Mission; would help him if I was able. I am personally acquainted with him. I feel sure he will succeed. I close by wishing the ADVOCATE and its many readers much success.

MAUD JOHNSON.

Athens, Alabama.

The pleasant things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.



**A Prominent Minister Writes.**

Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.

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**Miscellaneous.****To Consumptives.**

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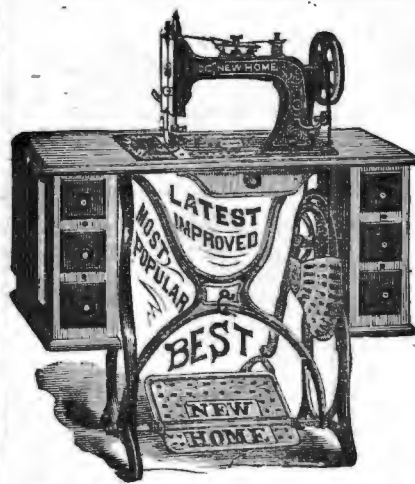
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## OFFICIAL REPORT.

Office of the Kentucky Agricultural and Mechanical Association.  
Lexington, Ky., June 23rd, 1883.

## TO ALL CONCERNED:

This is to certify that in the field trial of Twine-binders held by the Kentucky Agricultural and Mechanical Association on the farm of Mr. J. B. Clay, near Lexington on the 19th inst., in very heavy barley, the following machines competing, viz: Osborne, Deering, McCormick, Wood, Buckeye, Minneapolis, Dennett, Champion, St. Paul, Buckeye low-down and Deering low-down, the premium of a Gold Medal was awarded to the No. 11 Osborne.

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W. H. GENTRY, Pres't.

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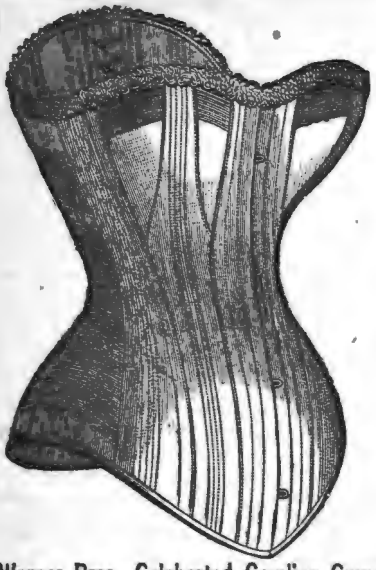
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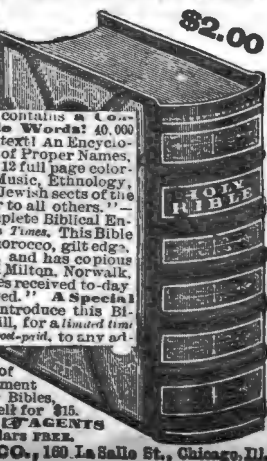
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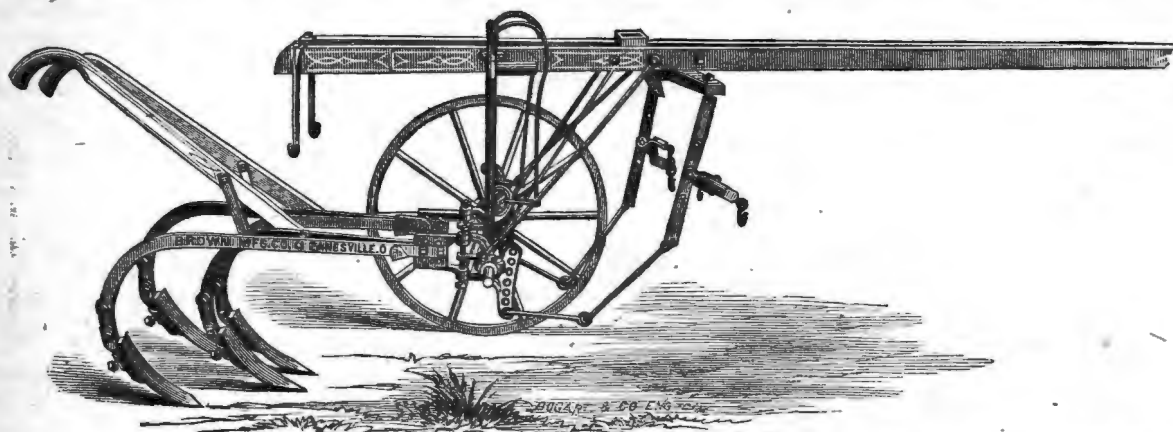
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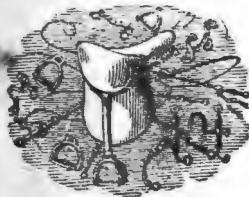
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### Make me to feel

That in the gay and care forgetting crowd  
Thou art as near me as in solitude.  
Keep Thou the portals of my lips, lest words  
Of levity, or censure undeserved,  
Abuse the freedom of my mirthful hours.  
Tinge my each word and action with the hue  
Of heart-born-courtesy and holy love:  
That in the use of every social gift  
The happiness of others may be mine,  
And every effort which I make to please  
May be unmarred by envy or by pride.

## BITTERNESS OF ERROR.

Bitterness is exceedingly common among those claiming to be Christians. And it is a notable fact that the most unrelenting bitterness ever manifested has been, and is, on the part of those in error. From the time Cain slew Abel till now this has been true, the world over. The assurance of truth gives confidence that the smiles of the author of all truth will rest upon us, and that in his hands we are safe. But those in error seem to realize that they have to depend upon their own sharpness and chicanery for success. They realize that error cannot stand against truth single-handed, and hence all sorts of bitterness, strategy, and unfairness, are resorted to by its advocates, in order to success. Cain saw at once that he could not compete with his brother Abel while himself was in error and his brother in the right, by any sort of fair means, and therefore he determined to put him out of the way by violence. Thus chagrin, on account of a failure to succeed in error, was the foundation of the first murder ever committed on earth. We see precisely the same principle repeated on the part of Saul against David. David was a man after God's own heart, and God therefore blessed and prospered him; while Saul failed of success from time to time, on account of his repeated rebellions against God. And as he went deeper and deeper into sin, into rebellion against God, and saw more and more of his own rejection, and the success and promotion of David, he became more and more desperate in his opposition to him, until he seemed to be possessed of a sort of mania, or furor, and sought every possible opportunity to take the life of David, and thus get rid of so formidable an enemy. He seemed to think that if he could only get David out of the way, there would then be no opposition to his success in his own way. Thus he pursued David with vengeance, at home and abroad, from country to country, in his mad determination to destroy him. His madness grew into fury, so that an evil spirit, or demon, played upon him until he seemed but a raging maniac. With his armies he pursued David as the hunter pursues his prey with his hounds, hunting him down from country to country, even in caves, and in the darkest and most secure hiding-places in all the country round about. But David, feeling secure in his integrity to truth and justice, and the protection of the God of mercy and truth, made no attempt at violence. Even when Saul would fall into his hands, which he did, he would not injure a hair of his head, but turned him loose to go in peace. The madness, folly, and the spirit of violence and persecution, was all on the part of Saul; while gentleness, kindness, and forbearance, were found on the part of David. And in all this,

everybody knows that David was in the right, and that Saul was in the wrong.

This case of Saul and David shows most forcibly the difference between the spirit of truth, and the spirit of error, or wrong. And the miserable death that came upon Saul shows most strikingly the terrible end that error, persisted in, will bring a man to. Saul, in his desperation and determination to succeed in his ways, and in defiance of God, sought even unto witchery, as a last resort, in order to success. Such is the extremity to which men are driven when wedded to error and wrong, rather than yield their error, and return to truth and righteousness. And thus the matter runs to this day.

Those in error will run to all sorts of extremes of madness and folly, rather than yield their errors and embrace the truth. Those in error are never disposed to make a fair test of anything. They close their eyes and ears against all fair investigations, and seek to accomplish their ends by unfairness, abuse, misrepresentation, and such like. Such was the conduct of the Jews against the Son of God while here on earth. When they were compelled to admit that he wrought miracles, they would say, "He casteth out devils by Beelzebub, the prince of the devils." They were determined it should not be understood that he cast demons out by the power of God. At another time when he had wrought a miracle, and they could not deny it, they accused him of violating the Sabbath day. And when he raised Lazarus from the dead under circumstances that rendered it impossible that it was deception or imposition, they at once held a counsel how they might put him to death, and thus by violence get rid of his influence. They saw plainly that they could not oppose and put him down by fair means, and they were determined not to admit the truth of his claim, and hence they used violence instead of argument. And as they saw the world was disposed to run after him, they became more bitter and determined to put him out of the way. For a long time before the hour came for his departure out of this world, his enemies, the Jewish rulers, were using every means in their power to destroy him. This was their one leading resolve. They would not stop for one moment to consider the character of his miracles to see whether they were of God. They were blinded by their own errors and bigotry against every manifestation of truth, and but one thought could find entrance into their minds, and that was, How shall we get rid of him? How shall we stop his career? Error can never be induced to undergo a fair investigation with truth. Error seeks success by unfairness, by misrepresentation of truth, or by persecution and violence when everything else fails.

This principle has been manifested in all its fullness for the last half century, against those seeking to restore the apostolic order of things in the religion of Jesus. Misrepresentation and falsehood have been resorted to by the opposition all along the line. There has never been a time when the opposition has been willing to fairly and truthfully represent those who are pleading for the word of God, and that alone, as the only guide in matters of faith and practice, both in conversion, and the practical work of the church. Nor are they willing now. There is not one preacher out of a thousand among the denominations to-day that is willing to truly represent the

teaching of this movement for primitive teaching and practice. They universally misrepresent our teaching on the work of the Holy Spirit, the design of baptism, and upon the whole matter of conversion. They misrepresent and ridicule the whole matter of being governed in all things by the Bible, and that alone. They ridicule most sarcastically the idea of a "thus saith the Lord" for everything. And when ridicule and misrepresentation have failed, locks and keys have been extensively brought into requisition. Times almost without number have our preachers been locked out of houses to which they and the public thought they had some legal right. The writer of this has been thus locked out. There are a half dozen or more meeting houses in just a few counties of Middle Tennessee that have been erected because the preachers of the ancient order of things have been shut out of houses, that they and the community felt that they had some rights and privileges in. While all these things have resulted in good to the cause of truth, and while we are never provoked when thus locked out, they do show, in strong light, the bitterness, and the persecuting spirit of error and sectarianism.

In the suit conducted in Indiana last year, in the trial of "our orthodoxy," this spirit was manifested largely. Both on the part of the counsel, and of the two witnesses examined from the opposition side, there was an obstinate and persistent effort made to misrepresent the teaching and faith of those they were determined to prove heretodox. One of the preachers, a Methodist, was driven to such madness in his determined efforts, that he repudiated several confessions of faith, repudiated John Wesley, and even the apostle Peter, or rather the Holy Spirit through Peter. Nothing escapes when the errors of sectism are at stake. We have heard a number of public discussions between those pleading for the ancient order of things, and modern denominations, and we have never listened to one yet in which the preachers of the denominations were willing to accept the teaching of our brethren and argue against it upon its own merits. They misrepresent it every time, and argue against their own misrepresentations. And in their allusions to our teaching in their sermons, they never represent it as it is. If they were to represent it as we present it from the word of the Lord, the contest would soon be at an end.

And the opposition of these of our own brethren that have switched off on side tracks, and are advocating human plans and schemes for spreading the gospel, are no less bitter against those that oppose these human plans, and urge instead thereof the word of the Lord as the only rule of action. We see more or less of this bitterness almost weekly, in the papers run in the interest of these human schemes and plans. And they manifest the same inclination to misrepresent that denominational partisans do. Those who hold on to the Bible rule of things are abused, denounced, and unfairly dealt with in every shape and form. Because some editors and some preachers oppose all human plans and societies for spreading the gospel, they are accused of being opposed to the spread of the gospel in any way, and so represented in the arguments made against them. And they are just as persistent in these accusations, and as stubbornly refuse to be cor-



rected as sectarianism in any form. They are as proscriptive and as bitter as any religious errorists in the land. If they are conscientious in their convictions, they ought by all means to be honest in their presentations of the teaching of others. Honesty will always seek to understand the position of those they oppose, and will take pains to represent them just as they are. And as to the bitter, persecuting spirit of Roman Catholicism, every body that has paid any attention to their history knows what they have been, and what would be now if they had the power. The millions that have lost their lives through the bitter persecuting spirit of Rome are testimony enough on the point. Hence intolerance, bitterness and persecution have always been, and are now, the manifestations of those in error. Those who follow God's truth, rely upon the truth, and cultivate the spirit of truth in their hearts, are always actuated by love, and not by hatred. And while they may oppose error in strong and uncompromising terms, as have the lovers of the truth in all ages, it is not with a bitter and persecuting spirit. There is nothing proscriptive in the spirit of truth. Everything should be tried upon its own merits. And any man that holds anything in faith or practice that is not plainly taught in the word of God would be immensely benefitted to get rid of it. Truth should be the ardent and honest desire of every human being. Christians should be careful at all times not to allow their prejudices and prepossessions to so wed them to error that they cannot give it up.

Let many are constantly doing this, and obstinately closing their eyes and ears against the truth because it is contrary to what they first learned, or contrary to their preferences. It was the working of these principles that blinded the Jewish people to the miracles and teachings of Christ and the apostles, and involved them in ruin, both for time and eternity. We should profit by these examples, and not allow ourselves to be thus blindly led into ruin. All bitterness and violence of every description is forbidden in the Christian Scriptures, and all who would be wise must take heed.

E. G. S.

#### DIVORCE AND ADULTERY.

A brother from Texas wrote us, protesting that our position on the question of divorce and marriage is unscriptural, and claiming that all marriage while an ex-husband or wife is living, is adultery. He quoted the passages of Scripture where the putting away of a wife or husband, and marrying again, is called adultery, without any exceptions. And maintained that there are no exceptions; but that all who are once married, no matter what the ground of separation, can marry no more while the partner to the marriage lives. He stated that he knew many couples now living together, who have other wives and husbands living, and all in the church. We are aware that easy divorce obtains to a greater extent in Texas than in any other Southern State. We marked his article for publication, and wrote the following response. Thought we gave both to the printer, but he is not able to find the article. We have waited, hoping it would be found. If he dissents from this, we hope he will write again, and we will try to be more careful of his manuscript. We wish the teaching of the Scriptures understood, and to teach just what is there taught.

We certainly desire to see the churches of Christ just as strict as the son of God was. He found loose marriage and easy divorce common among the Jews. He restored the divine order, and said,

"In the beginning God made them male and female; for this cause (because God made them male and female) shall a husband leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh; wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. Then they said unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, allowed you to do this, but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and marry another, committeth adultery; and whoso marrieth her that is put away, doth commit adultery."

That is the most complete statement in the Testament on the doctrine of divorce. Conditions, exceptions, requirements, laid down in one statement, are to be accepted as implied in all others. So a permission of marriage given in one case is implied in all others. Does this Scripture allow the person divorced for adultery on the part of his or her companion in the marriage relation, to marry again? I think it does. "Whosoever shall put away his wife, except for fornication, and marry another, committeth adultery." This seems to me to be telling what is adultery. A man commits adultery when he puts away his wife and marries another for any cause save adultery. To put her away for other causes would not be adultery on his part. But to put her away and marry another, for any cause save adultery, is to commit adultery. Then the adultery consists in marrying another while unloosed from a former marriage. But if this be the true meaning, certainly to marry with the one cause, which does loose, would not be adultery.

Or, to state it differently, clearly, the adultery consists in marrying or cohabiting with another, while bound as one flesh to a living husband or wife. But for one to commit adultery destroys that oneness, releases the other, and, I believe, makes it a sin for the other to continue to live with the adulterous one. Paul (1 Cor. vi: 16) says: "What know ye not that he that is joined to a harlot is one body? for two, saith he, shall be one flesh." That is, a man guilty of adultery is one with the harlot. But his wife is one with him. If he is one with the harlot, and she one with him, for her to continue to live with him makes her one with the harlot. This is sin. Paul also (Rom. 7) recognizes that a wife is prohibited the right of marriage only so long as she is bound by the law to her husband. If her husband violates the marriage relation by adultery, she is freed from him; but when she is freed from him, "she is no adulteress, though she be married to another."

Again, in Matt. v: 32: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." Here the Savior says whoever puts his wife away, save for fornication, causeth her to commit adultery. How does this cause her to commit adultery? Certainly, if she lives a life of continence and virtue, when put away by her husband, she does not commit adultery. This must mean that the Savior recognizes that some women, as well as some men, cannot live a life of virtue without marriage. Paul, in recognition of the same truth, said, (1 Cor. vii: 2,) "To avoid fornication, let every man have his own wife, and every woman her own husband." (1 Cor. vii: 8,) "I say then to the unmarried and widows, it is good for them that they abide even as I. But if they cannot contain, let them marry. It is better to marry than to burn," (with lust). This plainly recognizes that some cannot

lead lives of virtue without marriage. Self-abuse—the uncleanness of Scripture, is as sinful as adultery. Then the construction that one cannot marry when separated from a companion for adultery, would force all that class recognized by the Savior and Paul, and commanded to marry, as their only safety, to adultery or uncleanness. The Scriptures do not do this.

We have as little sympathy with the loose marriage and easy divorce as any one can have. We think the growing custom of marrying, and on light grounds, or any grounds, save adultery, breaking the marriage, seeking divorce and marrying again, is all adultery and whoredom in the sight of God. And no one ought for a moment to be tolerated in the church of Christ, who has left another for any cause save adultery, and married again. But we dare not bind what God has loosed, any more than we dare to loose what he has bound. So we have as much, and we believe more, sympathy and respect for Mormon polygamy, than for that practiced under the sanction of many protestant churches, and so common in the North and the Southwest, and alas! growing too common in the South.

But just what God teaches is best, and that I seek to learn and teach on this, as on all other questions, concerning which he has spoken. Believing he tolerates marriage on the part of one, absolved from the marriage covenant by the infidelity of the other, we so teach. And we know—it is his teaching, it is best for all for God directs all things wisely. When a man is living with a woman, contrary to the word of God, the only thing that he can do and remain a Christian is to repent of his sin, and to cease to live with her. The church ought to require it as rigidly as God did the Jews to put away their unlawful wives in the days of Ezra. D. L.

#### "THE DISCIPLES CAME TOGETHER TO BREAK BREAD."

The above expresses what the disciples came together on the first day of the week in apostolic times for. But who can say this is what brings the masses of them together now, where regular preaching is demanded? Most churches in these days that are able to employ regular preaching, especially in the towns and cities, do so. And the preacher must be one that entertains well, at that, or they are not satisfied with him. Then let it be announced at any one of these churches that there will be no preaching for a month, but that the members will meet to break bread. At the end of this month, if it is not found that a good many of the members did not come together to break bread during the absence of the preacher, then we will acknowledge that we are mistaken. But we are certain it will be found that a good many go to hear preaching, and that when they know there will be no preaching, they go elsewhere, or stay at home. And yet there is not one example in the New Testament where Christians assembled on the first day of the week to hear preaching. And it is certain that when Christians meet to break bread, and thus remember the Savior's death, they are edified and strengthened thereby. But it is not at all certain that they will be edified by going to hear a sermon. There are many sermons these days that have nothing in them that is calculated to edify. It is much better for Christians to study the scriptural design of the first day meetings, and to strive to carry it out in the full spirit of it, and then they are sure to be edified and strengthened thereby. Then if they can have good preaching, all is well. But merely going to hear preaching on the Lord's day is not what God requires.

E. G. S.



## LIVING EPISTLES.—No. 2.

"Wont breakfast ever be ready? I have been waiting an hour," yelled Mr. Impatient to her who bore his name, (though, I am glad to say, not his character,) one warm July morning, writing the words in letters of fire on the tired brain of the equally tired woman who went busily to and fro, trying to help and hurry a slow cook get the meal in time. Inwardly she had been thinking: "I don't believe he will be impatient this time, he is so engrossed with his new horse—a beauty," she added aloud, as the graceful, bounding creature brought her master from the dewy meadow to the door of the sultry kitchen. The frown of impatience gave way to a calmer expression when he beheld the great drops of perspiration (and wasn't it something else, too?) streaming down her face. It flashed across his mind how often he saw her in that role, and with a twinge of remorse, he explained, "I thought this horse was so cheap I would buy him, as I might not have another such opportunity, but I will get you a gentle one to drive just as soon as I am able." Oh! how she longed for one now, a little variation from the dull, wearisome monotony of home-life would, she felt, be a tonic to her. Did the flowers bloom as brightly, the birds sing as sweetly, the waters ripple o'er their pebbly beds with the same limpid freshness they did only eight years ago? her feverish mind asked. But she must hurry, or another impetus would be given.

I wonder why John doesn't kiss me as he used to when he left, and not only then, but many times during the day? Can it be I was ever his "flower," his "darling," his "pet?" A happy light almost struggling through the cloud of gloom on her face at the very memory of it. May be—I know I am not as pretty or fresh as I was then; perhaps I am to blame now, I have so much more to do I haven't time or care to be as neat as I was then,—yes I know it is partly my fault, she soliloquized, willing to be all to blame if only the brightness of love's skies be around her once more. So she kept unusually busy to get through with her daily duties earlier than usual, and don a fresh, simple dress, for other she had none. The expectant light in her eyes died out, for just as she had fastened a musk-cluster rose at her throat to relieve the plainness, and recall, if possible, the "old days," she glanced through the window to see a gentleman with her husband. He dashed around to the rear of the house, calling to her, as her timid face was raised to his: "Ellen, I won't be back before nine o'clock, you needn't wait supper; I met up with Clay who wants me to go down the road apiece with him," noting at the same time (for no man disregards tidy, tasteful attire in a woman) her improved appearance; but, without a comment, rode hurriedly away. Do you blame her that she is too weak to prevent the something from raining down her cheeks again? I fear such a constant "wash of the waves" will at last wear away the patient life; but it is a consolation to know that the loving, longing heart will then be hushed into everlasting peace, in a world "where the wicked cease from troubling and the weary are at rest."

I am glad there is something brighter in our next chapter, else the girls may think married life a barren waste, unenlivened by the sweet music of love and unwatered by the gentle tear of sympathy. I rejoice to know there are letters of conjugal affection being written every day all over our broad land, and I have the exquisite pleasure of reading some of them. What is more beautiful than this? "Darling, you grow dearer to me as the years go by—ininitely more precious is my little wife than my girl sweetheart, and to-day I am a happier man than on my wedding morn;" not only saying, but proving the tender words. While I believe the old adage, "Actions speak louder than words," still who doubts, or is insensible to the magic of a loving word? They are like the fragrance of the rose, or the musical laughter of the water. Who could not bear pain more cheerfully with heart-felt words of endearment and sympathy falling on the heart, the proof of their genuineness, tears streaming thick and fast? Who would be released from the holy bonds of wifehood, to enter again upon the freedom of girlhood, when her husband is a lover still? As readily think one would dispense with a strong, tender, loving, thoughtful guide through a wilderness beset with

all manner of wild beasts! But some will say these are fanciful visions of the brain. Not those who have experienced the bliss of a happy, holy, wedded life. While it is impossible to be entirely free from fault in this human world, it is the rich privilege, nay duty, of all God's married children to live lives of such blessedness on earth that they are akin to that above; for "a happy home is but an earlier heaven," and true love.

"A humble low-born thing,  
And hath its food served up in earthen ware;  
It is a thing to walk with, hand in hand,  
Through the every-dayness of this work-day world,  
Baring its tender feet to every roughness,  
Yet letting not one heart-beat go astray  
From beauty's law of plainness and content;  
A simple, fire-side thing, whose quiet smile  
Can warm earth's poorest hovel to a home;  
Which, when our autumn cometh, as it must,  
And life in the chill wind shivers bare and leafless,  
Shall still be blest with Indian-summer youth.  
In bleak November, and with thankful heart,  
Smile on its ample stores of garnered fruit;  
As full of sunshine to our aged eyes,  
As when it nursed the blossoms of our spring.

\* \* \* \* \*  
A love that gives and takes, that seeth faults,  
Not with flaw, seeking eyes like needle points,  
But loving kindly, ever looks them down,  
With the overcoming faith of meek forgiveness."

I wish I had space to quote the whole of Lowell's exquisite poem on "True Love." But more do I wish, that in more homes its beautiful truths would be put into daily practice. Nevertheless let those who have not poetic fancy remember that "a poetic heart is better than poetic fame," and to all come the sublimely true and heaven-sent words: "Let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband." Husbands and wives, are our lives blooming out into grace and beauty under the warm beams of this high appeal, or are they dwarfed and withered by the fires of sin? L. B. H.

## A SHORT SERMON.

Text: "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. i: 6).

Brethren, sisters and friends of the ADVOCATE, though a stranger in the flesh to the greater number of you, separated by many miles, I am happy to have this opportunity of addressing so large an audience.

In the language cited, the apostle spake to and of, those in Jesus Christ. In this relation the promises of God are yea and amen (2 Cor. i: 20). And to such a class circumcision, whatever Jewish efficacy it may have in other respects, is not that which availeth anything with respect to our having an interest in, and union with Christ. But, as we have the faith to keep, a course to finish, and salvation to obtain, it behooves us to know what does avail. The apostle answers, "Faith which worketh by love." This subject divides itself as follows: (1) Faith; (2) Faith which worketh; (3) Faith which worketh by love.

## FAITH.

"Faith is confidence (substance) of things hoped for, the evidence of things not seen." (Heb. xi: 1) Faith has for its object all the declarations of God concerning unseen things. These declarations, when believed, give a present substance to the things hoped for. Faith is not opinion, neither is it knowledge. Mistaking faith for knowledge many ask; "How do I know there is a God?" I answer, we are not required to know this. "He that cometh unto God must believe that he is," etc.—not know it.

Again, it is common to say we believe this and that, though there is no testimony whatever. In such cases we mistake opinion for faith. For instance, one says, I believe sprinkling is baptism; another, I believe the Sunday school is the nursery of the church, etc. Now, these are opinions, for the reason there is no testimony upon either subject.

As to source and necessity of faith, I submit, "Faith comes by hearing the word of God." ("Rom. x: 17): and "without faith it is impossible to please God."

## FAITH WHICH WORKETH.

It is not "Faith only" which availeth; but faith which worketh—faith put into action. "Wilt thou know, O vain man, that faith without works is dead?" "What doth it profit, my brethren, though a man say he hath faith, and have not

works. Can faith save him?" (James ii: 14-20.) No; "for the body without the spirit is dead, so faith without works is dead also." (James ii: 26.) Hence, it is faith which works that makes the energetic Christian, the congregation wide awake and causes our light to shine.

## FAITH WHICH WORKETH BY LOVE.

"He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." A tadpole, it is said, kept in the dark will never be a frog—always be a tadpole. If we grow and develop until we are like Christ and see him as he is, we must possess the love above suggested by the apostle, that we may abide in the light. "If a man say, I love God, and hateth his brother, he is a liar." "Every one that loveth him that begat loveth him also that is begotten of him." (1 John iv: 2; 5: 1.)—Therefore, this love is indispensable. It must form a part of our character. It must actuate our works of righteousness. That we are justified, day by day, by faith which works by love, is a wholesome doctrine and very full of comfort. Such a course identifies the religion which is pure and undefiled, and recommends it to those around us; and it ever omits the innovations and practices of the ungodly, which gender strife and divisions, approving only the things wherewith one may edify another. It magnifies before the people the love of God, the infallibility of his word and the divine splendor of our King in his priestly reign. Let us, therefore, cultivate a love to God and his people, and let it be unto us all that was intended with reference to our faith and works; and while, as the apostle says, nothing created can separate us from the love of God, let us ever bear in mind that we may separate ourselves. Let us profit by apostolic rebukes, take courage by the great and precious promises of the Father and hope unto the end. Let us adopt the graces which are available in Christ, look to the good just before us, suffer with Christ, and finally be glorified together. J. C. HOLLOWAY.

Portland, Maine.

## CORRESPONDENCE.

I preached last Lord's day at Bethlehem, the oldest church in this county. The house in which they worship now, stands about two miles from the old house in which old Bros. Jones and Trott have preached. The house is standing yet. I have been told that Bro. B. W. Stone has held meetings in the house, before he abandoned the use of the mourner's bench and straw. The congregation has taken on new life under the preaching of Bro. Harsh, and they seem to be doing very well now; still there is room for improvement, I think. Like many of our congregations, they lack cheerfulness. "Whatsoever thy hand findeth to do, do it with thy might." When we meet to worship the Lord, we should sit close to the Lord's table, close together, and sing cheerfully, making melody in our hearts to the Lord. We should read, exhort, pray, and do all that we do with cheerfulness and earnestness. Brethren, don't kill the interest of your Lord's day meetings by dragging along in everything you do. Don't stay out of the house till the preacher and two or three old sisters begin to sing, "Am I a soldier of the cross?" Go right in when the time comes. I preached in the evening at Commerce. We have but few brethren, and much opposition. Bethlehem sent Bro. Harsh there last fall and he baptized about a dozen. There can be good done there, but it will take time. I learn Bro. Elam had one confession at Lebanon last Lord's day. F. B. SRYGLEY.

Lebanon, Tenn.

A heart in rejoicing in God, delights in all His will, and is surely provided with the most joy in all estates; for if nothing can come to pass besides or against His will, then cannot the soul be vexed which delights in Him and hath no will but His, but follows Him in all times, in all estates, not only when He shines bright on them, but when they are clouded. That flower which follows the sun doth so even in the dark and cloudy days: when it doth not shine forth, yet it follows the hidden course and motion of it. So the soul that moves after God keeps that course when He hides His Face; is content, yea, even glad at his will in all estates, conditions, or events.—Archbishop Leighton.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

Dear Bro. Poe: In the last issue of the GOSPEL ADVOCATE, April 2, 1884, page 212, you say, "The idea that one church is just as good as another is erroneous, deceptive, and ruinous. No church is right save the church of Christ. That alone can be right," and I agree with you heartily, but does not that lead us to further say, "If one church alone is right, all others are wrong, erroneous, deceptive, and false? And there is salvation only in one, and in no other? And there are Christians only in one, and in no other?"

It seems to me if there are, or can be Christians in any other church than the church of the living God, there can be Christians in all the other churches; and if there are Christians in other churches, there is salvation in other churches; and if there is salvation in any other church, there is salvation in all of them. And since the idea that one church is as good as another is not erroneous. (a) It leads me to ask, Who is a Christian? A Christian is a person who has heard the gospel preached, ("Faith comes by hearing,") who believes the truth as written by the apostles, and who obeys that form of doctrine once delivered unto the saints; and who leads a godly life according to the Scriptures. Now the question arises, Is ignorance an excuse for disobedience? The Bible teaches there is no excuse for disobedience. Then, will obedience to a part of the truth satisfy the immutable God? (b) If not, then there is no salvation in any other church than the church of the living God. For no other church under heaven teaches the truth, the whole truth, and nothing but the truth, except this one. If it takes obedience to the whole truth, and nothing but the truth, to make a Christian, you are bound to admit there are no Christians outside the church of the living God. Then there is no salvation in any other. All other churches, of whatsoever name under heaven, are erroneous, deceptive, ruinous, wrong and false. Assertion and assumption may deceive many, but truth fears nothing but concealment. Truth is mighty and will prevail. There are many errors which have been creeping into the church of the living God, which are about to create confusion in many places. Re-baptizing is one of them. Such a word should not find a place in the Christian's vocabulary. The gospel must be preached, and suppose a person presents himself for obedience; (say for instance he comes from the Baptists,) wishes to unite with us on the Bible alone. If the gospel was preached in his hearing, and he wants to unite with us, he cannot do so unless he is baptized into Christ. If he says he was immersed years ago, and is satisfied with it, and thinks it was baptism, it is not right to compromise one word of truth for his think so's, but best to go and baptize him. He may have been immersed or dipped, yet no one can be baptized except for the remission of sins, and into the name of Christ. And if baptism into the name of Christ for the remission of sins had never been preached to him before, how could he have been baptized? He was only dipped or immersed, and by that means got into the Baptist church; and if Christians accept such a person as a Christian, they know not what they do. Upon the same principle would an immersed Methodist have the same right to be accepted as a Christian, by the Christian church. If not, why not? (c) To admit one error makes it necessary to admit two or more to get out of it, or into it deeper. What is the difference in the error of uniting with immersed Methodists, and with immersed Baptists? Both have a part of the truth, but neither of them have heard it all. If not, what is the difference? God is no respecter of persons, neither should his servants be respecters of persons.

Methodists are teaching some truth which Baptists deny, and vice versa. Presbyterians are teaching some truth which Lutherans deny. Episcopalians are teaching some truth which Catholics deny. None of them teach baptism for the remission of sins now as Peter preached it on the day of Pentecost. Catholics preached it for years after, but the exact date Catholics began

teaching opinions and dogmas, instead of the word of God, may be seen by consulting some church history. The moment they began preaching opinions, and teaching that dipping was the same as baptism into Christ, that moment they lost the key to the kingdom of heaven. The Baptists had the key for awhile. The moment they began teaching opinions, and preaching that baptism was not essential to salvation, that moment they too lost the key to the kingdom of heaven. And 'twill be the same way with Christians, if they do not take warning by the misfortune of others. By holding fast to that form of doctrine once delivered to the saints, and by keeping themselves unspotted from the world, and by leading a godly life, is the Bible plan of salvation to every creature. But by receiving and affiliating with those who entertain and believe and practice errors, is the first departure from the truth. Acknowledging that their errors are unimportant, shows that our love of truth is growing weaker and weaker, instead of stronger, till we recognize that those who obey not the truth, are as good as those who do, and then we practice the same errors they preach; and finally we learn to lay aside the word of God, as a dead letter, as they do, and we receive commandments from men, and practice them, and thereby lose the key to the kingdom of heaven.

God bless you, Bro. Poe, for the love which you have for the Master's cause. You are unknown to me personally, but I love you for what you have always maintained in your writings, viz., the truth. Truth is mighty, and will prevail. Could write more, but I dislike to infringe upon your valuable space. If you see proper, you will please publish this in the GOSPEL ADVOCATE for the benefit of all concerned.

THOS. H. GILLESPIE.

Alleyton, Texas, April 6, 1884.

We think Bro. G's argument fallacious. A Jew was a Jew in Babylon, as much as in Jerusalem. So there are some Christians, not in any of the churches known as church of Christ. If we limit the church of Christ—all its members—to those only, who belong to any local congregation of disciples, then he is right. But we can do this? A Christian is one who has believed, and been immersed, no matter where this was done. Jesus said, "He that believeth and is immersed, shall be saved." Mark xvi: 16. See also Gal. iii: 27. Is a man not a Christian until he takes membership with a local congregation? If not, then why could he not obey—become a Christian, and then, for want of proper information, go into captivity—voluntary—among some of the sects, and still be a Christian, though not as good, nor happy as he might be in the congregation of disciples who dwell "as it were" at Jerusalem. A Jew was a Jew in Babylon, but he could not worship God as acceptably there as at Jerusalem. Hence he was a better Jew, restored to Jerusalem. The kingdom of Jesus is spiritual.

Church at Troupe is prospering, and most of its members still zealous in the good work. We preach there every second Lord's day. Passing brethren, who bear letters from their home congregations are requested to stop and preach for them. Bro. Powell is making an efficient teaching elder, and we hope that he and Bro. R. G. Scott may both make good preachers. We missed sister Howell from the worship, as she was away attending her sick mother. Bro. Howell was with us, acknowledged he had not been as zealous as he should, and promised to try and help keep the ordinances of the Lord's house. Several of this little band have been promptly withdrawn from, although it is not yet a year since first set in order. Whisky has been the principle cause. Oh! the curse of strong drink, how many souls it damns annually.

Church at Longview had three accessions first Lord's day in April.

A number of brethren have written endorsing the proposition for the churches to send messengers to Bryan. Let our meeting be a co-operation of churches. It will sacrifice nothing and will bring about harmony. What do you say, brethren? Will you ask your churches to appoint messengers?—*McPherson in Old Path Guide.*

Has brother McPherson forgotten that we pressed the last State Meeting to an issue on this very point, and that our good old Bro. Moore, of Waco, promptly left his place as chairman, and made us a noble, manly, and Christian talk on this very point. He took the position (as we knew he must) that the churches could not delegate any such messengers, and that such an action would result in evil. It was then decided that it must still be an informal meeting of the brethren, who might choose to attend. Suppose we carry out brother McPherson's proposition, "endorsed by many good brethren," what would it lead to?

1. Messengers must have delegated powers to act for the churches, and must go instructed relative to what the churches wish done.

2. Each messenger or delegate must bear his credentials with him, showing his church has deputed to him certain powers, to act for her.

3. These letters or credentials must be received, recorded, and the messenger allowed to participate accordingly.

4. The authorized messengers alone would then have power to act. Now, what of those who came without instructions, and without credentials? Of course they must take a back seat.

Again, what power or authority is going to decide on credentials, and who constitutes that power? Who will say what messengers or delegates shall act, and who not? Has Bro. McPherson got his judge or jury ready? We should be cautious here. These State meetings are exceedingly dangerous, because, if not carefully watched, they may lead to things, none of us now, care to countenance. The body suggested, would differ very little from the Baptist convention, the Methodist conference, or the Presbyterian Synod. Let us travel towards Jerusalem. Thou man of God flee these things. No, Bro. McPherson, our churches cannot send messengers to Bryan in any such capacity as you wish. Nor would it "bring about harmony," but it would shake and disrupt the church to its foundation. Therefore we cannot ask our churches to appoint.

We think Bro. McPherson has given the subject but little thought; if he had investigated the matter, he would have seen the danger ahead. To the churches, we say, Don't appoint a single messenger to the State meeting at Bryan, and thus help to fasten upon the churches, burdens, which neither we nor our fathers were able to bear. Let all who go, go on their own account, then, if evil comes of it, it will be an individual responsibility. "To your tents oh! Israel."

We learn by private letter, that the church at Huntsville, is having quite a revival. Several have been baptized, and several others reclaimed.

Dear Bro. Poe: Have had thirty additions since the first of January. Am much pleased with your department. Like wine, it grows better the older it gets.—[D. A. Leak.]

## SHAKING HANDS.

Some churches in the North have a committee for shaking hands with visitors. The idea is not a bad one. An improvement on it can be made when the church is resolved into a committee of the whole and each member makes it his or her duty to say a kind word to every visitor who enters the sanctuary.



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## A Few Troubles.

In trying to follow the apostolic example in church service, such as breaking bread, singing, studying the Scriptures, contributing, etc., some congregations meet with a few little troubles.

I beg leave to mention them and offer a suggestion or two in hope of doing good and in the spirit of brotherly love.

Some congregations come together with no previous preparation. The sisters enter the house and amuse themselves in promiscuous talking until services begin. The brethren sit around the doors, talking over the crops, the weather and general news of the day till nearly noon perhaps. Finally at the suggestion of some one, they enter the house to begin worship. Elder A says to elder B, will you conduct the services? "No" says B "it is your time." Next C is solicited and finally consents. He has no idea what he will read, or what he will say, but after some minutes search he selects one of the longest and most inappropriate chapters. He thinks the excellency of his speech depends upon its length and that he shall be heard for his much speaking. The tired congregation feels relieved when dismissed. Next Lord's day the same routine is kept up, and thus week after week the patient and faithful few must hear the same speech.

Members as far as possible should be prompt in attendance. Services should begin at the appointed hour which should be before noon. The leaders in music should have their songs previously selected and members should be in the house to help sing. The song is not to call them together. It is a part of the worship. The brother who conducts the meeting should know it is his time and be prepared. Feed the flock over which the Holy Spirit has made you overseers, says Paul to the elders. Feed them on the sincere milk of the word and then on stronger food. This can't be done without previous sought, meditation and study over the word. "Apt to teach" is a qualification not attained without effort and preparation. God makes it obligatory upon the elders in congregations to thus prepare themselves. Exhortations should be scriptural, suitable to the occasion, to the point, full of earnestness and brotherly love and brief. I emphasize brief. Twenty minutes is better than sixty. It is better sometimes for two or three brethren to talk five or ten minutes each than one fill all the time. Let one young brother simply read a psalm, another some other verses. Take a subject for investigations, patience for instance, and let various brethren simply read a passage on the subject. Let them know a week before hand they will be called on. Let the prayers be likewise short and be offered from the heart to God.

Another trouble, some people do not like to hear old Bro. A because he doesn't pronounce all his words correctly, or makes a mistake in grammar sometimes. God doesn't say Bro. A must be apt to teach grammar or rhetoric, yet he should

speak as correctly as possible. Listen to his good and fatherly advice, gather up his scriptural ideas and receive with meekness his Bible exhortations and you will be benefited. A good elder of my acquaintance exhorts his brethren briefly on the practical subject of Christianity, such as speaking the truth, paying debts and keeping out of debt, visiting the sick and keeping unspotted from the world. In this congregation sometimes a younger brother will read. The attendance is good and the interest alive. They only have preaching once a month.

Sometimes a brother not of good report toward them that are without is put up to conduct the services. In this way harm and not good is sometimes done. We are not often persuaded to do better by those who do not live right. The seven appointed by the apostles to wait on the Grecian widows at Jerusalem were men of honest report, full of the Holy Spirit and wisdom. Paul said let the deacons first be proved. We learn from this that in putting men up publicly their character should be regarded. When a brother of honest report, full of the spirit and wisdom, whose Christian character cannot be reproached, gets up to talk, all having confidence in him, are willing to be taught by him. "Thou that preaches a man should not steal, dost thou steal?"

All the members should study the Bible together on Lord's day. Not only should children, but parents should go and carry the children. They should not leave them behind as some leave them. But frequently the class is kept too long on some impractical subject. Two brethren will consume all the time in disputing about a speculative matter about which there is nothing practical should both be right. All are wearied and no information is gained. The hour is sometimes taken up in arguing over one verse. Let the chapter or portion of Scripture be well studied by all. Let the teacher consider the highest good of all present and aim first at the most practical points in the lessons. "Let all things be done unto edifying."

Some brethren dislike to talk and pray in public because they can't use as beautiful language as some. Never mind the beautiful language, that is only the garment. Get the heart full of gratitude, thankfulness and praise, realize your real and temporal and spiritual wants and your entire dependence upon God and tell him about them.

In charity and in the hope of not appearing presumptuous, I submit to these few suggestions.

Lebanon Tenn. E. A. ELAM.

"It is the misfortune of the South," says the New York Tribune "that its plain people have very little voice in its political action." This is worse than slanderous. There are no plain people in the south. It is possible that we are a little fierce, but, thank heaven, we are all good-looking.—Atlanta Constitution.

You carry a concealed weapon for self-defence. Against whom? Against the man with whom you are ready to pick a quarrel? There is an assassin-like element in such a procedure.—Christian Advocate.

Occasions of adversity do not make a man frail, but they show what he is.

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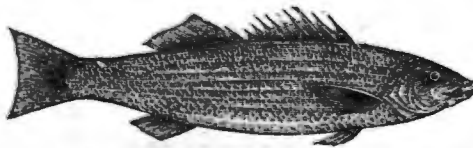
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NASHVILLE, TENNESSEE, APRIL 30, 1884.

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## FULFILLING THE LAW.

"Every plant which my Father hath not planted shall be rooted up."

This language was spoken by the Savior in response to the query of the scribes, why is that thy disciples transgress the tradition of the elders and wash not their hands before eating. The Savior retorted on them that they broke the commandments of God through their traditions—exalted their traditions and set at naught the commandments of God. He then said every plant that my heavenly Father hath not planted shall be rooted up. That is, every habit or custom that obtains in religion, that was not ordained of God shall be rooted up. He takes as an example the most harmless of all customs—the washing of the hands preparatory to eating. This custom is one that in itself is good. But when imposed as a religious rite, the Savior refused to submit to it, and told those who approached him that all institutions and appointments not ordained by God shall be destroyed.

During the existence of Judaism there had been many additions to the law of Moses that had grown up by customs and traditions, coming in, first, not as religious requirements, but as commendable customs, until by force of custom and long usage, they came to be regarded as of equal authority to the customs ordained of God. On the other hand, some commands of God, that did not seem to be very important to the minds of those who taught, began to be set aside in some particulars, until gradually the ordinance of God came to be neglected and from custom set aside. Here were examples of each. They set aside the command of God: "To honor father and mother," and it had become a heinous sin to eat without washing the hands before eating.

The Savior came to fulfil or obey the law or Moses. But he did not come to fulfil or obey the traditions and customs that had been added to the law by the customs and traditions of the human teachers. These must be rooted out, stripped from the law, and the pure law of God unmixed by human traditions must be obeyed to the letter.

Much of the Savior's work was a separation of the human addition from the divine law; a winnowing of human chaff from the wheat of God. Much of this work is found in the sermon upon the Mount.

There he corrects their traditions on the subject of marriage, retaliation, oaths, prayer, almsgiving; and presents the true teaching of God on these varied subjects. Even where Moses, on

account of the hardness of their hearts, had tolerated a departure from the true law of heaven, as designed for those who with a pure heart, honor God, he replaced it with the original perfect law of God, and fulfilled or obeyed that perfect law. But eliminated from that law all human addition. He did not obey the traditions concerning the Sabbath, but stripped it of the fungus growth that had through long centuries attached itself to it; and restoring it to its true God-given position as a help and blessing to man, the observance of which in no way demanded an injury to humanity or a neglect of suffering and want, filled or obeyed this purified law of God.

The Savior seemingly chose this most harmless of customs, the washing of the hands before eating, which had grown into an authoritative religious observance, to teach the great lesson that nothing could be observed as a religious requirement, save the things appointed of God. No matter how harmless, no matter if, as a custom, it was harmless, or even beneficent, the moment it became a religious rite, or an authoritative duty, it was sin. And every plant not planted by God shall be rooted up." Christ came to root up, to overturn, to destroy every observance in religion that was not ordained by God.

Christ did not go blindly and heedlessly along and observe everything practiced in religion. Even if the practice was seemingly a harmless one—if a device of man fastened by custom on the people of God, with a sharp knife he cut it off. He not only declared that these customs, must be rooted up, that it was wrong to observe them, but he declared that those who taught things commanded by man, as doctrine or as part of the faith and practice of the church, worshipped him in vain. "In vain do they worship me teaching for doctrine, the commandments of men." That is for a man to teach anything resting for its authority upon the commandments of men, however good or great, no matter how hoary with centuries the custom, as a religious observance, disqualified that man for doing any acceptable service to God.

This is a strong position, but we think it clearly is the teaching of the Savior. A man who teaches any commandment of men as doctrine, worships God in vain. Not only that service added by man is vain, but all the worship he brings, is vain. God is a jealous God, and will allow no divided allegiance. When it is done in ignorance we hope for mercy, but it imposes the obligation on every Christian to continually call in question, examine faithfully and test every religious exercise that we may be assured it is of God, and not from man. Whatever is of man must be rooted up. Just as in Judaism to an extent equally as great in Christendom, the divine law and divine appointments have been set aside by human inventions and human devices.

A custom used simply as a custom grows into an authoritative religious observance. Sometimes a divine law or order seems just a little inexpedient and impractical in our special surroundings, and we make a slight variation in a non-essential particular. This slight departure is the first leak that breaks through the levee, but it grows and strengthens until as the overpowering flood, it breaks down all respect for divine authority and substitutes therefor the preferences of man.

That is the trouble with our age. The religious people of the past have taught that they had the right to change ordinances somewhat. First, on specific occasions, under special pressure, an ordinance is changed. It is not intended to permanently change the ordinance. But as a

present convenience or expedient, it is used. Once used, it can be used again. And soon the mind is familiarized with the idea of changing the appointments of God. The more convenient and agreeable substitute soon takes the place of the ordinance of God. But if one appointment, one provision of God may be set aside, why not another?

So the work of displacing divine appointments with human substitutes goes on. The mind more and more familiarizes itself with the idea of judging what is, and what is not good, and of sitting in judgment as to the necessity of divine appointments until it reaches the point that it assumes to be a law unto itself. Man's own nature becomes a law, a revelation of the divine will, instead of the Bible, and transcendentalism instead of the Christian religion, is the religion of the people. Transcendentalism is infidelity. It is substitution of human nature for divine law. It deifies and worships man's own impulses, passions, desires, and sets at naught the God of the universe.

This whole infidel system has its foundation in and is the outgrowth of the Romish claim that the church has the right to change the ordinances of God. So long as blind faith in the church continues, it does not progress beyond a substitution of the appointments of the church for the ordinances of God. But when man sees that the church is not infallible, as did Luther, Calvin, and other reformers, this right to change is transferred to the religious teachers, gradually from them, to each individual person, and man's own impulses, desires, passions, lusts, ambitions, become the divinity within, which each man is at liberty to follow.

This has been the process of transformation, from Romanism to infidelity. It has affected the age, permeated all the churches, and threatens to overturn law and order, and destroy morality in society.

Christians should follow the example of the Master, and closely scan all the religious services they perform, and carefully reject everything not of God. They who teach as doctrine the commandments of men, worship God in vain.

## A CORRECTION.

We were away from home last proof-reading day, and could not read our proof. So we find many typographical errors. When they do nothing worse than make us say nonsense, we seldom mention them. There are at least a score of sentences, the meaning of which is changed, in our articles. As a sample, we quote one. We spoke of the congregational churches formulating a creed in harmony with the recent developments of the congregational faith. The types made us say, "more in harmony with the recent dead opponents of the congregational faith." We are made to say that our extracts from A. Campbell extended over seventy years of his labor. We wrote seven. He did not labor seventy. In the extracts from his, Bro. Fanning's, and Bro. Roulhac's writings, there are several blunders that destroy the force of their expression. Bro. Fanning spoke of "machinery not tempered in heaven." It was printed, "not temperance in heaven." We spoke of things so frequent in the history of the church. Frequent was printed pregnant, etc. The last paragraph of the quotation from Bro. Roulhac is not in quotation marks, and has the appearance of being mine, instead of his. With our present arrangements the greater portion of the proof is read on Saturday, which prevents our getting away on that day; so we can go only where we can reach Saturday night or Sunday morning, for preaching. There were errors in other articles, but such as the reader can correct. D. L.



### Queries.

There seems to be no end of new questions arising throughout the religious world. The church of Christ furnishes (sometimes) a man with a new theory, and, strange to say, such claims that such new dogma is truly scriptural. We have a preacher who claims that invitation songs are not warranted in the word of God; therefore to sing such is wrong. He makes it a point to visit the churches wherever he can, and preach this doctrine, until it is beginning to disturb Christian "equilibrium." His other hobby is that Sunday-schools are unwarranted by the Bible, therefore unscriptural and sinful; the church having adopted Sunday-schools as an expedient, not that it is right. Now, this is working badly among the brethren in some places. Please write up a review of this theory, and oblige many brethren.

The Bible says, "The Spirit and the bride say come, and let him that heareth say come." He does not say it is to be said in song, or in plain speech, or in writing. But the broad and extended invitation indicates that it is to be done in any and every way that is possible. Speak it, write it, sing it, practice it. God has not prescribed any specific way in which the invitation is to be made, and he who undertakes to prescribe a way where God has not done it, assumes to himself a wisdom above God's wisdom. He assumes to sit in the seat of God, and make himself God. It is a presumptuous sin to set aside, change, or substitute, where God has prescribed an order, or instituted an ordinance. It is equally sinful for a man to prescribe, limit, or ordain a plan where God has not prescribed or ordained. God has ordained no specific method for inviting sinners to Christ. Christ invited all who labor and are heavy laden to come unto him. All whose yoke is heavy, and burden is oppressive. He commands his disciples to so act that their good works will not only invite, but constrain men to glorify our Father who is in heaven. All of our good works, every act of service, of praise, of adoration, every word we speak, and every song of praise and love we make, every act of a holy life, is an invitation to the sinner to come to Christ. To talk of not inviting the sinner in every way possible, is folly and sin. We may excite them, and prompt them to act from mere excitement and impulse; but this is more frequently done by the wild exhortations and death stories that are told, than by the singing. But shall exhortation be stopped on this account? The Holy Spirit, through Peter, "exhorted them with many other words to save themselves from this untoward generation." It shows a lack of appreciation of what an invitation is, as well as of the spirit and genius of the Christian religion, for a man to be taking such positions as the above. Every song of praise that is sung, every act of obedience rendered, every word of praise, thanksgiving and supplication to God, is an invitation to the sinner to come to Christ. We think it unfortunate for the preachers to run into one rut, and have any formal and constant style of inviting men, because of the effect on the hearer. It gets him to think he is not invited unless a formal invitation is given, when he ought to understand that he is always invited. The door ever stands open. But it is certainly just as sinful to invite a person to become a Christian in any other way, as it is to invite him in a song. There is no sin in it.

(2) It is right to teach the apostles doctrine, or the Scriptures, to the people, old and young. There is no one prescribed method of teaching people the Bible. Whoever undertakes to prescribe one way, or to refuse one method that God has not proscribed or disapproved, assumes to be

wiser than God, and is guilty of presumptuous sin in the sight of God. A Sunday-school may be abused as everything else may be. It is not oftener abused than preaching. A Sunday-school is a school held on Sunday, to study and teach the Bible. If all the members of the church would unite in a class to study the Bible, it would be a Sunday-school; or if they were to select a number of those best qualified to teach their children and the children of their neighbors the Bible, it would be a Sunday-school. It would be much nearer the apostolic model of church edification and worship than the ordinary way of preaching. In the apostolic times they studied the Bible, the members did,—questions were asked and answered, and they were commanded to train up their children in the way they should go. It seems to me a very great presumption to say the Scriptures shall not be studied by the church and others, or be taught to the children on Lord's day. This is a Sunday-school. The teaching ought to be under the direction of the elders of the church as a part of the church service. The abuses of the Sunday-school are a different matter. Certainly every man recognized as a preacher is able to discriminate between teaching the word of God in a Sunday-school and the abuse of a Sunday-school.

What lesson does the parable of the prodigal son teach, and the reason why? Also tell us what is meant in John x: 9, latter clause, "Go in and out and find pasture." Who is to go in and out, and what do they go in and out of.—[J. W. Williams.

The parable teaches there is joy in heaven over one sinner that repenteth, rather than over the righteous man that goes not astray. In teaching this general truth, it incidentally illustrates a number of lessons connected with humanity. The young man desiring his portion of the inheritance, that he may manage and enjoy it himself, illustrates how man thinks he can manage his own affairs and find more happiness in going in his own way, than in letting God direct him. The young man going into a far country, illustrates how man cut loose from the government of God wanders from him. His own wisdom cannot keep him near or in harmony with God. His squandering his property in riotous living, illustrates, 1st, how, when he leaves God, passion and lust rule; 2nd, How soon the "dominion of lust bankrupts man in all that is good or worth preserving, or that promotes true happiness, and how soon it brings to want.

His joining himself to a citizen of that distant land illustrates the expedients men seek in striving to live without God. How that he will submit to a degrading calling, (feeding of swine was so regarded among the Jews) in order to live away from God. His feeding on the husk the swine ate, shows how much he will suffer before turning to God. No man gave him, shows that after men have led another into sin they have but little sympathy or pity for him.

His coming to himself, his humbling himself, his resolve to cast himself upon the mercy of the father, typifies how one who has rebelled against God and in his rebellion lost all, may consider his condition, determine to turn and cast himself on the mercy of God. The willingness to be a servant in that household, shows the humility that he must feel, that he must be willing to be the lowliest of all, the servant of all, a door-keeper in the house of God rather than to dwell in the tabernacles of the rich. He turns, he comes back to the Father's house in this spirit. The readiness of the father to receive him, the going forth to meet him, the preparation for his return, the

clothing him in the goodliest robes, illustrate how ready God is to receive the returning sinner, how he will bless him, how he and the angels will rejoice over him, and how he will clothe the vilest sinner with the robes of righteousness when he returns to him. The envy of the elder brother illustrates how envious unforgiving, self-righteous humanity is, to the sinner, and how ready it is to complain at the mercy of God as neglect and unkindness to it.

A great many writers refer this passage to the Jews and Gentiles. The Gentiles as the younger brother undertook to live without God. They experienced the folly and turned to God, the Jews were envious and objected to their reception. That it to some extent illustrates this, is doubtless true, as it does any rejection of God by one class and their after return to him. But that it was spoken with especial reference to the Jew and Gentile, we have never been able to find a particle of evidence. It seems to me to have been spoken with more especial reference to the pharisees and scribes, and the publicans and sinners. But it is the illustration of general principles applying to all cases, in all countries, where men reject God, wander from him and return to him, showing the working of their minds, God's disposition toward the sinner and his return, and the feeling of the self-righteous in reference to the repentant sinner.

We gave an answer to the other query a few weeks since, and cannot repeat it.

Please answer through the GOSPEL ADVOCATE who preached the first sermon after the resurrection of the Lord Jesus Christ.—[Mrs. Mary M. Gill.

Peter, with the eleven, on Pentecost.

### NEW BOOKS.

We have had on our table for some weeks, a re-publication of a debate between N. A. McConnell, a disciple, and James Quinter, German Baptist, on trine immersion, Foot-washing and the Lord's supper. The book is issued in good style by the Christian Publishing Company, St. Louis, Mo. Those wishing to see a courteous and full discussion of these questions, can find it in this volume.

From the same house a tasteful volume of 400 pages, entitled, "The Divine Demonstration," by H. W. Everest, President of Butler College, Indianapolis, Ind. It is an effort to show the Bible demonstrates its own divinity, is an able and valuable addition to the works on Christian Evidence. The publishers say of it:

"The treatise is peculiar in two respects: The form of the proposition demonstrated and the order of the proof. It is assumed that the Proposition, the proof, and the order of the proof, have been given by the Holy Spirit. The Proposition is the one announced from heaven as such, viz., that "Jesus is the Messiah, the son of God." The whole argument gathers about the person, the nature, and the authority of Christ. If this proposition is established all else will follow. Heaven has also given the proof and the order of its providential development. Hence the work is entitled *The Divine Demonstration*. The older arguments from history and prophecy are much condensed, while the relation of Christianity to science and its adaptations to human nature and human society are more fully treated. One chapter is devoted to a classification of objections and a reply to them, but it has been the purpose to give a positive treatment rather than a negative one. The argument from prophecy is concisely but fully given. Two corollaries follow the demonstration, the Canon and Inspiration, since the authority of Christ must settle both these questions."

Either of the above books may be had by addressing Christian Publishing Company, 913 Pine St., St. Louis, Mo., or they may be ordered through J. F. & Harry Lipscomb at Advocate office.



## Obituaries.

Sister Miriam H. Goodloe, wife of Bro. Henry Goodloe, dec'd, died of paralysis, at the home of her son-in-law, Dr. McKnight, in Rutherford County, Tenn., March 3rd, 1884. Sister Goodloe, whose maiden name was Barton, was born March 25th, 1814. She was married December 24th, 1834. She, with her husband, who preceded her but a few years to his reward, entered the church of Christ at an early period in life, where she continued (as did he) not only a consistent, but an active and useful member until death. I have been personally acquainted, and much of the time intimately associated with sister Goodloe from my early youth. I always found her a true, earnest, and sympathetic Christian woman. She was constant in her attendance at church, and openly showed her devotion to it even in its darkest hours of persecution and discouragement. She was not demonstrative or impulsive, but steadfast and earnest in purpose, and true to her convictions of right and duty, being a living example of practical charity to the poor and suffering around her. She praised the Lord that she was permitted (ere called away) to see all of her children, six in number, earnest and faithful members of the church of Christ. Her life of devotion, her Christian integrity and forbearance, she leaves as a rich legacy to her bereaved family, kindred, and many friends. She spent her life in sowing to the spirit, and will of the spirit reap life everlasting.

L. R. SEWELL.

Dear Bro. E. G. Sewell: You will remember on the night of the 17th of January, you in company with myself, wife and little daughter, Georgia, enjoyed the hospitality of our much esteemed Bro. P. G. Potter and his most excellent wife, and we were much pleased in having their little daughter Minnie to play on the organ for us. Her tongue that sang so sweetly that (long to be remembered) night, will sing no more on this earth. "Sad, sad," she was taken sick early on the 15th inst., died in less than thirty hours, and was buried yesterday in the presence of a very large assembly of relatives and friends; she was greatly loved by all who knew her. She was nearly thirteen years old. We hope to meet her in her heavenly home. We deeply sympathize with Bro. and sister Potter, and other relatives of dear little innocent Minnie.

H. L. WALLING.

McMinnville, Tenn., April 18th, 1884.

We very well and pleasantly remember the little daughter of Bro. Potter, and deeply regret to hear of her death, and heartily sympathize with the deeply afflicted parents and family in this great loss. Death is always sad, but seems especially so when the young, just blooming into practical life, are called away from us. But the gospel has a balm for every wound; and those who trust a Father's love will find all well in the end. The religion of Jesus is the only source of comfort in such trials, and we doubt not these grief-stricken parents will seek strength from it to bear this sad stroke.

E. G. S.

It becomes my painful duty to chronicle the death of Sister Susan East Bowers. She was born February 9, 1862, and died April 6, 1884, at the home of her father, Bro. David Bowers, near Madison Station, Alabama. She was the youngest of eight children; the pride and joy of her aged father and mother. Besides her aged father and mother, she has left brothers and sisters, together with a long train of friends to mourn her departure; and while they mourn with a genuine sorrow, yet they rejoice in her release from her unrelenting sufferings. Her malignant disease, consumption, had been developing for some years slowly, but it was not until about a month before her death that she was compelled to take her bed. After that time she was a very great sufferer, enduring it all without a murmur. That she was truly a Christian, was beautifully exemplified in her pure life, and especially in her illness, setting a pattern of resignation, patience and meekness to all who came about her bedside, dwelling in joyous hope upon the comforting assurances of the gospel of Christ. In her last days, and to the last hour, she talked freely of her readiness and willingness to be "absent from the body and present with the Lord." She was a little over twenty-two years old when called to enter upon the true life, where old age is never known, but where eternal youth, attended with endless joy, shall be her portion. We love our friends and kindred dear, especially when characterized by the sweetness of disposition and amiability of character which adorned the life of this excellent Christian woman, and we always feel a thrill of pain and of anguish on the final surrender of all earthly communion with them, but we should ever remember that our loving Father will make "all things work together for good" to all who in loving confidence put their trust in him. With weeping eyes and wounded hearts, we laid her away to await the resurrection. O, may our hopes, purposes and aspirations be directed heavenward, and may we all meet again.

Huntsville, Ala., April 15, 1884.

J. W. SHEPHERD.

Sister Mattie Dunn, daughter of Wm. and Bettie Dunn, was born October 20, 1866; confessed her faith in Christ October 22nd, 1883; departed this life March 6th, 1884. We can truly say of her, she lived a Christian life ever after she became a member of the kingdom of Christ. Her loss is deeply felt by the congregation to which she belonged. She was a dutiful child to her earthly parents; a loving sister and above all, an humble child of God. She was always given heed to the things she had heard, lest she should let them slip. She was carried to Jamestown, Monroe County, Ky., and after appropriate service as a tribute of respect, her lifeless remains were interred in the earth, to await the final consummation of all things, when she will come forth clothed with glory, honor, immortality in eternal life. Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

J. M. FISHER.

Flippin, Monroe County, Ky.

## PRAYER.

"Without faith it is impossible to please God. He that cometh to God must believe that he is and a rewarder of them that diligently seek him." It requires much faith to pray right. A man may live and be void of spirit. He is then called an idiot. The body may be robbed of its life. It is then a corpse. Prayer may exist without life or spirit. The man that comes to God, must believe that he is, and that he is a rewarder of them that diligently seek him. Do not many approach the Most High in prayer, and yet do not believe that he is a rewarder of those who are diligent in making their want known? There are some who believe that the great Creator made this world and all that is in it. He fixed it something after the manner man does a clock or watch. The earth turns upon its axis in twenty-four hours, makes its trip around the sun in three hundred and sixty-five days; seasons come and go in regular procession; winds, waves and rains are effects, with their mechanical causes. Yes, they go so far as to say that any interruption in the general mechanism of earth would bring ruin. The idea that God would interfere with the course of nature just to answer the prayer of man, is derided. It is therefore of no use to pray for rain, any weather or for things kin to them, the order of heaven and earth is fixed and causes were planted before the morning stars sang together, and the sons of God shouted for joy, and God never interferences with these well fixed arrangements. In fact, say they, were one prayer answered which would involve the departure from this order, the whole process of nature would be thrown into confusion, and general ruin would be the immediate result. When I hear these things, I am reminded of Paul's advice to Tim. vi: 20. Unless science is a certainty it is fatal to run it against faith. Even then to presume that the God who made the world, the winds, the causes, cannot control and direct and manage them according to his will, is presumption in the sight of omnipotence. These views are not held by men of the world, but by those who claim to believe God.

Preachers sometime advance them. Hear them. Prayer is simply reflex in its bearing. It does not move God, but affects the one who prays. It seems this is taking the mainspring out of prayer. It is extracting all the essence and leaving only the less unimportant part of prayer. The very thing that makes man draw near to his God is because "he believes that he is, and that he is a rewarder of them that diligently seek him." How disappointing when man is made to believe that he does not reward those that seek him, but simply deludes man with a promise to grant the thing prayer, for intending all the time that he shall be benefited no farther than the good effect the prayer may have upon him, in making him humble, and causing him to study his own dependence. "Ah," cries brother "Don't Believe," "the days of miracles have passed, and God no longer works as he used to." Talk to him of Elijah, a man of like passions with ourselves, and right away he says, There are no Elijah's now. I do not think there are many occasions when miracles are necessary, or when there is a necessity for the exercise of unusual celestial power. I believe God will and does answer prayer, and we are taught to pray with this anticipation. I love to live believing that God hears me and my fellow-beings. A man must, of course, come within God's own appointed limits

to be blessed. "Whatsoever we ask, we receive of him, because we keep his commandments and do these that are pleasing in his sight." "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." This is God's law as handed down by John, and it certainly is a good one.

Where is the consistency in going on very much as you please until you are in great need, then turning to Jehovah and calling for the things you desire? Is it not as little as God could ask of his creature, that they should earnestly desire to do those things pleasing in the sight of Jehovah? There seems to be much in the change made in the minds of men when converted or by repentance. Before, they do not desire to do God's will; afterward, they do. Repentance could not do less than this and effect the man at all. If James did not mean to give Elijah and his praying as an example for us to follow then it is in a strange place. There is too little real earnest prayer in the world. There is too little faith in God and his promises. All the prayers of Abraham were not answered, but he prayed notwithstanding. Did our heavenly Father always heed the petitions of Moses? I believe it can be shown that he did not, but he did hear him sometimes, and Moses was satisfied. If God must hear us whenever we make our wishes known, and do whatever we ask, then we become dictators and leave Jehovah no exercise of divine rights. Faith, it does seem, would lead us to pray and leave the answering with God. Whatever is short of this is unbelief, is it not? We find too much fault with our Creator, and are too well pleased with ourselves and our own doings. We are daring enough to criticise heaven's decisions and blush not at arraying our weak judgments along side the wisdom of the Almighty. Will all who read this ask themselves if they pray as often as they should, as sincerely and for what.

J. M. BARNES.

## TEXAS WORK AND WORKERS—Continued.

Dear Bro. Poe: I see in your Bible Class this question: "What was Peter's more sure word of prophecy?" And the answer seems simple and easy to me: It was the former prophecies concerning the "power and coming of our Lord Jesus Christ," as stated in the close of the chapter. The trouble seems to be in this: What was his more sure word more sure than? And all answers yet published seem to be floundering in the mist of question, and if the class will let me into the class this one time, I will try to help them out of this trouble. First we will remove a few obstacles that we may the better see how to proceed. Peter does not say that we are more sure, or doubly sure, as your answers seem to indicate; but he says that we have a more sure word, etc. So you see it was something he (we) had, and not something he (or we) are, and we may be benefitted some by observing the plural terms—we and eye witnesses—by which terms Peter includes at least himself, James and John, who was with the Savior in the holy mount. Now we read the 16th verse: "For we have not followed (or practiced) cunningly devised fables, when we made known unto you the power and cunning of our Lord Jesus Christ." Thus the apostle states as a fact that we (him and others) had not done a certain thing, and proceeds to prove it, by saying first: "For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." And this voice which came from heaven we heard, when we were with him in the holy mount: "We have also (that is, we have besides this voice that we heard in the holy mount as eye-witnesses) a more sure word of prophecy, (the prophecy concerning Christ,) that ye do well to take heed. That is, you will do well to investigate, if you have any doubts as to the grounds we had for making 'known unto you the power and coming of our Lord Jesus Christ.' And to be short, his sure word of prophecy was more sure than any devised fable. I now lay down my pencil to hear any criticism on the foregoing.

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### "THUS SAITH THE LORD."

THE PULPIT SIDE OF THE QUESTION.

Plutarch tells us that when Eudainidas heard old Xenocrates disputing about wisdom he asked, very soberly: "If the old be yet disputing and inquiring concerning wisdom, what time will he have to make use of it?" And if the preacher has no definite, positive and wholesome truth to give the people in his instruction, how can they expect to truly exercise themselves unto godliness.

The commission to the preacher is, "Go preach the gospel," and he has no right to accept the commission until he possesses and is possessed by the gospel. No one can discourse about whatever strikes his fancy; turning from certainty to probability, substituting a perhaps for a yea verily, and prove a faithful servant of the Lord. The "thus saith the Lord" should be the beginning, middle and end of every sermon, and thus a man is kept from cultivating a sort of apologetic air, which takes from the plainness, the pungency and wholesomeness of the message he is required to deliver.

Apology may do in learned treatises, but the gospel from the pulpit does not call for defence, but proclamation, with the truth living in the man, and the man in his preaching. The spirit of the matter, as well as the letter, must possess the mind and heart, so as to guard against the "narcotizing tendency of official repetition." It is thus that one has the power to stand up unarmed before the imaginary "omnipotence of negation," and is delivered from that vain idea of making the Bible more forcible by weakening its power. It has milk for babes and meat for strong men, and any adulteration of the same is tampering with the "thus saith the Lord." When such a course is pursued the Bible is converted into a "moral Palimpsest," in which there is the erasing of the divine words, which are as a medicine to the soul, imparting life and vigor, and the inserting of smooth things and the vain deceits of men, which have in them the savor of death.

The only personal ground for preaching the truth as God has revealed it, is "I have believed and therefore have I spoken," and till one can so speak he ought never to preach. The whole counsel of God is to be faithfully proclaimed as given to us in the absolute religious truths of sin, and salvation, and judgment. To keep back any part of the truth is to put oneself on a par with Ananias and Sapphira, who kept back part of the price. To choose one's own way of doing a thing, rather than follow the Lord's way, will bring down punishment, as did Jonah when he refused to go to Nineveh. If any preacher of the gospel takes ship to Tarshish he will be sure to get into storms and see whales. Some servants conceit they are greater than their Master, and that in these modern times there should be modern gospel. Revision is becoming a sort of intellectual infirmity or disease, and it is getting to be as common as malaria. Such men are afflicted with the flavor of originality. They have broad and comprehensive views, which are like a plain surface that has length and breadth, but no depth. In comparison with themselves John is too sentimental, Paul is antiquated, and Peter a zealot. They take the affectations of theology and consider them essential principles, just as the young girl imagines that her affectations of manner are expressions of inner grace and refined feeling. Charmed by a verbal magic they are led on from stage to stage until they are enveloped in a fog and land in the mire.

"It is a hard thing," says Montaigne, "to reduce divine things to our balance without waste and losing a great deal of the weight." Men are to be brought up to Christ and Christianity, and not Christianity brought down to the level of men. Though there is a proper apostolic, "being all things to all men," yet Christ must always be kept supreme, and His truth never added to nor varied in the least jot or tittle. Christianity suffers in dignity and power when it is made the object of patronage. The gospel is not a human device or code, to charm and please men; but is divine revelation, to make men better in this life as sons and fathers, as citizens and servants, and to fit them for the life to come. Any failure cannot be charged to the gospel, but to the imperfect understanding and use of which men make of it. No one should wear the priest's robe if he is not a Levite at heart. If one is an

Aaron, as having charge of the things of the Lord, and is busy making golden calves for the people, his ministry will not prove a blessing, but a curse. And when one is more concerned about "the proper outflow of professional routine" than he is about the growth of grace in the hearts of his hearers he will have nothing but leaves to present to the Lord of the harvest. Whenever the pure intellectual spirit is set over against the religious in the pulpit there will be little devotion in the preacher's heart and little practical Christianity in his life.

Any minister who will "personificate" the gospel, robs it of its pith and power, and feeds the people on husks. All the lean kine are not found in the pasture-fields and stables of Pharaoh. With a "thus saith the Lord" we may make the hosts of Midian tremble. But when there is wavering and trembling, and the trumpet tones of the watchmen of Zion dwindle down to a whisper or echo, what rejoicing there is among the daughters of Philistia.

When one is more concerned about the manner than the matter, when he gives more attention to the sound than the sense, he is giving the people a stone when they are asking for bread. When a preacher is an "Anythingarian" his message is a mere empty sound, signifying nothing. When one is carried away with the sweetness and light of culture then he is to those who hear him but "as a lovely song of one that can play well upon an instrument." When one is more concerned about the latest sensations or the latest deliverance of science, falsely so called, then the people are brought into a state of vain jangling, against which Paul warned Timothy, instead of being daily exercised unto godliness. Well may the church cry out,—

"From such apostles, O ye mitred heads,  
Preserve the church and lay not careless hands  
On skulls that cannot teach and will not learn."  
—William L. Ledwith, in *Presbyterian*.

### ENDURING REPROOF.

There is perhaps no better test of man's strength of character, than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors and to welcome the criticisms which points them out to him. It is rarely difficult for us to find an excuse for our course, if it is an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know we are in the wrong, is to reveal to our better consciousness and often to the consciousness of others, an essential defect in our character. He is strong who dares confess that he is weak; he is always tottering to a fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that discreet self-government which stands at the basis of moral strength, and one of the best means of gaining it when it is lacking, is just this willingness to accept merited reproof, and to profit by it when accepted.—*S. S. Times*.

### "THE SOWER SOWETH THE WORD."

The Christian Sower Tract Fund, though not very noisy, is far from being dead. If you desire to test whether or not it liveth, just offer it some money or ask for a gift of tracts, or send an order for tracts, accompanied with the cash. It is ready to accommodate all sorts and conditions of pocketbooks. It has lately received a full supply of seven kinds of card tracts. These continue to be popular as ever. Over a quarter of a million are now in the field at work. Circulate 1,000 at once in your community, and watch the results. It also keeps well supplied with eight kinds of pamphlet tracts. They are "Sincerity," "The Word Divided," "Our Position," "Letters on Baptism," "Christian Union," "Errett's Review of Summers," "What is the Christian Church?" and a choice anti-infidel tract "Inspiration of the Bible." These are very cheap. Send one, or five, or ten dollars, and test this statement. Address, J. W. Higbee, Madisonville, Ky.

### EGYPT—ITS TREASURES OF ANCIENT ART AND LITERATURE.

The Egyptians were likewise an eminently religious people. The words St. Paul addressed to the Athenians might, with equal appropriateness, have been applied to the Egyptians: "I perceive that in all things you are too superstitious." Their noblest works of art and architect were devoted to their gods. Magnificent temples were erected: colossal statues of deities were hewn out; sacred obelisks were reared up; vast tombs were excavated, in which the embalmed bodies of petrified bulls, crocodiles, ibises, serpents and sundry other creatures, products of degraded fetichism, were inshrined in granite sarcophagi or richly-painted coffins; and the walls of the tombs themselves were covered with paintings and inscriptions, giving their history and object, the rites and ceremonies by which the deities were worshiped, and in some cases, detailing the doctrines held regarding a future state.

The tombs of Egypt are among the grandest and most striking of its monuments. The pyramids were tombs, and they are still wonders of the world. The rock-hewn sepulchres, however, which surround the pyramids, and which dot the mountain gorges of Thebes and Bene-Hassan, are now probably the most instructive. Their chambers are so many museums, containing not merely the embalmed remains, but, on the inscribed and sculptured walls, the whole history of the mighty dead. Nothing is overlooked or forgotten that would throw light on their lives and labors. In this way we have a most vivid picture of ancient Egypt: the victories of kings; processes in law courts; the building of cities; the hewing and transport of colossal statues and obelisks; the embalming of the dead; funeral rites and processions; marriage ceremonies; every department of household work and family life, such as cooking, washing, dressing, shaving the head and beard, eating; trades of all kinds—goldsmiths, painters, potters, glass-blowers, bakers, weavers; games and amusements—jugglers, music, dancing; tilling the soil; irrigating the fields; feeding and milking the cows; watering flax, reaping, threshing, grinding—all these and many other things are delineated with singular, and not unfrequently amusing, minuteness of detail. In examining those unique tombs, one can study the manners and customs, the private life and public arts, the religious rites and ceremonies, the features and dress of those who lived in cottage and palace in that country from three to four thousand years ago, with almost as much advantage as if he lived among them.—*J. L. Porter, D. D., President of Queen's College, Belfast, Ireland, in Pulpit Treasury*.

### THE WORKS OF CHRIST.

Our works may be good, Christ's are mighty as well as good. We visit the sick, Christ cures them. We visit the prisoner, Christ releases them that are bound. We feed the hungry, Christ creates the food. We clothe the naked, Christ gives them a robe of righteousness fit to wear at the King's banquet. We soothe the pillow of the dying, Christ raises the dead. Ours are works of charity, His are works of charity that are mighty. We may be benevolent, Christ is both benevolent and wonderful in working. It is a great thing to build a hospital for the sick or an asylum for orphans; but if our physicians had half the skill and might of Christ, the Great Physician, there would be no need of hospitals and asylums, for they could then do the mightier works that He did, and cure all manner of sicknesses and heal all manner of diseases, by a word or a look or a touch.

If your statesmen had half the wisdom that Christ displayed in parrying the subtle truths of men, and allaying their passions, statesmanship would be made easy. It is a mighty work to subdue to submission and peace a belligerent people, or to hurl back foreign invasion from the shores of a commonwealth; but it is a mightier work to wrest from the grip of the devil a stolen world which he had taught to hate God, its Maker, to subdue it to penitence and bring it back to allegiance. This was virtually accomplished when Christ walked forth from the sepulchre, ascended on high, and led captivity captive.



## ITEMS, PERSONALS, ETC.

Bro. Caskey thinks his book will be out in six weeks or two months.

Wm. Lipscomb, jr., will preach for the church in Neely's Bend first Lord's day in May next.

Jas. E. Scobey will preach at Salem church (Franklin County) fourth Lord's day in May.

One young man confessed his faith in Christ, and was baptized at Pinewood, third Lord's day inst.

Bro. Owen Henry preaches regularly for Sam's Creek congregation. He has located near Hyde's Ferry.

Sister M. A. Beal acknowledges reception of five dollars from the congregation at Robertson Fork, Tenn.

Bro. J. K. Blackman is much hindered in his work by catarrh; when at himself he is a good worker and splendid singer.

Remember, we will send the *ADVOCATE* from the first of May to the end of the year, for one dollar, to those who send in promptly.

Bro. J. A. Harding writes: "I am on my way to Gadsden, Ala. Expect to begin there Sunday. Had a most pleasant meeting at Valdosta. Received five additions."

We go to press this week without a communication from Bro. Harding. We regret that we have received nothing from him. We think it is the fault of the mails.

Bro. Braden has held a debate recently with Elder Kelly, on the claims of Mormonism. They are preparing it for the press. The book will be out in a couple of months.

Bro. W. H. Carter, from Lafayette, Tenn., writes: "Bro. Rogers and I preached at the Leonard school house last week; three were added by confession and baptism. The prospect is favorable for great good this year."

E. G. S. left 24th inst. for the South. He will visit Birmingham, Ala., from there to Northport where he will attend the consultation meeting of Alabama brethren on fourth Lord's day in April. Will be absent from this office about two or three weeks.

Bro. Caskey says he has done more labor in studying, writing and preaching, in the last few months, than he ever did in his life in same length of time; that he has stood up under it well, is now in good health, and thinks if he should "miss being hung, he will live until he dies" yet.

Dr. Lodge, of Detroit, Mich., spent several days in the city, on his return from Florida. He spoke in Edgefield and Nashville. Bro. Lodge has left the impression on those with whom he came in contact, of an earnest, kind-hearted man, and a good preacher.

Please note the following: The annual convention of the South Kentucky Christian Missionary Sunday-school Association will be held at Mayfield, Ky., June 24th, 25th, 26th. All pledges made to this work are now due, and should be forwarded at once to the Secretary and Treasurer. —[H. C. Waddell, Princeton, Ky., April 21, '84.

The new church house in Dozier's Bend, near this city, is now about complete, and reflects credit on all concerned. It is a framed building 30x40 feet with tin roof. All cost was met by members of the congregation except a few donations from brethren at Ashland City. This new congregation now numbers about twenty members. They are speaking of calling their house of worship New Hope. A large and attentive audience was present at their meeting the third Lord's day in this month. This church meets every first day of the week. May they keep the "unity of the spirit in the bond of peace."

We have received a handsome little volume of 127 pages, entitled "The Way to God, and How to Find it," by D. L. Moody. F. H. Revell, Publisher, Chicago. Like all of Mr. Moody's writings, it abounds in crisp and pithy truths mixed with many errors, presented in an earnest and attractive style. Price in cloth 60 cts., in paper 30 cents.

Bro. W. B. Wright, of Coopertown, Tenn., has engaged to preach for the new church near Guthrie, Ky., called Forest Hill, near the homes of Bros. J. W. Grant, Allen and Carpenter. This church proposes to hold a protracted meeting embracing the first Lord's day in May next. E. G. Sewell or Granville Lipscomb will be present to co-operate with Bro. Wright and the church in this meeting.

Sister Winnie Wilson, of Scott's Station, Ky., sends two dollars and fifty cents to church at Madison Station, Ala.; two dollars and fifty cents to church at Huntsville, Ala., and five dollars to our young Bro. Shepherd, who is conducting a school near Oakland Church, Madison County, Ala., and preaches at Huntsville and other places in that section. We wish him abundant success.

Bro. T. W. Caskey is anxious to find a copy of an address on the "Division of the Scriptures," that he delivered before the Southern Female College, in Claiborne county, Mississippi, of which Dr. Capers was president. It was delivered between 1856 and 1860, and was published at Jackson, Miss. Any one having a copy of said address will confer a favor on Bro. Caskey by mailing it to him at Greenville, Texas, or to the *GOSPEL ADVOCATE*.

Bro. W. H. Timmons, Sr., of Knob Creek congregation, Maury county, Tennessee, died of pneumonia, on the 23rd of April. Bro. Timmons was long known as a prominent citizen of Maury county, and leaves a large family of children and grandchildren to mourn his loss. Services were held by Bro. J. C. McQuiddy. Bro. Timmons was buried near his residence. He was about seventy-one years of age."

We are pained to hear of the death of the youngest son of Bro. W. J. Sowell, of Maury county, Tennessee. He was thrown from a horse, his leg broken, and, after days of suffering, he died from lock-jaw. Last year the family was called on to bury a daughter, just ripening into womanhood, and now the youngest son. We deeply sympathize with the bereaved and sorrowing family, and pray that in it all their affections they may find comfort, and the "peace that passeth understanding," in bowing to the dispensations of Providence.

The *Christian Messenger* is responsible for the following:

A certain preacher of the Methodist persuasion, in Texas, had a lady to baptize and she preferred to receive it in the old apostolic way, by going down into the water. In fact, she refused to receive it any other way. The preacher did not like water, especially "much water," and it looked to him very unclerical to get his clothes wet. So he prepared a bench, and placed it in the water, and on this he stood, or knelt, when he went to baptize the woman. She was in the water where it was rather deep, and thought it was unfair for the minister to stand on the bench, and not get wet at all. So she reached up and caught him by the neck, while he knelt and quoting the passage, "And they went down both Philip and the eunuch, into the water," she gave him a quick jerk and sent him over his head into the liquid Jordan. Then she walked out, and postponed her baptism until she could find a minister who would administer it in the scriptural manner. That preacher now believes in means into.

## General News.

The President has recommended to the Senate of the removal of collector Wickers, at Key West, because of alleged sympathy with the Cuban filibusters, who recently left that port. The question is now under consideration by the Senate committee on Commerce.—The First Comptroller of the Treasury, has made a decision in effect that a liquor dealer who sells at one time different kinds of liquor to the amount of five gallons, is to be considered a wholesale dealer.—The warships, Alliance and Tennessee, two revenue cutters, and the steam launches, form a cordon around the island of Key West, to prevent the departure of any Cuban expedition.—Gold discoveries are reported in the vicinity of Pike's Peak, twenty-five miles north of Denver.—A Cincinnati paper says that there are over one hundred indictments pending in the Hamilton County Courts, charging murder or attempted murder. Men charged with murder are out on bail.—The Greenback Convention which met in the city on the 24th inst, nominated W. J. Buchanan, of Lawrence county, for Governor.—Great suffering from a lack of food is reported from many places overflowed lately by the Mississippi.—The Pennsylvania wool growers, in convention at Pittsburg, bitterly denounced the action of Congress on the tariff question, demanded the restoration of the tariff of 1867 on wool, and pledged not to support any man for Congress who votes antagonistic to their interest.—The steamer Bear, of the Greeley relief expedition, took her departure from New York for the Arctic region on the 24th inst.—The suspension bridge over the river in this city, has been condemned by the City Engineer. The street cars and heavy wagons have been stopped from crossing it.—In the Massachusetts House a resolution providing for a prohibitory amendment to the constitution, and offered as a substitute for the adverse report of the majority of the committee on Liquor Law, was rejected by a vote of 74 to 87. The adverse report of the committee was adopted.—It is said that eleven additional veins of pure cassiterite have been discovered in the tin mine of King's Mountain, N. C. The veins vary from one to four inches in thickness, and assay from 50 to 73 per cent. of tin.—At the general wind up of cattle in Montana 650,000 head were returned for taxation, and, as only two thirds are ever returned, it is estimated that there are fully 1,000,000 head in the Territory. The same statistician estimates that cattle owners can count on an average profit of from 25 to 50 per cent.—A Canada Statistician has figured out that the United States Government pays as much money to support and superintend its Indians as it would to board them all at the Fifth Avenue Hotel, in New York.—The bronze statue of Martin Luther, which is to be erected in the city of Washington, next month, arrived at Baltimore last week. The statue was cast in Germany. It weighs three tons, is 11½ feet high, and is a fac-simile of the figure of Luther in the Reformation group at Worms.—Eleven tons of "bobs" veal and cow meat were seized by the sanitary inspectors in New York, last week.

FOREIGN.—A rumor is prevalent in Paris of a plot to blow up the public buildings in London.—Excitement spreads in Cuba as the landing and successes of Aguero become known. The government, by a strict censorship over the dispatches and the press, tried to withhold information on the subject. An effort is making to work up a sentiment in favor of annexation to the United States, and the feeling in favor is growing among the best element of the Spanish population.—The free exportation of dynamite from Havre to England continues. It is carried over in small packages, and joined together so as to give it more power after its arrival in England.—The cholera is increasing at Calcutta. There were 207 deaths there last week from the disease.—Queen Victoria is quite ill, and is visited daily by a physician.—Gordon has notified the British government that owing to the difficulty and delay experienced in sending and receiving communications, he will henceforth act on his own judgement and responsibility.—A fire in the Pagebank Colliery, near Durham, caused a damage of £30,000, and throws 700 hands idle.



## Home Reading.

## MINE.

I closely held, within my arms,  
A jewel rare.  
Never had one so rich and pure  
Engaged my care.

'Twas my own, my precious jewel,  
God gave it me.  
'Twas mine; who else could care for it  
So tenderly?

But the dear Master came one day,  
My gem to take.  
"I cannot let it go," I cried,  
"My heart would break."

"Nay, but the Master comes for it,  
To bear above,  
To deck His royal diadem,  
He comes in love."

"But, Master, it is my treasure,  
My jewel rare;  
I'll safely guard and keep it pure,  
And very fair."

"If thou keepest thy gem," He said,  
"It may be lost;  
The threshold of my home, no thief  
Has ever crossed."

"And where the heart's rich treasure is  
The heart will be.  
Your jewel will be safe above,  
Gone before thee."

The Master said these words and gazed  
With pitying look,  
While in the early hush of morn,  
My gem He took.

Close to my breast, that morn I held,  
Tears falling fast.  
An empty casket,—the bright gem  
Was safe at last.

Yes, Master, thou mayest keep my own,  
For it is thine,  
Safe in the house not made with hands,  
'Tis thine and mine. —Mrs. A. P. Potter.

## BIRDS AND ANIMALS OF CALIFORNIA.

One of the oddest California birds is the little owl, somewhat similar to the screech-owl of the Eastern States. Unlike the owl of these States, he does not live in the hollows of trees, and in barns and other buildings, but lives in holes in the ground which have been dug by a burrowing animal called a squirrel by the farmers of California. People say that the owls and squirrels inhabit the same burrow, but as the holes were deep, I never dug into them to see if they lived together. From indications, I think the little "wonder-eyes" lived in burrows which the squirrels had vacated. On bright mornings I often saw three or four of the owls quietly enjoying the sunshine. They seemed so lazy that they would nearly twist their heads off rather than turn their bodies when they watched my movements. One mischievous chap, which lived by itself, was very fond of teasing my dog Jack by flying close to him and screaming at him. Jack would chase him, barking loudly, and trying to catch him by jumping up. Alas! the owl grew too bold one day and flew too close, and Jack caught him and ended the fun.

There is a species of rat in California which heaps up large quantities of sticks and leaves and forms a nest. When I found these nests in the mountains along the sea coast, they were to or three feet high, but in the valleys, among the farms, the nests were smaller, and were built in the forks of the scrubby, wide-spreading white-oak trees. I well remember the jolly times among the boys when we set fire to the nests in the trees and banged away at them as they ran hither and thither along the limbs of the trees. Although troublesome, these rats are not so injurious to the wheat as are the hundreds of squirrels which burrow in the wheat-fields and eat the wheat. The farmers poison a great many by mixing phosphorus with wheat, and placing a small quantity at the entrance of their burrows.

The large, sleek gophers are sometimes plowed up and it is amusing to see them stand up and show fight, although they seem to be almost blind. The squirrels are larger than the common gray squirrel of the Eastern States, and are sometimes shot and eaten by the farmers.

The rabbit of California is smaller than the rabbit of the Atlantic coast; but the hare, called "Jack rabbit," is much larger. It is a very rapid runner, and it takes the best of dogs to catch one. Chasing them with good English hounds is very exciting sport. It has large, long ears, and when it is started, and not pursued too closely, it will stop, stand up and listen. I have walked along one side of a quiet road, while a "Jack-rabbit" stood on the other side and watched me.

The quails are different in color from those farther east. The mountain quail is larger than the valley quail, and has a plume on the top of

his head. The wood-peckers have a different plumage from the eastern ones, and spend the Autumn day in storing the acorns in little holes which they have pecked in the great redwood trees. Even the crows seem larger and bolder, following closely in the furrow of the plowman, along with the saucy blackbird, eager to see which shall be the first to seize the luckless worm.

One might go for many days amongst the mountains and not see a grizzly bear, and then he might see one when he did not wish to. They are fond of young pork, and an old friend of mine who missed some choice pigs, thought he would watch for the thief. Hearing a noise at the pen, he started towards it, but was seized by the left arm above the elbow, by an old grizzly, who bit clear through the fleshy part of his arm, and then let go. Our friend forgot the pigs and went to the house. He carries the marks of those huge teeth, as to his close acquaintance with a grizzly bear. Deer are sometimes seen during the daytime, near the mountain ranches; and at night, they sometimes make sad havoc with the vineyards of the mountain ranchmen. The much dreaded California lion is often talked of but rarely seen. Space can not be taken up to tell of the various other birds and animals which inhabit the Golden State.—*Western Christian Advocate.*

## LETTERS TO UNCLE MINOR.

Dear Uncle Minor: I am a little girl, thirteen years old. My father takes the *ADVOCATE*, and I love to read your good letters. I am glad to say that a Bible Class was organized last Sunday at Salem. I went to church to-day. Bro. Turner preached. But I will close, as this is my first attempt to write.—[Elizabeth Lanier, Comer, Ala.]

Dear Uncle Minor: As I see that a great many of the young people are writing for the *ADVOCATE*, I thought I would write; but as it is my first letter, you can't expect much. We have a large church house at Cedar Plains, but we have preaching only on every second Lord's day in each month, by Elder William King. As I have nothing else to write, I will say something about the crops, and the health of the country. We have had a very disagreeable winter and spring, and the farmers are getting along very slow with their crops. The health of the country is not very good. Fearing my letter will be too lengthy, I will close, and try to do better next time.—[Mary Hill, Cedar Plains, Ala.]

## "FATHER KNEW BEST, IT SEEMS."

"Oh, dear!" said Emma, and she looked disgusted.

"I think as much," said Laura, and she pouted. It was all because in a lovely wood they had come miles to find there was a great picnic party, filling the boats on the little river, using the croquet-grounds, using all the nice cosy sitting places under spreading trees, using the tables and benches, swarming everywhere. Now, the fact was that Emma and Laure wanted the grove for their picnic, and the people who were to attend it were mother and father, and baby Joe, and their two selves.

It was quite an event to the Lawrence family; for father rarely had a day to spare.

"Never mind," said the mother, trying to smile away the frown on her daughters' face. "Our party is so small we can find a pleasant place elsewhere."

But the girls didn't believe it, and they spoiled two miles of that ride in fretting. They found a lovely old tree, and smaller ones near it, and a stream of clear water trickling down from somewhere.

Oh, oh!" they both said. "Father, do please stop here!—Mamma, only see what a lovely place!"

But the father had been looking at the sky for some minutes, and he shook his head.

"It wouldn't be safe, girls. There is a heavy storm coming this way, I think. We must drive on, and reach a place of shelter. It wouldn't be good for little Joe to get a wetting."

Then you should have heard Emma and Laura, they grew so w. e! They were sure it wasn't going to rain a drop to-day; and when their argument failed to convince their father, and when he further said they must try to reach the village,

and eat their lunch at a hotel, then the misery of these unhappy girls was great. "The idea," they said, "of waiting all summer to have a picnic, and then eat their dinner out of a basket in a miserable little country hotel! They were not going to do it." Then I regret to tell you that they sulked and refused to look at certain pretty sights which mother pointed out on the way. Arrived at the hotel they wanted no dinner, not they; and they tossed their heads and looked injured.

They would go for a walk; and it was by their father's command that they took an umbrella. However, it was just a dash of rain lasting just long enough to wet the girls.

"If we had been under the big tree where we wanted to stop," they said, "there couldn't a drop have touched us."

Much more of this kind they said; and when the horse was rested, they started homeward; father sorry for his daughters' disappointment, remarked that, if the woods were not too wet, they would stop a while.

"Too wet!" said Emma. "Why it hasn't rained twenty drops."

"No indeed," said Laura. But as they rode along, the way grew muddier, and muddier, and it was evident that in this direction the shower had been heavy.

At last they came again to the great old tree; but what do you think had happened? Why, the lightning had been there, and torn the branches, and uprooted part of the heavy trunk, and ruined the beautiful tree.

"Oh, my!" said the mother.

"That would have been certain death to any one under its branches," said the father; while the girls looked at each other, and said not a word.

That evening, while they were making ready for the night, Emma said, "Father knew best, it seems."

"Yes indeed!" said Laura.

What a pity that they spoiled much of their day by not remembering that before!—*The Pansy.*

## MR. SPURGEON'S WORK.

In the series of papers, entitled, "Centres of Spiritual Activity," now being published in the *Pall-Mall Gazette*, an account of the work at the Metropolitan Tabernacle has been supplied from the pen of the Rev. V. J. Charlesworth. With regard to the dimensions of the Tabernacle, Mr. Charlesworth says: "Although the number of sittings in the pews does not exceed 4,000, when the free seats and aisles are occupied, a congregation of 6,000 persons can be brought within the range of the speaker's voice." The number of church members is 5,339, which suggests the remark: "We are not aware of another instance where the number of church members is in excess of the sitting accommodation of the place of worship to which they are attached." The care of the fabric and matters of finance are entrusted to nine deacons, who are assisted in church work by from 30 to 40 elders. The Monday evening prayer-meetings are usually attended by upwards of 2,000 of the members. From the Pastor's College have gone forth 667 students, of whom 527 hold pastoral office. "Some of the principal Baptist churches in Great Britain are presided over by men trained" in this college, and "there is scarcely a mission field in the world without its representatives." Six students have been set apart for mission work in connection with the Society of Evangelists. The Country Mission has 30 voluntary preachers on its roll, and 15 stations under its jurisdiction. The Colportage Association employs from 70 to 80 colporteurs. In the Stockwell Orphanage, nearly 1,000 orphan children have been admitted; at the present time there are about 400 in residence. The almshouses provide for 18 poor women, members of the church, above 60 years of age. Mr. Charlesworth remarks: "Whether the Tabernacle be regarded as an ecclesiastical fact or as a spiritual factor, it cannot but excite a feeling of wonder when it is remembered that it has been created and sustained for nearly a quarter of a century by a man who has not yet seen fifty summers. The commemoration of Mr. Spurgeon's jubilee, on the 19th of June next, will have more than a local or a denominational interest, and ought not to be allowed to pass, should he be spared to see it, without the occasion being marked by a tribute worthy of the event.—*The Christian World.*



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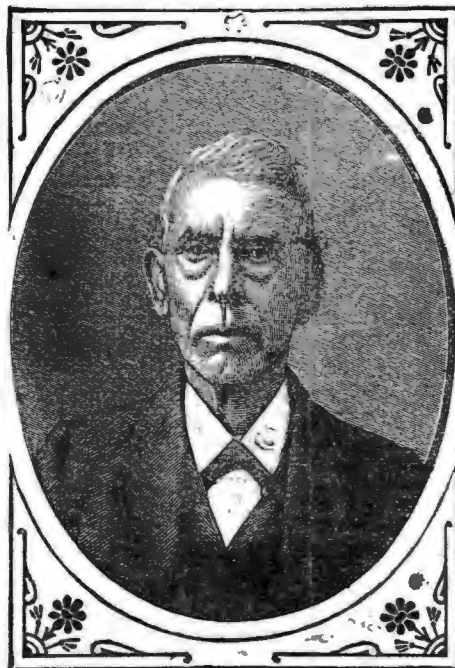
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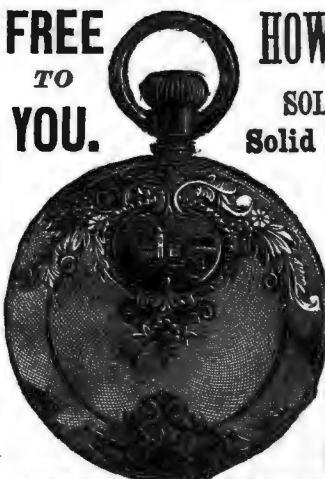
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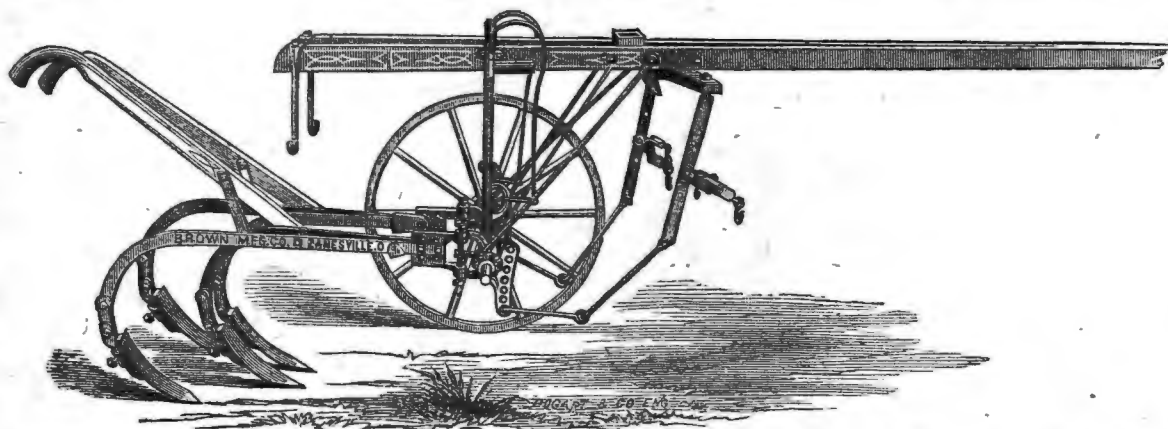
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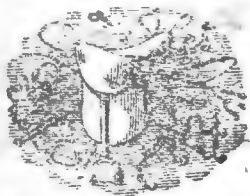
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VOLUME XXVI. }  
NUMBER 19.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

When first the sun dispels the cloudy night,  
The glad hills catch the radiance from afar,  
And smile for joy. We say, "How fair they are,  
Tree, rock, and heather-bloom so clear and bright!"  
But when the sun draws near in westerling night,  
Infolding all in one transcendent blaze  
Of sunset glow, we trace them not, but gaze  
And wonder at the glorious, holy light.  
Come nearer, Sun of righteousness! that we,  
Whose swift, short hours of day so swiftly run,  
So overflowed with love and light may be,  
Lost in the glory of the nearing sun,  
That not our light, but thine, may brightly shine.  
New praise to thee through our lives be won!

—Frances Ridley Havergal.

## WHY ARE MEN INCLINED TO DISBELIEVE THE BIBLE?

When men in this Bible land, raised up by religious parents, and where almost everybody regards the Bible as true, become infidels, we think as a general rule it is because they do not wish to obey the Bible, do not want to submit to its restraints, do not wish to pass through its self-denial, and form the character for holiness and purity of life which it demands. What other consideration could there be? Does the Bible require anything that is disreputable in ordinary society? Does it require anything that would make a man worse than the ordinary run of worldly society, anything that would make a man low, mean, vulgar, ungentlemanly, or in any wise dishonest or untruthful? Every one that knows anything about the influence of the Bible upon human life, knows it to be just the reverse. Does the Bible encourage any one to swear, and use ugly, coarse or abusive language? Who are the men that steal, rob, plunder, despoil men of their own honest earnings? Who are the men that get drunk, and enter into debauchery of every kind, who gamble, and waste the living that properly belongs to wives and children, and that abuse faithful, trusting wives, and destroy them mentally, physically and financially, and thus blot out all their prospects for happiness and enjoyment in life? Does the teaching of the word of God lead to anything like this? Who are the men that shoot down and murder their fellow men on just any and every provocation, and who follow men into seclusion and darkness and take their lives for what they possess? Who are the men that deceive, betray and ruin thoughtless and unsuspecting women, and blight all their prospects for life; do those that are led by the Bible act thus?

Every man and woman in all the world that knows anything about the teaching of the Bible knows that no man is ever guilty of any of the above things when following the teaching of the word of God. But contrarywise, those who believe and obey the Bible are honest, upright, gentle, pure in speech and in life. No man who follows the teaching of the Bible will swear, lie, steal or rob. He will never get drunk, will never abuse the confidence of the unwary or unsuspecting, will never cheat, defraud or abuse his fellow man. The husband that obeys the Bible will be gentle and kind, virtuous and faithful toward his wife, and will labor and toil, and deny himself for her happiness and well-being. The wife that follows the Bible will do likewise toward her husband. Fathers and mothers that

follow the Bible will be just and true in their treatment of their children, and will strive to bring them up under the teaching and guidance of the same word that is guiding their own lives. They will teach their children to speak the truth, to be honest, not to swear, not to cheat or defraud their fellow men, and to grow up to be followers of the Lamb. Children that obey the Bible, will obey their parents in the Lord, for this is right, and is the first commandment with promise. Neighbors that obey the teaching of the Bible will strictly regard all the rights and interests of their neighbors and fellow men, and will never betray in any way the interests and rights of others.

Who are the men that provide for widows and orphans, and that take care of the sick and the afflicted? Those that believe the Bible, that fear God, and from the teaching of God's word, learn to sympathize with the destitute and the afflicted. But where the Bible is disbelieved and disregarded, none of these things are done. Where is the association of infidels who disbelieve and disregard the Bible that has done anything to elevate, ennoble, and purify the hearts and lives of men, or that has made any permanent arrangements to alleviate the sufferings of fallen humanity? What are the associations of free loveism, communism and such like doing for either the moral, mental, or physical elevation of our race? They amount to nothing but plans and schemes to turn loose and enjoy fleshly lusts and appetites in all their varied forms, selfishness, and everything that has a tendency to break down law and order, and soon to have a world of unfortunates flooding society without any arrangements to relieve their wants, or alleviate their sufferings. Who looks after the profligate and dissolute of society, who spend their early lives and strength in infamy until they can no longer live by that means? Do their associates then take them up and care for them? Nay verily. They are by them turned off to starve and die, and the only sympathy they get is from those who under the influence of the Bible have lived virtuous lives. And this part of mankind shows what the whole world would be if the Bible and its influence were discarded by all.

Take the Bible and its influence from among men, and heathenism with all its loathsome darkness, and crime, and ignorance would soon fill the whole earth. This state of things is really what all these men are working for who are trying to overthrow the Bible. Contrast the refined, virtuous society of our churches to-day, with that low grade of society that has no fear of God before their eyes, and that utterly disregard the teaching of the Bible in their entire lives, if you want to see what the Bible is doing for the world. Among those that believe in and obey the Bible, you find honesty, truthfulness, virtue, refinement, education, cheerfulness, tender regard for each other's welfare; you find benevolence, charity, human sympathy in all its loveliness, and everything that makes life pleasant and enjoyable. You find the arts, sciences, inventions and improvements for the conveniences and advancement of business, and for the general good of our race.

But how is it among the dissolute, the fleshly, the dissipated, those that have no fear of God before their eyes, and no respect for the Bible in

their lives? What do these people ever do for the elevation of the race or for the alleviation of suffering? Have they built up any asylums for the unfortunate, the poor, afflicted or abandoned ones of earth? Do they take up and provide for those they have helped to ruin? Let any man look these things over calmly, and then answer my question, why should any one be inclined to disbelieve the Bible? Then again, look at the lasting happiness and permanent enjoyment that those have that believe and obey the Bible. They have a clear conscience, and wear bright and cheerful countenances, and when sickness comes or death stares them in the face, they are ready to say, if my stay on earth is done, then I am ready to go to a more permanent and better home. I shall go where there is no sickness, no weakness, no trials, no temptations to annoy, and where I shall be forever at rest with all the pure and the good.

The prospect of death brings no terrors to the righteous; the grave has no darkness, no gloom for them. Their Redeemer has taken away the sting of death and the darkness and gloom of the grave. But how is it with the unbeliever and ungodly? What has he to cheer him in life? nothing but the workings of blind chance. He cannot look up with confidence and trust to a loving merciful, heavenly Father for protection, for he does not believe there is any. And when he looks at death and the grave, nothing but eternal darkness and unending gloom stares him in the face. He lives a few days in doubtful, fitful, temporary, fleshly indulgence and enjoyment, if such it may be called, with nothing in the world to comfort him when disappointment, sickness and suffering come, and nothing but to go out like a candle into eternal darkness when death comes.

Is this what men want to be infidels for? Is there anything in all this to induce men to be infidels, to give up purity, honesty, happiness, elevation, virtue, and everything that ennobles and refines humanity, and makes society lovely and enjoyable? No it is not this. It is not because they desire to take upon them the legitimate results of infidelity. It cannot be this. But they want present fleshly enjoyment, free from restraint or stint, and to be free from conscious danger from such a course, or conscious compunctions for wrong doing. And if they can only get the Bible out of the way, then they feel free to enjoy the lust of the flesh, the lust of the eye, and the pride of life. But when the end comes, none of them are delighted with it. It is impossible for any infidel to be happy when his capacity for mere fleshly enjoyment ceases. There is nothing in infidelity that can make any one happy when this period comes. Nothing but darkness, gloom, misgivings and fearful forebodings can be the inheritance of the unbeliever when the vigor of life passes, and weakness, sickness and death begin to draw their dark shadows around him. Who then would be willing to exchange the bright hope that cheers the latter end of the Christian, for the darkness and gloom that overshadows the infidel when the fleshly enjoyment of life is over, and the cold chilly waters of death must be encountered. Let all endeavor to cultivate a higher appreciation of the Bible, and strive to live more faithfully the pure life that it enjoins.

E. G. S.



## RE-BAPTISM.

Bro. Lipscomb seems to think that I did not fairly represent his teaching in the seven novelties that I enumerated as his. He, however, seemed to accept most of them, and tried to substantiate the grounds that they cover. Bro. Lipscomb ought to know that it is expected of him to prove these assertions by better authority than his bare assertions. His word is as good as I would demand for the proof of any proposition depending solely upon human testimony; but the most of these questions in dispute between us are susceptible of settlement, one way or the other, upon divine testimony; and if Bro. Lipscomb's positions are right, no man is better prepared to show the evidence that supports them than he. Right here, Bro. Lipscomb, I want to tell you that many readers of the *ADVOCATE* are expecting you to devote yourself to this end. I am receiving letters occasionally, from all parts of the country, and from some brethren I never heard of before, scattered along from Texas to Canada, and I assure you that the majority of them think you are making a very poor defense of your position, while they say no man is more able to defend the position than you. I had a letter from an old preaching brother yesterday, who has been with us many years on his Baptist baptism. This brother, when I first commenced the discussion of this question, took issue with me, and fought like a Turk for your side of the question; but the last two letters from him give up the question, and I have every reason to suppose that ere this he has become *truly* a member of the "one body" by "confessing with the mouth" and being "baptized, by direction of the Spirit, for the remission of sins." I do not mention this as any evidence in favor of the position that I hold, but to let you know, my brother, that it is expected of you that you will give your readers something more tangible and lasting on this vital question than your word, or Bro. Campbell's, and others. I believe the only novelty among the seven, that you repudiated, was "novelty 3." While I did not express these novelties in your own words, I claim that I was fully warranted and borne out in attributing these positions to you, by your several articles on this question; and I would have given the exact words, but I had no thought that you or any interested reader would fail to recognize that they were substantially your ideas. As you only denied "novelty 3," I will here give your language, from which I drew the idea that composed this one. I would have given exact quotations for all of them, but I wanted to save space. I here promise to furnish your own words upon all of them, and claim that the sense of none will be materially changed; i. e., I will if you request it; but I believe you are satisfied with all but "novelty 3." Here is your language:

"Remission of sins is mentioned as a blessing to be enjoyed through baptism only when the persons were laboring under a sense of crime of which they felt guilty, and were anxious to know how they could be free from the condemnation. Then the Holy Spirit, to quiet their fear, told them their sins would be remitted."

This covers two of the novelties mentioned in my last article, but the first one you had not called in question. Now, I do not desire to add anything here, to what I have already said about this "novelty 3," further than to ask you to please give us your authority for saying that the Holy Spirit told them this "to quiet their fears." The language I quote from you will be found in the *ADVOCATE* of January 2, page 7.

But now, in reply to your last article. You say that I did not put these novelties in the exact language that you would express them. Yet you say, "As far as they are true representations of my faith, I accept them, and insist they are only novelties in the sense that a thing long lost and then found is a novelty." Will you please tell your readers where these ideas were lost from, and where they are to be found? This you surely ought to do. I insist that in *speaking* on these novelties, some of which, you say, are as old as the "dealing of God with Adam, in Eden," you should "speak as the oracles of God." If you fail to speak thus, I shall conclude that these ideas were "lost" from you, when you were dealing with Mr. Nichol, and using sound speech, and that they have since "been found" by you, in the book of imagination, when it became necessary

for you to defend a position that you could not defend with "sound speech." You have plainly stated, and lengthily argued, that it is not necessary that one should "understand that baptism is for the remission of sins." I called your attention to this in my last, and asked you specially to note, that it was not necessary to preach what it was not necessary to know, or understand. Now, I ask you again, what you have to say about this? There is no use in trying to gloss over these inconsistencies; they should be met fairly and squarely. If you spread them over, superficially, with sophistry, you cannot cure the trouble; because these impurities will fester, and show upon the surface again and again, until the true "theory" is permitted to have free course.

You say: "I believe every passage of Scripture and every quotation Bro. McGary makes from my writing, fully and heartily, in connection with this subject; nor can I see the least appearance of inconsistency in them with this position. I believe that man must believe with the heart, with the whole heart. But the thing to be believed with the heart, is that Jesus is the Christ, and not the doctrine or theory, however true, that baptism is for the remission of sins."

You say you can't see any inconsistency—even the appearance of it. Well, perhaps, my brother, you do not look straight enough, nor hard enough. Now, I see at least the appearance of inconsistency between what you said to Mr. Nichols, and what you have said to me; but as you said not long since, "We see each other better than we see ourselves." So here is a verification of it. I see you, in this matter, better than you see yourself. But I am going to try to bring these two positions of yours a little further out in the light, and perhaps you may be able, at least, to see the appearance, if you can't see the thing itself. I think I will be acting the part of a brother in doing this; and you ought to take a good close look, my brother, and try to see; because if you do not make some effort to see, you will surely fail. It is so hard, you know, to see through distorted lenses, particularly when one is not anxious to see. But why should I say this? We all ought not to want anything but the truth, even if it should revolutionize our former practices. If we refuse to see and contend for the truth, because Bros. Campbell, Fanning, and others, did not see and contend for it, in certain particulars, then we are another sect in this world of sectarianism, and are justly entitled to no better or holier name than "Campbellite." In fact, the man who has no better reason for holding to a position than that Bro. Campbell held it, is a Campbellite, in every sense of the word.

But I said I would try to show you your inconsistencies—i. e., some of them. Bear in mind that when you were showing Mr. Nichols how Peter brought the Pentecostians "into the church of God, into the remission of sins," in all that you said to him—and you said a great deal—you never once intimated to him that remission of sins was more "prominently brought forward" in their case than in any others; but, on the contrary, you taught him that this case is to be taken as a pattern for all time. Further, you pressed that baptism was for the remission of sins, too. I agree with you that man must believe with his whole heart, that Jesus is the Christ, but this is not all that he must believe with the whole heart; he must believe what you were laboring so hard to make Mr. N. see and believe. You may say to Mr. N. "suppose one now should be anxious to find infallible guidance into the church of God, into the remission of sins. He looks around and finds this instruction given by the Spirit of God, directing these men into the church of God, into the remission of sins. He concludes to follow the same directions. He hears the testimony in behalf of Jesus as the son of God. He hears the exhortation 'therefore know assuredly that that same Jesus is made both Lord and Christ.' He believes it. He hears the Spirit still further say 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.' He does repent of his sins and in obedience to the direction of the Spirit is baptized for the remission of sins (italics mine). Is he not brought into the remission of sins and into the church of God, by following the same direction of the same Spirit that brought those on Pentecost to the remission of their sins." Mr. N., of course, does not agree to this but I do, and yet

you have been contending with me, that those who have not followed the same direction of the same Spirit, have come into the remission of sins, and into the church of God. This is what I am denying and contending against. Can't you begin to see now my brethren. Don't you see that it is beginning to bear the "appearance" of inconsistency? especially when you say you have not changed your views? You say, again to Mr. N. "If one refuses to believe: or believing, refuses to repent; or, believing and repenting, refuses to be baptized in accordance with the direction of the divine of Spirit, does he not refuse the guidance of the Spirit of God? Does he not refuse to be led by the spirit of God?" Remember what you have just pressed as the guidance of the Spirit, to be baptized for the remission of sins; not because sins were already forgiven; you cannot say my brother that one was led on Pentecost by the Spirit to be baptized because his sins were already forgiven. The one who is baptized because his sins are already forgiven, refuses to be led by the Spirit of God, but is led by some other direction according to you, and it is true. Only those that are led by the Spirit of God are the sons of God." But explain to us how you got on the other side of the fence, if you can see you are over there—I must close without saying anything about confession. I want soon to show how one is drawn by the Father; and how they are drawn by Methodists, Baptists, etc.; but you take any of them just so they are drawn through the water. I hope you will answer questions. A. McGARY.

## CHRISTIAN UNION.

In the prayer of Jesus, (John 17,) we learn that he very much desired the union of his disciples, and that he appreciated its importance, notwithstanding, his teaching in the figure of the vine (John 15) is relied upon to authorize division. It is claimed that the branches represent the different denominations. This cannot be the true interpretation, for the very apparent reason that *there were no denominations then*; but there was one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. The context, "If a man abide not in me, he is cast forth as a branch, and is withered," shows very clearly that the branches are individual Christians, and not denominations. Neither authority or excuse can be shown in God's word for the existence of denominations. The apostle Paul nipped tendencies of this character in the bud; witness his reproof to the factions of the church in Corinth. But while condemning strife, and contentions, and divisions, he yet addresses all parties as Christians. The ideal church is presented alone in the teaching of Christ and the apostles, and not in the practice of the primitive church. Before we can have a perfect church, we must first have perfect individuals to compose that church; and as there have never been any absolutely perfect Christians, there has never been an absolutely perfect church. Then it matters not, as far as our guidance is concerned, what has been the form and character of the church since the death of the apostles, as at no time it has been perfect in all its parts. We determine the character of the first churches by the approval and disapproval of their teachers, who were guided by inspiration. The true character of the church cannot be given by the decrees of human councils, but by the word of God alone. What is needed on the part of man, more than all else besides, that there may be Christian union, is a poor and contrite spirit, "one that trembles at God's word." There is too much of the principle that every one seeks his own good, not that of Christ Jesus. The glory of part is too much sought, rather than that of God. Each should realize that God does not think any more (or less) of his sins, than he does of the sins of another. The conviction of the writer is that there are Christians in many of the religious denominations; but he has no desire to justify or excuse the existence of any denomination. It is not right that they should exist because they are not planted by God. It is wrong that they should exist because they are human in their origin, and serve only to separate those who should stand together in the bonds of Christian union. Would that we could, all say, that one is our Father, even God and we all are brethren. P. W. H.



## IS BAPTISM ESSENTIAL TO SALVATION?

How often we hear those, who profess to be followers of our blessed Lord, speak lightly of the commandments of Christ. They tell us that baptism is only a church ordinance, or is only a commandment and is not essential to salvation etc., and yet they will turn around and tell us that we cannot be admitted into full fellowship until baptized. Oh consistency, consistency whither hast thou fled?

Now if baptism is a commandment, then I would ask is there a single promise of pardon without obedience to the commandments of Christ on record? If there is I have never been able to find it.

Now I understand faith and obedience to be the conditions of pardon. Then, if this be true, is not baptism one of the conditions of pardon? But the objector is ready to exclaim, "water salvation," "salvation by church ordinances," etc. Now, permit me to say that I do not understand baptism to be a church ordinance, but a divine institution, and one of the conditions of pardon. Our Savior said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" John iii: 5. And again in the last commission, given just before the ascension of our triumphant Lord, he said, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned." Mark xvi: 15-16. Is not this the most glorious commission ever committed to the hands of men? how plain and comprehensive are its requirements; and yet men will cavil about its teachings. Now let us notice Peter's answer to the Jews enquiring, what must we do? "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii: 38. Now we would ask, is not Peter's teaching on the day of Pentecost, in keeping with the commission given by him who had conquered death and the grave, and was about to ascend to the Father victorious over all his enemies? Most assuredly it is. How many modern teachers we find who seem to lose sight of those things when they go to teach sinners the way of salvation. We sometimes hear men pray for a Pentecostal shower, that sinners will be constrained to cry out, "men and brethren what shall we do?" etc.

Now if such petitions were granted, would those persons answer the earnest inquiries as did the apostles of old? or would they answer according to the teachings of men?

Not long since, in what is called a revival meeting, I heard the minister exclaim, "thank God one more soul born into the kingdom of God, without any church ordinances" etc. And again he went on to say that there was a "sect, or party that claimed salvation by water, or by church ordinances." Now permit me to say that I have no knowledge of the people referred to here, and I am sure I have never heard any such doctrine taught by any people. But I must say, with all due respect, that a man that will warp and twist the word of God to make it bend to suit the theories of man, would not hesitate to misrepresent his fellow men. But enough. Now I do not wish it to be understood that baptism is all that is required to bring us into favor with God, or into relationship with Christ. Baptism without the necessary preparations of heart would be solemn mockery in the sight of God. The apostle Paul tells us that "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" Heb. xi: 6. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." John iii: 16. "But these are written that ye might believe Jesus is the Christ the Son of God, and believing ye might have life through his name." John xx: 31.

But is faith alone all that is necessary prior to baptism? Most assuredly not. Our Savior said, "Except ye repent ye shall all likewise perish." Luke xiii: 3. "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Luke xxiv: 47. Now having believed on the only begotten Son of God, and having repented of our sins with a repentance that needeth not be repented of, then let us confess Christ.

Our Savior said, "whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven." Mat. x: 32. "And now why tarriest thou? arise and be baptized and wash away thy sins calling on the name of the Lord." Acts xxii: 17. Now if the Israelites would have been healed without looking on the brazen serpent, or if the Naaman's leprosy would have been cleansed without washing in the river Jordan as he was commanded by the prophet Elisha, or the blind man's sight would have been restored though he refused to wash in the pool of Siloam, as he was commanded by the Savior—if those people would have been healed, cleansed and restored to sight without obedience, then we might talk about pardon without obedience to Christ.

Now I know there are a great many people who do not want to hear anything about obedience in connection with the plan of salvation, or redemption.

Not long since I was talking with the pastor of the M. E. Church in this community on the subject of baptism, and in our conversation I frequently used the word obedience—at length his limited stock of patience gave way, and he exclaimed, "Obedience, obedience, don't use that word any more, it is like a dagger to the heart every time you use it."

Now I would ask in the name of all that is pure and true, how can a man claim to be a servant of our Lord and Savior, and at the same time, treat the commandments of Christ with contempt, or indifference? Paul says, "The Lord shall come in flaming fire, taking vengeance on them that know not God and obey not the gospel of Lord Jesus Christ." What then will be the final destiny of those who have not only failed to obey the gospel themselves, but have taught and encouraged others to live out of obedience to Christ. Our Savior said, "But in vain they do worship me, teaching for doctrines the commandments of men." Mat. xv: 9. And again, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them that I never knew you: depart from me, ye that work iniquity." Mat. vii: 21-23.

Now if we would cast off all prejudice, party spirit and denominationalities and carefully, and prayerfully investigate the teachings of the Bible I think all questions about obedience to Christ would be forever settled, beyond controversy. Then let us cease to be guided by men's theories, and make the Bible our guide and our counsellor, and soon the light of its inspired pages will shed its radiance into our hearts. Let us lay aside the theories and traditions which only tend to obscure the truth, or have it shrouded in mystery, or clad in the garments of skepticism, and turn to the teachings of our Savior and the apostles, and there learn the truth in its primitive purity, and having learned it, let us walk therein. Let us bow with humble submission to the authority of Christ our great sovereign head, and having obeyed the commandments of Christ, we shall have nothing whereof to boast, but we will say we are unprofitable servants, having only done that which was our duty to do—living in humble obedience to Christ, trusting alone in the merits of Jesus for redemption; resting assured that if we are ever permitted to enter the portals of glory, it will be through the blood of the Lamb.

Flippin, Ky.

N. J. SIMMONS.

[This comes to us as the production of a sister a member of the Baptist Church, we commend it to the consideration of all. Those who would lay aside partizan prejudice and denominational pride can certainly see the truth of God—as revealed by the Holy Ghost.—D. L.]

Try it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate: truly you will wonder at your own improvement.—*Richier*.

## QUERIES.

Will you please explain how meeting-houses are to be dedicated? I often hear of houses being dedicated, but nothing as to how it is done.—[Brown Godwin.]

We always dedicate them by preaching the gospel in them. I know of no other way. Dedicate is to set apart to a sacred use. Preach the gospel in them; that is putting them to a good use.

In the fourth chapter of Matthew, from the first to the eleventh verse, did these things, any or all, actually transpire, or is it, or any part, figurative language. We would be extremely grateful to you if you would give us a full explanation through your paper.—[Mrs. W. G. Reaves, Geo. A. Bearden.]

That is a record of the temptation of the Savior, by the Evil One. It had been matter of prophecy, and is told as a part of the actual history of the Savior, is afterward referred to as such, and if that did not actually occur, we would not know whether anything recorded in the Bible occurred or not. I could doubt anything else that is strange and wonderful in the Savior's life, as readily as I could those occurrences. The spirit that sets aside that portion of the Bible that does not suit its fancy, as mere figure of speech, does not tremble at the word of God, and is approaching the border line of skepticism.

"Do we have three characters—the righteous, the godly, and the sinner—in 1 Peter iv: 18? I heard one good brother preach the other night, who contended that the ungodly spoken of, are the moralists who are not Christians. And I heard another give as his opinion, that the ungodly are wayward Christians. And the third preacher says that the text should be translated so as to make only two characters—righteous and wicked. Have we only two in the original?"—[J. R. Bradley, Lynkville, Tenn.]

The text is usually interpreted to mean three characters: the righteous, the faithful children of God; the ungodly, those who professed, or had professed, to be Christians; the sinner, those who never professed faith in God. We do not see how a translation could mend or altar it. All three words are in the original, and are fairly translated by the words used. We know of no reason for this distinction save the New Testament use of the word. *Asebas* seems to indicate a turning away from God, godliness, while *amartolas* (sinner) is applied to those who make no pretention to serve God.

(1) Were there two James, apostles of Christ? (2) Explain the difference between a bishop and an elder, spoken of in the New Testament, or is there any difference?—[W. P. Hamilton, Evening Shade, Arkansas.]

(1) Matthew x: 2, in enumerating the apostles, mentions first, James the son of Zebedee, afterward, James the son of Alphaeus. Certainly there were two apostles named James. James, the son of Zebedee, was killed by Herod, supposed to be about A. D. 40 or 41, seven or eight years after the establishment of the church. Acts xii: 2. Several years afterward, at the council held by the apostles and elders concerning circumcision, the other James was present, and summed up the conclusion of the matter, and dictated the letter to be written to the Gentile converts on the subject of circumcision and the Mosaic law. He afterward wrote the epistle of James.

(2) Elder refers to the aged and experienced persons in the congregation. Bishop, to an aged and experienced member overseeing the church of God. Elders were placed to work overseeing the congregation, and by virtue of that work were bishops. The word elder, in the New Testament, is sometimes probably appropriated to the overseeing elders, and when so used it is synonymous with bishop.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## BREAK THE JUGS.

Suppose the State government should turn loose upon society annually, a certain number of raging lions, tigers, and hyenas? What would the world think? How would you like to know, mothers and fathers, that every time your child went from your door, he would be in danger of being devoured by one of these monsters, turned loose by the State, in your community? Yet your State government does worse. It licenses thousands of grog-shops, which deserve no better name than hell-traps, to entice your sons to ruin most utter and complete. Walk out in your town at night; saloon after saloon presents one broad glare of light; sounds of music come from within; and, if you could peep behind the green shades that screen the inner workings from the gaze of the uninitiated, you would see card-playing, billiards, dice, dominoes, obscene pictures, obscene statues, and you would hear obscene and blasphemous language, such as you never heard before. And there, perhaps, you would find your boy. *Your boy!* Think of it! Your boy becoming a gambler and a drunkard. The boy in whom you have had so many fond hopes resting, in the years gone by. Your boy whose opening genius and budding talent gave you such hopes and anticipations of joy, in his coming manhood, as made your heart throb with delight. How would you like the picture? Could you see him go on? Would you try to save him? Could you let him go on, and stand still yourself, and see him wreck his manhood in the terrible whirlpool of intemperance? You say you cannot do this? But you are doing it. If your own boy is not there, your neighbor's boy is; and he will soon entice yours there, too.

What can you do? You can demand of State governments that these hell-traps shall be closed; you can urge and press your claims until, like the unjust judge, it will hear. Women gave, during the late war, husbands and sons to establish government. Her devotion to government should be respected, and government should, in turn, protect her from a drunken husband, and an impoverished home. It should save to her the sons she offers to society, and to the world. Shall not the voice of the perishing and the doomed lend us energy? Shall not the hope of generations to come give us courage? Shall not the gospel of Christ doubly arm us, and inspire us for this work? If our Congressmen and our Legislators could but hear the wails of widows, the cries of starving orphans, the curses of men dying with delirium tremens; if they could but know the pangs of poverty endured, wealth squandered, hearts broken, happy homes destroyed, and all on account of the license they give men to make and sell spirituous liquors, surely they would help. But they care for none of these things. The cry of the widow goes up against them, however, and God's vengeance will awake at last.

Let Christians never rest until they have stopped every distillery, and closed every drinking shop. This is the kind of jug-breakings we want to attend. Who will help us to break them? Will you, kind reader? Will you help us to close these doors of infamy? In behalf of aching hearts and dying men, help; in behalf of suffering woman, help; in behalf of the youth of our land, help; in behalf of humanity and the salvation of your fellowman, help, and help now.

## A. COULSON AND THE GOSPEL.

The above named "gentleman—editor of the *Bible Advocate*—preached in Longview a few nights ago, to a very select audience, on the subject of "the gospel; what is it, and how does it save?" With a few exceptions, the sermon was very good. We thought while he was speaking, that if he would only lay off his Baptist shackles, what a noble preacher of the ancient gospel he might make. He of course had to put repentance before faith, otherwise he could not have been orthodox. True, the Bible says: "without faith it is impossible to please God." It is true that the first thing required of men in the days of apostles was faith in Christ, but then to preach, and put things in regular apostolic order; while it might be Scriptural, would not be orthodox, and not to be orthodox means ostracism from popular sentiment. He thought that men must be baptized in order to obey the whole gospel; but after doing so, remarked, that only *the saved* should be baptized. This was the *saving* clause in his sermon. Said one of his brethren, "I thought he was going to preach a regular Campbellite sermon, until he took that turn on baptism." So you see it was the saving clause to him. He reminded me of a man who would build a good house and then turn 'round and destroy it.

But we liked him anyway, and considering he is a Baptist, think he did well, shackled as he must be by a human creed. We always feel sorry when we see talent hampered by human creeds, and hope the time may come when the gospel shall set them free, and give them such liberty in Christ, that they shall, without fear, or favor, preach the blessed gospel of salvation literally, and purely as God has given it to the world. Thus leading men out of confusion into the glorious light, system and order of the divine plan of redemption.

What shall it profit a church if it have the largest organ, best choir, and most fancy preacher in town, if they refuse to help their destitute members when in sufferings? Can an organ save them? Or how will good singing and fancy preaching compensate for lack of duty to the suffering?

Bro. Wilmeth has had all the poetry knocked out of him, in his work of "State evangelist." While he was evangelist for the church of Christ, he wrote pretty fair verses. But now when we call for a spring song, he simply falls back on a reproduction of some of his boyish efforts. Come back to your first love, brother Mac.

## TWO HOURS WORK.

The preacher worked hard to prove to his congregation that "John nor the apostles either immersed," and that "Christ Jesus never taught it." But that he "would practice either sprinkling, pouring or immersion." The testimony of the angel to John is, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. xxii: 18.) The preacher said immersion was not in the Bible, but he would add it. I wondered while he was talking, if John, Jesus and the apostles had offered such tirades against immersion in their day, if such expressions as "went down into the water, \* \* \* came up out of the water," (Mark i: 10; Acts viii: 38-39.) "Buried with him in baptism, \* \* \* our bodies washed with pure water," etc., (Rom. vi: 4; Col. ii: 12; Heb. x: 22.) could have been found in the Bible, and if John, Jesus and the apostles had labored as hard to keep people out of the water as some of our called preachers in this age, it is doubtful about immersion ever getting any attention as a religious rite.

R. W. OFFICER.

## OUR BIBLE CLASS.

If the answers to Bro. Lauderdale's questions in Bible Class have not been sent in, I hope you will, if my answers are correct, give me space here. The seven things hateful to the Lord will be found in 6th chapter of Proverbs, from 16th to 19th verse. A proud look, and a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. The riddle, I think, was Balaam's ass, will be found in 22nd chapter of Numbers, from 22nd to 36th verse.—[Susan Boyd, Nashville, Tenn.]

Dear Bro. Poe: Your department of the GOSPEL ADVOCATE, especially your Bible Class, is becoming exceedingly interesting to me. I submit the following answers to questions in issue of April 2nd:

What was the kinship between Queen Esther and Mordecai? They were cousins. Est. ii: 7.

What are the seven things that are hateful to God? "A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. vi: 16-20.

What are the kings of Egypt called in Scripture? Pharaohs.

I have a question I wish to ask this class. How is it that Christ is called "the first fruits of them that slept," when there were others raised from the dead before his resurrection, as the son of the widow of Nain, Lazarus, etc.?—[Mary W. Baker, Watertown, Tenn., April 14, 1884.]

Dear Bro. Poe: The answer to Bro. Lauderdale's riddle is found in Num. xxii: 22-35. I guess Balaam thought she sinned. Esther and Mordecai were cousins, and she was his adopted daughter. Esther ii: 7. Lazarus was in danger of being put to death after he had died and been raised by Christ. John xii: 10-12.—[C. W. Sewell.]

Dear Bro. Poe: I see the interest is growing in the Bible Class, and if I was competent, I would like to ask and answer questions. However I will ask one which is easily answered, but will require some reading of the Bible. How many passages of the Old Testament were quoted by Christ and his apostles in the new.—[A. S. Kennamer, Dry Cove, Ala.]

Bro. Poe and brethren of Texas: Having just been in San Antonio for a while, and seeing the need of immediate aid being rendered to establish primitive Christianity in that important center, I wish to urge every Brother who reads this to send as liberal a contribution as he can to A. G. Smith, 305 N. Pecos St. San Antonio. Either to aid in the building of their house in which to worship, or to aid in supporting Bro. Pennington who is laboring so arduously, and at such sacrifice to plant the cause in the largest city in Texas. Brethren, a little aid now will be worth much to the cause in San Antonio, and in Southwest Texas. There are a few noble brethren and sisters there, whose zeal and devotion to the cause entitle them to the sympathy and aid of the brethren. Will you not lend a helping hand in this hour of need? God will bless those who will respond to this appeal. Don't treat this lightly, but send your mite as above directed. A. J. BUSH.

Sabinal, Texas, April 11, 1884.

The editor of this department thinks that where any great moral question is involved in an election of civil officers, every Christian should exercise the privilege granted him by government, in voting for the establishment of the right. For instance, if there should be a "prohibition ticket," he believes it would be the Christian duty of every man to vote for prohibition, or for men who would establish it. If one party was for educating the masses, and the other opposed, then they should vote in the interest of education, etc.



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## TEXAS WORK AND WORKERS—Continued.

## Correspondence.

Dear Bro. Poe: I drop you a few lines to let you and the readers of the old reliable know how we are getting along in the "Alamo City." We have not been able to pay the high charges on hall rent for some months, and all the churches, school-houses and court-houses are closed against us, and consequently we have to meet in a private house; but we meet every Lord's day to attend the ordinance of the Lord's house, and our members turn out well, except a few who are pouting because the church would not change preachers and get one that would encourage dancing, concerts, and the use of the organ in church, etc. I thank God that we have a good number of pious members who are satisfied with the worship of God just as it is taught in the Bible, and do not believe in making the house of God a place of entertainment and amusement for the vain and giddy. We have let the contract for a church 35x57 feet to be completed by the first of July. I regret very much that the brethren abroad do not understand the true nature of our mission work in this city. I am sure if they understood it they would not let me bear the burthen alone, but I thank God that in eternity the facts will be known where all rewards will be just. I hope to be able to attend the State meeting at Bryan this year.

From now until our church is completed I can't accomplish much here; therefore I have concluded to travel some, and perhaps may give you a call. May God give you grace and strength to go on faithfully in the future as you have in the past, is my prayer. D. PENNINGTON.

P. S.—S. M. Ellis, who was elected at the convention as treasurer of the mission fund, had no time to meet with the disciples since the convention. Bro. A. G. Smith is the treasurer of the church here now, a business man; he finds time to look after the interest of church some, and he has unbounded confidence in us all. Please remember this and send all funds to A. G. Smith, N. Pecos, St. No. 305, San Antonio, Texas.

Old Path Guide, Texas Christian Preacher, and Christian Messenger, please copy this P. S. D. P.

Two additions last night, April 16th, at our prayer meeting. The Choctaw Indians are getting interested in our Mission. All we lack is money to build, and the work will move off supported by the school.—[R. W. Officer, Paris, Texas.]

## Letter from Missouri.

The conference with the Baptists, spoken of last week in my letter, will take place at Essex, next Saturday and Sunday week.

The Christians have bought the academy at Dexter City, Mo., and are refitting it for a meeting-house. It is 60x50 a neat, strong frame, and is being turned to front on Stoddard Street, the main business street of the town. This, when completed, will be the best meeting house in town. This enterprise, I think, will

place us on a permanent footing in Dexter. Bro. Sewell preached two sermons in the Baptist meeting-house in Poplar Bluff, week before last, in the absence of the preacher, which caused the Baptist deacons to get a "hauling over the coals," when the pastor returned. We tried to get the Union (?) Methodist house, but the "circuit rider" objected, saying, "I don't believe in a gospel of strife and uncharitableness." He was opposed to the gospel, that was it, did not want the light of the gospel to come in contact with Methodism.

This is the most wicked country I have lived in since I was a boy, in the Indian Reserve. Wherever one goes the ear catches the vulgar, coarse oaths. On the street, the most pious must hear one oath after another. Ladies must listen to g—n's and by g—d's and g—dd—n's and h—l's. On steamboats, everything swears from the deck hand to the captain. At the hotel, even the proprietor will curse everything from the cat to the cook. On the cars you are forced to hear oaths, from breakman to conductor. Now I protest that no man has a right to insult society in such a manner. Even the business men and their clerks think nothing of rolling out oaths in presence of ladies or gentlemen. If he only knew how fast his character drops in the estimation of well raised people who hear such, he would feel less. Wherein does it benefit any one? Who but the vulgar likes to hear it? Who ever made a cent at it? It shows a weakness. The man whose word is of no account without an oath is worthless anyway, and he calls on God to d—n his soul to confirm it. Profanity is a degrading vice.

J. M. RATLIFF.

The number of deaths returned to the census office of United States, and their ratio to the living population are as follows in the states named: In Georgia one person out of each 81, dies each year; Illinois, 87; Indiana, 87; Iowa, 92; Kansas, 86; Kentucky, 69; Tennessee, 72; Missouri, 72; California, 92; Texas, 71; Minnesota, 98.

The above table is presumed to be correct. It was compiled solely in the interest of science, and shows the average number of deaths among a given number of persons composed of the temperate, the moderate drinker, and the drunkard. The best authorities on the subject give the percentage of the increased longevity of the temperate life over the drunkard and drunkard at 35 per cent. Apply this percentage to the users of alcoholic stimulants in the states named, and we would have in Georgia one death per year out of each 60, and of the non-users out of each 100; in Illinois, users 65, non-users 107; Indiana, users 66, non-users 108; Iowa, users 75, non-users 111; Kansas, users 70, non-users 106; Kentucky, users 48, non-users 88; Tennessee, users 53, non-users 91; Missouri, users 60, non-users 90; California, users 68, non-users 103; Texas, users 51, non-users 90; Minnesota, users, 83, non-users 112.

We give the above statistics, taken from a circular presented to us by Bro. S. P. Johnson, agent of the National Temperance Relief Union.

The true motives of our actions, like the real pipes of an organ, are often concealed; while the gilded and hollow pretext is pompously placed in front of the show.

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, APRIL 7, 1884.

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## RE-BAPTISM.

We call attention of Bro. McGary to his attributing to us a position that we have disavowed, to wit, a belief that a person baptized *because* his sins are pardoned, is accepted. A man may believe his sins pardoned before he is baptized, and still not be baptized *because* his sins are pardoned.

We have insisted that the leading motive that actuates man, to render any obedience acceptable, is the desire to obey God. We cannot see how sins already remitted can be a moving cause to baptism. There is no motive in the fact of having received a blessing, to move to action. Gratitude for blessings received might prompt the obedience, but this could move only on the ground that God demanded it, and in the gratitude of our hearts, we desire to honor and please him by obeying his commands.

Persons who think their sins are already forgiven may desire to attach themselves to a church, and may submit to baptism as a requirement of the church. Such baptism, no matter where or when submitted to, is a nullity and offence before God. One objection we make to what is called re-baptism, is, nine tenths of these submitting to it, submit to please the preacher or the church, and not to obey God. A man with a clear conscience that he has once been baptized to obey God, cannot be baptized again to obey him.

With this discussion, persons who were moved to be baptized because their sins have been pardoned, (if such a case be possible,) and those baptized because some church requires it, have nothing to do. I have less confidence in them, I think than Bro. McGary.

I spoke of certain doctrines being novelties; I meant they were novelties only to Bro. McGary, and those who had failed to discern them.

He challenges for proof, that the remission of sins, as a result of baptism, was prominently brought forward only when the persons were laboring under a sense of guilt for crimes committed. Well on Pentecost, they having murdered the Savior, were convinced of their guilt, and cried in piteous tremor, Men and brethren, what shall we do? The reply was, Repent and be baptized in the name of Jesus Christ, for the remission of sins. The whole context shows they were laboring under a keen sense of guilt, that they were in almost hopeless despair, in view of their heinous crime against the Lord's anointed, and in bitter anguish they ask for mercy in

terms that show conclusively they were in doubt, if mercy were possible to them. The Holy Spirit desires man should feel deeply, but, not that he should "be swallowed up with over-much sorrow."

So the Spirit gave the directions, and the promise of relief from the distress. The directions or commands were "Repent and be baptized in or upon the name of Jesus Christ"; the end to be attained, the blessing to be gained, the promise to be reached, is remission of sins, with a promise then of the gift of the Holy Spirit. The directions given, included man's part of the work. The promises made constituted the blessings God would bestow when they complied with the conditions.

The remission of sins, like the Holy Spirit, was the promise they were to enjoy when they complied with the conditions or obeyed the commandments. A promise cannot be obeyed; a command alone can be obeyed; a promise can be received, enjoyed. The gift of the Holy Spirit is here promised just as much as the remission of sins. It was to come after they reached the remission of sins. Does Bro. Mc. believe that it is necessary for a man to understand how and in what form or sense he will receive the gift of the Holy Spirit, in order to make his baptism acceptable, as he does concerning the remission of sins? If not, why not?

Remission of sins is here clearly presented as a consequence, a blessing that God would bestow on condition we would obey the commands. As such, it might enter into the motives that encouraged the obedience, but it could not constitute a part of the obedience, and if a man cut to the heart by the belief in Jesus as the Christ had heard the command, repent and be baptized, and had done these things he would have followed the guidance of the Spirit fully, although he had not heard the promise of God. In believing, in repenting, in being baptized in the name of Christ, he did his whole duty as laid down by the Spirit. He followed the Spirit, was led by the Spirit to the performance of the whole requirement of God; he obeyed the full law of God. The remission of sins was the promise of God. To say when man had humbly done all the requirements, God would not bestow the blessing because man did not understand, when and how God would perform his promise, would place God in a light he has never placed himself, and pervert his order of dealing with man.

We have analyzed this passage while referring to it, to avoid returning to it. In the next chapter, preaching to the same class, those who had incurred the guilt of crucifying the Savior, the Spirit preaches the same thing and gives the same direction with the variation, "Repent and be converted that your sins may be blotted out, and that times of refreshing may come from the presence of the Lord." This passage more distinctly than the other separates the duties from the promises—repent and be converted that your sins may be blotted out. Man's part was to repent and be converted. God's part was to blot out the sin.

Bro. McGary thinks he finds a discrepancy in our position in reference to one seeking the remission of sins. He would find direction to be baptized "for remission of sins." Certainly this is direction to one seeking the remission of sins. But our present case is, if one who follows these directions to obey God, without any specific consciousness of sin, but desires to please and honor God, will that obedience be accepted? The cases differ. Did Cornelius have any consciousness of sin? Was he seeking forgiveness of sin? Yet he was baptized to save him.

Suppose an individual had heard only the commands, had not heard the promise, and had in humble fidelity to the commands, done them, does any believe he would not have received the promise because he did not hear it? Strange conception of God, one must have to say so.

Two men obey equally faithfully, the commands, one under greater difficulties and with heavier burdens because enjoying less clear perception of the reward, and yet the one who obeyed through the greater difficulties, was rejected? God has never so taught, but that better opportunities and more light increase responsibilities. Obedience rendered under greater difficulties is the more acceptable, a test of truer love. See the Savior's comparison of the woman that was a sinner, and Simon, at the house of the Levite.

The next case of conversion is that in Samaria. Here no special crime was laid to the people. They accepted the truth so soon as presented; they were baptized in the name of Christ, and into Christ, but not a word is said about the remission of sins.

The next is the conversion of the Eunuch. Christ was preached to him, he believed and was baptized into Christ, but not a word is said about the remission of sins. He was guilty of no crime against God, and seemed ready to accept the Savior so soon as he heard the truth.

The next case is that of Saul, a persecutor of the church, he had resisted the truth, as proclaimed through Stephen, and stained his hands in the blood of the martyrs. He is made to feel deeply the guilt of these crimes, was in such distress he refused food or drink for three days,—he was in danger of being "swallowed up with overmuch sorrow" from a deep sense of sin. The Holy Spirit commanded him to be baptized and wash away his sin. He shows what a surprise and joy this was to him, and what an inspiration it was to him to zeal and devotion to God as long as he lived, that God forgave and accepted one so stained with crime so great.

The next conversion is that of Cornelius, a man that worshipped God, that was just and merciful to his fellow men, and did the best he knew and received the word of God so soon as presented. He could have no deep sense of guilt, so nothing is said of baptism for remission of sins; but he is made to realize he is in an unsaved state and must be baptized into Christ, that he may be saved. So we may follow these conversions through, and remission of sin is brought prominently forward as the result of baptism only in the cases mentioned. I do not think it an accident that it was brought forward in these cases, and not in others. But the promise of remission of sin was promised in these cases where a deep and keen sense of anguish for sin was felt, that they be not "swallowed up with overmuch sorrow," but that they be encouraged to hope for forgiveness, and by that hope be led to obedience to the commands of God. In the other cases submission to God, baptism in the name of Christ, putting on Christ, which involves all blessings including remission in Christ, were presented.

Bro. Mc. asks, if the knowledge that baptism is for the remission of sins, is not necessary to obedience, is it necessary to teach it?

It is necessary for a man to teach the whole will of God so far as he understands it. So it is for him to accept the whole will of God so far as he understands it. But if a man fails to understand the whole will of God, does that render his teaching what he does understand, void, sinful, unacceptable to God? Must he understand all that God will do for him or has promised to him



as a consequence of his obedience to God, before he can teach what he does know of the claims and commands of God with acceptance? Did Alexander Campbell, Tolbert Fanning, Barton W. Stone, sin, or was their course unacceptable to God, because they proclaimed the divine majesty of the Son of God—his absolute right to reign over man, and the duty of man to obey him in all things, before they understood the point at which God remitted sin in the process of obedience prescribed by the Holy Spirit? If they did not sin in thus preaching the Christ and his authority, before they learned the specific time and the why and wherefore of God's forgiving sin, others did not and do not sin in obeying him before they understand all these things.

Nay more, if the principle laid down here be true, the apostles themselves sinned in preaching before they knew the whole will of God. We say not only that these men did not sin in preaching Christ, his divinity and authority, his right to rule and man's duty to obey, before they learned the when and wherefore of God's blessing, but if they had not so preached and practiced as they learned, they never would have learned the fuller truth. For God gives more light as he gives more faith only to him who uses for God's honor, what he has already given him. See parable of talents. Then the simple rule is, as we understand, we must teach the word of God; as we understand, we must accept and obey. Every honest man uses all his ability to understand.

This whole idea that obedience is acceptable to God only when all the results and consequences of that obedience are perceived by man, is based on the idea that man may perfectly know the full will of God before he obeys any of it. It is sometimes expressed that a man must "believe and obey the truth, the whole truth, and nothing but the truth." While this is an ideal to be desired and striven for, he is presumptuous that claims to have attained it. When a man has learned the whole truth, and attained that position that he can perfectly separate all truth from error, his attainments in divine knowledge are equal to those of the Son of God, and of God himself.

I have never yet studied carefully a passage of Scripture, and especially I have never endeavored to teach a passage of Scripture to others, that new rays of light did not beam forth from it, upon my hitherto beclouded vision. Or if you will take that way, in every effort I make to learn, but especially to teach the truth of God to others, the clouds that dim my vision are removed so as to admit bright rays of light, that I had never seen before. He who thinks he has learned the full meaning of any passage of Scripture, is so blind with presumption that he cannot see the darkness that envelopes him.

Brethren, God looks with pity on man's ignorance, and accepts the weakest effort to obey him, to follow his direction and opens our eyes to see increasing light as we progress in the path he has marked out for us.

Bro. Mc. is now calling on me for proof. It was he that promised to *prove* if we would give him space. We were then of the impression that we had sounded the depths and knew the strength of the position. But we were and are willing to hear all that any sincere brother can say on the subject. We have nothing to prove. We plant ourselves firmly on the commission of the Son of God, "Preach the gospel to every creature; he that believeth (the gospel) and is baptized, shall be saved." We say those who believe that gospel and through faith in that gospel, are baptized,

are saved from a state of sin, are baptized into Christ. Our brother and others say they are not acceptably baptized, unless they understand that remission of sins is bestowed by God in the act or as a consequence of the act of baptism, and give as the proof, that the Holy Spirit promised the remission of sins on the day of Pentecost. We show that this was a promise of God. He would accept persons when led step by step by the Holy Spirit, to the place and through the conditions on which remission is suspended, and this can in no way depend upon anything man can do or understand, save that he obey him. He will save those who are guided by the Spirit through the obedience. Nor can the failure to understand at what point, the promise is to be enjoyed vitiate the obedience that is honestly rendered to God. The burden of proof rests on those who say some who believe and are baptized in obedience to that faith, are not pardoned.

We are willing to give room to any one who thinks he can offer any reason on the subject. We are anxious to know the full strength of the position, and if there is any truthful ground for it, I wish to stand on that ground. I have not a single feeling that I am conscious of, except to know what God teaches then stand upon it. We only insist that the writing must be to the point. That point is, if a man believes in Christ, and is led through that faith to be baptized in order to honor God, will his failure to see the exact point at which God bestows any blessing, prevent the bestowal of it? D. L.

### Queries.

Please give an explanation of Luke xiv: 25-34, relative to counting the cost.—[Lee Grigg, Leeville, Tenn.]

I think it is a warning to persons, if they intend to fight against God, to count well the cost, lest if you are not able to stand against Jehovah, you perish amid the scorn of the universe. If you are not able to fight against him, it is well to make peace with him now. The opposite application is the one usually made; that is, Christ is warning them to count the cost of coming to him and fighting the devil; and if this is the true interpretation, Christ advises the sinner, if he thinks he is not able to fight against the devil, to make peace with him. Who believes he did this? The sinner is not able to fight against the devil. But God advises him to come to him, regardless of all cost, and he will fight his battles for him.

I would be glad if you would harmonize the following apparent discrepancies. It is stated in Exo. xxxiii: 11: "And the Lord spake unto Moses, face to face, as a man speaketh unto his friend, and in John i: 18, no man has seen God at any time. Again Matt. xi: 14, And if you will receive it, this is Elias which was for to come. In John i: 21, And they asked them, What then? Art thou Elias? and he saith I am not. Again, in 2nd Kings ii: 11: And it came to pass as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven. This seems to conflict with the language of John iii: 13, which reads, And no man has ascended up into heaven, but he that came down from heaven, even the son of man which is in heaven. Also Matt. xxviii: 8; Mark xvi: 1; Luke xxiv: 1; John x: 30; John xiv: 28.—[S. B. P., Thornton, Texas.]

"He spake face to face" does not imply that Moses saw the face of God. The connection shows God spake out of the cloudy pillar. "The cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses."

The talking was done as men talk face, to face, to one another, yet the presence of the Lord was concealed in the cloudy pillar. There is a stronger expression than even this. Gen. xxxii: 30: Here Jacob, after wrestling with the Lord all night, says, "I have seen God face to face," yet in other passages of Scripture, it is explained, he only saw his angel. Hosea. xii: 4, speaking of the same thing, says, "he had power over the angel and prevailed." When the Lord appeared as an angel, he is called the Lord.

John of course was speaking of the peculiar personality of God, and not of any agent, representation or personality of God.

The declarations concerning Elias refer the one to the veritable Elias; John was not Elias, but the Savior said he was the person who in prophecy was called Elias or typified by Elias "he came in the spirit and power of Elias" Luke i: 17.

The word heaven is used in so many different shades of sense in the Bible that it is difficult to tell exactly what is meant; sometimes it refers to the physical heavens; sometimes to the home and presence of God. Elijah went up into the physical heavens, but we take it from a number of expressions that he did not go to the home of God. Only Jesus Christ had been in the presence of God.

Of the other Scriptures, some say they started at the close of the Sabbath, the others say they were at the grave at the dawn of the first day of the week. How any one can see any discrepancy in that, is strange to me. They wished to be at the sepulchre at the earliest moment of the first day. They started a little before the close of the Sabbath. Some of the evangelists tell when they started, others tell they were there at the dawn of the first day, saying nothing about when they started.

These things, of course, are asked by our brother because they are propounded to him. But I protest brethren we take less interest in harmonizing the apparent contradictions of Scripture than in any work we are called upon to do. Because we are sure it does no good. A man who cannot believe God or the Bible until every little point, that he cannot understand, is explained to him, will not believe it at all. A man who studies the discrepancies more than the glorious harmonies and living and life-giving truths of the Bible, shows he has an unbelieving and wicked heart. He does not desire to believe the Bible. A man who desires to know the will of God, will know it. One who does not desire to know and do the will of God, God says, he shall believe a lie and be damned. The need of the poor cavillers at the Bible, is a heart that desires to know and do the will of God. Harmonizing these apparent discrepancies will never give the honest and true heart. It is casting pearls before swine. It is wasting time. A man that refuses to believe the overwhelming testimony of God because God does not stop to explain to his wilfully blind heart, how all his statements are true, ought to and will go to hell. And, if, when one of these carping triflers with the divine will, approaches a Christian with these quibbles, he would faithfully warn him that unless he repents of his wickedness he must perish, infinitely more good would be done than in trying to show him that the discrepancies are not discrepancies. Explain them to him to-day, and he still uses them. Those men never wish to know the truth. And no man can know the truth of God until he, with an honest heart, desires to know it. If he desires to believe a lie, God lets him believe it. The Bible was never written to convince one who did not desire to know and honor God. D. L.



## CORRESPONDENCE.

*Brethren L. & S.*: Being a constant reader of your very valuable paper, I desire to say a few words to the brethren through its columns. Our church here in Selma is growing wonderfully cold in the last few months, and the only thing that I can see for its revival is for one of the good preachers of the word to pay us a visit. I have not heard a sermon in our house of worship since early in December, when Bro. Vanhook held a series of very interesting meetings, which were well attended, and was successfully terminated by seven being added to the church. There is not a day but what I pray that a Bro. Harding or Vanhook might take it into his heart to pay Selma a visit, for the field is large, and I believe much good would result. Let them come; I know they would be heartily welcomed; and when the ripened grain was harvested, they would go on their way rejoicing. We have a very good little Sunday-school, which is pretty well attended. Our Thursday night prayer-meetings are but poorly attended; but there are a faithful few whose faces are nearly always to be seen on those occasions. Bro. Thos. Walker and myself are doing all we can to keep up our meetings, but at times it looks very discouraging; and then it may seem to some, presumption on my part to try and lead in those meetings, being one of those added to the church in December; but I will do the best I can, believing that the Master in his own good time will reward me for my efforts in that direction. My heart's constant prayer is that we may ere long be visited by some good brother who will stir up the members, bring in new ones, and set the church to working in a proper way. Pray for us in our great need, while we continue to pray and work in the Master's vineyard.

Selma, Ala.

D. D. UPDEGRAFF.

[The brethren at Selma are now on the road that will surely bring success, that is determined with God's help to do the best they can. God always helps such.—D. L.]

## "ONLY IN THE LORD."

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. vi: xiv.

Giant intellects have thought, and fluent tongues have spoken, much on the above lines. I have thought much and spoken little until recently. In giving the matter a thorough investigation, I judged it possible to benefit others besides myself by resorting to my pen.

I have so often seen this positive command violated by zealous Christians, that I cannot remain silent. No doubt the greater part of those Christians who thus cross the line of demarkation do it unthoughtedly, and by not having the great responsibility of thus acting well stamped on their minds. I consider the above as positive and binding a command as any found in the Word of God. For, from the day in which God set apart his first church separate from the kingdom of this world, he has considered it a very grave offence for a subject of his kingdom to marry a subject of the kingdom of this world. The Jews were the subjects of God's first kingdom, and in Deut. vii: 2-4, we have this positive command: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Now, if the Jews, being only types of Christians, were so pure and holy that God permitted them not to marry worldlings, it seems to me that Christians would not even desire, much less parley over the Word of God, as to its being lawful for such a union.

Jesus, when on trial, to the inquiry of Pilate, said, "My kingdom is not of this world." Matthew says, "The twain (husband and wife) shall be one flesh." How then is it possible for a subject of Christ's kingdom to be united by the "holy bonds of wedlock" with a subject of the kingdom of this world, and not be a part of this world? Would not half of the "one flesh" be of this world, and the other half of Christ? Various constructions have been placed on 2 Cor. vi: 14, to excuse this violation of positive law. In this passage Paul, I think, evidently refers to matrimony. Dr. McNight, from the original, shows this to be his allusion. In his concluding comments on verses 14, 15 and 16, of this chapter

after arguing the matter at length, Dr. McNight says, "Therefore Christians should not, of choice, connect themselves intimately, by matrimony or otherwise, with infidels or wicked persons of any sort." Drs. Clark and Wall construe it in about the same way. Paul no doubt draws this metaphorical figure from a command given to the Israelites, "Thou shalt not plow with an ox and an ass together." Deut. xxii: 10. We see it was contrary to the law of God to yoke together beasts of different natures. Just so it is with the Christian and worldling; their life and hope consist of contrary things, and must run in different channels, and cannot be united in peace.

A great part of sin committed by Christians in this way is due to the preacher's or teacher's non-performance of duty. They do not impress upon the minds of their hearers the great responsibility of thus acting. I have known of learned ministers of the gospel joining, by that "holy bond," a Christian with an infidel or worldling. And how often a Christian with a sectarian? Proclaimers of the power and purity of God, whose teachest, thinkest thou art not a transgressor of the will? Do you not, by thus acting, encourage such disobedience? Do you, being a leader of the people of God, wish to lead them into infidelity and worldly cares? If not, "shun even the appearance of evil."

WILLIAM B. YOUNG.

## PRAYER.

Prayer is not simply a desire of the heart as some seem to think.

Paul says: "My heart's desire and prayer to God for Israel, is that they might be saved." Rom. x: 1.

Christ, to his disciples, says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi: 24.

James, iv: 2, says: "Ye lust and have not, ye kill and desire to have and cannot obtain, ye fight and war, yet ye have not, because ye ask not."

Our Father in heaven has promised to hear our prayers, and grant our petitions, if we ask according to his will.

John says: "This is the confidence we have in him, that if we ask anything according to his will, he heareth us, and if we know that he hears us whatsoever we ask, we know we have the petition that we desired." 1 John v: 14-15.

We must make our desires known by asking, that we may be heard and receive the petition that we desire.

Christ, when teaching his disciples how to pray, told them to say, "Our Father in heaven, etc." Luke xi: 2.

Our Savior, the night he was betrayed, knowing the time had come for him to be offered up for the sin of the world, and in view of suffering a most cruel death when he was almost overwhelmed with insupportable anguish and grief, it would seem that the Father would have understood every thought and desire of his heart; that he would look into the secret recess of that sorrowful heart and give him the support he needed in that trying hour, but we learn that he withdrew himself from his disciples and kneeled down and prayed, saying: "Father, if thou be willing, remove this cup from me, nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him." Luke xxii: 41-43. "When he was suspended between the heaven and the earth enduring the most excruciating torments at the hands of his persecutors and almost paralyzed with pain, all nature stood in awe, and the earth was mantled in darkness, the sun refused to look down upon such majestic suffering, yet he could not forget his great desire for man's salvation. In the agony of death he offered the last petition, saying: "Father, forgive them, for they know not what they do." By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name.

J. A. SIMS.

Cairo, Tenn.

There is enough tinder in the heart of the best man in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Boast not then, O Christian, by thy faith thou standest.—Spurgeon.

## Obituaries.

With a mind more calm than is usual for me to have, I seat myself to write the death of sister Elizabeth Matilda Phillips, the wife of Bro. William R. Phillips, who lives near Gadsden, Tenn. She was born the daughter of Bro. J. W. Conly, in the State of Kentucky, May 1, 1809, and departed this life, August 29, 1883: aged, 74 years, 3 months, and 28 days. Sister Phillips "remembered her Creator in the days of her youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Her whole life was that of uprightness; her words were of truth, and as goads and nails fastened by the masters of assemblies. Her life was molded in the gospel of Christ. The will of Christ was in her mind, and his spirit in her heart. The Holy Spirit has said that Zachariah and Elizabeth of old "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Why cannot we say so much for Sister Phillips, whose life has made the same record? I heard Bro. Phillips say he never knew her to do anything, in word or deed, that would harm any one. Hence her life merits more than simply a passing notice. She had been an invalid for many years; but no doubt her affliction, which was but for a moment, worked out for her a far more exceeding and eternal weight of glory. She looked not to things temporal as much, by far, as she did to things eternal. She knew that when the earthly house of this tabernacle was dissolved, that she had a building of God, a house not made with hands, eternal in the heavens. It was her request that I should attend her funeral; but I was away from home at the time of her death, and when I got word of her death, it was too late for me to comply with the request. Bro. Jesse Phillips, her step-son, conducted the funeral services.

"She has reached the sunny shore,  
And will never hunger more;  
All her grief and pain is o'er—  
Over there.

"She has fought the weary fight,  
Jesus saved her by his might;  
Now she dwells with him in light—  
Over there."

Now, to Bro. Phillips, the bereaved family, and church, let us be faithful, and—

"Soon we'll reach the shining strand,  
But we'll wait our Lord's command,  
Till we see his beck'ning hand,  
Over there."

H. C. BOOTH.

Departed this life, September 29, 1883, near West Mountain, Upshur county, Texas, at the home of her son-in-law, R. W. Morgan, after a lingering illness of nine months, sister Mary Ann Elder, in the seventy-first year of her age. She was the daughter of I. A. and E. Parker; was born in Putnam county, Georgia, March 16, 1813; was married in Morgan county, Georgia, about the year 1830, to Jas. P. Elder, of Clarke county; resided in Georgia till the latter part of 1847, when, with husband, father, mother, and other friends, she moved to Texas, and settled in the northern part of Rusk county; here they remained until after the war, when the family removed to Upshur county, where her husband soon died, leaving Aunt Mary Ann with five of the children to care for, and train for usefulness. This she did successfully; for, at her death, all of her living children were zealous members of the church of Christ. Aunt Mary Ann was the mother of twelve children, who lived to be grown. Four of her sons died during the late war. Her life was one of care and sorrow; for a long time it was apparent that her cares and affliction were wearing heavily upon her. She always manifested a great interest in the welfare of her children and friends. Indeed, few mothers were ever more successful in their efforts to train their children in the way they should go. Notwithstanding her last illness was long and painful, children and friends were untiring in their efforts to minister to her every want. In her last moments she called her children around her bedside, and exhorted them to meet her in a better world. 'Tis sad to part with our dear ones. But in the following lines is found great consolation for the Christian:

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

Longview, Texas.

W. C. HOLLOWAY.

Mrs. Mattie R. Coop was separated from her husband and dear children, by the hand of death, February 27, 1884. She was a cheerful and happy girl, the pride of her widowed mother, the loved one among her brothers and sisters. Just in the full bloom of young womanhood, on December 24, 1874, she was married to Mr. T. N. Coop, making him truly a helpmeet in bearing the burdens of life, which she was called to lay down so soon, and leave him alone to carry the weight of care and responsibility resting upon the father of two little girls, and two little boys, left motherless. Sister Mattie obeyed the gospel, and became a loving disciple of Jesus, under the instruction of Bro. S. Bowling, when young; was a member, under my care, of the congregation at Cross Roads, near this place. She highly appreciated the Christian religion, and the blessed hope of everlasting life. After severe sickness of only two weeks, she quietly and peacefully died. Could she now send a message from the grave, I think it would be to her loved and sorrowing husband, to prepare to meet her in heaven, and to lead the children in the path of holiness.

R. A. HOOVER.



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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## WOULD THE TRUTH,

IF FAITHFULLY PREACHED AND PRACTICED BY  
CHRISTIANS, CONVERT THE WORLD?

"We preach a glorious doctrine," said a disciple of the Lord to me some days ago, "and if we would practice as we preach, that is, if we would let the truth shine out in our lives as it does in our sermons, we would soon take the world." So thought and so spake an earnest servant of the Lord, and I said, amen; but upon reflection it seems evident that we both were mistaken. There is nothing more repugnant to most men than the truth of God: they hate it with a bitter hatred, and will not long endure the man who preaches it, and practices what he preaches. If a man desires to be peculiar in the earth, loved and admired with a pure, sincere, hearty affection by the few, dreaded and despised by the many, especially by the rich, influential, and religious (?), let him teach and practice the doctrine of Christ. Thus he will find a warm place in the hearts of the few—the Lord's jewels—but he will certainly be ostracized by the many—the servants of Satan. There was a tremendous drawing power in the miracles of our Lord. Consider how these slight-of-hand tricksters draw the crowd. Suppose one of them could really work miracles—could change water into wine, could wither a tree with a word, could quiet the raging sea and stormy sky by a command, could walk upon the water, open the eyes of the blind with a touch, and cause the lame to walk, the deaf to hear, the dumb to speak, and the dead to live—surely such a man would draw the multitudes and move them at his will. Jesus did all these things and many more; he drew the people too, for when they heard of his wonderful works they flocked about him by thousands that they might hear and see for themselves; when they heard and saw and were made beneficiaries of his marvelous miracles, they cried out in amazement at the mighty wonders that he wrought, "What manner of man is this?" But when he spake to them the truth, it was too hard for them; they would not receive it, and so they fell away from him in great crowds until only a little handful was left of the mighty multitude that had fed from his hand.

Jesus Christ taught a faultless doctrine and lived a faultless life, and the people so despised him for it, that notwithstanding the conciliating power there was in his miracles, they killed him. If a pure doctrine faithfully taught and practiced would draw the world, then it would have been drawn to Christ. "But," it may be asked, "is not the case of Christ an exceptional one?" Yes, it certainly is, because he was exceptionally pure, but in proportion as men approach to him in purity of life and devotion to the Lord their experiences are like his. Consider the ancient worthies: "they were stoned, they were sawn asunder; they were tempted, they were slain with the sword, they went about in sheep-skins, in goat-skins, being destitute, afflicted, evil entreated, (of whom the world was not worthy,) wandering in deserts, and mountains, and caves, and the holes of the earth." remember also the apostles of the Lord, who died violent deaths—every one of them but one. Jesus said to his disciples; "Ye shall be hated of all men for my name's sake. \* \* \* A disciple is not above his master, nor a servant above his lord. \* \* \* If they have called the master of the house Beel-

zebub, how much more shall they call them of his household."

He says also, "Woe unto you when all men speak well of you;" and, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." It has always been the case that the faithful followers of God have been few in the earth; and doubtless it always will be so, till Jesus comes again.

If a man draws great multitudes to his ministry and builds a great congregation, as Beecher, Talmage and Spurgeon have done, the people lift up their hands and cry, "Behold how the Lord blesses his labors!" But, in fact, his drawing the masses and holding them for years, is one of the very best proofs that he is not a faithful teacher of the truth. Jesus said to the Jews, "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say the truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God." The word of God is like the refiners fire, or the fuller's soap, or the thresher's wheat fan; it separates the gold from the dross, the wheat from the chaff. Blessed is the man that loves it with his whole heart; that meditates in it day and night; that teaches it with an unfaltering courage, and that regulates his life by its holy precepts. Yes, thrice blessed is that man! for God's loving kindness is ever about him, and he finds a glorious welcome into the hearts and homes of the pure of the earth. Although he will inevitably repel the crowd, he finds, nevertheless, that it is very good to love and serve the Lord.

It is commonly supposed also that the more nearly a church approaches to perfection, the greater the number of additions a preacher may expect to have in holding a meeting for it; but this is another great mistake. In holding more than a hundred protracted meetings, I have never received a great number of additions while laboring with a real good congregation, with only one exception as far as I can remember. Among the very best of all these congregations are the Plum St. church of Detroit, and the church at Valdosta, Ga. The former is stronger in number and influence, but the latter is equally as rich, in proportion to its membership, in great-hearted, truth-loving, God-fearing men and women. I have held six or seven meetings with these congregations, laboring from twenty to thirty-five days each time, and have not been able to induce more than twelve persons to move forward in obedience to the Lord at any one of these protracted efforts; whereas in working with lukewarm, careless congregations, it has not been unusual for me to obtain from thirty to one hundred additions in the same length of time.

The congregation, as well as the individual, that teaches and practices the truth, repels as well as attracts; it blows away the chaff, but gathers the wheat.

It is well for such churches to bear in mind that Satan despises them, as he hates a good man, and that he does not cease to work for their destruction. He sends his emissaries into their midst, wolves in sheep's clothing, to spy out their liberties. He works by every artifice and every trick that his deadly hate and malignant genius can invent to cause them to depart from the pure, simple way of the Lord and to follow after the inventions of men. A church no more escapes temptation and trials than does the Christian.

## L. F. WHITTEN—AGAIN.

Bro. Whitten, the Methodist preacher at Scottsboro, Alabama, gives us a short article in a recent issue of *ADVOCATE* in reply to a note from me concerning himself. There are several matters in his reply that I desire to notice. He says:

"Last January Elder Harding came to our town, and after a while he made his challenge: 'I will give any man one hundred dollars to produce a Greek-English lexicon that gives as one of the definitions of *baptizo*, to sprinkle.' Bro. Shook and I sent him a copy of Dr. Ditzler's work on baptism, with a note, stating that we had not the lexicon, but asking him why Dr. Ditzler gave thirty-one authors and lexicographers who gave this or its equivalent as one of the meanings of *baptizo*. Elder Harding stated publicly, 'If Bros. Shook and Whitten knew as much of Dr. Ditzler as I do, they would not have sent me this book. I have in my possession a letter from Prof. Humphreys, of Vanderbilt University, stating that Dr. Ditzler has misrepresented in his work; made false quotations, and taken ground which is untenable.' I did not hear this statement, but three reliable gentlemen told me they heard him. I at once addressed a note of inquiry to Prof. Humphreys. \* \* \* I copy from his letter: 'As to the matter you write about, there is a serious mistake out somewhere. I have never expressed any opinion at all about Dr. Ditzler's book. I have never seen it.'"

The foregoing extract is sufficient to bring out the point to which I desire to call especial attention. Be it observed then that I did offer a reward for a STANDARD Greek-English lexicon that defines *baptizo* to sprinkle; and be it further more observed that the book has not yet been produced, though Bro. Whitten tells us that Dr. Ditzler gives thirty-one authors and lexicographers who give this, or its equivalent, as one of the meanings of *baptizo*. Prof. Humphreys's letter to which I referred and which I have now before me reads thus:

VANDERBILT UNIVERSITY, Jan. 28, 1882.

Dear Sir: Although some lexicons give pour or sprinkle as meanings of *baptizo*, there is no standard Greek-English lexicon that does.

Yours truly, M. H. HUMPHREYS.

The point that I made from this letter was that it showed (not "stated") that Dr. Ditzler's book is unreliable and misleading; since he professes to find thirty-one authors and lexicons (some of them Greek-English) that so define it.

And now for a little scrap of history concerning Dr. Ditzler. Some time after the Wilkes-Ditzler debate at Louisville, Ky., Dr. Robert Hiner, a Methodist preacher of great prominence in Kentucky, wrote to C. W. Miller, then editor of the *Central Methodist*, inquiring if Ditzler did not misquote or misrepresent certain authors in the debate. To this Miller replied that he did, giving the instances in which misrepresentations had occurred. When a man's own brethren expose him thus, he is pretty rotten. I hold myself ready to show at any proper time before the people of Scottsboro, or what ever it may be necessary, that Dr. Ditzler's books on baptism are utterly unreliable. I presume that no preacher ever wrote on any subject more so.

Now let me suggest to Bro. Whitten that the proper thing for him to do is to get the "standard Greek-English lexicon" that defines *baptizo* to sprinkle. As he seemed somewhat modest about working for the reward that I offered, let me assure him that when he obtains the book, I will pay him full value for it, and, in addition, pay all the cost of obtaining it. The easiest way for him to maintain the reputation of Dr. Ditzler, and to confute me, is for him to get the book. For until this is done, the public will be strongly inclined to believe I am right.

END OF KENTUCKY DEPARTMENT.



## ITEMS, PERSONALS, ETC.

Bros. Elam and F. B. Srygley have been holding a meeting in Springfield the past week. A good hearing, with one addition.

Bro. Thos. G. Nance changes his address from Weimer, Colorado county, to Woodbury, Hill county, Texas.

Bro. Briney and elder J. B. Moody, of the *Baptist Gleaner*, are booked for a debate at Mayfield, beginning June 2nd.

Bro. W. L. Butler, of the Apostolic church, has been preaching the past week in Gallatin, Tenn., with good interest in his meeting.

Bro. L. R. Sewell has located permanently at Donelson, Tenn., within six miles of this city. Correspondents will address him at Donelson, Tenn.

Bro. Loos is protracting a meeting in Edgefield the present week; expects to continue the meeting through the coming week. He is having a good hearing.

Two were baptized at Flat Rock, five miles from the city, on last Lord's day. One of them the one reported as making the confession two weeks previous.

We have received for Indian Mission \$2.00 from a brother, and \$1.00 from a sister in Williamson County. We received five dollars from a brother at Pinewood for Orphan school.

There have been eleven confessions and baptisms at the Church-street church, in this city, within the last three weeks. There are additions by commendation almost every Lord's day.

Bro. L. S. Barrett says: "Since April 20th, Bro. H. B. Todd and wife united with us, and one added, on Sunday, April 27th. We trust Bro. Todd's energy and zeal will greatly help the congregation at Franklin, and the cause around."

If our correspondents could hear the printer call for articles to make two inches, a quarter or half a column, when we have our pigeon-holes full of articles that will make a page or more, I am sure they would divide, boil down, and condense. We are never overcrowded with short articles.

Bro. John Marcrom, from Winchester, writes, April 28th: "Two additions yesterday at a school-house two and one-half miles from Winchester. Twenty-five were added some time ago, which have never been reported. Also a church was recently organized at Liberty Hill, Moore county, Tennessee."

Bro. Walling, of McMinnville, writes: "I baptized one last Lord's day in April. Bro. J. C. Martin, our Sunday-school superintendent, keeps up a fine interest in the Lord's day school. Our Lord's day meetings were never better attended, nor more interesting, than at present. A good interest throughout the county. Bro. Arthur Towles died April 27, 1884."

Bro. Cayce writes from Franklin, Tenn.: "The church in this place seems to be improving. The congregations, where I preach, are generally good, with interest through the country, fair. I preach the second Sunday at South Harpeth; third Sunday at Hill's Chapel; fourth Sunday at Berea. The first and fifth Sundays, I distribute at places where I think I can do most good."

Remember, the *ADVOCATE* from first of May to the end of the year, for one dollar. Supply your poor brethren and sisters, your neighbors, sectarian and non-professors, with good sound reading matter for the remainder of the year. The people who have not much matter to read and divert their minds, are the most benefitted by a good paper. They study it, retain it.

Bro. J. A. Harding writes from Gadsden, Alabama: "I expect to be here for three or four weeks. Please notify my correspondents of it through the *ADVOCATE*. Bro. Daugherty will join me to-morrow." Again a day or two later: "There are seven members here; two men and five women. We are having large audiences, and the opening seems excellent. The Presbyterians have kindly granted us the use of their house."

The Kentucky Orphan School, at Midway, Ky., is appealing for help to build larger and more suitable buildings. It has been in operation over thirty years; has done a good work in helping and training for usefulness poor orphan girls, and now appeals for help to enlarge, because it cannot half accommodate the applications for help. The same teachers could double their usefulness if they had the room for the pupils. We trust they will receive the needed help.

Bro. Ligon writes, "Sister Beal, of Lyell's Station, acknowledges the receipt of help from a sister at Azle, Texas, \$5.00. The church at Liberty, Lawrence County, Tenn., \$3.25; a brother at Stephenville, Texas, \$1.00; and some others who requested no mention should be made of it. Sister Beal expresses her heartiest thanks for the aid. Sister Beal is left here in this little town with two little boys, who are almost large enough to make a living for her and them, and she is anxious to get a little farm that they may so do, but she has not the means. Would be very thankful to any help to aid her."

The uncertainty of human nature was well illustrated at the trial of Frank James, at Huntsville, Ala. The interest in his trial was great, and as it became evident that the prosecution would fail to sustain the charges made against him, the sympathy in his behalf seems to have been intense. When the verdict of acquittal was brought in, bouquets of flowers, congratulations and ovations of praise and honor were given him as though he were a great hero or martyr. He may not have been guilty of that robbery, and ought to have been released on that charge, but still he, beyond doubt, has been an associate and partner of murderers and thieves, if not one himself, travelling about to steal, instead of engaging in honest labor. He was here in Nashville under a false name, because he had dishonored and made infamous his own name. What honest people can see in his course to call forth such indications of respect and sympathy as were bestowed on him, I am at a loss to see. Such demonstrations encourage highway robbery, and make a hero of cowardly assassins, and low thieves. It is not wonderful that the youthful mind is fired with the idea that murder and robbery are heroic.

## General News.

A terrific tornado passed over Western Ohio on Sunday, doing great damage to property, and injuring, it is said, not less than one hundred persons.—A telegram from Denver, Col., reports that the white settlers at Mitchell's place, on the lower San Juan river, in southern Colorado, are supposed to have been massacred by the Navajo Indians. It is believed that about fifteen lives were lost.—A freight train on the Hudson river railway, was thrown into the Erie Canal. One of the cars contained dried apples, which were scattered about. Boys feasted on the apples, and several are now critically ill.—Hiram Jefferson, aged sixty-five years, living on a farm near Anderson, Iowa, was taken from his bed by four men and dragged to the yard, where, after the most brutal treatment, they hanged him to the limb of a tree.—Amos Backenstras, living near Berne, Adams County, Indiana, was murdered in his bed on the night of the 24th ult., and his house robbed. Two men supposed to be the

murderers are in custody.—The Steamer Grand Pacific, of Davidson's Upper Mississippi Line, collided with the bridge at Burlington, Iowa, and sunk in twenty feet of water, and is a total loss. No lives lost.—William Harden, assistant Traffic manager of the Canadian Pacific Railroad, has resigned at the request of the General manager. An irregularity in the accounts has been discovered.—An attempt was made by a mob to take William Osborn, convicted of murder and sentenced to five years imprisonment, from the jail at Mt. Sterling, Ky., but the lynchers were foiled by the bravery of the jailer.—The city engineer pronounced the suspension bridge, over the Cumberland river, unsafe. The City Council at once forbid the street cars passing over the bridge. It has created considerable dissatisfaction, especially in Edgefield. It will likely result in a new bridge being built soon.—Quite a number of political conventions have been held in the different States, to send delegates to the conventions to nominate candidates for the Presidency. The majority of the conventions held are Republican, as they hold their nominating convention earliest. Blaine seems to be the favorite, although quite a number of delegates appointed are for Arthur. The feeling for Lincoln for Vice-President seems to approach unanimity. Among the Democrats, the old ticket seems to be popular. Mr. Tilden so far expresses a determination not to accept the nomination.

FOREIGN.—The French Government is preparing to reduce the French squadron in the Chinese waters. The Tonquin flotilla will be limited to its present complement. Advices from Tamataon, also, say that the French have sent a flag of truce to the Malagassies with modified terms. A treaty of peace is now probable.—Prince Kung, the degraded Chinese Chief Councilor, is reported to have committed suicide. Bismarck is preparing a radical revision of the constitution; one point being to impose on deputies in the Reichstag an oath of fidelity, for the purpose of keeping out socialists.

## THE CREATURE.

What was the creature spoken of in the eighth chapter of the letter to the Romans? Paul answers, Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For the whole creation (they that were created in the first Adam) groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. It is evident that the apostle was speaking of the creature created in Adam. But who subjected the body to death? *Man* the first Adam by one act of disobedience subjected his own body and all who were created in him to death of the body. The Gentile nations of the earth were without hope, and without the knowledge of God, and did not leave the world willingly, and enter into a state of corruption. But there is another question, who subjected the same (body) in hope of a resurrection? The answer is, Christ the second Adam, subjected his own body to death in hope of a resurrection from death. This he did willingly as he had the power to lay down his life, and he had the power to take it again. He died in full assurance of faith that he would rise again, he died according to the will of the Father, whose promise he had, that he would raise him from the dead. He died to deliver them who were all their life-time subject to bondage. By his own death and resurrection he demonstrated that there would be a resurrection from the dead. So it is evident that *man* the first Adam subjected all that were created in him to the death of the body; and that *man*, the second Adam, subjected his own body to death to raise all that are created in him to life and immortality.

WILLIAM ROBB.

Bro. Robb gives this additional matter, on the creature made subject to vanity. We commend it to the consideration of the reader. D. L.

Language most shows a man. Speak, that I may see thee! It springs out of the most retired and inmost part of us.—Ben Johnson.



## Home Reading.

## FOR CONSCIENCE' SAKE.

"Here, Janet, all the examples are worked out on this piece of paper. Take it into the class and you'll get through the recitation nicely."

Janet drew back and said: "But I didn't work them out, Alice. It wouldn't be honest."

"Don't be a goose, Janet. Nobody will be likely to ask right up and down whether you did or not."

"But if I make any one think I did, then it will be dishonest all the same."

"Nonsense. Give me the paper, then," said Alice, looking offended.

"I know you mean to be kind, Alice, but don't you see it would be acting a lie?"

"Oh, you're one of the particular sort. You'll be sure not to pass if you're too strict to take a little helping through."

Janet sighed and took her place, knowing there was a great deal of truth in what Alice had said. Bright and quick in every other study, always taking real delight in the routine of school duty, she had found arithmetic a sad puzzle and had felt it a great hardship that her general standing depended so much upon it. Examinations for admission to the high school were just now approaching, and the circle of girls with whom she was most friendly were all hoping to succeed—all but poor Janet, who felt more and more certain that there was no hope of surmounting her old stumbling-block.

On the dreaded day upon which the examination in arithmetic took place the figures seemed to pile themselves before her in mountains, while signs and terms danced before her and mocked her attempts to reduce them to order. She had arrived at the last point of discouragement when desired to go with others to the black-board.

Well knowing that upon this hour would depend the question of her going over again months of study already done, she tried her very best, but her very anxiety stood in her way. She grew nervous and made mistakes in the smallest matters.

"You've multiplied wrong there," whispered Sam Fulton, a boy quick at figures, who stood near, and in one glance took in her difficulties with good-natured sympathy. She corrected the mistake, but was soon in a helpless snarl, every rule seemed to go out of her head.

"Invert your terms—and cancel—" again whispered Sam. But Janet shook her head, laid down the crayon and went to her seat, full of the bitter consciousness of failure.

An hour later she was walking slowly home.

"Wait, Janet," cried a voice behind her, and Sam hurried up. "Why didn't you let me help you when I could?" he asked. "I could have engineered you right through those examples if you had let me."

"It wouldn't have been right, Sam," she said, shaking her head; I corrected the mistake in multiplication when you told me because that was a thing I knew—I just got wrong because I was confused. But I ought to have known those rules without your telling me, and if I had pretended to know them when I didn't, it would have been a lie.

"But perhaps it has made all the difference whether you pass or not."

"Yes, very likely," said Janet, sadly. Sam looked thoughtful.

"Are you always so careful about being right in everything?"

"Why, I hope so, Sam; everybody ought to be, you know."

Sam was an orphan boy who had not had the best of training. He whistled to himself a minute and then said.

"I don't believe everybody is, though. I'll tell you a plan I've got in my head, Janet; and see if you think it comes up to your ideas of honesty. You know I go for an hour every evening to post up Mr. Hyde's books." Sam spoke with a little pride, for he thought it rather a smart thing for a boy of his age, as indeed it was.

"Yes," said Janet.

"Well, some of the big boys want me to go on frolic with 'em. It will take a little money and I haven't got any. The fellows have been telling me to borrow it of Mr. Hyde—without saying anything to him about it, you know—and put it

back some other time. When I add up the accounts I can make a little change in the books so no one could tell. The boys say it wouldn't be any harm. Do you think it would?"

He looked into her face, anxious that she should say No, but feeling in the bottom of his heart she would say Yes.

"Oh, Sam," she cried, you know it would be wrong. There's no need for me to tell you."

"Why, Janet, don't you see it would be borrowing? Just to put it back again."

"Taking some one's money without leave isn't borrowing, Sam. There's another name for it—an uglier name."

Sam scowled.

"You don't mean to call me a thief, do you?"

"No," she said very earnestly "and it's because I don't want any one else to call you so that I say so much. Oh, Sam, don't do it. And don't go with the boys who want you to do such things. I've heard my father talk about young men who began in just such ways and who kept going on and on till they were found out, and then nobody called it borrowing. If you think it would be no harm why don't you let Mr. Hyde know it?"

"Why, Janet," said Sam with a start, "I wouldn't let him know it for the world. He'd turn me out in a minute if he knew I thought of such a thing."

Janet laughed.

"My mother tells me sometimes that a good way to find out whether a thing is right or wrong, is to think whether you want folks to know it."

"That is a good way," said Sam, thoughtfully. "I believe you're right, Janet; I know you're right. It is better for a fellow to be honest and above board. I want to get on, and I'm going to stick to your way. People always think better of a chap they know can be trusted."

"But Sam"—Janet laid her hand on his arm, as he was about to run away—"don't think only how it looks before men. God"—and she pointed upward to the blue sky over their heads—"God hates a lie, and can see to the very bottom of our hearts if we have a deceitful thought. Let us try and keep them pure and clean before Him."

Sam looked down at her sober face and said: "I guess there's no danger but you'll keep yours so, Janet. If I hadn't seen how you stood right up to what's true—not just true in looks, but true all the way through, I'd never let you talk to me this way," and he dashed down a path under the spreading trees and disappeared.

The puzzling lessons and the disheartening failures and the burden of weary repetition seemed to go far away from Janet as she walked on. And the voice of the birds and the brightness of the sunshine and the softness of the leaves and grass seemed sweeter than ever before, for the glow of thankfulness in her heart, that she had been blessed with the power to take a firm stand for truth in word and deed, regardless of the advantage she might seem to gain by the practise of a little deceit; and that in so doing she had been able to set an example to the poor, ill-taught, stumbling boy, whose whole life might be influenced by her earnest words born out by brave deeds.—*New York Observer.*

## FOR THE CHILDREN.

BY UNCLE MINOR.

I have recently been traveling in Kentucky and Tennessee, and have seen and heard many things that would interest you; have met with many little boys and girls, who always appear glad to see Uncle Minor. I often wish I had longer to stay with them, but then I always try and tell them something that will do them good after I am gone.

Many of you have heard of the great destruction of life and property along the Ohio river the past winter. Recently I travelled from Paducah to Louisville on the river, stopping at the principal towns. I usually got passage on a fine large steamboat, but sometimes had to ride on little tugs or very small boats. The large boats are very comfortable; they have everything to eat that you would get at the best hotels, and have large state rooms, well furnished with a small wash-stand, looking-glass, and a neat, clean comfortable bed. A person who is used to travelling on boats can sleep as well as if they were at

home. But it is not very comfortable for your boat to stop at your town just long enough for you to get off, and then leave you in the dark to walk half a mile through the mud to the hotel. The Ohio river used to be much clearer and more beautiful than it is now. Fifty years ago there was but little cleared land along the river, and along the banks the tangled wild wood and creeping vines were seen everywhere, and then an occasional bear or deer could be seen stealthily creeping down the banks after water. But now the banks are mostly cleared up to the edge of the river bank, except mud and green fields.

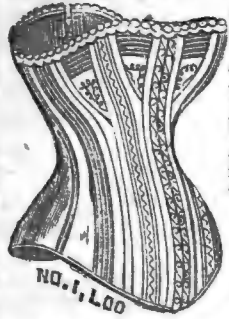
But I must tell you about the sights I saw along the banks of this great river. As I passed along the water was not so high, but I could see where it had been. The trees along the banks were full of cornstalks, chunks and rails, and occasionally could be seen parts of houses and old clothes scattered among the trees and along the banks. At many places where there were beautiful houses and fences, all were washed away, while others were so racked and destroyed that people could not live in them. While passing many of these places, I learned the Government, as well as the good people, had done much in relieving the suffering of these people. While at Smithland, I learned a touching little incident had happened a few days before near that place.

Six little girls in Erie, Pa., wanted to help the suffering, so determined to go to work, asking everybody they met for something; they raised one hundred dollars, and sent it to Miss Clara Barton, of Shawneetown, to distribute as she thought best to little suffering children. Miss Clara got on a Government boat to hunt up the children, and soon was hailed at Cave-in-the-Rock by a poor woman who wanted some help. She told her sad story. Her husband had died some two years before, caused by overwork as pilot on a river boat. He had a little farm just on the bank of the river, and six little children. After his death the poor mother struggled hard to support her family. She had two boys large enough to plough, owned two horses, three cows, thirty hogs and plenty of fowls; in spite of her bereavement she struggled on and made a good living; but the flood last year was hard on her, the two horses were lost, all the hogs died with cholera except three, they were driven from their home only a short time before by the waters; still they worked on and kept their home, maintaining the respect and confidence of all who knew them. This spring came the greatest flood; the waters climbed up the bank and soon surrounded the house, not long until it was in at the door, they packed up the scanty furniture in the garret, and went out to live in an old house used as a corn crib, which was built on little higher ground. For days they watched the surging waters, first taking away the fencing, then one little improvement after another, until at last they saw the house go down the great river and lodge in trees all racked to pieces. The good woman and children now all burst into tears, sorrowing most because they had placed the dear old Bible and keep-sakes there in the garret, and now it was all gone. For weeks they lived in this corn crib, getting food from passing boats. The waters fell, and in this situation Miss Clara found them. She asked the poor woman, "Would you like to go back to where you were raised, in Ind.?" "No," she said tenderly. "My husband lived and died here. Yonder is his grave; it will not be long before I will be laid by his side, and the children want to stay where they can go to his grave every day." "No, no," "I reckon we will stay here. As soon as it dries up a little, me and the boys will try and pick up some scraps of plank and make us a hut on higher ground; it will be a little hut, but then it will be home for us." There were no dry eyes when this sorrowful, but brave little speech was made. "I have six children, and all are willing to do what they can. The good Lord will provide for us in some way." Miss Clara remarked that she just had one hundred dollars contributed by six little girls to help these six children, and asked the good woman to take it. Now was the time for her to be speechless. At length, with trembling, choking voice, she said, "God knows how much it will be to me. Yes, with my good boys, I can build a house now and do it well."

Now, children, remember the work of six little girls.



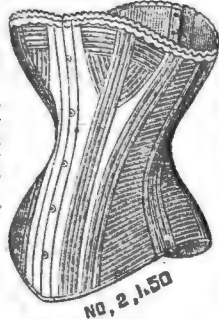
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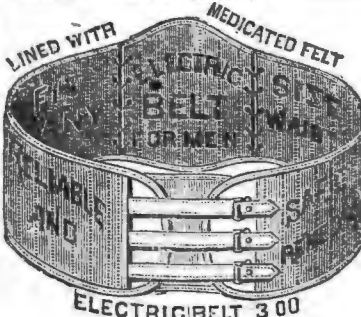
\$1.00, \$1.50, \$2.00, \$3.00

Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the city of New York alone are now wearing them daily. Every Man and Woman, well or ill, should daily wear either the Corset or the Belt.

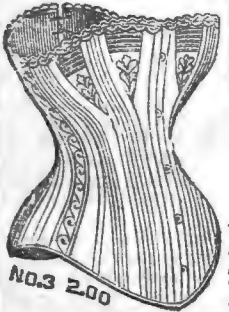
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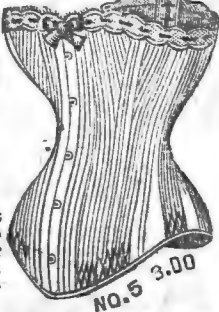


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NOS. 1, 2, 3 AND 5 CORSETS ARE NOW DOUBLE STITCHED AND WILL NOT RIP.

If you have any pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot and do not injure like medicine. Always doing good, never harm. There is no shock or sensation felt in wearing them. There is no waiting a long time for results; electro-magnetism acts quickly, generally the first week, more frequently the first day, and often even during the first hour they are worn, their wonderful curative powers are felt.

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good-feeling comes back. They are constructed on scientific principles imparting an exhilarating, health-giving current to the whole system. Professional men assert there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

Dr. Scott's Electric Hair Brushes, \$1.00, \$1.50, \$2.00, \$2.50, \$3.00; Flesh Brushes, \$3.00. Dr. Scott's Electric Tooth Brushes, 50 cents; Insoles, 50 cents.

The Corsets do not differ in appearance from those usually worn; we substitute our flat steel magnetoids in place of the ordinary corset steels. These Corsets are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. The above applies equally as well to the Electric Belt for gentlemen.

The prices are as follows: \$1, \$1.50, \$2 and \$3 for the Corsets, and \$3 each for the belts. We now make all these Corsets in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-Magnetic influence can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in post-office Money-Order, Draft, Check, or in Currency by Registered Letter. In ordering, kindly mention and state exact size of corset usually worn. Make all remittances payable to GEO. A. SCOTT, 842 Broadway, New York.

N. B.—Each Corset is stamped with the English coat-of-arms, and the name of the Proprietors, THE FINE MALL ELECTRIC ASSOCIATION.

## Miscellaneous.

Dr. Pierce's "Favorite Prescription" is not extolled a "cure-all," but admirably fulfills a singleness of purpose, being a most potent specific in those chronic weaknesses peculiar to women. Particulars in Dr. Pierce's pamphlet treatise on Diseases Peculiar to women, 96 pages, sent for three stamps. Address World's Dispensary Association, Buffalo, N. Y.

Dr. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philada., Pa.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

## Catarrh Cured.

A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. LAWRENCE, Brooklyn, N. Y. will receive the recipe free of charge.

Extract of Report from the Celebrated Physicians, Erasmus Wilson, of London, Eng.: "Several severe cases of incipient Consumption have come under my observation that have been cured by the timely use of Golden's Liquid Beef Tonic. (Remember the name, Golden's—take no other.) Of druggists.

## Hemorrhage and Asthma.

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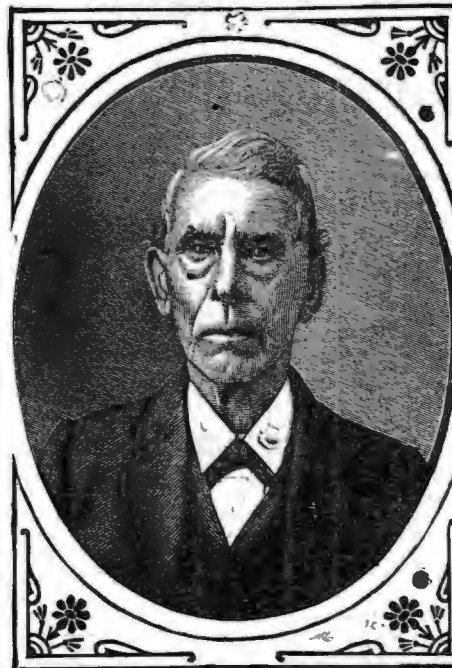
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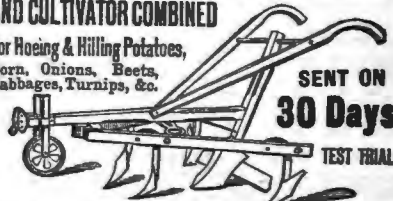
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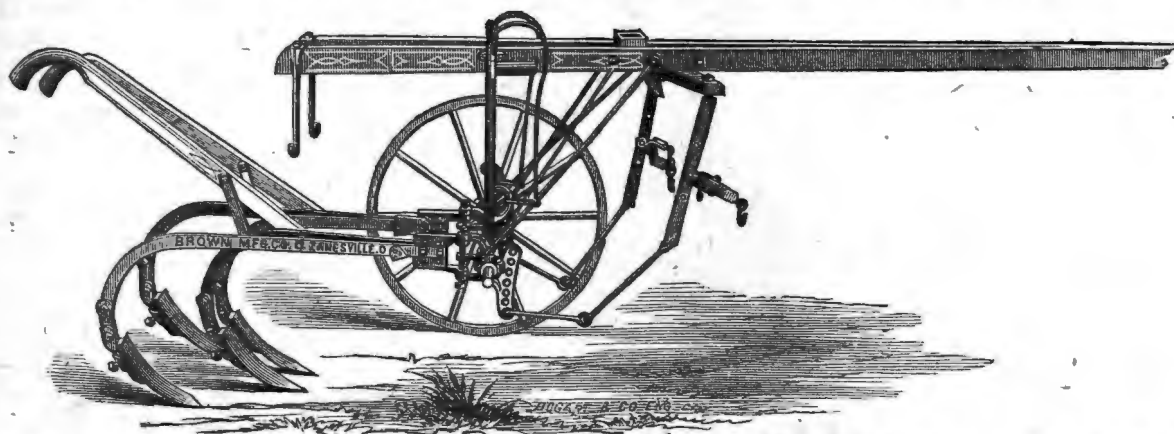
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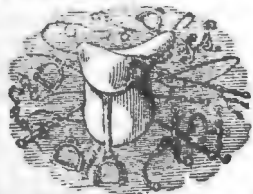
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# THE GOSPEL ADVOCATE.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### "NIL DESPERANDUM."

There's never a day so sunny  
But a little cloud appears;  
There's never a life so happy  
But has its time of tears.  
Yet the sun shines out the brighter  
Whenever the tempest clears.  
There is never a garden growing  
With roses in every plot;  
There's never a heart so hardened  
But it has one tender spot—  
We have only to prune the border  
To find the forget-me-not.  
There's never a sun that rises  
But we know 'twill set at night;  
The tints that gleam in the morning  
At evening are just as bright;  
And the hour that is the sweetest  
Is between the dark and light.  
There's never a dream so happy  
But the waking makes us sad;  
There's never a dream of sorrow  
But the waking makes us glad;  
We shall look some day, with wonder  
At the troubles we have had. —Selected.

### DO THE WORDS OF CHRIST ABIDE IN US?

Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv: 7. This language belongs to such as are in Christ. Those only are in him who have entered into covenant relation with him by obeying the gospel of Christ. The last step to be taken in our obedience in becoming Christians, puts us into Christ. Then we can be truthfully said to be in him. No one can abide in Christ until he first enters into him by the appointments he has ordained. And when we have thus entered into Christ, we can then abide in him. But we can truly abide in him only when his words abide in us. How then shall his words abide in us? His words abide in us when we continue to do what his words require at our hands. No one therefore can claim that the words of Christ dwell in him only as he continues to do what the words of Christ direct to be done. There are, therefore, two conditions placed in the above passage that must be complied with before any one can have the assurance of the promise that his prayers will be heard and answered. In the first place, this passage cannot possibly be applied to the alien sinner, because the character embraced by the Savior in the above, must be actually *abiding* in Christ, which is impossible to an alien sinner as such.

The alien may obey the gospel and become a Christian, enter into Christ in a single hour if he will, and then at once begin to abide in him. But till this is done, and while he remains an alien, he cannot possibly abide in Christ. No one can abide in a house into which he has never entered. No more can one abide in Christ, never having entered into him. So an entrance into Christ by obedience to the gospel lies between every alien in the world and the above promise. Those therefore who promise alien sinners that their prayers will be heard and answered, have no comfort from this passage. They plainly contradict the entire force of what the Savior said in the above, every time they make such promise. The promise can only embrace such as are in him. The practice therefore of teaching aliens to pray directly to God for pardon before obeying the command by which they are to enter into Christ, is in conflict with the Son of God, and

is without the shadow of a promise that such prayers will be heard or answered. And those aliens that depend upon such teaching are only depending upon men contrary to the word of God.

Surely men are slow to learn the will of God on this subject. For this custom is common all over this broad land. With the denominations of this country, with very few exceptions there has been no change in this practice since our remembrance. In some localities there is less excitement over it, and less calling them forward to an altar or mourning bench, but the aliens are taught to pray for pardon all the same, and depend on it quite as much as in the old fashioned way. The only difference is in the method of carrying it out. Such prayers are wholly at variance with the above from our Savior.

But we set out to enquire after the words of Christ abiding in those of us who have already entered into him by obeying the gospel. What evidence can we have that the words of Christ are dwelling in us? We must have this assurance before even we who have entered into Christ can have assurance that the promise at the beginning of this article is ours. The only evidence we can have is the conscious knowledge that we are doing what the words of Christ require us to do.

We must therefore study the word of the Lord, that we may know what its requirements are, or we can never know when we are doing them, and unless we know that we are doing what the word of the Lord requires, we cannot know that his words dwell in us. And in view of these solemn truths, we cannot see how Christians can afford to be so careless and indifferent about the study of the Scriptures. There surely is not a very large number of those who claim to be Christians that make it a daily personal business to read and study the word of God. This is sadly true among the young members. It is evidently on this account that so many of our young members run so eagerly after the amusements and follies of this world that are so thoroughly inconsistent with the teaching of the word of the Lord. Theater going, dancing and such like are not indulged in by those who daily read and study the word of the Lord with a view to bring their daily lives under its guidance and control. Those therefore who indulge in these things cannot have the assurance that whatever they ask shall be done for them. In fact those who have obeyed the gospel and entered into Christ, and then fail to let his words abide in them, are about as far from the promise of their prayers being heard and answered as those who fail to come in.

Disobedience is in the way in both instances. The word of God teaches as strongly that Christians must continue to learn and obey the word of God in their daily lives, as that aliens must learn and obey the gospel in order to an entrance into Christ. And it is about as sinful to disobey in the one case as the other, so far as we can tell. The teacher of the Christian religion who induces Christians to study and practice the word of God, is doing a grand work. The man who merely sermonizes, and neither teaches the plain practical word of God himself, nor induces his hearers to study and learn that word, is doing precious little good in the world. Every preacher who preaches to aliens should carefully and

assiduously teach them the gospel and its plain requirements. And when he preaches to Christians, he should strive to teach as strongly and plainly as possible, that part of the word of the Lord by which Christians are to live. And if there is much use for preachers beyond this, we have not found it out. If there is any demand in the New Testament for men to entertain their audiences on Lord's days by telling them what they think about religion in their own words, instead of presenting what the Lord says in his own words, we have failed to find it. The only intimation of such a work that we know of, is where Paul says "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4.

If this prophecy of Paul is not largely fulfilled in our country in the present generation, we are slow to understand. This is especially true in the towns and cities where there are regular pastors preaching every Lord's day to the same people. As a rule, if the word of the Lord is taught by such men at all, it is so done up in broken doses, in texts, scraps and particles, and that too without any regard to their proper connection, that their hearers never can gain a connected view or understanding of the Christian Scriptures. And in such cases, it is hardly to be expected that those who depend upon such teaching for their knowledge of the word of God, will abide strictly in the word and its requirements in their daily lives. This is one reason why there are so many departures from Bible teaching and practice in many of those churches which are living under the pastoral and sermonizing system, but especially the latter. This accounts for choirs and organs in churches to make the music, instead of the members singing with melody in their hearts to the Lord, and for festivals, tableaux, ice-cream suppers and such like, to raise money instead of contributing regularly as the Lord has prospered us on the first day of the week. If preachers, instead of sermonizing on the first day of the week for the entertainment of Christians, would spend that time in reading the plain word of the Lord to them, and in exhortations to them to submit to the requirements of that word in all they say and do, Christians would understand the word of the Lord much better, and would be far more inclined to allow the words of Christ to dwell in them. And those Christians that so live that the words of Christ are dwelling in them, can at all times enjoy the consolations arising from the above promise of the Savior. And such consolation is worth more to the child of God than all things else beside.

Then again, the love of the world, the love of money, property, worldly honors and such like, are shutting out the word of the Lord from many, and preventing them from so living as to enjoy the precious promises of God, either for this life or the life that is to come. We can have no assurance that God will hear and answer our prayers in any respect, only as we are assured that we are abiding in Christ, and that his words are abiding in us. The comfort and consolation arising from such a life ought to stimulate every child of God to strive more and more to so live that he may enjoy all the promises of God to the full.

E. G. S.



## A METHODIST ELDER vs. A CAMPBELL.

In less than a hundred miles of Nashville, Tennessee, as we have been informed, and much less than a year ago, a pious Methodist elder found some thing in his way that he thought proper to call Campbellism. And he regarded it a most damnable heresy, and in his zeal attempted to blot it out, and thus get rid of its evil influence. But the trouble with him was to kill it so it would not trouble him any more. He did not know how to take up the system of things that was so much in his way, and show it was contrary to the word of God, and thus in an honorable way dispose of it, and hence he fell upon a much shorter method. He said Alexander Campbell, after teaching those things the greater part of his life, abandoned them, and repudiated them entirely in his old age. He said that Mr. Campbell stated that at sometime in his life, and we did not learn certainly at what period he located the event, he got religion in an old field, and that he depended upon that for his soul's salvation, and that he regarded his whole life work a failure, a mere farce, and that he then, in old age, threw all of his life long teaching aside, and fell back upon his old field religion, and based all his hope for the future upon that, and said he would not give his old field religion for all he had taught through life.

Now the question with me is, what was the matter with this pious elder? was he really so ignorant that he knew nothing at all about the closing part of the life of A. Campbell, and that he had been misinformed regarding the matter, and that he gave this false statement ignorantly and innocently, supposing he was telling the truth? if so, he was an easy prey to slander and falsehood. If he was really so ignorant as this, he ought to stop preaching long enough to read up and post himself, so as not to be guilty of another such blunder. But if he was posted and really knew about the close of the life of Bro. Campbell, then he knew that what he said was false, and this would make him a very wicked sinner rather than a pious elder. We really cannot tell what was the matter with the man. But think he ought to be held accountable for his smartness or ignorance, whichever it is. He should be called upon to produce the authority upon which he spoke, or own up that he spoke unadvisedly with his lips.

Whenever a man is so hard pressed that he has to resort to slander, and especially to slander the dead who are not here to answer for themselves, he is in a pitiable condition. We are sorry for the man on account of his ignorance, or the wickedness of his heart, but we do not know upon which ground to put it, and hence will say nothing hard.

But this is another item to a world full of testimonies showing to what extent the bitterness of error will go to gain a point. That something they call Campbellism is terribly in the way of Methodist preachers. They have been killing it ever since our remembrance, and still it is not dead. It still vexes their righteous souls from day to day, and seems just as formidable now as it was fifty years ago, or rather, eighteen hundred years ago. But the main trouble with them is, they are forever mauling away on something that Campbell no more believed than they do. They build up men of straw and demolish them, while Mr. Campbell and his teaching remain untouched and unharmed. If he had really believed and taught what they represent him as teaching, it would be easy enough to demolish. But there is the trouble. While they are demolishing their men of straw that something they claim to be de-

molishing is rapidly growing. Their unholy attacks upon it scarcely raise a ripple upon its surface. There is no cause of alarm while things thus proceed.

We have no fear of these outside winds and storms that blow while we remain a united people, and stand firmly fixed upon the word of God as our only rule of faith and practice. If we depart from the plain word of the Lord, and raise a storm within, while others are raging without, then our house will be carried away. But outside opposition will remain harmless so long as we are a faithful and united people. So long as we are faithful to the cause we have espoused, such little ripples as the above hurled against us will be no more than the ripples rolled against the rockbound coast of the sea. Let us all be true to the cause we plead, and trust a merciful Father for results.

E. G. S.

## ROMANS VIII: 1.

I see in the ADVOCATE of April 23, number 17, the question by Sister J. L. Parkes, in reference to the first verse of the eighth chapter of Romans, which reads thus: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The subject was discussed as to whether that was the Holy Spirit, or man's spirit. I am glad to see the zeal manifested by our young sister. If more of our brethren and sisters would be more zealous in seeking knowledge, our cause in the state of Mississippi would not be in such a languid condition. I took the position that the spirit there spoken of by the apostle was man's spirit; and I am of the same opinion yet, notwithstanding a decision against me by the editors of the ADVOCATE, whose opinions I respect as high as any other. I have not known any, of whom I am not personally acquainted, that I love more. Neither do I know of any that I would sooner have an opinion from than them. But opinions will not settle the case Scripturally. If she should think she is right, because the editors of the ADVOCATE said so, I would claim that I was right because Bro. Lard decided in my favor. But this is not a question to be decided by editors and commentators, but by divine inspiration.

Now, I don't wish to make this a contest between myself and the editors of the ADVOCATE, but between myself and Sister Parkes, and others who took sides with her. Now, we go back to our text, Romans viii: 1. I took the position then that the whole gist of the apostle's discourse was upon the two natures of man—his physical and spiritual nature—which I think I will prove before I am through. I will state in the outset that it is clear to me that it has reference to the spirit of man, from a grammatical and a logical standpoint. Now read the first verse: "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." The disjunctive conjunction, but, joins man and his spirit, and not the Holy Spirit. The Holy Spirit never leads by any independent means, but only through the gospel, and that must be addressed to the mind or Spirit of man. We will try and substantiate this by Paul himself.

First, go back with me to the seventh chapter of Romans, and fifth verse. "For," says Paul, "when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Now, I am satisfied that no thinking mind will claim this as the Holy Spirit. But he is showing up the condition of the man who is led or controlled by his fleshly nature. But we will hear the apostle further. Fifteenth verse: "For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I." What does he mean by hate? Does he mean that he hates it with his physical organization, or does he mean that he hates it with his spiritual nature, or constitution? I think you will say his spiritual man. Again, we will try the apostle on the seventeenth verse: "Now then it is no more I

that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do." Here Paul clearly shows the contest between his two contending natures—flesh and spirit. Twenty-first verse: "I find then a law, that, when I would do good, evil is present with me." But I think if you will go with me to the twenty-second verse, the matter will be closed as to the grand subject the apostle was dwelling upon. "For I delight in the law of God after the inward man." Now you can see that the great apostle was being led by that renewed spirit which delighted in God. But listen to the apostle in the twenty-third verse: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Twenty-fifth verse: "I thank God through Jesus Christ our Lord. So then with the mind (spirit) I myself serve the law of God; but with the flesh, the law of sin." That is, with the mind (spirit) I am led to the service of God, while he makes me free from sin. See sixth chapter, seventeenth verse: Paul says, "Ye have obeyed from the heart the form of doctrine," or teaching, or gospel.

Now, when we take into consideration how God has managed to draw men, we will have no trouble on this subject. He does it by teaching. Teach what part of the man? Why, the intellectual part of man. God's spirit was to come into the world to guide the apostles into all truth, and then they were to proclaim it to our lost and ruined world; and when men heard the word which was the law of the Spirit, they believed it with their minds; and their minds led them to obedience, and their obedience saved them. Then the apostle exclaims to them in the eighth chapter, and first verse, that there is no condemnation to them who have been led by the mind or will powers to obedience, and continue to walk after that renewed spirit, but they will reap everlasting life. Again, we turn to the second chapter, and eleventh verse, of Paul to 1 Corinthians, and there he declares that it is the spirit of man that knows the man; and it is the spirit of man that knows him, and it will be the spirit of man that will lead him for weal or woe. That is, to accept the great law of remission, and to keep in the paths of right.

Now, as I stated, that the main object of the apostle was to draw the contrast between the two natures of man, as contained in the seventh chapter of Romans, and he closed that subject with the end of the first verse of the eighth chapter, and then he changed the subject, and he rather emphasizes the change, for he says, (second verse, eighth chapter,) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Which is, evidently, the Holy Spirit.

Now, if my exegesis is not founded upon scriptural testimony, and our sister, or any of the brethren, wish to investigate the subject further, they can do so. I love the truth, for it is the truth that makes us free.

W. N. McCAIN.

## CORRESPONDENCE.

H. F. Williams, Cyrustown, Tenn., writes: "I am spending all the time I can spare in doing missionary work on a small scale; that is, visiting weak points, sowing good seed, and trying to wake up the brethren I find asleep. Booneville has between six and twelve to represent Christ and the New Testament. They labor under embarrassments, but could succeed by abounding in all good works. I preached for them fourth Lord's day in April, with one confession and baptism. Bro. John Kirby helped me much. Towry is truly a missionary point. Bro. T. C. Little first began work here. There have been several meetings, with several additions, but removals have thinned them considerably. A few truly faithful ones meet and conduct worship with Sunday-school. They are very poor, but do not fail to give the Lord a little every Lord's day. I visit them once a month. Had good audiences and fine interest last Lord's day and night. Seed-sowing and patient cultivation are as essential to salvation as anything else. Indeed this is our province; God giveth the increase."



*Queries.*

Is it right for Christians to have their lives or their property insured? I hope you will give us as lengthy a piece as you can, at your earliest convenience.—[A subscriber.]

We discussed the principles involved in insurance when the marriage associations were popular. We have felt hardly sufficiently familiar with the workings of the insurance business to speak advisedly. There are some features that we understand—some that are good, others objectionable. Then there are different systems of insurance, involving wholly different principles. The old order of insurance was based on the idea or the fact that many would go into the association, pay awhile, forfeit what they had paid, and out of these forfeitures a sufficient amount would be gained to pay the running expenses of the company, and the premiums on those who persevered through. The excitable, emotional class of people, those the Savior characterized as the stony ground hearers, who, under excitement, run into new things, would be the class that most largely go into these companies; but they are also the class that most surely fail to persevere, and after paying in a number of installments, fail to continue, and forfeit all to the company. The companies, through a long series of years, have gathered statistics of the average proportion out of a certain number who insure, that will fail, and the proportion that will fail each year. For instance, they take one thousand insurers. They keep a table showing what proportion of these will forfeit the second year, the third, the fourth, and through the average life of man. They have so carefully observed this that they can tell what proportion will forfeit each year, and out of a thousand, how many will persevere through life, as well as how many will die each year. On these data they make the estimate, and so fix the yearly dues that these dues and the forfeitures will pay the expenses, the premiums on those who die, and a profit to the association. These are the safest companies; I am not sure that they are not the only safe companies.

The question of morality involved in this, is, is it right to induce a number of men to invest their means in an enterprise in which it is absolutely certain that the majority will lose what they put in, and the minority can make a profit only by the loss of this majority? If it is not right for a company to induce men to invest their means where they are certain to lose them, it is not right for others to encourage this company or share the profits of the losses of their more unfortunate fellowmen. It seems to me the moral in this is the same as if a number of shrewd business men were to induce a number of others to invest their means in an enterprise of any kind that they knew must fail to the multitude, and let the few make by the loss of the many.

Those companies based on the mutual assessment principle, it seems to me, do not involve this principle of wrong to the unstable, to so great an extent. Yet they do to some extent. A company of men agree that when one of our number dies, the rest of us will make a certain contribution, so as to secure to his family a certain amount. In this principle we see nothing wrong. A thousand men enter into it. They begin to die; at first the assessments are light; they are promptly met; but as years increase, some become involved—some through sickness of self or family, or poverty, or mismanagement are embarrassed. They are unable to meet the assessments, which grow more frequent and larger in amount as the company grows older,

and they fail, they forfeit and lose all they have paid in. The very ones whose families need help most, have spent their means to help others, but can get no help.

It is a truism that no more can be got out of an association than is put in. Here what is put in may be got out, less the running expenses. What one receives more than he puts in, others, more frequently the more needy, lose.

There is no more solidity in these mutual assessment associations, than there was in the marriage associations, only they have a longer time to run. If men died as quickly after taking a policy, as those married after taking a policy, these mutual life insurance companies would break up as soon as did the marriage associations. Whenever men pay into a company two hundred or six hundred dollars each, and some of them draw out two or three thousand, the others must lose proportionately. To prevent this, the increase of membership to deaths, must be as much greater as the premiums paid are greater than the assessments of each person. Wherever that rate of increase ceases, the company begins to fail. The assessments become high and burdensome, the members fail to pay, and the company collapses. But few of the companies now are strictly solvent.

Bro. Smithson was insured in one for two thousand dollars. After waiting for months, the family received less than thirteen hundred dollars. They were compelled to wait, because the deaths had become so frequent, consequently the assessments so frequent, the managers delayed the payment, lest the frequency of the calls should cause the members to default, and the company be broken up. But as death marches on, the delay of one only brings it closer to a succeeding one, and so does not help the matter. He received only a portion of it, because the managers, knowing the members would not bear too heavy assessments, had provided, if the death rate was so great as to demand over a certain amount on each premium, the premium should be reduced, rather than the assessment raised. But it means this, that the company is able to pay only thirteen cents out of every twenty cents of indebtedness. A man in such fix is broke. Only the families of those who die early will get their premiums in these mutual assessment associations.

We think they all involve principles objectionable. Think it much better and safer to teach our families industry and economy, piety and trust in God, as a protection to them when we die. A man is rich whose income is greater than his requirements. There are two ways of getting rich: increase the income; reduce the necessities. The latter is the surer and safer way.

Is there anything in the New Testament that is not inspired? some of our brethren declare there is. Is God's word sufficient for salvation without the aid of human wisdom, such as history, philosophy, astronomy, etc.? Is there any revelation to man now by visions, dreams or any secret way? Some of our brethren claim this is a daily occurrence. Is there such a place as a lake burning with fire and brimstone? I claim the New Testament teach it; some of our brethren teach that the burning of an evil conscience throughout all ages is the punishment.—[J. C. Thomas, McKinney, Texas.]

We believe there are some things in the New Testament that are not inspired; because there are some things there that it did not require inspiration to make known. But there is nothing in the New Testament that is not true. The Holy Spirit is the guarantee, that the things in the New Testament are true. The Holy Spirit was to reveal certain things to the apostles—it was to call to their remembrance certain other

things that had already been revealed to them by Christ; „will call to your remembrance all things whatsoever I have commanded you, and will guide you unto all truth.” It stands as the guarantee of the truthfulness of everything in the Scriptures, or that was told or taught by the apostles. Paul in 7th chapter of 1st Corinthians tells that he gives his own judgment in certain matters without a revelation from the Lord. In other things he says, The Lord commands. We think that even Paul's advice is reliable as sound and good—the best in the circumstances that can be had; and it is covered by the promise, I will guide you into all truth.

When the Spirit, through John, made the last revelation, he said, “I am the first and last—what? revealing Spirit of God to the world. Whoever adds to this revelation, to him shall be added the woes of this book. Whoever takes from the words of the prophecy of this book, from him shall be taken the promises contained in the book.” The Holy Spirit says, “The Scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

What more could the Spirit reveal or do than he has done through the word of God? If man has ever received a revelation from heaven since the Spirit spoke through John on Patmos, the Bible is all wrong on the subject.

3rd James says that “the engrafted word is able to save your souls.” The engrafted word is that taken from the mouth of God, and implanted or grafted into the heart of man, by which man bears fruit, in nature, like to that borne by God. It does not say that word explained by philosophy, astronomy, or any learning of man will save. Indeed when the word of God was delivered, the present systems of philosophy, astronomy, geology, and the history of the world were unknown. Systems radically different, and now regarded false, were then in vogue. A false system of philosophy, astronomy or learning of any kind could not help save, surely. Yet if these were necessary to explain and so save through the Scriptures, no one understood the Scriptures or was saved by them until within a few years back. Paul warns Timothy against contentions and strivings about science falsely so called. While there are some things true in the sciences, the philosophy, the astronomy, the geology of the present day, the systems are perpetually undergoing changes and modifications, and if the next fifty years show the same changes as the last fifty have done, in fifty years from now the present systems will be regarded as effete, exploded, and men will wonder that such absurdities were ever tolerated among thinking men. Only the word of God is steadfast. The same yesterday to-day, forever. A man who believes the word of God must be interpreted by human philosophy, what is called human science, or depends upon these for its saving efficacy is more than half an infidel. Man must use his wisdom, his learning, his discriminating powers to understand the word of God, but that is all that human wisdom can do for man in the matter of his salvation.

The Bible says the lake of fire exists. We are able to find no evidence that the language is figurative, therefore we take it as literal.

James L. Thornberry writes: “In March I preached at New Hope, Freestone county. I find on my return that a Cumberland Presbyterian brother and elder took his clothing and was immersed by Bro. Carley. Next Lord's day he will give his reasons.”



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## OUR BIBLE CLASS.

The class still lives, and is increasing in interest. I know if you could go to the post office with me, and see how many letters I receive from members of the class, you would think it large. Hurrah! for Bible study. We will learn much this year. Many new names come daily. Now I have a request to make of the class, since Bros. L. & S. have made such a liberal offer—to send the *ADVOCATE* from now until January 1st, for one dollar—let us start out and see if we can't get others to join our class, by subscribing for the paper. Almost any one can raise one dollar; now let us do this at once. Some may possibly get half a dozen names and money. By doing this, we will get many others to studying the Bible. Jas. T. Baker answers sister McBroom's query. See Joel iii: 3. The class will please not ask who David's mother was, nor who Cain's wife was, nor whether Ham was a black man. Such questions are not answered in the Bible, and one guess would not be worth any more than another. There is nothing to be gained from the study of such things. Let us study the word to profit, so as to fit us for better living. Keep in mind the fact, that the Bible is given to guide us from earth to heaven. If we study it to know what the Lord wants us to do, and then do what he wills, we shall be happy here and hereafter. The psalmist David said, "I know it shall be well with the righteous." Can the class tell what is righteousness?

Dear Bro. Poe: The Bible Class is getting to be a big thing on your hands. It is a good thing for you that every member of the class has not a telephone to Longview. You would have to stand all day and hear answers. I travel in North Mississippi preaching, and find a great many members of the class in that section, but scarcely any of them have the courage to write to you. The class at my house is mighty smart. They answer nearly all the questions, and answer them quickly too; but I cannot get them to write to you. They are afraid the class might think that I help them to the answers. I think this is rather a poor excuse, but so it is. You have a great many good scholars that you will never hear or know of, until that great day when all of us shall reap the harvest grown from the good seeds we have sown. He who sows the word of God in the hearts of the people, sows the most precious of all seeds; and the hearts that receive it will yield the richest of all harvests.

In my last list of questions, please make corrections as follows:

In 3rd question, say, "when Solomon began to build the temple," instead of "was to build." In 5th question, say, "mighty men of renown," instead of "highly men of renown." These mistakes are no doubt owing to my bad penmanship.

Enclosed, I send answer to question by sister Henry, of Alabama. Correct:

Bro. Lauderdale: Mrs. Henry says that Lazarus was in danger of being killed after he had died. John xii: 10.—[A. C. Henry.]

I send more questions:

1. Goliath, of Gath, had a brother that was a giant; what was his name, and who slew him?

2. Who founded and built the city of Samaria, and what was paid for the site?

3. Give the number and names of the annual feasts of the Jews. What event did each one celebrate, and at what time of the year was each observed?

4. Give the names and number of the sacred books mentioned in the Old Testament, that are now lost?

5. What Jewish king sent out missionaries into the cities of his kingdom to teach the people the law of God, and what was the result?

6. What Jewish king had sixty daughters?—[B. W. Lauderdale, Bailey Tenn.]

Bro. Lauderdale intends to keep us at work. Somebody will have to read up to get all these answers.

Dear Bro. Poe: I think I have succeeded in finding some answers to questions given through the Bible Class. Am I right?

First, in answer to B. W. Lauderdale's question (2) in *ADVOCATE* No. 14, I will say Esther was Mordecai's cousin and adopted daughter. See Esther ii: 7-15. The answer to M. D. Record's query (2) in No. 14 can be found in the 6th chapter of Proverbs: "A proud look, a lying tongue, etc." Now to Bro. Poe's query in *ADVOCATE* No. 15, after reading closely the Acts of the apostles, I can find recorded only ten cases of conversion, viz: Acts ii: 41, iv: 4, viii: 12-13, viii: 37-38, ix: 18, x: 48, xiii: 12, xvi: 15, xvi: 33, and xviii: 8. Faith as a condition to pardon is mentioned in two instances, viz: Acts x: 43, and xvi: 31. Repentance twice: Acts ii: 38 and iii: 19. Confession once: Acts viii: 37. Baptism twice: Acts ii: 38 and xxii: 16.

If I am wrong, will some of the class set me right? Hope this interesting class will go on in its search for the truth.—[John D. Evans, Duplex, Tenn.]

All right. Get your neighbors to join the class by subscribing for the *ADVOCATE*.

Dear Bro. Poe: As it is customary to ask questions, I have one, Romans viii: 28-29-30: Who was it that God called? Does the calling extend to the Christian now, or was it the apostles only? I live in Milam County, Texas; I take the *ADVOCATE*. I am anxious to know.—[J. W. Daniel.]

The calling applies to all whom God called. He called, first, Abram, then Isaac, and Jacob, and next Judah, and finally Christ. To call, in Scripture, means to choose. God called, or chose persons for special purpose, or work. He justified them in that particular work, and glorified them when the work was done. None of the calling here mentioned, had reference to the life to come. It related to this life, and a work to be done here, or some purpose to be accomplished in the world. Men are now called or chosen in Christ; called to a holy life, and if faithful in it, God will at last glorify them, when they have finished the work they are called to do in Christ. This is our answer in a nut shell. Think it out, and enlarge for yourself.

## THE NEED OF THE PRESENT HOUR.

We need now a more earnest consecration to God, and the work of saving souls. We are now doing but little more than drift with the popular tide, while sectarianism is making rapid strides. We need brave men and women who will talk, and live the gospel of Christ. We need men and women of faith in God—in Christ—in the gospel, and in the grand and ultimate result of a life spent in obedience to the gospel. But what is the matter with the grand army of the reformation? Why do we rest on our arms? Is the enemy silenced? Nay verily, but it seems every opposing influence has been redoubled against the gospel of Christ. We want men who will keep the gospel of Christ prominent before the world, as God's power for salvation. Men who will meet their religious neighbors kindly, and point out to them earnestly, the errors of their creeds, and the joy of unity in Christ. Be earnest about it, they must be saved, and the church—the Lord's body must be one body. Send forth the plea for Christian union. Keep it moving—keep it ringing in the ears of our sectarian neighbors, until they shall see the truth, and come out of sect Babylon. Lay hold of the work nearest to you my dear brother, or sister; preach the gospel; sing the gospel, live the gospel. Help the poor, relieve the destitute in the name of Christ. Give the enemy no rest. Work, preach, pray and rest not yourself.

Dear Bro. Poe: Death has again visited our little band of disciples and taken from our midst sister C. P. Plummer. She died on the 4th inst with pneumonia and typho-malarial fever. Sister Carrie, as we all loved to call her, was the daughter of Harrison and Jane Moody. She was born in Mississippi August 28, 1852; was married to Bro. J. W. Plummer in the year 1872. She, with her husband, took her stand with us in the year 1875. One more universally loved, was not known to the writer. She was kind and gentle in her manners towards all. She met death, realizing that her faith was not in vain. I was present at her death, and heard her say to her husband that she was not afraid to die. She regretted to leave him; said it was better for her to die than for Joe—having reference to Bro. P. A sister who was very low at the time, and had been for some time, said she, "I don't know what those poor little children would do if Joe was to die." She said if she lived she could take them, but a great responsibility would rest on her. Sister Carrie, though the mother of seven children, had none living to leave behind. In her death, the church loses one of its best members; her husband a loving wife, and the community a good neighbor. She leaves, together with other relatives, two brothers and three sisters to mourn her loss, but we mourn not as those who have no hope.

"Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us—  
He can all our sorrows heal.  
Yet again we hope to meet thee,  
When the cares of life have fled;  
Then, in heaven, with joy to greet thee,  
Where no farewell tear is shed."

"Oh! that will be joyful to meet to part no more, and sing the everlasting song with those who've gone before." N. B. S.

Prairie Grove, April 22, 1884.

Dear Bro. Poe: Don't you think the young men should hold back and give place in the church to the older men? Should they not wait and learn gradually, before they venture forward in anything? E. J. B.

Whether the young men should hold back depends on circumstances. If the older men will do the teaching, and direct the affairs of the church, of course this should be left to them. The young men in the Lord should hold themselves ready to do anything for the good of the cause which the elders may direct. But they should be subject to rule, to the powers that be. If worthy to teach, the elders will soon discover the fact, and put them to work in teaching. If not adapted to that, they may be useful in the prayer meeting or Sunday-school. A willing laborer will always find employment. But especially can the young men make themselves useful in setting up with, and waiting on the sick and afflicted. They may influence other young men—not members of the church—to come to preaching, to the Sunday-school, etc.

S. Whitney, who left Texas a few months ago, published in the *Christian Messenger*, of Bonham, Texas, by the elders of his church as a bad man, a deceiver, etc., is giving the brethren trouble at Bridgeport, Ala.—[R. W. Officer, Paris, Texas, April 25, 1884.]

Why will brethren continue to be imposed upon by tramps, calling themselves preachers? If brethren would demand of every preacher not well known, testimonials as to character, and fitness for the work of preaching, the church would be spared the damaging influence of many of these imposters. There is now in Tennessee and Alabama a tramp preacher—S. Whitney, who claims to be sent out to evangelize where he pleases by Texas brethren, at a salary of \$2,000 per annum. Said Whitney we believe cannot produce a single name who pays him to go round and defame the cause he professes to advocate. He is tramping on his own hook, and making it his business to malign and slander good brethren who are building up the cause of Christ. The brethren should refuse to countenance him in any way.



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## Delayed Answer to Prayer.

One of the greatest hindrances to our spiritual growth is the lack of perfect honesty in our approaches to God. "Pray for us unto the Lord thy God," said the remnant of the Jews left in the land at the time of the captivity, to Jeremiah, "that the Lord, thy God may show us the way wherein we may walk, and the thing that we may do." But when Jeremiah prayed and brought them an answer from Jehovah, they utterly refused to accept it. "Ye dissembled in your hearts," said Jeremiah, "when ye sent me to the Lord." Jer. xlii. How often we dissemble in our hearts! We go to the Lord in word, but not in deed. We profess to await his will, but we have already mapped out the answer, and do not intend it shall be otherwise than as we have mapped it. We look aslant at our sins, and only partially renounce them. We bring an offering of words to the altar of God, while our idols are enshrined in our hearts, and are given up only in name. Our external worship is decorous enough, but there is "a hole in the wall" which leads to a secret sanctuary where the heart is prostrate before its gods. Ezek. viii. Thus it is that our sins separate between us and God, and our iniquities hide his face from us. When we learn to be thoroughly honest in our prayers, realizing the mockery and iniquity of mere lip-offerings to him who searches the heart, we shall no longer complain that our prayers are not heard.

Yet even to the upright prayer may seem to be long unanswered. Sometimes this is true. Our infinitely wise Father, in educating and training his children, often subjects them to long waiting, and leads them through long and dreary marches in the wilderness, when a direct journey would bear them in a few days to the promised blessing. But it is the very perfection of piety to sit still under such circumstances, and learn to trust God and distrust ourselves. It is the very essence of true prayer when we approach the All-wise, "Not as I will, but as thou wilt." Until we have learned to say this, we have not learned how to pray. In nothing can we so honor God as in trusting him in the dark, assured that he will lead us safely and do for us far better than we asked. Duty is plain. Let it be done. The ultimate result of obedience is also plain. But between the duty discharged and that ultimate result, there is a throng of possibilities which we cannot control, the mastery of which is in our Father's hands. Let us trust him, and go straight on in the path of duty: "At evening time it shall be light." When we see "the end of the word" we shall learn with Job that he is "very pitiful and of tender mercy."—*Christian Standard*.

The mind of the scholar, if you would have it large and liberal, should come in contact with other minds. It is better that his armor should be somewhat bruised by rude encounters even, than hang forever rusting on the wall.—*Longfellow*.

It is at once a sign of our cultivation and prophecy of the world's future, that in our business and social affairs we count our years from the year of Christ. It seems to mean little when we date our newspapers and our letters from the year of our Lord; but, in reality, the sign is full of meaning. No man to-day thinks of setting up a chronology for himself; and so far he is compelled to to acknowledge a higher standard than his own, and to date his own deeds in conformity with that standard. The Christian chronology is the marching music to which the world's real progress is keeping step. There is no Christian nation, however strong, which can fling aside that chronology, and count from its own standard only. France tried it, and failed. And in this general acceptance of the year of the Lord as the point from which to count our time, we have a type of what is to be, when not only in this, but in everything else, the nations of this world will of this world will recognize the littleness of the self-standard, and will reckon everything from the standard of Christ. The Bible teaches that at last all things will be summed up in Christ—both the things upon the earth—and to that testing of all this by the standard of Christ, we point, consciously or unconsciously, when we date our writings from the year of Christ.

The habitual conviction of the presence of God is the sovereign remedy in temptations; it supports, it consoles, it calms us. We must not be surprised that we are tempted. We are placed here to be proved by temptations. Everything is temptation to us. Crosses irritate our pride, and prosperity flatters it; our life is a continual warfare, but Jesus Christ combats with us. We must let temptations, like a tempest, beat upon our heads, and still move on; like a traveller surprised on the way by a storm, who wraps his cloak about him, and goes on his journey in spite of the opposing elements.—*Fenelon*.

Every good and holy desire, though it may lack the form, hath in itself the substance and force of prayer with God, for He regards as prayer the wishes and moanings and sighings of the heart.—*Hooker*.

A golden rule for a young lady is, to converse always with your female friends as if a gentleman were of the party; and with young men as if your female companions were present.—*Sprague*.

The growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by, you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.—*Payson*.

Honesty sometimes keeps a man from becoming rich, and civility from being witty.—*Chesterfield*.

Hope wraps judgment in council, but quickens energy in action.—*Bulwer Lytton*.

Hypocrisy, the only evil that walks invisible except to God alone.—*Milton*.

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## THE NORTHPORT MEETING.

The meeting in the above place in the State of Alabama began, as announced, on Friday night, April 25. On account of cold and sore throat just developed, we did not attend the meeting that night, but were present balance of the time. The Alabama preachers present were J. M. Barnes, J. M. Halbrook, W. A. Tipton, C. A. Wheeler, and—Morris, and one or two visiting brethren that are not preachers, and brother R. W. Vanhook, who preaches there once a month, and the resident brethren made up the meeting, except the little space your humble servant occupied. With this small number present, of course no extensive inquiries could be made into the fields of labor for the future. Yet some interesting information was given regarding the cause, and openings and necessities for work in certain sections. Bro. Tipton, from St. Clair county, reported that there are but few members in his section of country, but thinks the cause might be extensively built up there, if they had the laborers to do the work of proclaiming the ancient gospel. Bros. Halbrook, Wheeler and Morris, gave reports of the cause in Marion, Walker, Lamar and Fayette, showing that considerable work has been done in these counties. They report three congregations in Fayette county, one large, and two small ones. In Marion county, four,—one large, and three medium size. In Walker, five,—one large, two fair size, two small. Lamar has four congregations also, making twelve in all. Bros. Halbrook and Wheeler are doing good work in these counties. These congregations, that is the older ones of them were built up at first by the labors of Bros. John Taylor, Green Haley, and Bro. Ussery, who lived in Mississippi, near this section. Brethren Ussery and Haley have crossed over the dark river, and brother Taylor is lingering on its brink. These congregations have been built up, and have been carried on thus far, without any societies or plans of human mould. Those godly men whose hearts were large, and full of love to God and for men, and full of burning zeal that would not allow them to hold their peace, proclaimed the word of truth in the love of it. The people heard, believed, and obeyed, and churches sprang up, souls were saved, and heaven will resound with eternal praise resulting from the work of love performed by those men. And the good work is still going on in the same way, and other congregations are springing up through the same sort of work. This shows what can be done by the proclamation of the word by good men.

We did not learn that any one of the men who have accomplished this work ever devoted himself exclusively to the work of preaching, but did it in connection with other avocations. Brethren Halbrook, Wheeler, and others who are preaching through that country now, and doing a grand work, are none of them devoting themselves exclusively to the work. There are so many churches in that section now, that they might sustain some of these men, and send them out into new fields, and thus build up elsewhere. We hope these churches will give large, liberal aid in the work Bro. Barnes has on foot to try and have churches established in the cities. This was one of the leading objects had in view in getting up the meeting at Northport. But so few brethren were in attendance that nothing very definite could be done.

There is not more than one or two of the cities of Alabama that has even one congregation. Montgomery, the Capital of the State, has no regular congregation in it. There are a few members, and Bros. Jordan and Barnes have been preaching some there for the last year or two, and have succeeded in working up some interest, and are getting the ears of a great many people, and are arranging for a protracted meeting there soon.

Birmingham, the most rapidly growing city of Alabama has a few members, and they are arranging to start a Sunday-school, and to meet and worship. This is right, and the blessing of the Lord will be with them if they will do it.

Tuscaloosa, the former Capital of the State, has no congregation. There ought, by all means, to be a large and active congregation in each of the above named places, and in many others where there are none now. Bro. Barnes seems deeply interested, and we hope the brethren of Alabama will co-operate heartily with him in this good work. And so far as heard from there seems to be a willingness to do so.

The brethren in Northport are few in number, but seem to be at work in earnest, to build up. They have a very neat and comfortable new meeting-house just completed, and Bro. Vanhook preaches for them one Lord's day in each month, and once a month at three other points, and is doing a grand work. He is a good preacher, good singer, and a good worker, and we hope he will do as he now thinks he will, remain in this country. In fact we were pleased with all the preaching brethren we met, and we thus bid them a hearty God speed in their work. Brother Morris seemed to be a little afraid that all the help would be sent to the cities and that there would not be enough sent to the country. This is only a good reason for Bro. Morris to set in and work more earnestly in the country than ever before, and if he will do this, he will be happy in the results. There are plenty of preachers and brethren in his county, his county having five congregations in it, if he will make an active preacher in the number himself, to keep the cause moving and growing. Most of the great men in cities, preachers and otherwise great, had their origin in the country, and some of them under very obscure circumstances and surroundings, at that. And besides, it does not take half as much work and means to build up the cause in the country as in the cities, any way. We think the brethren of Alabama, some of them at least, are now taking renewed interest in the spread of the truth, and that they will labor more earnestly than ever to bring it about.

The preaching continued a few nights at Northport, but no additions. The brethren there seem to be in deep earnest, and if they continue thus, the Lord will bless them. E. G. S.

## TUSCALOOSA, ALABAMA.

The city of Tuscaloosa is situated on the waters of the Black Warrior river, and contains about ten thousand inhabitants in all, but their corporation lines are so arranged as to only include about one half the inhabitants. The principal streets are very broad, the lots large, putting the residences far apart and giving an airy, roomy appearance. There is a great abundance of shade trees along the sidewalks, and in the yards around the houses. and in a good many of the streets a row of trees along the centre, so that these streets are thoroughly shaded from the heat of the sun, making the city look cool and inviting. There are several schools here, and among them the State University. Some of the principal parts of this institution were burned, just a little after the war closed. The piles of rubbish are still on the ground, showing what destruction was made, and that without cause. They are just now putting up some new buildings to supply the places of those destroyed. The school is managed under military rule, and they have regular drill. the State Insane Asylum is here also, and is one of the few that are managed without violence or force. Bro. Dr. E. S. Chisholm, one of the best dentists of the South lives in Tuscaloosa, and the only one of our brethren who lives in the city that we met. He is a splendid musician, as are all the Chisholms.

Tuscaloosa is, upon the whole, one of the pleasantest cities we have visited. Its oaks are perfectly charming. They are somewhat similar to the live oak in their growth, and never were Druids fonder of their oaks than the inhabitants of Tuscaloosa are of theirs. An iron toll-bridge spans the river between this city and Northport, where several of our brethren now live, and where they have built their meeting-house, and we hope they will build up a large congregation in process of time. E. G. S.

## QUERY.

Who publishes *Zion's Watchtower*? Are they universalist? If not, please explain what he means on pages 42 to 50, did not Sodom have Lot? Whose righteous soul was vexed at their sins? as sin is the violation of law, for where there is no law sin is not imputed. If they get a chance in millennium, will it not be two chances? Said pages will be found in free supplement to *Zion's Watchtower*, Pittsburg, Pa., 1881. Please do not tell me this has nothing to do with my salvation; I know it, but others think to get another chance. For if wicked Sodom, why not others? Now, brethren, were it not more Christian—Christ like—to preach to the living, than to speculate on dead Sodom? If I am wrong, I will not feel hurt if you use the rod; please hew to the line, and spare not, I await your answer. —[J. J. Sessions, Awin, Ala.

We do not know anything about *Zion's Watchtower*. Never saw a copy of it as we remember. We presume from its name it is a publication of the Adventists. They make many publications which they circulate in the rural districts, and among those who read but little, and never try to introduce their teachings among those who read gent. The idea that any one has a chance in the next world is in direct violation of the word of God. No man who desires to serve the Lord wishes for another chance. He will use the chance in this world if he is willing to honor God. If he will not use this chance, why will he be more anxious to use another? There is nothing more deceptions than that men who slight present opportunities will embrace future ones. Going through this world in disobedience to God hardens the character, and it is less fitted to accept God in any future state. Men who love God, right, truth will serve him here. Those who do not desire to honor God, will grow worse and worse. "Evil men and seducers wax worse and worse." Nothing better than the gospel of the Son of God will be offered to induce men to obey God. If he rejects it he lost. All speculation about future opportunities, is in the interest of sin and the rule of the evil one. "Life is the time to serve the Lord. The time to insure the great reward."



## ROOTING OUT THE PLANTS NOT PLANTED BY GOD.

It was a sin to add to the Jewish law. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." When man wickedly added thereto, Jesus Christ, before he fulfilled the law, eliminated from it, every human addition, purged from it every fungus that attached itself to it, through a long series of years.

Additions were made and changes were tolerated for a time on account of the hardness of their hearts. But the mission of every true teacher from God, was to call the Jewish people away from their additions and changes, and to root out those plants growing from evil seed, and bring them back to the clear and simple teachings of God. When doing acts of zealous devotion and sacrifice to God, Isaiah asked, "To what purpose is the multitude of your sacrifices unto me, saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my court." Isaiah i: 11. Here were his worshippers bringing costly oblations and sacrifices, but they were doing it in a way not commanded of God, and he rejects them, with the query, "Who has required it at your hands?" He adds, verse 25, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin, and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called the city of righteousness, the faithful city." The dross and tin of human addition must be purged out, and the law restored as God ordained it before it could be called, The city of righteousness, The faithful city. Verse 28, "The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

These, with various other passages of Scripture, teach that it is wrong to do more than the word of God requires, to add other service than that commanded of God as well as to refuse or neglect what God did command.

The teachers of the Old Testament Scriptures worked to eradicate all the additions, and to restore all that had been diminished from the word of God. They succeeded only partially and temporarily. The people for a time called from their aberrations by the fidelity of a true prophet of God or faithful king, soon relapsed into the same forgetfulness of the obligation, "what thing soever God commanded, thou shalt do; thou shalt not add thereto, nor diminish from it."

But when Christ came, he announced, "Not one jot or tittle of the law shall pass away until all be fulfilled." "Yet every plant my heavenly Father hath not planted, shall be rooted up," and "In vain do ye worship me, teaching for doctrine the commandments of men."

Christ will thoroughly purge from it all the dross and tin added by human hands, and will fulfill the pure unmixed word of God.

He came not only to purge the law from all excrescences, and to fulfill the pure law of God, but he came with his "fan in his hand to thoroughly purge his floor—gathering the grain into his garner and burning the chaff with fire unquenchable."

That refers to his work of winnowing out all who were unwilling to take the unadulterated law of God as their rule, and turning them over to destruction. But those willing to receive the law of God, without human addition or diminution, should be accepted as worthy to enter his

kingdom. They were wheat to be saved in his garner.

But if God was jealous of his law given from Sinai, sealed with the blood of bulls and of goats, that every addition must be rooted out, and not a jot or little be unfulfilled, it is a hundred-fold true of the law given through Christ and sealed with his own precious blood.

Jesus introduced his ministry by pronouncing the first blessing on "the poor in Spirit." That means, the first essential to the obtaining the kingdom of heaven, is that a man shall realize that he is without any spiritual resources of his own. That he must realize his dependence upon God, his inability to direct his steps, his lack of strength, and a consequent willingness to be guided or led by God. The one who is poor in spirit, is represented as one who "trembleth at my word." "To this man will I look, to him that is poor and of a contrite spirit, and who trembleth at my word." To tremble at his word, is to regard it with such reverential awe, that he trembles lest he should fail to perform its requirements.

Christ warns them, "Ye cannot serve two masters." "He who heareth the word of God and doeth it, builds upon a rock. He who builds upon any other foundation than the word of God, builds upon the sand." His whole life and teaching declare the supreme sole authority of God. Even "he came not to do his own will, but the will of his Father in heaven." He knew no will save to follow his Father's will. It was his meat and his drink, his life and his strength, to do his Father's will. He remained in his Father's love, by doing his Father's commandments, by having no will or purpose of his own diverse from the will of God. So we are to abide in the love of Christ and his Father, by keeping his words, by abiding in his words—not neglecting them, not violating them, not going beyond them. His whole life-labor was to separate his disciples from all other teachers, all other guides than himself, to call them away from their own will, ways and purposes, and wisdom, and to make them willing to walk in his paths and follow him. To do this is to go so far and in the paths he directs, and in no matter to go beyond his direction.

He announced that his church alone of all the institutions of earth would withstand the gates of hell. All other institutions and organizations of earth must be engulfed in the destroying vortex of ruin. Emphasizing the truth that all devices of man's wisdom lead to ruin, utter and hopeless, and that only God's guidance will lead safely through the ways of peace and safety here, into the everlasting kingdom of God hereafter.

The Holy Spirit came. Like Christ, "he will not speak of himself," will have no will of his own, "but what he hears (of God) that he will testify," "will call to your remembrance all things whatsoever I commanded you," and "will guide you into all truth." Clearly what he heard of God embodied and embraced all truth, all that would bring good to man. Hence all Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.

The fulfillment of this was that the Spirit came as the sole guide of man in his walk with God. He warned those who would teach, "Take heed how you build there upon; for other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build on this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall

be revealed by fire, and the fire shall try every man's work of what sort it is." 1 Cor. 3. Every thing brought by human hands or through human wisdom into the temple of God, will be burned up as wood, hay, stubble, while only the gold, silver, precious stones of God's build will endure.

The Holy Spirit iterates and reiterates the lesson that "the wisdom of this world is foolishness with God." "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." "God hath made foolish the wisdom of the world; for after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." That is, man's wisdom could not lead to God, so God ordained that those who would ignore their own wisdom and walk through faith in him, that is as he directed, should be saved. "For ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise." 1 Cor. i: 22. That is, not many who have confidence in their own wisdom are called. But God chose those having no wisdom of their own, but willing to trust God for salvation.

He commanded them to walk after the Spirit,—and not after the flesh,—that is, walk after the teachings of the Spirit, and not after the wisdom of the world. The flesh refers frequently to the worldly or fleshly wisdom.

The Spirit gives as the test of true spirituality, a recognition that "the things that he writes unto them are the commandments of the Lord." 1 Cor. xiv: 37.

The same Spirit asks them that "if under the law of Moses every transgression (passing beyond the bounds of divine law) and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?" He tells them that all institutions and kingdoms must be shaken and taken out of the way, save the kingdom which we have received, which cannot be moved. He adds, "Our God is a consuming fire," to consume all the institutions not planted by God, and to consume the dross, the wood, hay, stubble of man's additions.

Then the Spirit closes his warnings, "If any man shall add unto these things, to him shall be added the plagues, that are written in this book. And if any man shall take away from the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." Rev. xxii: 18.

The whole aim of every revelation of God to man, is to induce man to yield up his own wisdom and be led as a little child by the hand of God. It is to make him eschew the wisdom of the world, and to make him willing to be guided by the wisdom that cometh down from above.

God has guarded all of his institutions against additions by human hands and through human wisdom, has warned against the evil of it. Has warned that those worship him in vain who follow the precepts of men, that those who walk after the wisdom of this world are not walking with him. He has warned that every plant, not planted of God will be rooted out, that all institutions save the church of Christ, will be brought down to hell, and that all additions to that church by human hands will be burned up: It will be purified by fire, and that every man whose work shall be burned will suffer loss. He has warned that he will not dwell in a defiled temple, in that church until it is made pure "without spot and without blemish" in the sight of God.

D. L.



## Obituaries.

We are all very sad over the death of Sister J. E. Word, who died of pneumonia, on May 1, 1884, and was buried at Flat Creek, on the day following. She came from Alabama, and was a member of the Cross Roads congregation. Flat Creek, Tenn. J. D. FLOYD.

John V. Purcell, after several years of feebleness, was, on April 17, 1884, taken with a severe attack of pneumonia, and died on April 21. Mr. Purcell was born in the State of Virginia, August 12, 1804, and was married to Miss Judith L. Gibbons, December 21, 1826. He moved to Rutherford county, Tenn., thence to Davidson county, where he spent the remainder of his life. He was a very quiet and peaceful citizen. He was sprinkled, in infancy, by the Methodists. His mother, father, and grandmother, were all Methodists. He was a very strict man in his ways, and was ever ready for an argument on the Scriptures. Sister Purcell still lives at the home place. She became a member of the Christian church forty-seven years ago, and was baptized by Bro. Randall Hall, in Cripple Creek, Rutherford county. Sister Purcell has been afflicted with paralysis about two years. J. A. P.

Barclay Sowell died at the residence of his father, Col. W. J. Sowell, in Maury county, after a painful illness of fourteen days, (caused from a broken ankle—broken by being thrown from a mule.) Barclay was born June 16, 1871; his pure spirit took its flight, April 20, 1884. He had a sweet, affectionate disposition, and bore his intense suffering with great patience and fortitude. Seldom have I been called upon to attend a funeral service with friends, that elicited my sympathy to a greater extent; for he was the youngest of the family, the pride of a father's heart, the object of a fond, devoted mother's love. Somehow both brother and sister Sowell had come to regard him, of all their lovely and dutiful children, as the one upon whom, in old age, they would lean for comfort. But so it is; "Man proposes, and God disposes." Brother and sister Sowell bear their terrible affliction with heroic courage and Christian fortitude, and try to feel and to say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Job i: 21. But—

"There is no death; an angel form  
Walks o'er the earth with silent tread,  
And bears our best loved ones away,  
And then we call them dead."

He leaves our hearts all desolate—  
He plucks our fairest, sweetest flowers;  
Transplanted into bliss, they now  
Adorn immortal bowers.

The sweet gentle voice, whose joyous tones  
Made glad those scenes of sorrow and strife,  
Sing now an everlasting song,  
Around the tree of life.

May the Lord comfort the hearts of mother, father, brothers and sisters, is the prayer of— E. B. CAYCE.

Another good and true man has fallen. Bro. E. W. Moore breathed his last on February 5, 1884. Bro. Moore was born October 10, 1819; was married to Emma Wharey, January 18, 1853; was immersed, August 13, 1850. Bro. Moore was one of the elders in our congregation at Lamalsamac. I have no desire to eulogize; but he had some virtues, and that, too, in an eminent degree, that are worthy of imitation. Faith, meekness, temperance, and patience, were prominently characteristic of him. Naturally timid, he shrank from the public; but being so good and true at heart, and the possessor of so mature and deliberate judgment, he was esteemed by the whole congregation as a wise and safe counsellor. His judgment and advice was often sought, and his counsel always weighty in the adjustment of any difficulty. I must give one instance illustrative of his faith. For many years he has been greatly afflicted; his wife could not walk without crutches. Many times it seemed almost impossible for him to breathe. On one occasion, a few years since, he gave up hope of living, and, calling Bro. John E. McCorkle and myself to his bedside, to us he made his will. By economy, industry, and practical common-sense, he had, notwithstanding his misfortunes, a competency. After providing for the payment of all his debts, and leaving to his wife and children all his property, as his judgment dictated, he said, "And now, my wife—my poor, crippled wife—I will her to the church at Lamalsamac. If misfortunes befall her when I am gone, they will see that she is cared for." Oh! how it rejoiced my heart to see a manifestation of such confidence in our congregation, by one so intimately acquainted with its workings. And be it said, to its honor, that faith was not groundless, and it is still giving evidence of its willingness to help the needy, and feed the hungry. Bro. Moore was among the foremost in every work of the kind. We loved him. He is only gone before. We shall soon follow. T. E. SCOTT.

Died on the 22nd day of March 1884, Sister M. F. Caruthers, after a few days of painful sickness. She was the daughter of Brother and Sister Joel Clark, of Little Elm congregation. Sister Caruthers was a Christian, lived a Christian, and died in the full realization of her acceptance with God. She was in her 24th year; she leaves a little boy of two years, (her husband died one week after her death), a father, mother, brothers and sisters to mourn their loss. While we stood by her as she passed away, and heard her speak words of consolation to the weeping ones present, as she told us all to weep not for her, but to live so as to meet her, we could then realize the worth of being a Christian. We often hear people speak of those that have died, and ask, how did she or he die? The better would be, "How did they live?" But when we see one live right, and then die right, we can have no trouble in regard to their future, as was the case of our sister. We all weep and mourn over the death of our loved ones, and it is right; Jesus wept as he stood at the grave of Lazarus. But we weep not for the departed sister as those that have no hope; "for if we believe that Jesus both died and rose again, even them also that die in Jesus will God bring with him." Then to all the friends of Sister Caruthers, your loss is her gain. If you will just work on faithful you will meet her in that great day, where you can clasp hands never to be separated any more. Yes, in that grand reunion of God's saints, you can be one unbroken family in the everlasting kingdom of God, our Father, by doing as she asked, "try to meet me in heaven." And to the congregation, let me say, while we have lost one of our faithful soldiers, let us close up the ranks and stand closer together and fight the battles of Christ, that we may all join our sister in the glorious home of the just; then we can realize the words of John, "Blessed are the dead that die in the Lord." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." T. J. HUNSAKER.

Little Elm, Denton County, Texas.

## ELDERS AND DEACONS.

In GOSPEL ADVOCATE, of March 19, 1884, is an article from Bro. L. C. Wells, in which he claims that I have misrepresented him. The substance of what I tried to present to Bro. Lipscomb, is that Bro. Wells did not believe in the eldership and deaconship and their work, as taught in the New Testament, and as taught by the Christian church. And this is the way Bro. Lipscomb understood me, as is proven by his reply. Bro. Wells occupies nearly one-half column in the ADVOCATE, in setting forth the relation of apostles and prophets to the church, since their death, as "on the contrary," or *opposed* to a position I had assigned him in my query. Now, the truth is, I assigned him no position whatever, further than to *assume* that he believed they had ceased to exist; in other words, that they were all dead, and therefore could not exist (personally) in the church, as do our elders and deacons.

Now, to show that Bro. Wells does not believe in the eldership, observe his form of speech: "If there be a modern eldership." Again, "If there exist to-day those who should be called elders." Again, speaking of elders, he says, "If they should be so called." Such expressions savor not much of a belief in an eldership now. Bro. Wells says again, "Were it not for the prevalent idea of a ceremonially ordained or a specifically designated board of elders, nothing would be more reasonable and natural than for those (possessing certain qualifications) to take the lead in this work of teaching and watching after the welfare of the church." I have been of the impression for some time, that this idea of an ordained board of elders was very much in Bro. Wells' way, and here the fact crops out from his own pen. Bro. Wells says again, "Never, in a matter of doctrine or discipline, should a congregation be led by men, be they elders or what not." Elders should be "examples to the flock." If they do not take the lead in every good work, they are not likely to have much influence for good with others. If they lead in all matters, both of faith and practice, as the word of the Lord directs, they are doing only that which is their duty to do. Those who know their duty, and are willing to do it, will not be hard to lead. Those who do not know their duty should be taught it by the elders, and then led to do it. If they persistently refuse, having been taught, it is the duty of the elders to take the lead in withdrawing fellowship from such a one in an orderly and impressive manner, the whole congregation co-operating with, and sustaining them in, the work. So I believe.

Paul, to Titus, says the elder *must* be such as hold fast "the faithful word, that he may be able by sound doctrine, both to exhort and to convince the gainsayers." A gainsayer is one who contradicts, denies, or opposes the truth. And let me suggest that there are many of them in the church, as well as out of it; and I do not know but what the term might be applied to one who denies or opposes an ordained board of elders, or the right of such a board to take the lead in all matters of doctrine, discipline, and worship of the church.

With reference to Bro. Wells' self-constructed argument with me about the power or authority of the elder, I have this to say: If the elders possess the proper qualifications, and have been *selected* and "specifically designated or ordained" by the church, to take the oversight, then they have full "power or authority" to take the lead in all matters of faith, doctrine, discipline, and worship of the church, provided they lead as the word of God directs. Neither would I, as Bro. Wells supposes, suffer the consequences of division, rather than sell out thus my freedom. I feel fully as free plodding along *after* a faithful elder, as I would *strutting* along before him. Bro. Wells propounds the following query: "What is left for the modern official elder to do that is not done by the word of God as contained in the Scriptures?" It occurs to me, just at this point, that Bro. Wells has presented this question in the wrong paper, and to the wrong people. The readers of the ADVOCATE, as a rule, do not believe that *their* elders, as such, have any work to do that is not marked out by the word of God as contained in the Scriptures." A Methodist could mention many things that *their* elders are required to do, as laid down in their discipline, about which the "word of God as contained in the Scriptures," says absolutely nothing. I suggest, Bro. Wells, that you send your query to some Methodist paper yet. If you wish to know what, according to the Scriptures, is the work of an elder, I refer you to third chapter of 1 Timothy, and first chapter of Titus, to begin with; and with the aid of a common reference Bible, you can soon find all that is said on the subject. After examination, if I am not mistaken, you will find their work to consist, mainly, of the very things you say "it will not do to mention"—that is, the work of teaching, governing, and watching after the welfare of the church. If your closing remarks on the eldership mean anything in particular, they mean that "each member do this work (of teaching, governing, and watching after the welfare of the church) to the extent of his ability." According to your theory, the eldership is composed of each member,—that is, the whole congregation. Yet if one don't accept this as the eldership of the Christian church, he is liable to the charge of "*misrepresentation*!" I will close by asking you to answer, through the ADVOCATE, the following question, with a *yes* or *no*. Do you believe in the eldership and deaconship and their work as taught by the Christian church? Comanche, Texas. N. A. BOSTICK.

At the close of an infidel lecture in England, by Mr. Bradlaugh, who challenged any one present to reply to his argument, a poor ignorant collier arose and said: "Maister Bradlaugh, me and my mate, Jim were both Christians till one of these infidel chaps cam' this way. Jim turned infidel, and used to badger me about attending prayer meetings; but one day, in the pit, a large cob of coal came down upon Jim's head. Jim thought he was killed—and, ah men: but he did holler and cry to God." Then turning to Mr. Bradlaugh—with a knowing look—he said: "Young man, there's now't like cobs of coal for knocking infidelity out of a man!"

Love never exhausts itself by giving. The more we love others and seek to do them good, the more power and good we have to give them. The more we love, the larger our hearts become.

While thy heart shall flow outward  
To gadden and bless  
The fount as its centre  
Will never grow less.

Perhaps your Master knows what a capital ploughman you are; and He never means to let you become a reaper because you do the ploughing so well.—*Spurgeon*.



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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

MAY THE CHRISTIAN BE UNITED IN MARRIAGE  
TO THE SINNER?

This is one of the most important of practical questions; one, too, that seems to be very little considered. Generally, when one desires to marry, he does not seem to think that his Christianity has anything to do with the matter, nor does he dream of consulting the law of the Lord concerning the selection of a wife; he is moved purely by his own feelings and judgment,—most fallible guides both of them.

This indifference to the law of the Lord, to the favor of the Heavenly Father, grows out of a semi-infidelity, (perhaps I should leave off the *semi*;) we do not believe that God delights in blessing his dutiful children; that he takes pleasure in granting them the desires of their hearts; that he guides their steps, and makes all things work together for their good.

The people, even the leaders and teachers in the churches, often know so little about what is in the sacred writings, that it is no great wonder their faith is weak. The Lord says: "O that there weresuch an heart in them, that they would fear me, and keep all my commandments always, and with their children forever!" Deut. vi: 29; and Peter instructs us to cast all our care on him; "for," says he, "he careth for you."

Surely there is nothing in all the relations and businesses of earth in which we so need his care, as in securing proper consorts for the journey of life. Upon a proper marriage our happiness here very largely depends; and by it our prospects for eternal salvation are very greatly brightened. Hence it behooves us to consider the word of God that we may secure his favor and guidance in this most important matter.

In this article we propose to consider one phase of the question only, viz., may the Christian be united in wedlock to the sinner? Several passages bearing upon the matter will be considered.

1 Deut. vii: 3-4. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so shall the anger of the Lord be kindled against you, and destroy thee suddenly." See also Joshua xxiii: 8-14.

From these and many other like passages it is evident that the Jews were not allowed to intermarry with other peoples: they were God's chosen people; he lived among them, and walked about in their camp; they were therefore not permitted to unite themselves by the strongest earthly yokes to the servants of another master. The married are one; how can they serve two masters? But I have made this question from Deuteronomy that attention might be called to the reason which God gives for prohibiting such marriages: "for they will turn away thy son from following me, that they may serve other Gods."

"Solomon loved many strange women, together with the daughters of Pharaoh, women of the Moabites, Ammonites, Edomites, Lidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, 'Ye shall not go in unto them, neither shall they come in unto you: for surely they will turn away your heart after their gods.' Solomon clave unto these in love." 1 Kings xi: 1-2. Nehemiah, concerning these mixed marriages, referred to Solomon's case thus: (Neh. xiii: 26-27.) "Did

not Solomon king of Israel sin by these things? yet among many nations was there a king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" From this we see that even as wise and strong a man as Solomon could not resist altogether the influence of his wives in drawing him from the right way: and Nehemiah seems to think that if he could not stand the pressure, and be true to his God, it is not worth while for common mortals like the rest of us try it. The same reason that caused the Heavenly Father to forbid such marriages exists to-day with as great force as ever. Men are just as liable to be led astray now as formerly, and wives have a much greater influence now than then; hence we may expect to find the same prohibition in the New Testament.

2. 2 Cor. vi: 14-18. "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people.' Wherefore 'come ye out from among them, and be ye separate,' saith the Lord, 'and touch no unclean thing; and I will receive you, and will be to you a father, and you shall be to me sons and daughters,' said the Lord Almighty."

The principal question concerning this passage is this: Does the unequal yoke here alluded to include marriage? This question it seems to me must be answered in the affirmative; for, in the first place, there is no union of partnership known on earth so close and complete as that of husband and wife; as the Lord expresses it, they are not twain, but one flesh; it seems evident that when the Lord forbids the believer to be unequally yoked with the unbeliever, he includes this firmest, strongest, closest of unions. In the second place, the reasons which the apostle gives for avoiding this unequal yoke are especially applicable to matrimony. "What fellowship have righteousness and iniquity?" he inquires. Now the Christian dwells in righteousness, is clothed with righteousness of Christ, and desires from the heart to do right in all things; whereas the sinner dwells in iniquity and chooses not to do right. "What communion hath light with darkness?" The Christian walks in the light, the sinner in darkness. "What concord hath Christ with Belial?" The Christian is a follower of Christ, the sinner a son of Belial, a follower of Satan; what concord can there be between them? "What agreement hath a temple of God with idols?" The Christian is a temple of God; God dwells in him by his Spirit; whereas the spirit of the devil rules in the heart of the sinner. Moved by these considerations the apostle exhorts God's people to come out from among them, and to be separate. Certainly all yoking together of saints and sinners is here forbidden as being unequal. The Lord said unto the Jews, (Deut. xxii: 9-11) "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled. Thou shalt not plow with an ox and an ass together." Does the Lord in these cases care for the seed, and oxen, and asses, and garments, or does he speak thus for our sakes? For our sakes, no doubt; it would seem far more appropriate to yoke together the ox and

ass for plowing, than to unite the servant of the Lord and the servant of the devil for a journey together through life.

3. 1 Cor. ix: 5. "Have we no right to lead about a wife that is a believer (Greek, sister,) even as the rest of the apostles, and the brethren of the Lord, and Cephas?" The apostle Paul in this passage clearly intimates that he has the right to marry—to lead about a wife *that is a sister*, a believer; but his form of statement also clearly shows that he does not have the right to unite himself in marriage to one who is not a sister. By the way, this passage settles the force of the word believer; the believer is a sister—a member of the church. Now if Paul had not the right to marry without, what right have any of us to do so?

4. 1 Cor. vii: xxxix. "A wife is bound for so long a time as her husband liveth; but if her husband be dead, she is free to be married to whom she will; only in the Lord." This passage settles the question so far as widows are concerned: they can marry lawfully *only in the Lord*. Now I can conceive of no reason why a widow should marry in the Lord that does not apply with equal force to all believers. We see by comparing this verse with those considered before it, that it is but a special application of a general law. The Bible both in the Old and New Testament teaches that the believer shall be united in marriage with the believer—that he shall not join himself to the unbeliever; hence when Paul tells the widow that she can marry whom she will, he hastens to modify his statement by adding, "only in the Lord."

How much unhappiness has come from neglecting the rule! Many Christians have never had their attention called to this subject, and have violated the rule without being conscious of guilt in so doing. That is bad enough. But it is very much worse to know the truth, to be convinced of the sinfulness of such a course, and then go in the wrong way. Those who do it need not expect God's blessings.

END OF KENTUCKY DEPARTMENT.

## TEXAS WORK AND WORKERS—Continued.

Dear Bro. Poe: On my way from Woodville here, I preached in the forks of the river in Nacogdoches County, six discourses to a very much interested audience, and had three additions. One old Baptist brother eighty-one years old, and his lady, over sixty years, united with us, rejoicing with us in the new light of the gospel, one by baptism, and also baptized Bro. Grimes' wife who made the good confession during a meeting Bro. D. A. Leak held there last month. Bro. Leak is doing a good work in this section. I promised to hold them another meeting this summer, as several more are almost persuaded to become Christians. From there I came by Cherino; the brethren there are very anxious to have preaching, but I could not stop, as Bro. Leak had sent several appointments ahead for me to fill. Spent a pleasant night with Dr. Leak, at Melrose, the father of our young brother. From there I came to the Crawford school-house; preached three discourses, and preached three nights at the Richardson school-house. The brethren say I made quite a good impression, and several almost convinced; promised to hold them a meeting the fifth Lord's day in June. I commence a meeting here to-night; we have but few brethren here; with the help of God I hope to revive the work here. May the blessing of our heavenly Father rest upon all the faithful.—[John F. Brill, Mount Enterprise, Rusk County, Texas, April 18, 1884.]

Bro. Brill is doing good in visiting these East Texas churches, and we hope the brethren will not forget that the laborer is worthy of his hire. Support him as liberally as possible, brethren. He is also authorized to take money and subscribers for the ADVOCATE.



## ITEMS, PERSONALS, ETC.

Bro. T. E. Scott, Yorkville, Tenn., writes: "Bro. R. W. Locke died at his home in Newbern, this morning. An obituary will soon appear. You remember him as one of the *ADVOCATE's* best friends."

Bro. Rufus Green, of Trousdale, Co., writes: "I will hold a few days meeting at Gamaliel, Monroe County, Ky., beginning at 4 p. m. Saturday before the fourth Lord's day in this month. Will send you some more subscribers soon."

J. D. Floyd, Flat Creek, Tenn., writes: "At my regular appointment at Fosterville, last Sunday, five persons took membership in the congregation. I preached at Murfreesboro at night; one confession—a young lady of Bro. Scobey's school."

Married, at the residence of the bride's mother, near Tally's Station, Tenn., April 29, by B. F. Hart, Mr. Anthony Foster to Miss Mattie E. Darnell. The happy couple are both devoted members of the church of Christ, and have the best wishes of the entire community.

Bro. T. E. Tatum, of Lebanon, is evangelizing a portion of his time, and proposes soon to spend all of his time in the work. We trust the brethren will give him all proper encouragement in the work. We heard good reports of his labor last year. Bro. Tatum is authorized to act as agent for the *ADVOCATE* wherever he may go.

Bro. H. L. Walling, of McMinnville, Tenn., writes: "P. G. Potter, of Dibrell, preached for us Lord's day, May 4th; subject, 'The Lord has given us different talents, and requires a diligent use of every talent.' A good interest manifested. J. D. Smith, of this place, preached at New Smyrna. Subject: 'Be always ready to give a reason of the hope.' A lively interest all round."

P. W. Harsh, Castalian Springs, Tenn., writes: "At my regular appointment at Bethlehem, Wilson county, one was baptized. Preached on Saturday night before at Salem, a school-house. The house would not seat the people. Many of them seemed anxious to hear. Preached on Sunday night in another school-house, at Flat Rock, Smith county, to a good congregation. Much good can be done in this way."

Bro. W. L. Butler, of the *Apostolic Church*, spent a couple of days in the city the past week. We had a couple of interesting conversations concerning the church of Christ, and the dangers that now threaten it. We found Bro. Butler an earnest, conscientious, Christian man. He had been holding a meeting in Gallatin, of about ten days continuance; seven were added to the Lord. Bro. Butler reports the *Apostolic Church* doing well.

T. C. Little writes: "It was my pleasure to speak for the church at Shelbyville, Tenn., on the fourth Lord's day in April, morning and evening. It is indeed gratifying to see such an improvement in the church in this place. Several as good brethren as the church has, have located at Shelbyville, and are letting their light shine. Those who have been 'holding the fort' there so long, should be encouraged to see such a bright future before them. Only 'lay aside every weight' and run with patience."

A debate will be held, if the Lord wills, at Sulphur, Henry county, Kentucky, beginning June 2, 1884, between Robert Hiner, D. D., of the Methodist church, and J. A. Harding, a disciple of Christ. Two propositions are to be discussed, viz.: (1) Infant baptism is authorized by the word of God. (2) Christian baptism is immersion. (In it there must be a burial in water.) Two days and a half will be devoted to each proposition. Sulphur is about thirty-five miles from Louisville, and seventy-five from Cincinnati, on the L. C. & L. R. R.

L. R. Sewell, Donelson, Tenn., writes: "I am employed by the church at this place for one fourth of my time, which I spend in evangelizing in the surrounding country. I preached on last Saturday night at Leek-Page school-house; had good audience; one made the confession, and was baptized at Franklin College on Lord's day at 4 p. m. I preached on Lord's day at 11 a. m., at Pennington's school-house, in Pennington's Bend; good audience and interest. At 7:30 p. m., preached at McWhitersville to an attentive audience. All things encouraging in this field."

Bro. Harwell from Lester's Station, Tenn., who made an appeal for help in the way of preaching some time since, at Zion's Rest, desires to give the thanks of the congregation there, for help they have received in the way of preaching from Bro. Northcross and Smith, of Minor Hill. Bro. Northcross is a good speaker, understands the Scripture, and teaches it well. Bro. Smith is a young man of fine promise, just beginning to preach. The brethren and people were well pleased with both. They thank, too, other brethren for the help offered them, and the kind interest manifested in their welfare.

Bro. W. H. Dixon writes: "The Lewisburg church is supporting me one fourth of my time in sounding out the gospel; will see that I get as much in this way as I would get were I to visit them. They will be liberal too. I am spending this time in sowing the good seed of the kingdom at a school-house near Bro. N. McQuiddy's. I preached there last Saturday night, Lord's day and night, to good audiences; good attention and interest increasing; no addition. Bro. J. C. McQuiddy was with me, and filled an appointment for me at Verona, in the evening, Lord's day. Bro. Clayton says he will start out soon upon a tour in the field as an evangelist. He can do good work."

Bro. T. J. Shaw, of Lynchburg, Tenn., writes: "I visited the church at Chestnut Ridge, in Lincoln County, embracing the first Lord's day in May. I preached for them three discourses while there. I had a very large assembly to preach to, and the people listened like they were anxious to know the truth; the brethren there have a good house to worship in. I also preached at New Hermon on my way. I gained one subscriber to the *GOSPEL ADVOCATE*; I will send the name and money soon. I preach regularly at Lynchburg on the fourth Lord's day in each month. I have no other regular appointment as yet for this year. Churches that wish me to preach for them can write to me at Lynchburg, Tenn. As I have a little more space on my card, I will also state that I preached two discourses at Bethlehem, four miles from Murfreesboro, the third Lord's day in April."

W. N. Moore, Tullahoma, Tenn., writes: "The congregation at this place seems to be getting along harmoniously, everything in good working order—meeting regularly the first day of every week. On two Sundays in the month, we add preaching to the service. Prayer meeting every Thursday night, and since the weather is more pleasant, the attendance is very good. We have several brethren who are willing, and do take right hold of the work. And the sisters, who are even more devoted, if possible, than the brethren, fill their seats promptly; adding much to the meetings by their presence and earnest song. Our Sunday-school is large and interesting. We are now preparing to do some mission work, having a committee appointed to look up the children of our town, such as hardly know the difference between Sunday and any other day, only as a kind of holiday, and induce them to come out to Sunday-school. What an immense amount of good can be accomplished in this and many other directions, by the investment of just a little thought and labor, with a dollar when needed. The brethren are looking forward with interest to the meeting of Bro. E. G. Sewell, which will embrace the fourth Lord's day in June."

J. Harding writes: "Seven members have been added to 25 Portland Avenue congregation, Louisville, Ky., since my last writing to you. The brethren are making an earnest effort to raise means to erect a larger house of worship on the front of their lot, fronting on the Avenue. They want to build a house 48x70 feet, of brick. They have raised about \$1,700 among themselves, and will have to get some help from the brethren, if they raise the \$3,500. I think they can raise the money among the brethren in Louisville and elsewhere. This congregation numbers over two hundred, but they are poor, many of them, but rich in faith and zealous in good works. I must mention that last Thursday evening there was quite a crowd of the members of the church called on me and my family, and each of them brought something that is calculated to sustain life. The brethren have been very kind to me and mine. This is the second time they have

surprised me with a lot of presents. They know how to treat a poor preacher that has a big family. Bro. Metcalfe, of Hopkinsville, Ky., was with us last Lord's day, and preached for us a most excellent discourse. The brethren here fell in love with Bro. Metcalfe. May the blessing of God attend him wherever he goes. I have agreed to evangelize in this city for four months more. I will commence a protracted meeting with the Central church on the corner of Second and Kentucky Streets, in their new house, about the third Lord's day in this month. This is a big city and there are many souls that never heard the gospel preached. Pray for us. My address is 3307 Bank Street, Louisville, Ky."

## A. CAMPBELL AND THE SOCIETY.

"What we did say was this: 'As early as 1849 Alexander Campbell was president of a missionary society, which, by the way, was the first society of the kind ever organized by the disciples.' We think we distinctly admitted that Mr. Campbell was on the other side of this question in earlier life. He was on the wrong side of several questions when he was a young man, but he soon learned better. As early as 1849 he saw that the *ADVOCATE's* position was all wrong on the missionary question."—*Old Path Guide*.

Did Mr. Campbell ever tell that he had learned better on this subject, than his first position? If so, when and where? Did he make this radical change in his convictions, and fail to give his reasons therefor? Did he ever write or speak a word setting forth his change in views, and the reasons therefor? Did he make the change without giving his reasons? We can find plenty of argument from his pen against them. Can any man show a word of argument in their behalf? If not, why not? As early as 1849 Mr. Campbell found the *ADVOCATE* was wrong. Pray tell how early in Mr. Campbell's career this was. Mr. Campbell was born in 1788; hence was sixty-one years old in 1849. He began to preach in 1812; hence had been a preacher thirty-seven years. He began to edit a paper in 1823; hence had been on editor twenty-seven years—longer than any editor now among disciples has been at the work. What is the significance then of the expression he discovered his error so early as 1849? Is it not misleading?

The truth is, A. Campbell failed in his mental and will power early in life. His later years were years of a second childhood. In 1847 he made his last trip to Great Britain, and underwent the cruel imprisonment, and on his way home heard of the death by drowning of his favorite son. It is said he was never himself in strength of mind, body or will after this period. He was credulous, trusting, and was mainly controlled by his friends. It was two years after this that he is reported as "so early learning the *ADVOCATE*" was wrong.

Nor was this the earliest society organized; one had been in existence in Kentucky previous to this. In Tennessee one had existed as early as '47. We think others in other States.

If A. Campbell ever wrote a word indicating a change, we have no recollection of ever seeing it. He showed a distrust of them to the end. But when his mental and will force was abated, he was flattered and used by his friends, and made to countenance what he had labored to destroy. The character of flattery that was used may be seen in the letter addressed to him seeking the transfer of the hymn book to the society.

We have been told he was kept as a nominal president of the society, when he was wholly incapable of understanding what was going on, and attending to the duties of the position. Does any one believe that A. Campbell ever changed his convictions after so opposing the societies without giving his reasons for it? If so, he has a much lower estimate of A. Campbell than I have. We think the use that was made of Campbell by those claiming to be his friends, in his old age, and that is now made of this use of him, is unjust and cruel to his character and his teaching. Will the *Guide* give this and correct anything that may be wrong in it

D. L.



## Home Reading.

## LITTLE DUTCH GRETCHEN.

Little Dutch Gretchen came over the sea,  
With an aunt in place of her mother;  
"As like," so little Dutch Gretchen told me,  
"As like as one pea to another."

Little Dutch Grethren fell sick on the way,  
A-sailing upon the dark water;  
The captain came down to the cabin each day,  
And called her his patient Dutch daughter.

Little Dutch Gretchen took pretzels and beer,  
Hoping she soon would be better;  
And at last when the end of the journey was near,  
Dutch Gretchen sent homeward a letter.

"I'm better," Dutch Gretchen wrote first on the page,  
"And my aunt is as kind as my mother;  
But never a prison bird, shut in a cage,  
Longed more to give one for the other."

"There's a look, and a tone, and a tenderer way,  
A bosom more gentle to lie on,  
And mother, a love that will never grow gray,  
And a heart that is blessed to die on."

"So, mother, I've said to the captain to-night,  
"To Bremen I sail back most gladly,"  
To tell you, if changing one's mother is right,  
It's a trade that will cheat a child sadly."

And little Dutch Gretchen went home o'er the sea,  
And gave back her aunt for her mother;  
"For they're not all the same," said Dutch Gretchen  
to me,  
"Though as like as one pea to another."

—New Jerusalem Messenger.

## WORK FOR HANDS.

Here is a card to work by to-morrow."

This was what Gertie's cousin Harry said as he held open the gate for her to pass in. They had been to a Young People's meeting, and both had taken part in that meeting, and had promised to try to do something for Jesus the next day.

Gertie said "Thank you," and seized on the card thankfully. Harry was but three years older than herself, but he always had such nice thoughts and helped her so much.

This was what the card said. It had a picture of two hands clasped as if in prayer, and printed on them the words:

Take my hands and let them move  
At the impulse of thy love.

"How lovely!" said Gertie, and she thought about them much that evening; and her card was almost her first morning thought.

"I mean to try," she said "I mean to work for Jesus all this day, with my hands. There are nice things to do. I have that invitation card to carry around, asking the people to come to the meeting to-morrow; that is work for Jesus, and this afternoon in the Mission Band, and we sew for the children in Alaska, that is work for Jesus; and I can print that hymn for papa with my stencils—more work for Jesus. How queer that almost everything I have to do to-day is to be done with my hands.

She went down to breakfast, happy. Not forgetting to read her verse for the day, and to ask Jesus to bless her, and keep her moving at the "impulse of his love."

Let me tell you something that seemed to her very strange. She did not do a single thing that she had planned that day. To begin with, the second girl was sick and she had to help with the dishes, and then to pare the potatoes for dinner, and then to dust the parlor, and in the afternoon when she was getting ready for her Mission Band, her mother called: "Gertie dear, I am sorry, but I find you will have to stay with little Ned this afternoon; Mrs. Barnes is not so well and they have sent for me." Gertie answered not a word, but turned slowly away and began to take off her new blue dress. In her heart, she wondered why aunt Mary could not take care of little Ned, just once; but being a girl who really wanted to do right, even if her own plans were spoiled, she came down stairs in a short time, and in every day dress and a pleasant face, and gave herself up to little Ned.

Now little Ned had ideas of his own, and had not learned to give up any of them. All that afternoon he kept her busy. His ugly boy-doll had to be dressed in a green suit, and a red suit, and a sailor suit. His wooden horse had to have a leg mended with glue, and then have his picture drawn on a slate, by Gertie's patient fingers. The last bright thought was to build a wall of Gertie's doubled-up fist, then his own clumsy one, then another of Gertie's, and each one to pull out one in turn, clapping it back again, of course, making a tumbling ruin built up all the time by magic.

This was fun, and little Ned shouted, and commanded, and was happy. Gertie, patiently put-

ting back the hands and pulling them out again, thought sorrowfully of her card:

Take my hands and let them move  
At the impulse of thy will.

She had asked God to take her hands that day, and then had no time to work for him. It was rather hard, but she could not help it, and must wait for another day and try again. So when Ned was wearied of the hand play, she dragged the little girl-doll towards her, and dressed her in purple and gold, for a queen, and kept the baby good and happy until the shadows began to fall, and the mother came home.

That evening as she sat in the back parlor studying her Sabbath-school lesson for the morrow, she heard something which astonished her. "That child," said aunt Mary, "has just amazed me all day. I never believed very strongly in the religion of young people; but hers evidently means something. She was telling me this morning of her plans, and they have just been upset all day long. That little Ned kept her tongue and hands busy all the afternoon, and her tongue was kind, and her hands patient the whole time. She wanted to go to the Mission Band, too, but she was perfectly good natured. She actually made me ashamed of myself; I wanted to read Roe's last book, but I finally put it away and finished that dress for the box to Alaska that I promised months ago; I didn't think I should ever finish it, but thanks to Gertie, I have. Is she always as unselfish and patient as this?"

"Why," said Gertie's mother, with a sound in her voice that made Gertie know that she was pleased, "Gertie gave herself heartily to Jesus, I think, a year ago, and her hands seem always ready to work for him. I think she understands that when they keep little Ned busy and happy, they are working for Jesus as well as when they are sewing for the mission box."

But mother was mistaken. Gertie had not known any such thing, and she looked down at her hands with a sort of awe. Had they really been at work for Jesus that afternoon, after all? —Pansy.

## ONE STORMY DAY.

"Can't you amuse those children, some way, Mary?" asked grandma, with a troubled face.

You see there were the little Faxons—three of them, and four little Gurneys, and two little Dales! all at Granpa Trimmer's house for a day's visit; and here it was snowing as if it never meant to stop.

Aunt May, who was only sixteen herself, gave the faintest little sigh as she shut her book, but she gave a smile with the sigh. The children all loved her very much indeed, she was such a dear auntie.

"Let's pop some corn and make some candy," said she. "How will that do?"

"It'll do splendid," said Teddy Faxon. "When I get married, Aunt May, I'm going to have you to my house all the time."

"I are, too," said Johnny Dale; "both of we are." Aunt May laughed merrily. "And we'll make candy every day," said she, "just as we're going to, now."

Aunt May always made the nicest candy. There was sugar in it; and molasses, and a piece of butter, and a spoonful of vinegar.

It didn't take her forever to make it, either. Almost before the children knew it, the candy was turned into the big platter and set away to cool.

Then they helped make just nine little tissue-paper bags, which Aunt May filled with pop corn pretty soon.

"I'm going to keep a store," said she.

She put on a tall paper cap and grandma's glasses; and you can't think how funny she looked.

Then she cut out forty-five little square pieces of paper and marked a big "5" on every one of them. What sport it was?

"This is money," said Aunt May; "twenty-five dollars apiece for you."

She worked the candy into thirty-six splendid big sticks, yellow and sweet and brittle.

"Five dollars apiece," said she; "and five dollars for a bag of pop-corn. Now, I'm ready."

And I suppose you know it didn't take her a great while to close out that stock—it couldn't, you know.

"You're the splendidest auntie," said Gertie Dale; and I think so myself.—Youth's Companion.

## FOR THE CHILDREN.

BY UNCLE MINOR.

I have been thinking for sometime, instead of writing rambling notes all the time, I would occasionally tell the children some short Bible stories, which would induce them to take more interest in reading the blessed Bible. So I will commence by telling you first about "The Holy child, Jesus."

He was born in Bethlehem, a little village in the country called Judea. The night he was born there were shepherds in the country watching their flocks. Suddenly a great light shone around them, and an angel talked to them, and told them that a king was born in Bethlehem, and a great number of angels commenced, and sang a new song, "Glory to God in the highest;" chorus, "Peace on earth and good will to men." The shepherds then went to the place where the little babe was lying in a manger, or stable, where oxen were fed, where they found him as they were told. One reason why Jesus was born in such a place, was that the hotels and inns were crowded with people, and possibly Joseph and Mary were poor, and they had no other place to stay—Far off in an eastern land there were men who had studied the stars for many years, and they knew so much more than the people around them they were called *wise men*. They saw a strange star. They no doubt wondered what it meant, and after consulting, no doubt, started out to find out more about it. When the star went before them, they followed on, and after traveling a long distance the star stopped over the house or place where the young child and his mother was. They were convinced by this strange guiding star, as well as what the people told them about the angel song, that this must be a king. So they worshiped him, and made him presents of gold, precious stones, and sweet spices.

It was the custom then when any one visited kings to carry them presents. They did not know he was king of heaven and earth; that he would live here only a little while, and then go back to his throne again. Ever since that time loving friends and parents have bought presents, one day in each year, to their good little children, in memory of the babe in the manger. There is a sweet story told, that on the same day every year the same One comes back and looks into the face of every little child, sleeping in its cradle, whether rich or poor, to bless it. This is not all the truth. The same One now comes every day and night, and looks not only into the face, but also into the heart of every child on earth. He is so loving and kind that those who know him have, like the wise men, given him their best and richest gifts—their hearts. Every good thing which makes you glad and happy comes from him. He loves you more than your father, or mother, or any other friend. All he asks of you is to love and obey him.

## LETTERS TO UNCLE MINOR.

Dear Uncle Minor: I was ten years old the 15th of last September, and weigh seventy pounds. I live near Fosterville, Anderson County, Texas. I attend preaching at Fosterville, Hopewell and Union. My father is a Christian preacher; he preached at Fosterville to-day, and there were two additions. I suppose I have written enough for the first.—[Gus. Sweeney, April 20, 1884.]

Dear Uncle Minor: Though I have never written to you, I claim to be your niece. Dear Uncle, I am not a Christian yet; I am nine years old, and I love to go to church. We have preaching every month. Bro. Curtis sometimes, my papa sometimes. Bro. York will preach next. Eddy, grandpa and grandma are coming to-morrow.—[Girty Goodwin, Athens, Ala.]

I know a boy who says, "Don't want," when he means "I don't want to;" "Whajer say?" when he means "What did you say?" and "Where de go?" instead of "Where did he go?" Sometimes you hear "Ficood," instead of "If I could;" "Wilfercan," instead of "I will if I can;" and "Howjerknow?" for "How do you know?" Don't you think such talk might be improved?

There is nothing so minute or inconsiderable but I would not rather know it than not.



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Office of the Kentucky Agricultural and Mechanical Association.  
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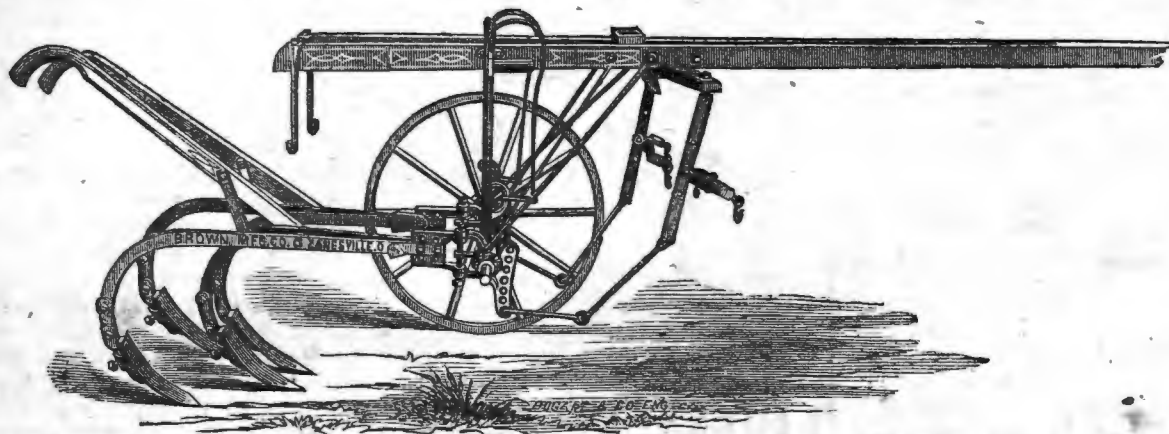
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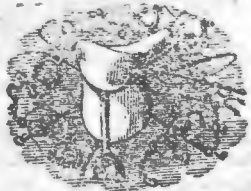
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## EDITORS:

D. LIPSCOMB.

E. G. SEWELL.

If souls be made of earthly mold,  
Let them love gold;  
If born on high,  
Let them unto their kindred fly;  
For they will never be at rest  
Till they regain their ancient nest.  
—George Herbert.

## TAKING FROM AND ADDING TO THE WORD OF GOD.

The anathemas pronounced in the last chapter of the Bible against the above offenses are fearful to contemplate. The Spirit said; "For I testify unto every man that heareth the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the word of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." Rev. xxi: 18-19. We understand this language to apply in principle to every part and parcel of the New institution as revealed in the New Testament.

If men shall add to or take from the things that God has required to make a Christian, or shall add to or take from the things that God has required in order to lead a Christian life, he will be guilty, and liable to the above anathemas. Both these things are extensively done by modern denominations, or we are much mistaken. In the first place, sinners are told that they are so far depraved that they can do nothing towards obedience to God until God sends his Holy Spirit into their hearts, to quicken them, and enable them to turn to the Lord. Now here are two things that God never placed in his word. He never said that men were depraved, nor did he ever promise that the Holy Spirit should be sent into the alien's heart to turn him to God. Every preacher therefore that teaches these things adds to the word of God. God never said to the sinner, you are depraved, and unable to do the things that I command. And so far as this idea of depravity, of inability to serve God, to do his will has any effect upon men at all, it is to keep them back from any attempt to serve God, or to be saved, and is liable to cause them to sit still and do nothing till death may come and take them away unprepared, whereas if they had been taught to the full extent of their responsibility to serve God, and their ability to do all that God has required them to do, many that now go down to death unprepared might turn and be saved. Thus the chances are that this doctrine of depravity causes the loss of many souls, by preventing them from any effort to do the Lord's will, by which alone men can be saved. This is certainly a very serious matter. It would certainly be a very grievous wrong to fail to impress all men everywhere to turn to the Lord and be saved. Not to do this would be as nearly an unpardonable wrong as well could be. But to actually make sinners think they can not turn to him and be saved whenever they will, is infinitely worse. To hinder men from coming to Jesus by teaching something that God never taught, and thus causing the loss of their souls is awful to contemplate.

The Savior says, come unto me; deny yourselves, take up the cross, and follow me, and never once intimates that they are not able to do it.

And when men thus add to the word of God that which causes the loss of souls, is it any wonder that the Spirit should say that God will add to such the plagues that are written in this book? A man that causes even the loss of one soul commits a wrong so great, so stupendous that it would be difficult to give a name to the offense. Hence the Holy Spirit only gives the result, the end to which such a course will lead a man, which is to add to him the plagues that are written in this book.

Why will men thus persist in doing that which so thoroughly endangers their own souls and those of others; We cannot conceive of anything more dangerous. And the promise of the Holy Spirit to enter the heart of the alien, to convert, or in any way to aid in his conversion by operating secretly or directly upon his heart otherwise than through the truth, the word of God, is very much the same as the doctrine of depravity, only worse if possible? It makes the alien depend upon something that God never promised, and opens the way for him to be deluded by accepting mere excitement, and impulse of feelings for the supposed workings of the Spirit of God. And not only is the sinner thus deluded and led by mere impulse and sympathetic excitement, and made to believe this excitement is conversion, but all those who are thus deluded are hindered from obeying the gospel, in order to pardon. So long as they are looking for direct power from heaven to convert their souls they cannot be induced to rely upon obedience to the word in order to be saved. Hence men are thus turned away from God's truth, and are taught to depend on what men have added to the word of God in order to salvation. If this is not deluding men out of their souls, and out of the blessings that God promised to all that obey his word what is it?

And it is sadly true that many preachers spend much more time in teaching these doctrines of men, than in teaching what God says in his word. If any one thinks this is a mistake, or an exaggeration, just let him attend any revival meeting carried on by the denominations and he will see. Then again the alien is taught to pray to God, and be prayed for, as one of the conditions upon which God will forgive his sins. Now where in all the Christian Scriptures does God require this? when or where did any inspired apostle or evangelist ever command an alien sinner to pray, and be prayed for in order to pardon? Nowhere is such a passage to be found in any case of conversion recorded in the days of the apostles.

Here then is one command added by men, and then the promise that God will hear and forgive them, when God has made no such promise at all. And besides, this command to the alien sinner, to pray and be prayed for, in order to pardon, completely sets aside one condition that God has placed before pardon. This is baptism. Those who teach the alien sinner to pray for pardon, either overlook baptism entirely, or tell him that it is a nonessential, and that he must obtain pardon before baptism. This treatment of baptism, which God has placed as one of the conditions of pardon, is simply taking away the command, making it of none effect.

This again has a tendency to defraud men out of their souls by taking away one of God's commands and introducing a commandment of men in its place. The thing is most fearful in

its results, both to the teachers that teach these things and to those who receive and act upon them. Then still further, all denominational churches as such, and their names, are additions to the word of God. Where in all the Bible did God ordain a Roman Catholic church and give its name, or an Episcopalian, or Presbyterian, or Methodist church, and give its name and peculiarities of doctrines and practices? Nowhere in all God's book are these things to be found. Yet these denominations and many others exist all over the land. And as God never ordained or named them, never gave their peculiarities as such, they are necessarily of human origin, and are therefore human additions to the word of God. And these human things added, keep these denominations from taking the word of God as their only rule and going by it. These added things actually make void many of the positive commands of God. God ordained one church, one kingdom, one body, one spirit, one faith, one Lord, one baptism. These denominations have ordained many, and have entirely dropped out much that God has ordained in his kingdom. They will not walk by the word of God, as churches. They have three baptisms instead of one; they have many churches instead of one, and many names of churches that God never gave. God has taught his people to come together to break bread on the first day of the week. But these churches have changed this order and meet once a month, once a quarter, or twice a year for this purpose.

This is both adding to and taking from the word at the same time. The arrangement to meet once a month or once a quarter, is something wholly added to the word of God by human wisdom and human authority, while God's authority to meet on the first day of every week is taken away, is made void, and the order of things that God ordained is broken up. God ordained that his people meet on the first day of the week to break bread. But denominations have ordained that their people shall come together to hear preaching, to hear men sermonize. This knocks the order of things God ordained out of existence, and puts in its place a practice wholly of human origin and mould. Now why should men dare to do these things, to break down God's order of things and substitute those of men? Can it be that God left his work incomplete, and that now it must be finished up by uninspired men? This cannot be. The word of God is full and complete. It furnishes us with "all things that pertain unto life and godliness," that "the man of God may be perfect, thoroughly furnished unto all good works." And yet in the face of all this men are continually setting aside the pure and inspired word of God, and substituting instead the words of men. Surely the judgment of such men at the last day will be fearful. The words at the head of this article will come up as part of the rule by which men are to be judged. The very thought is fearful. When you come to think it over, almost the whole New Testament in its practical requirements is set aside, and the wisdom of men substituted instead. This is taking from and adding to the word of God on a very large scale, and if it does not in the end, bring the anathemas of God upon the perpetrators, we cannot tell why. Let us all therefore brethren be more guarded on these matters always, and in all things.

E. G. S.



## WAYS OF MEETING TEMPTATION.

The experience of temptation is universal. No one can pass through this world and escape it. We hear a great deal in pulpits and elsewhere about the solemn nature of death. We are exhorted to make preparations for it, as for the most critical point in all human experience. Yet when we think seriously of it, it is not half so solemn a thing to die as it is to live. To one who lives aright, death is but the passage from surroundings of sin and sorrow to a realm of purity and joy. No Christian was ever lost, or even harmed, in the experience of dying. There are no terrors in the valley of shadows for him who is saved. "He that believeth in me," says Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

It is life that has peril. To live truly, we must battle, day by day. Enemies are all about us. Satan is no mediæval myth, but an actual foe, powerful, cunning, malignant, treacherous, terrible, like a roaring lion seeking to devour. There are other enemies too. Dangers lurk in every shadow.

It is life that is precious, not death. Our dead who have fallen asleep in holy faith are safe forever. We mourn for them and we miss them, yet we know they are beyond all danger. This is one of the comforts which comes with the sorrow of bereavement. Dying in Christ, our friends have no more battles to fight. Not so our living, they are not yet beyond peril.

"Lord, we can trust thee for our holy dead;  
They, underneath the shadow of thy tomb,  
Have entered into peace; with bended head  
We thank thee for their rest, and for our lightened gloom

"But, Lord, our living—whom on stormy seas  
Of sin and sorrow still are tempest-tossed!  
Our dead have reached their heaven, but for these—  
Teach us to trust thee, Lord, for these our loved and lost.

"For these we make our passion-prayer at night;  
For these we cry to thee through the long day."

There is no way to reach the heights of victory and blessedness save through these hot battle-plain of earth. It were easy to say, "I will give up, and not try to contend with the terrible, hostile forces that gather in my path." But it is cowardice to shrink from the conflict. Besides, to yield is to lose all that is worth living for in life.

And really there is no need to yield. True, the enemies are strong, and the struggle must be hard and long, as long as earthly life, but none need ever fail. Not that there is strength enough in any human arm alone to conquer, but there is grace enough in Christ to enable every one to be more than a conqueror.

Just how to live so as to be victorious, is the present question of particular interest. We may be sure, at the very outset, that Christ does not help us by keeping us out of the conflicts. All the best things in life lie beyond the fields of struggle, and we can get them only by overcoming. Temptation met and victoriously resisted puts new fibre into our souls. It would be no kindness to us were God to withdraw us into some sheltered spot whenever there is danger, or if we were so to fight our battles for us that we should never ourselves have to struggle. "I pray not that thou shouldst take them out of the world," was our Lord's prayer for his loved ones, "but that thou shouldst keep them from the evil one."

"He who hath never a conflict hath never a victor's palm,  
And only the toilers know the sweetness of rest and calm."

We must meet temptations, and we must make up our minds, also, that we have something to do in getting the victory over the temptations which we are called to meet. Men and devils tempt us, but men and devils cannot make us yield to sin. We are sovereigns in our choices while the right and the wrong stand before us. Other wills may seek to influence us, may plead, entreat, persuade, but they cannot compel. We cannot avoid being tempted, but we ought to avoid yielding to temptation. An old divine said, in illustration of this truth, "we cannot keep the birds from flying around our heads, but we can prevent them building their nests in our hair," we cannot hinder temptations from buzzing about our ears, but it is our own fault if they make their nests in our hearts. We must not expect God to lock the doors, and hold his hand on the lock all the time, to keep us, by force of omnipotence, from letting the tempter in. This shutting and opening is our part of the responsibility.

Even God himself will never come into our hearts unless we voluntarily open it to him. We are never forced to do wrong. Our duty, therefore, is unwavering resistance—an unalterable *no* to every solicitation to sin. If we settle this point, we have learned one of the best lessons in spiritual strategy.

Often however, avoidance of temptation is the true course of wisdom. Because Christ does not keep us out of all struggles, we are not, therefore, to rush presumptuously into danger at every opportunity. We pray daily, "Lead us not into temptation." We must not, therefore enter into temptation voluntarily. Lord Macaulay tells us that at the siege of Naurmur, while the conflict was raging, William, Prince of Orange, who was giving his orders under a shower of bullets, saw, with surprise and anger, among his staff officers, Michael Godfrey, the deputy-governor of the Bank of England. He had come to the king's headquarters on business, and was curious to see real war. "Mr. Godfrey," said King William, "you ought not to run these hazards; you are not a soldier; you can be of no use to us here." "Sir," answered Godfrey, "I run no more hazards than your majesty." "Not so," said William, "I am where it is my duty to be, and I may without presumption commit my life to God's keeping; but you—" Before the sentence was finished a cannon-ball laid Godfrey dead at the king's feet. The king's words were true, and the truth is just as applicable to temptations and spiritual dangers as the perils of war. When duty calls us into any place, we are safe; God will protect us. But otherwise we venture without any promise or claim to protection. It is not courage, but foolhardiness, that prompts one to rush into temptations, uncalled, unled, and without necessity of duty; and it can only lead to ruinous consequences. The true rule is, Never seek a temptation; meet one only as God leads you up to it in the path of duty. Most people who fall, fall in places where they ought never to have gone at all.

When we are doing God's will, we may confidently count on protection, however sore are the dangers. "He shall give his angels charge over thee, to keep thee in all thy ways." And, even more than this; Christ himself is personally interested in each individual soul in its earthly struggles, and watches from heaven, ready, when the enemy seems about to gain the advantage, to give instant help, or to provide some way of escape. When our duty leads us through perilous paths—but only then—we may entrust ourselves with unwavering confidence to the Divine protection, assured of victory.

"I have known a timid traveler," says one, "whose route lay across the higher Alps, on a path that, no broader than a mule's foothold, skirted a dizzy precipice, where she saw the foaming river, far below, diminished to a silver thread—find it safest to shut her eyes, nor attempt to guide the course, or touch the bridle, where a touch were fatal, throwing the steed and rider over, to bound from shelf to shelf, and be dashed to pieces in the valley below. And there are times and circumstances when to be saved from falling . . . the believer must, if we may say so, shut his eyes, and, committing his way to God, let the bridle lie on the neck of Providence, and walk, not by sight, but faith. . . . When we are walking in darkness and have no light, there is nothing for it but to trust in the Lord and stay ourselves on God."

There come times in every life when this is just the picture for us, when all we can do is to shut our eyes and let God lead us through the peril. In such cases he will never fail; and if we are faithful in our duty, we shall not fail.—*S. S. Times.*

## LIGHT IN A DARK PLACE.

In the month of October last a young man named Hara Taneaki, who had been an active Christian in Tokio, was arrested for some political offence, and, after examination, taken to jail, where there were seven others. For a while some of the worst men occupied the time in conversation, on various subjects, but at last Hara gained their attention and improved the opportunity to teach them about Christianity. He spent the whole night in explaining the doctrines of the Bible, and the next day they asked to hear still more about the way of salvation. Thus each day was

spent in Christian work, to the pleasure and profit of all.

After the trial and sentence to confinement for three months, he was handcuffed and tied about his waist and taken to the Ishikawa prison. In this place he found that one man was regarded as the head of the others and had great influence and special privileges. This man looked at Hara very closely for a little time, and then said, "Are you not the man who once preached the doctrines of Christianity at the store of Jujiga & Co., on the Ginza in Tokio?" He replied that he had done so, and asked why he wished to know.

The man said: "I had broken one of the laws of the land and was a great sinner; but when I heard the teachings of the gospel I repented of my evil conduct and attended such meetings to hear and learn more of the religion of Jesus Christ. I also purchased a copy of the Scriptures and began to study it. In the meantime my crime was discovered, and I was sent to this prison."

He then showed his Bible, and said: "I have been reading this very carefully; but as I am an ignorant man there is very much which I do not understand. I have been very anxious to get some assistance, and I am greatly rejoiced to meet you now; but I think it is very unfortunate that you should be sent to such a bad place as this. I desire that you would teach me while you remain in the prison, and I hope to learn much about the way of life and peace."

Looking to God for help, Hara gave him assistance day and night. The others also became eager to hear the gospel, and he preached every night to about 300 criminals, who listened very attentively, while he also explained to them the evidences of Christianity.

As the result of these labors he had no trouble during the three months he remained in prison, but was treated with great consideration and kindness. It is common for the prisoners to meet with very cruel treatment, and many have died in consequence of exposure and suffering. Though a weak man he was abundantly supplied with both food and clothing by the thoughtfulness of those he had made his friends by reason of his efforts to teach them. But for this he would probably never have come out alive. In a letter he says: "God has truly blessed me greatly, and when I reflect on all his goodness, my heart is filled with gratitude, and my eyes with tears." In testimony of God's grace he now calls his house "Ten fuku do," or the place of heaven's blessing.—*Rev. H. Loomis.*

## LIVING ORACLES.

In reply to a question relating to the Testament put out by A. Campbell, found in *GOSPEL ADVOCATE* of May 2nd, you say you "regard it as the least desirable translation for constant use we have, yet we learn many things by it." I was greatly surprised to hear such a statement from you. That is a very bad and untrue statement to be found in your excellent paper. I have a copy of fourth edition, which I have read more or less constantly for more than fifty years, and with more diligence and more repeatedly than any book of any kind, and it is by far the best translation I ever saw. Out of ten English translations I have examined, some of them with great care, it is decidedly the best. Taking the whole book from beginning to end, preface, notes, and tables, it is the most important book in the English language. Any honest mind, by attentive reading, can get more Biblical knowledge from it in one year than he can from any other in five years; and more than he can get from any pastor in a life-time. Now, my brethren, allow this contradiction of your harmful statement. Excuse seventy five years for not writing better.—[J. M. Boyle, St. Louis, May 12, 1884.]

[We very cheerfully give the judgment of our brother, and do not in the least object to his disagreeing with us in our judgment. We had no reference to the notes and compendium connected with book, when we referred to the translation itself. All translations that we have seen teach the same thing. Our chief objection to the translation in question, is, it fails to preserve the pure, simple, Anglo-Saxon style of the other versions, but we will allow any one to differ from us without the least feeling.—D. L.]



## WHAT MUST I DO TO BE SAVED?

This is a question frequently asked by the alien sinner, and also a popular pulpit theme among our brethren. The question, as it strikes my mind, is one of vast importance to the Christian. It has a deeper meaning than merely to find what the initiatory steps are into the church or kingdom. It reaches far out into the future—into the eternal kingdom. What must I do? I who have taken upon me the name of Christ? Is there not an important work for me to do, that I might receive an abundant entrance into the everlasting kingdom? Is there not a probability of my being counted an unworthy servant, if I should fail to attend to the ordinances of the Lord's house?

Let us look into divine record and see how the apostles and the Master himself understood these things. Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vi: 21. From this we see that one may anticipate an entrance into the kingdom of heaven, on account of a partial participation in the divine life; but because he has neglected doing the will of our Father, he cannot enter into that blest abode. One of the grandest works in the house of God, I fear, is sadly neglected by many who, doubtless, expect to receive that welcome plaudit, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." I refer to the Lord's day worship. Why did the Lord institute the supper? Is there any significance in it? Is it mere formality? Are we jeopardizing anything by wantonly neglecting it? These are pertinent questions that arise in my mind.

There are many brethren and sisters who live very accessible to the place of worship, who rarely or never attend the Lord's day worship. It cannot be that they are physically unable, for they seldom ever lose any time from their various occupations; they may be seen at church when there is a preacher. At all places of amusement or public entertainment they are seen; and with these facts before us, let us examine these questions. We find the first and second questions answered by the apostle Paul. He says: "I have received of the Lord that which also I have delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi: 23-27. Here the apostle avows that it was to be kept as a perpetual memorial service—that it included the body and blood of the Lord. How deep then must be the significance! The body was sacrificed that we might live, and the blood was shed for the remission of sins. What depth of meaning in the expression, "This is my body, which is broken for you," "This is the new testament in my blood." From these and similar passages we may form a fair conclusion as to what the Savior meant when he said, "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." John vi: 53. Some may ask, is it necessary that we should be found at the house of worship every Lord's day? By reading the Scriptures I find that it was the custom for the apostles and disciples to come together on the first day of the week, and they worshipped by prayer, songs, and breaking of bread. Paul admonished the disciples not to forsake the assembling of themselves together. Heb. x: 25. Let us ask Paul why we should not neglect or forsake the assembly? "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. x: 26. After referring to the punishment of sin under Moses' law, he says, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?" Heb. x: 29. If we neglect that sacred duty, we are certainly not doing all the will of our Father.

Therefore the question, "What must I do to be

saved?" should be frequently asked by the Christian—not only asked, but thoroughly investigated; and having learned our duty, we should willingly obey. Brethren, can we risk so much? Come, let us arouse from a state of lethargy and indifference, gird on the whole armor, and run with patience the race set before us.

Thornton, Texas.

T. F. DRISKILL.

## EPHESIANS 2: 8-9, AND JAMES 2: 24.

Paul tells the Ephesian disciples that our salvation or justification is "by grace through faith," and "not of works." James says, "By works a man is justified, and not by faith only." Are they contradictory? If not, how reconcile them? The great Luther so far confessed his inability to harmonize the two statements as to come to the conclusion that the epistle of James was spurious. Its authenticity, however, is not to be doubted now. A late and the commonly received reconciliation is, that Paul spoke of the works of the Mosaic law, and James of the works of obedience to the Christian law. But this is unsatisfactory and seems to do violence to the meaning of the apostle Paul. He says it is "not of works, lest any man should boast." Why should justification obtained by the "deeds of the law" give room for boasting, any more than justification by works of Christian obedience? Further, there is not, in the letter to the Ephesians, any direct comparison of the Jewish with the Christian law for the purpose of showing the superiority of the latter. The Judaizing tendency seems not to have shown itself in this church—at least not enough to call forth a letter from Paul. Hence I think it contrary to the meaning of the passage to say that the "works" are the religious ceremonies of the Jews.

Let us look at this passage. In the first part of this letter Paul had been dwelling upon the goodness of God—"his kindness toward us through Jesus Christ." He now says: "By grace are ye saved through faith; and that (your salvation) is not of yourselves,"—not the result of your own ability,—"but it (the salvation) is the gift of God." He enlarges the affirmation that it is not of yourselves, in saying it is "not of works" that you do. Your works do not save you. God's grace—love—saved you. Though you had all knowledge; though you should know God and his law that makes a perfect life; though you had the faith of an Abraham, the repentance of a Paul, and should be baptized as often as Naaman; though your lives henceforward in purity should shame the angels; though in your self-sacrificing love for your fellowman you should give all your goods to feed the poor; yet had not the grace of God planned and accepted the death of Jesus as the propitiation for your sins, you would not have been saved. Paul taught them dependence on the goodness of God and their inability to obtain salvation by their own power and efforts unaided by God. He was upholding to their view that "grace of God that bringeth (or provideth) salvation to all men." James was condemning the faith of that "forgetful—neglectful—hearer" who believed, but through indolence or lust, refused to obey. This I think to be the true meaning of Paul and the true reconciliation of the two passages.

W. L., Jr.

## SOUTH KENTUCKY CHRISTIAN MISSIONARY AND SUNDAY-SCHOOL ASSOCIATION.

Mayfield has been selected as the next place of meeting for the Association, and June 24, 25-26, as the time. The first session will be held on Tuesday night, June 24th. The following named persons have accepted positions on the programme, and an excellent meeting is anticipated: Thomas Munnell, George E. Flower, Dr. Bundy, B. C. Deweese, J. W. Higbee, R. A. Cooke, J. H. Roulhac, J. F. McCoy, E. C. L. Denton, William Stanley, Prof. S. E. Thomas, B. A. Howard, J. D. A. Hale, Miss Eugenia Parham, Mrs. Ida Thomas, and Mrs. George E. Flower.

An interesting feature of the Convention will be the reports of the Evangelists, showing what has been done by the Disciples of Christ in South Kentucky in Missionary and Sunday School work since the last convention. Reports will be made by J. W. Gant, H. C. Ford, J. W. Holsapple, S. A. Hastin, and V. M. Dorris.

This is not a delegate convention, but every disciple who can is requested and urged to attend

and to participate in the deliberations. Reduced rates on the railroads will be obtained, if possible, of which announcement will be made in due time. The church at Mayfield extends a hearty welcome to all who may attend.

J. W. CRENSHAW, President, Cadiz, Ky.

H. C. WADDELL, Sec. and Treas., Princeton, Ky.

## A WORD OF EXHORTATION.

Our readers will note from the reports from the field, that there is an unusually wide-spread religious interest in the community for this season of the year. It is not impulsive, but wide-spread and earnest. Almost every report mentions an addition or two. Will the brethren determine to keep alive this feeling, and to extend it? Earnest zeal on the Christian's part in keeping himself alive, in keeping the church alive by interest and fidelity in its worship, and in all of its service. The presence of every Christian at the church service is needful, that he may give an interest to that service; but more than his presence is needed. When he gets there he must do something; do it with zeal and earnestness; and to do this, he must study his part before he goes there. A preacher once said to me that he never studied his sermons before he went into the pulpit. Every hearer was painfully aware of this without his telling it. No man is properly fitted to conduct the worship in giving thanks at the table, in prayer, in song, in exhortation, without previous thought and study. A man may get and say off a thanksgiving formula, may repeat a form of prayer, may go through an exhortation, may sing without thought; but true service needs thought and study, needs preparation beforehand. It is killing to the interest of a congregation for the leader in song to sit and turn over and over the leaves of his book as though he had never seen it before. Let the selections be made beforehand, and the services begin promptly, and continue without intervals of delay. Let him who reads select his Scripture, study it, and be prepared to bring out in a pointed and earnest manner the points in it. Let those who pray, study beforehand what are the special needs of those present, and present these fervently and briefly, instead of praying all around creation every time we approach the Father.

Let the brethren too, all earnestly second the preacher in his efforts to teach the people the way of truth. He needs your sympathy and your help. But Christians need the spiritual help that comes from giving temporal help to the teacher, full as much as the teacher needs the temporal help. Do not think he is the beneficiary, and you the benefactor. If the Christian does not find more blessing in giving than the other in receiving, it is because he is a poorly developed Christian. We earnestly urge this activity and zeal, the more, because this is the year that Christians will be called upon to help save the country from their brethren in the opposite party. And it is so much easier to excite zeal in saving the people from the ruin and tyranny of themselves than from the devil. Politics only proposes to save them from the tyranny they inflict on themselves, the Christian religion from the devil. Yet the zeal, the enthusiasm, the money that Christians expend in the one compared with what they expend in the other are wonderful.

But the devil now, as formerly, is more subtle than all the beasts of the field, and understands well directing the zeal of mankind from against him, against each other.

We firmly believe all these arguments, inducements to vote on one question or another, are but allurements of the evil one to divert the zeal and opposition from him toward one another.

He holds out allurements to all classes. He transforms himself into an angel of light, and presents to those whom the spoils of office cannot move to enter the struggle, temperance, morality, virtue, to be attained through voting.

They are all temptations of the evil one, to divert the Christian's affection, zeal and earnestness from the only institution, the building of which will honor God and overthrow the power and kingdom of the evil one. While the interest in religion is showing life, let us all earnestly strive to increase it, so that it cannot be destroyed by the political excitement.

D. L.



## TEXAS WORK AND WORKERS.

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THIS DEPARTMENT MUST BE ADDRESSED.

## INCONSISTENCIES OF CALVINISM.

The Presbyterian preachers are especially careful to keep the doctrine of predestination before the minds of their hearers. And if the doctrine were true, if, as they say, God has predestinated and decreed whatsoever comes to pass, then there is not a man on the earth that can prove the existence of moral evil. If God made men for certain purposes, and decreed that each one should fulfill a certain mission in the world, then each one is simply carrying out the will of Him who created him, and in carrying out his will, he is serving him; and to serve God is right, and not wrong. It would be wrong to contravene the decrees of God. But to carry out God's decrees, is to do right. Therefore, if Presbyterians and other Calvinists are right, there is no moral evil in the universe. The absurdity of carrying out God's decrees, and yet committing sin in doing so, is too ridiculous to be argued. If a man commit murder, theft, or anything else deemed wrong, was he not made for that purpose? Did not God make him and place him in that way, did he not hedge him in on every side by such circumstances as forced him to fulfill his predestinated mission? How then could he help it? Could he withstand God? Such are the logical results of the doctrine of predestination.

If men were predestinated to be saved, they will be saved,—if to be lost, nothing they can do will save them, and thus change God's decree. But if they are to be saved, what are they to be saved from? Do you say from sin? But they never committed a sin. Whatever life they have lived, has been the life God decreed for them—they have carried out God's decrees, and no man dare say this was wrong. What then were they saved from? There is only one thing they could be saved from, that is hell. And why is one sent to hell? What evil hath he done? Did he not carry out the will of him who made him? Could he do otherwise? Certainly not, if Calvinism is true. Then we say, as at the beginning, that if Calvinism is true, then there is no moral evil in the universe. Then all preaching, praying, and working on the part of man is nothing; then all the warnings, and exhortations, and encouragements of Scripture are useless, and accomplish nothing.

If men would use some common sense in religion, as in other matters, they would never preach predestination. Man is a moral agent. He is responsible for his conduct here, because he can do right if he will. God lays every inducement before him to lead him to act right, of his own volition and will, and if he does not, he must take the consequences of an act or acts, which he himself could have averted by a different course of life, which lay at his disposal. Men are men, not brutes. Not machines merely. While men have no right to do wrong, they have the power if they choose, and God will hold man accountable for a proper use of that power which enables him to choose right from wrong. "Whosoever will" may come to God by obedience to his commandments. This is one of the things that God decreed, and this decree will send no one to hell, but thousands to heaven. This decree, that "whosoever will" may come to God, throws the arms of his mercy wide open, and gives the whole world of mankind a chance to be saved. It includes the naturally good or moral,

and it also includes the very "chief of sinners." Thanks be unto our God, for his abundant mercy, which enables all to come to him and live. His decree is, "Whosoever will" may come. "He that believeth, and is baptized, shall be saved." This is the word of the Lord, and we believe it. He decrees that all who come to him by Christ, he will in no wise cast out. Let us all obey his gospel and be saved.

Died, on Saturday night, May 3rd, 1884, Annie Newman, daughter of Bro. G. D. and sister L. N. Harrison. Aged five years, eleven months, and seventeen days. We sympathize with the home, thus bereft of one of its brightest charms. While we rejoice in the fact that both parents are Christians, and so have the consolation afforded in the gospel of him who said, "Suffer little children to come unto me, and forbid them not." These parents gave their babe—little "Kittie"—only a few months before. Now Annie, the last daughter, has gone on to join little Kittie, and await the coming of papa and mamma. Loving hands brought offerings of flowers until little Annie's remains were literally sleeping in a bed of roses. But no casket ever contained a lovelier jewel, than that which holds her remains. Farewell, Annie, "Bro. Poe" will miss you as well as others to whom you were dear. *Apostolic Times* will please copy.

## QUESTIONS PUT TO A BAPTIST.

Mr. Jones, who has been reading his Bible, is desirous of joining the church, but he wants it to be the right one; after visiting one or two others, he finds himself at last seated in a Baptist church, where a protracted meeting is going on. He hears the preacher in a long discourse, trying to prove that the natural man (the sinner, he says,) cannot receive the word, or understand the things of the Spirit. That unless the Spirit shall open his eyes, and give him understanding, he never can understand; and that if he ever comes to God, he must be drawn of God, etc. He then wound up by exhorting every sinner to come at once, and that if they did not come, they would be lost, and no one to blame but themselves. Just here he whispered and asked his Baptist friend next to him how that could be. "He says I can't come of myself, that God must draw me, and that unless he does, I never can come. And then he says I must come, or be damned. Now, how can I go?"

Well, said his friend, "I see you do not understand it; if you will call on our pastor, he will, no doubt, make it plain to you." But, in the meantime a lady had gone forward, and the preacher questioned her as follows:

Preacher.—Do you believe God for Christ's sake has pardoned your sins, and do you now present yourself for baptism?

•Lady.—Yes.

Preacher.—Brethren, what shall we do with this applicant?

Deacon.—I move she be received for baptism. This was seconded, and the preacher took a vote on it.

Preacher.—All in favor of the motion, say I. Opposed, no. The I's have it.

"Now, says Jones, what does this mean?"

"Why, don't you see," says Baptist, "we have voted to receive her for baptism."

"Do you baptize Christians?" says Jones.

"Oh, yes," says Baptist.

"Well, what for?"

"Well—well—says Baptist, because we are commanded to do so."

"But," says Jones, "is she not already a Christian?"

"Yes," says Baptist, "but she must be baptized before she comes into full fellowship with our church."

"Oh! I see," says Jones, "you first make Christians, and then you baptize them and make Baptists." "Now will you give me the Scripture for all this?"

"I suppose," said Baptist, "that if you call on our pastor, he can explain to you."

"Can he explain," says Jones, "how a man or woman can be a Christian out of Christ? And if not, can he explain how a man can get into Christ except as Paul says in Gal. iii: 27? No sir, this is not the church I am hunting. I want a Scriptural church. I read in the Scriptures, that as many as are baptized into Christ, put on Christ. I read no where of any one being made a Baptist in the days of apostles. And if a man is made a Christian, I fail to see why this should not be sufficient, without being anything else. If I am a Christian, I don't see why I should not be called a Christian. Then further, I see you take a vote as to whether you will obey God or not. God gave a command to baptize believers, (Mark xvi: 16) and here you vote whether you will do it or not. Excuse me, I will look further."

A writer in the *Galveston Christian* (Methodist) *Advocate* has propounded the question of questions. Here it is: "IS IMMERSION BAPTISM?" There it is. This is nearly new. No one, until the latter part of the 19th century, has had the temerity to ask this. No one cared to place himself before the world as such an ignoramus as to ask this question. One of his own brethren says yes, it is. Well, we should say, to make it Scriptural baptism, it depends on what you immerse, and in what, and for what. If you immerse a believing penitent in water, in the name of the Father, the Son, and the Holy Spirit, and in order to obey God, then you have Christian baptism. Methodists sprinkle water on unbelievers, and call it baptism. Their law of pardon stands: (1) Baptism (sprinkle); (2) Repentance; (3) Faith; (4) Salvation or pardon.

Baptists put it, (1) Repentance; (2) Faith; (3) Salvation or pardon.

The Bible has it, (1) Faith; (2) Repentance; (3) Baptism; (4) Salvation or pardon.

Compare these. We say to our Methodist friends that the learned world have ever admitted that immersion, when properly performed, is Christian baptism. So much so, that up to this date, there has never been a debate on the question. This side of the question has never been in doubt. It is the other side—the substituted side—sprinkling, that gives rise to interminable debates. It is the sprinklers who have taken the doubtful side of the question, while they could just as easily have taken the other, and been infallibly safe on this subject. And to get people to accept the doubtful side, they have persuaded them that baptism is really not essential anyway. Hence, no matter how you do it. "If the blind lead the blind," etc.

S. Whitney, a disturber of the churches having neither the fear of God nor the dread of man before his eyes, is going round through Alabama and other places, tearing down the cause of Christ. Why don't the brethren refuse to receive such men? Give no countenance to tramp evangelists.

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TEXAS WORK AND WORKERS.

Brave Words.

The Fort Worth Gazette has some brave words on the subject of "a cause of lynch law." Willis Adams, after repeatedly insulting one Burns and Burns' wife, deliberately shot Burns to death. He was jailed and on writ of habeas corpus, admitted to bail, on which the Gazette remarks:

"This may be all right. Judge Maltbie doubtless followed judicial precedents in admitting Adams to bail. Had the circumstances been reversed, and Burns been the murderer and Adams the victim, perhaps the habeas corpus proceedings would have ended with the fixing of bail at the same sum as was required for Adams. But the public will not believe so. In their minds the wealth of Adams' connections is closely connected with the leniency of his judicial guardians, and they will insist that he owes his present liberty to the power of money. Already it is freely said that no conviction will ever be had against the murderer. "He has too much money!" The prevalence of this feeling must have a foundation in past experience. If men had not escaped merited punishment in the past by the power of money, there would not be so many to say that money will buy this man's freedom. Unfortunately for Texas and for the cause of justice, there is too much cause for such a feeling.

Such profanations of justice are the parents of lynch law. It was such a case that brought down the late terrible disaster upon the city of Cincinnati. Men see the system of law which they look to for protection used as a shield for red-handed murderers and shrewd rogues. They can have no respect for such a thing. Their common-sense rebels at the thought of permitting criminals to evade the penalty of offenses by the use of that very machinery of the law that had been devised to insure just punishment. Moved to indignation by the frequent occurrence of such cases, they resolve to execute justice, though in doing so the forms of law are disregarded. It is less culpable, they contend, to attain the ends of justice without the forms of law than to observe the forms of law that lead to injustice. As long as there is occasion for this feeling, it will prevail, and lynch law will rule. The way to stop lynch law is to avoid its necessity, and this Adams case is one in which the actors in its proceedings can make mob violence popular or establish respect for law."

This is well said, and it is true. If all our secular papers had the nerve thus to expose the laxity of law, the connivance at crime, and to speak for the good of the whole country, but few crimes would go unpunished. Unfortunately papers are for sale as well as juries. We can commend such papers as the above, as worthy of patronage by all who want a good secular daily paper.

The Law of Pardon.

The law of pardon, as arranged by different religious parties, stands about thus:

Baptist—(1) Repentance; (2) faith; (3) pardon; (4) baptism.

Pædobaptist—(1) Baptism; (2) repentance; (3) faith; (4) pardon.

The Bible—(1) Faith: Heb. xi: 6; John i: 11-12; Mark xvi: 16. (2) Repentance: Luke xxiv: 46-47; Acts ii: 38. (3) Baptism: Mark xvi: 16; Acts ii: 38; Romans vi: 3-4; Gal. iii: 27. (4) Pardon: Rom. vi: 17-18.

Now, let the reader try these several doctrines of men by the Bible, and see if they are not found wanting.

W. C. Holloway preaches regularly for Pea-town, and for a church near Hallville, in Harrison County.

Education and Crime.

One of our literary reviews publishes the statement that the latest French records of crime reveal the fact that crime has increased in the direct ratio of intelligence; the illiterate classes furnishing five criminals, those who can read furnishing six and the beneficiaries of the higher grade of instruction furnishing fifteen criminals in an equal number of persons. And in commenting upon it the writer says: "Unfortunately for the promulgators of the dogma that education purges a country of crime, our own beloved country has vastly increased her criminal lists with the increase of educational facilities. Of the forty thousand convicts in our penitentiaries between sixty and seventy per cent. can read and write."

It is a fact proven by history and experience that education alone, without religious influences acting with it, tends to make men more liable to commit acts of vice and crime by subjecting them to a greater range of temptations and by increasing their capacity for vicious and criminal indulgence. It has been said that an educated knave is the worst of all knaves. He knows how to commit crime more skilfully and successfully than the ignorant man. and how to evade its consequences more easily. His crimes, too, are generally committed on a larger scale and their results more disastrous than of those possessing a less degree of knowledge and shrewdness. It is really a dangerous thing to develop the intellectual part without keeping up the moral balance. Such a process tends to make men accomplished lish villains and nothing more. The religious element in man is as much a part of his nature as the intellectual, and the latter can never be found in its fullest and best exercise where the former is allowed to lie dormant.—N. Y. Observer.

By shaking the magnetic needle, you may move it from its place; but it returns to it the moment it is left to itself. In like manner, believers may fall into sin; but no sooner do they wake to reflection, than they repent, and endeavor to mend their ways, and resume a life of godliness.—Gotthold.

He who waits to do a great deal of good at once, will never do anything.—Samuel Johnson.

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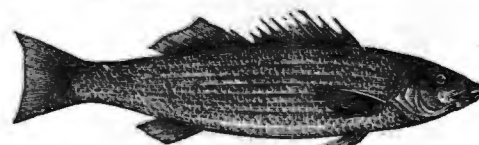
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NASHVILLE, TENNESSEE, MAY 21, 1884.

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## PLANTS NOT PLANTED OF GOD MUST BE ROOTED OUT.

The reason of the necessity for this rooting out, is, that plants not planted of God exist in God's domain. The reason of their existence, the Savior gave in the parable of the tares. "The kingdom of heaven is likened unto a man that sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade sprang up and brought forth fruit, then appeared the tares also."

Man was placed on guard to watch that the enemy should sow no tares. But he slept when on guard. This is an allusion to the military habit, of placing soldiers on guard to watch, lest the army be surprised by the enemy and suffer loss.

The danger in such occasions is that the guard be overcome with slumber himself, be surprised, captured by the enemy, and the army be attacked unawares and suffer harm. Hence the heaviest penalty is attached to being caught asleep on guard. There is a war between God and the evil one. Man was placed on guard to watch for the safety of the world. He slept, he was not watchful, not careful of the interest entrusted to him. He allowed himself to be surprised first. Forgetful of his Master's interest, bad seed was sown in his own heart. He was seduced from his fidelity to God, and he became an instrument in sowing bad seed in the world. The one entrusted by God to guard his domains here, and protect them from intruders that they might bear good fruit to the owner, himself being captured by the enemy turned traitor sowed the enemy's seed in his Master's field. By this means the enemy sowed evil seed in every department of God's domain. He sowed the seeds of death in the vital being of man, and he who was a living soul became a dying mortal. He sowed it in the material world, briars and thistles grew. He sowed the evil seed in the heart of man, and it loved evil instead of good. He sowed evil seed in the mind of man, and his reasoning powers were perverted and dwarfed.

The result of this growth from evil seed sown, was, that evil plants grew in the world; man dissatisfied with God's government, God's institutions, and God's laws, established institutions and enacted laws for his own government, and for the government of the world. This was treason against God. God instituted anew

his government in the world to call back the world from these institutions, the outgrowth of evil seed sown by an enemy's hand, and by the growth and expansion of this institution to root out and destroy the institutions of the evil one.

Man was again placed on guard to prevent evil being sown in this field of God. Surely, warned by the former fatal act of carelessness, he will be sleepless in his vigilance that no evil seed can be sown, that this institution of God may be a field in which only plants planted by the Father's own hand shall grow. But, alas! man soon forgot that God was the ruler, the planter, and that the field was God's. That his province was to guard that no evil seed should grow there. Thrown off his guard, he is again adding to, changing, modifying, diminishing the appointments of God, until the self-conceited pharisee charges him in whom all the fulness of the Godhead dwells, with transgressing the tradition of the elders.

He tells them that these traditions, with every practice not instituted by God, shall be rooted up.

He announces that while fulfilling the law of God, he will purge it of all dross, of all additions by human hands. He does this as indicative that God will accept no kingdom to rule over, of which he is not the sole ruler. Whoever introduces customs, changes, modifications that become permanent, or that supplant or interfere with the full, free and perfect operations of the institutions of God, as much becomes a law-maker instead of God, as though he enacted in form a specific law declaring God's law, is annulled, and this custom substituted for it.

Whoever fosters a change, addition to, or modification of a divine appointment, assumes all the functions of the great law-maker. But while God tolerated some additions and changes made by man under the provisional government of Judaism, on account of the hardness of their heart, he never approved them, and Christ wiped them out, fulfilled the pure law of God as introductory to the final and perfect reign of God through Christ, in which he no longer winks at these additions of human hands, but now commands men every where to repent,—turn to God and his law.

God, then, through Christ, introduces his perfect law, and with all the warnings of the past, with the teachings by both precept and example of the Savior, sealing these laws of God with his own precious blood, commits again his kingdom solely to those who now profess to love and serve him. And that he might not mistake as to what constituted the good seed that was to bear fruit in the kingdom, he sends his spirit to infallibly "guide them into all truth," to "give all things needed to make them perfect," and "to thoroughly furnish them to all good works." Surely thus warned, furnished with the true seed of the kingdom sent down from heaven, warned still by the examples of the past, and the precepts and examples of the Savior, warned by the Holy Spirit to "take heed how they should build on this foundation," that if any build other than the gold, silver, precious stones of God's appointments, his work shall be burned and he suffer loss; and as the Spirit in its closing revelation so earnestly warned against adding to or changing these appointments of God, and as now for the first time in God's dealings with man, only those who voluntarily enter the army of God through faith in and love to him and his cause, sleepless vigilance, eternal watchfulness, will guard against the enemy sowing the evil seed in this sacred field of God, consecrated to growth of plants

planted by God's own hand. Alas! before the death of the apostles, this same mystery of lawlessness was at work, waiting only till the watchful and jealous apostle of God, who hindered, should be taken out of the way for its development.

It soon came, the sin that doth easily beset, is the disposition to forget God as the ruler, to turn from his laws and substitute our own ways. This, in all ages, is the sin that hath easily beset and upset men, and which the Holy Spirit admonished Christians to lay aside.

It was not long until organisms unknown to the Bible were introduced as mere expediences at first, but an expediency adopted and made permanent becomes a law. It always has been, it always will be so. Very soon, the whole face of the church was changed by these inventions, mere expediences, adopted to forward the interest of the churches of God.

Men, true and faithful, have time and again appeared insisting on the supreme and only authority of God. Reformation after reformation has taken place. Ere they have fairly started, the enemy has sowed the evil seed, and the briars and thorns springing from this seed have choked the seed of the kingdom. But the work of rooting out the plants not planted by God must go forward. The truest servant of God, the most faithful sentinel, the one that does most to promote the honor of God and good of man, is he who most faithfully labors to prevent the sowing and the growing of evil seeds in the kingdom of God. He is a traitor to his post who winks at the introduction of evil seeds, human expediences or encourages man to labor otherwise than through the appointments of God.

As it was necessary that Christ should purge the old law from every excrescence, and all human additions and traditions and expediences, and present that pure, perfect, unpolluted law fulfilled in his own person, before he was capacitated to become the author of eternal life to all that receive him, so, too, it is necessary that the true church of God should be purged from all defilements by additions or subtractions by human hands, freed from all the expediences, modifications, and improvements of human wisdom, and be presented without spot or blemish, as he ordained it, before the Son can offer it up, the kingdom having "put down all rule and all authority and power," "that God may be all and in all." God will not accept the offering of a kingdom with one plant growing in it, not planted by his own hand, he will not accept it until the floor has been thoroughly purged, and the chaff burned up with fire unquenchable—until the last vestige of the wood, hay, stubble of man's addition has been burned out by the fire that purifies all that it does not destroy. The question of all ages since man sinned, is, shall we walk in the devices and expediences of men, or cling to the appointments of God.

Divine authority vs. human expediency, is the controversy God has ever had, has to-day, and will have with the nations until "every plant, that is not planted by God" in the moral, spiritual, social and political material world "is rooted up," and this world becomes a garden of God, an eden in which only plants planted by my heavenly Father shall be found.

In this conflict, the world united is sure defeat and ruin, wisdom is supreme folly, and success is disastrous and disgraceful failure. The greater the success, the more disgraceful and fatal the failure. With God, one is a majority, weakness is strength, and failure is most glorious victory. Dear reader, where are you standing in this controversy?

D. L.



## UNION OF BAPTISTS AND REFORMERS.

"These two denominations can never come together so long as human works are made by the one an integral part of salvation, and by the other salvation is made to depend upon the direct work of the Holy Spirit upon the heart of the sinner, making him alive from dead works to serve the living God. God either saves by the gracious influences of his Holy Spirit upon the heart, imparting to the one saved a joyous consciousness of the fact in giving to him the witness of the Holy Spirit, or he does not. Baptists have ever maintained that this is God's method of saving, and the Reformers have always denied the fact. Now, how can two walk together unless they be agreed? There can never be any vital union between the two unless Baptists become Reformers, or unless these become Baptists. And as the chief differences exist in the very fundamentals of Christianity, their work and worship must ever remain apart. If the one is true the other is false. And it seems to us that it would be infinitely better for Baptist interests never to talk of union, for they cannot do this without marring the beauty of the "one Lord, one faith, one baptism," and misleading those who are inquiring the way of life."

The foregoing is from the *Missionary Baptist*, of this city; a paper which has grown in dignity and courtesy, while compromising none of the tenets peculiar to the denomination. It would be well if we could all remember that dignity, courtesy, fairness, are entirely compatible with the firm adherence to our convictions, and that spiteful misrepresentation and bitterness do not aid those who indulge in them.

In response to the foregoing, we suggest that we believe denominational union is undesirable; that if we must have denominations, the more the better. For centuries the people of many countries at least, were united in one denomination. These were dark days for the church and the world. We pray the experiment of uniting all the people in one denomination may never be repeated. We are entirely opposed to any denominational union on any terms. Christians ought to be one in Christ. To make them one in him, they have only to drop off all of their human and denominational characteristics, and be faithful and true to Christ. When we all do this, we will be one; not by an effort to unite and harmonize with each other, but by all becoming one with Christ and in Christ. Every man that is one with Christ, or in Christ, is one with every other person that is one in or with Christ. The idea that men are one with Christ, yet not one among themselves, but divided, dissevered and discordant, is a deception too palpable for sensible people to practice on themselves. So far as I am separated in religious life from any other Christian, so far must he or I, or both of us, be separated from Christ. No denomination is united in Christ, or can be.

In the next place, he says, "So long as human works are made by the one an integral part of salvation, and by the other salvation is made to depend upon the direct work of the Holy Spirit upon the heart of the sinner, making him alive from dead works to serve the living God," they cannot be one. This, doubtless, is true. And I do not believe that one who believes either position can be one with Christ, unless his practice is much better than his belief in these theories. A man who believes and acts on the belief that human works will save him, can never be one with Christ. Human works always lead a man away from Christ. His servants ye are to whom ye yield your members' servants to obey. If we follow human works, we are the servants of that human being whom we obey. But if we follow divine works, yield our members to obey God—that is, to do God's works—then we are God's servants. A man that relies on God's works to

save him, cannot rely on man's work. Neither can he wait for, or depend upon, the direct work of the Holy Spirit upon the heart of the sinner to make him alive from dead works. Then the practice of neither of these beliefs will make man one with Christ.

God's works are the works ordained by God. God ordains the work, but he ordains it for man to do. Man must believe in Christ. He is commanded by God to believe him on pain of eternal condemnation. Yet to believe in Christ is the work of God. "This is the work of God that ye believe in him whom he hath sent." Believing in Christ is a work, a work of God; but man does the work, man believes. When a man does the work of God, he becomes, so far as that work affects him, one with Christ; because Christ does the work of God. When two beings are governed by the same laws, and do the same work, they become one. Man believes, but that is not human works. That is God's work, because God ordained it. For our friends to attribute this work of God to man, and say this work of God is man's work, is something like those persons who attributed the works of Christ to Satan. To believe in God is a work of God, not in the sense that God does the work. God does not believe that Jesus is his Son—he knows it. But it is a work of God in the sense that he ordained it for man to do, and in doing it he becomes the servant of God.

Repentance is of the same character. It is a work of God, ordained by God. It is ordained by God for man to perform. When man repents, from a godly sorrow, he is not doing man's work. He is doing God's work. Man works, but he works the work of God; just as the Savior worked the work of God in doing the thing God sent him to do. When man works the work of God as Jesus worked the work of God, he makes himself one with Jesus, and one with every one that does the work of God.

Baptism is of precisely the same character. Baptism is a work of God when submitted to by those to whom he commanded it. He commanded to those who believed in him through Christ. "He that believeth and is baptized," "Repent and be baptized." Baptism to him who believes in Christ, to him who repents, is a work of God, a work ordained by God for his profit. In submitting to baptism, he is doing God's work. It is akin to the blasphemy of those who attributed the works of the Savior to Satan, to say that this work of God, is man's work. Man does the work as the servant,—the work is God's. God ordained baptism to bring a man into Christ. "Ye are all the children of God through faith; for so many of you as have been baptized into Christ have put on Christ."

When a man then relies on human works for salvation, he cannot be one with Christ. Neither can he be one with him by waiting to receive a direct work of the Holy Spirit in his heart to make him alive from dead works. God never ordained man should do this. He has never promised a blessing to a single sinner, if he would wait for this. He has never promised the direct impartation of the Spirit to a single heart to make him alive from evil works. We challenge a single promise of this in the Bible.

We agree with our friend of the *Missionary Baptist*, that a union of these two bodies holding these faiths, is impossible without the conversion of one to the other. But if either were converted to the faith of the other, it would not be benefited. Conversion from one human system to another does not help man. But if the parties who believe in these systems, were both converted to the faith that men are saved by doing the works of God, it would lead them to oneness

with Christ. And oneness with Christ, makes all who are one with Christ, one with each other.

Our friend of the *Missionary Baptist* is wrong in saying those he calls "Reformers" believe in salvation through human works, unless he is guilty of attributing the works of God to man. That would be to reproach the name and the work of God. Let us be plain and frank, but fair and just in our dealings with each other and our teachings.

D. L.

## THE FANNING ORPHAN SCHOOL

Will open for the reception of pupils, on first Monday in September next. The trustees are now seeking a man and wife suitable for superintendent, and matron, to take charge of the school. They recognize this as the turning point in the success of the school. They wish a good, economical, business man, who is, at once, an earnest Christian, good teacher, and one that has a real taste for the care of children. The woman must be of like taste, and withal a good housekeeper, fond of caring for children. We will be thankful for help in securing such persons suited for this work.

The trustees will be glad to have benevolent individuals and churches select orphan children around them, and make up their minds to help train and educate them for usefulness. The trustees will put the charges at the lowest rate of actual expenses for all who attend, besides giving what aid is in their power to the children. But their limited means will not enable them to support a large number themselves. They desire that its chief good will be in affording facilities, and so encouraging others to works of kindness and Christian love, in helping the destitute orphans.

Dr. J. L. M. Currey, at the Southern Baptist Convention in Baltimore, made the following remark:

"I do not believe in any possible tracing of church succession from apostolic days. I committed an unpardonable offence in Waco, Texas, and will add to it now by saying that there is no man on earth who can trace an unbroken succession from the apostles to the present day."

The convention so far endorsed the sentiment as to at once elect Dr. Currey to preach the sermon at the next annual convention at, Augusta, Ga., the second Sunday in May, 1885. A few years ago, such an announcement would have precluded any preacher in the Southern Baptist ranks from such appointment, which shows Baptists are learning. If they will see that conformity to the word of God is a better title to the favor of God than any claim of succession, however strong it might be, it may make them more anxious for a more exact conformity to that will. God once said of a people who could trace back an unbroken lineage, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" As a vine from a wholly good seed planted by God has once done this, it can be done again.

Bro. W. H. Carter writes from Lafayette, Tenn., May 11: "We closed our meeting at Centreville, Clay county, last Friday night. Immediate result, seven added by confession and baptism. We found the church in a very bad condition, not having assembled to break bread for about two years. They agreed to begin keeping house at once. There is an opening to do great good at this place. May they be faithful, that the Lord may bless them. From Centreville, Bro. Rogers went to Sugar Orchard, and I to Bagdad."



## Obituaries.

I returned home yesterday to hear the sad news of the death of one of our home congregation. Bro. John Stanley crossed over the river of death, on April 26. Bro. Stanley was one of the best men I ever saw. Of his relatives, little is known to the writer. He came here twelve or thirteen years ago, an orphan boy, from North Carolina, and soon proved himself to be both honorable and industrious. After a short time he married; next he obeyed the gospel, and since that time has been a good neighbor, a good and tender father. His request was to be buried plain, that the more might be left to his children. He leaves a wife and two little girls, his little son having gone before. In his death the writer lost one of his true friends. May our heavenly Father be as he has ever been—a friend to the widow and the fatherless—and may they follow his noble example, and dwell with him again. J. H. HALSBROOK.

It is seldom we are called upon to chronicle the death of any one that causes more sadness than our beloved sister in Christ, Kate B. Word. Her maiden name was Wiley; was born in Lowndes county, Alabama, February 14, 1851; was married to Bro. J. E. Word, January 10, 1883; and died May 1, 1884, after intense suffering for about six days with pneumonia. She having been raised in the faith of the gospel, obeyed it under the preaching of Bro. J. M. Barnes, at Cross Roads, in Lowndes county, Alabama, in 1868, and was true to her profession until it pleased our heavenly Father to remove her hence. She has left a dear little babe six months old, a devoted companion, and many relatives and friends, who are shrouded in gloom and sadness because of her death. May all receive consolation in the thought that she is free from sorrow and suffering. The funeral service, conducted by the writer at the residence, was attended by a large number of sympathizing friends, after which, in full hope of a happy resurrection and blissful immortality, the body was deposited in its final resting-place. J. D. FLORY.

It is the dictate of Christian friendship to make mention of the virtues of our brethren, when they have been called from us to the invisible world. Bro. D. M. Burnett died at Nashville, March 18, 1884. He was nearly twenty-two years of age at his death. Born of humble parentage, near Readyville, Rutherford county, Tennessee. He was left without a father at an early age. His mother, though burdened with a large family, managed to send him to school, and with the help of Bro. W. D. Hurdleston, Dr. Bridges, and others, gave him a start in education. He then went to Burritt College, from means which he had acquired by teaching school, and graduated in their Commercial College. He afterwards gave himself to teaching in the public schools of Rutherford and Cannon counties, and made himself an excellent reputation as a teacher. He obeyed the gospel in 1881, at Rock Hill, Rutherford county, and did good service in the church and Sunday-school. Wishing to perfect himself in his commercial education, he entered the college of Prof. Frank Goodman, at Nashville, early in the current year. It was but a few weeks when he was attacked by measles, and away from his boyhood's home, amid the din and stir of the city, gave up his life. His faithful old mother was at his bedside, and ministered to him in his last hours. So ended a career which promised usefulness. He has left a character without a stain, and the youth of the land may well imitate his manly earnestness, his industry, and his Christian fidelity. The Lord comfort his bereaved mother. L. W. J. Bradyville, Tenn.

## THE REAL CHRISTIAN LIFE.

The highest idea of Christian living, ever obtained by many people is a purely negative one. To them the Christian life is simply a defensive warfare. They are entirely concerned (so far as they are concerned at all) with how they shall not sin. They present to us the picture of a soldier on the field of battle with a scared look on his face, looking right and left to avoid a stray bullet, while he runs as fast as ever he can from the field of action. To be out of temptation, to be freed from the tendency to backslide, is the largest conception of the life in Christ which these brethren seem to possess. And this, I venture to say, is just the reason that we do have so many halting and backsliding professors. The trouble is they are more concerned with what they shall not do, than with what they shall do. They define righteousness to be—not a positive doing of right, but a simple not doing of wrong; and, of course, with such a notion of Christian living there can be no progress; and where is no

progress there must be retrogression. The field that does not yield a harvest of fruit, always yields a harvest of weeds.

What the Bible calls for, is positive Christians—men of Christ-like manliness; men, who, while they believe and act out the principle "resist the devil, and he will flee from you," also believe that God has called them to carry on an aggressive warfare in the enemy's country. We should hardly entertain a lofty opinion of that general as a military genius who had no higher aim than simply not to be defeated. Can we entertain a higher opinion of the man or woman who is content with a mere escape from the wiles of the devil? The truth of the matter is, the positive Christian is never seriously troubled with these negative ideas. The man whose hands and heart are full of the Master's work, who is toiling indefatigably in his Master's vineyard, will not be troubled much by the old adversary. Instead of resisting the devil he has become the aggressor, and the devil is compelled to resist him or flee. We certainly have had enough passivity in the Christian life. What we want especially in these stirring times is men of activity, of thought consecration, of intelligent comprehension of the needs of their fellows. That kind of piety which expends itself in expressions of mock humility, which is ever bemoaning its own shortcomings, and yet never making the first attempt, in a manly way, to do some practical good to mankind, which is all talk and no work, we have had more than enough of. It is pretty generally understood that this kind of self-depreciation is only a garb for a very malignant form of self-righteousness; in brief, a bid for a spiritual compliment. The positive Christian, then, is the man who lives the real and noble Christian life. He has so much to do for others that he forgets himself; and where a man forgets himself, he will not be troubled with selfishness, and when selfishness is absent sin has no chance.

A few of the characteristics of the positive Christian may be enumerated: 1. He will relieve as far as he can the temporal needs of his fellows. It is an easy thing to say to those in distress of any kind, "Depart in peace; be ye warmed and filled," and albeit, it is a cheap kind of benevolence; at the same time "what doth it profit?" If that is the type of our Christianity we need not worry about the heathen; we have nothing to give them which they do not possess already. Every Christian hopes and prays for the conversion of sinners; but that Christian who does not care anything for his neighbors' bodies cannot care very much for their souls. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Of course, if God has given you no power to relieve these necessities, the requirement is not upon you.

2. He will try to help others to realize their worthy aims. If a deserving young man comes to you longing for an education, thirsting for knowledge, but has his way hedged about him on every side, so that it seems impossible for him to realize his aim, if you are a positive Christian and possess money or influence, you will interest yourself in that young man, and leave no stone unturned until he is in a fair way to the realization of his desires. And this you will do for any one with a worthy end in view. The most eloquent divine never preached more effective sermons than the positive and practical Christian preaches in this tangible way, for he sets in motion a train of influences which will be felt forever. Many a man has been brought to Christ by finding himself the object of such genuine Christian love. The world does not do things that way.

3. He will try by every means to bring others to Christ. Realizing that out of Christ the world is perishing, he will feel like the apostle when he cried, "Woe is unto me if I preach not the gospel." He will therefore do a great deal more than merely pray for the unconverted at the weekly prayer-meeting. He will seek them out at their homes, interest himself in their secular plans, enter with them into their innocent enjoyments, gain their hearts, and then pour into them all the earnest, loving entreaties and invitations of the gospel, coupled with his own affectionate appeal to accept the blessed Savior at once. A sinner thus approached will prove a faithful listener; and the positive Christian, relying upon God's

promise and the aid of the Holy Spirit, will succeed every time. These are but a few of the many ways in which positive Christianity will show itself.

The world, brethren, is tired of everything that savors of cant. It is a good deal more ready to accept Christ than we believe it to be, if we offer to it the veritable Christ, manifesting himself as he said he would in the lives of his people. The world, when we ask it to follow Christ, says to us, and says properly: "Show your credentials." And what do we offer? Do we say we attend Church and prayer-meeting, and have a class in the Sabbath-school, and pay our pew-rent, and sometimes in public, offer prayer? Is that all? The world bids us read our Bibles, and conform to the practical precepts found therein, before offering it what it does not clearly see that we practically possess ourselves. Let us remember that Christianity is not a doctrine, nor a sentiment, nor an idea, but an eternal principle of love originating in the heart of God for man, and expressing itself in the heart of man for his fellow.

"Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love."—*Christian Advocate*.

## COMMERCIAL FERTILIZERS.

The use of commercial fertilizers is annually increasing, a fact which can only be accounted for, that it pays the farmer to buy them. No man would be so foolish to spend his money for that which brings him no return. They have paid, and can still be made more profitable when farmers understand more about them, when and how to use them, the best kind suited to their lands, etc. We are just in our infancy as to the results that can be attained. The day will come when farmers will not be satisfied with a smaller yield of wheat than fifty bushels to the acre, or one hundred bushels of corn. It has been done, and it can be done again. You ask me, How is this to be brought about? Simply by intelligent fertilization and cultivation. The day has past when men can "go it blind" and make money on the farm. It takes more brains to make a good farmer than any of the professions. But I did not sit down to write an article on farming in general, but on fertilizers.

Farmers usually pay but little attention to the analysis of fertilizers, but they should, as the law is very strict in some of the States, and requires that every barrel or sack shall be plainly branded with the name and analysis on it. Now, this is to protect the farmer, to show him what he is paying for. But if he does not care, and says that "guano is guano," or "fertilizer is fertilizer," all he wants is to buy from the dealer who will sell him cheapest, then he has no one to blame but himself if he makes a failure. You might just as well go to your grocery and order a barrel of flour without regard to quality, and pay the same price for the inferior article as for the best in the market. So in buying a suit of clothes or a hat. Ten dollars will buy you a suit of clothes that will be comfortable, yet they will not last you as long nor look as well as one that costs you twenty dollars. The truth is, commercial fertilizers vary more in quality than any other article of commerce. They are generally a compound of several articles, each of which is liable to differ character and quality. The cost and character of the principle elements used in fertilizers, such as ammonia, potash, phosphate, etc., differ a hundred fold. Notwithstanding this difference, all the fertilizers may be reasonably good, but some unreasonably high priced, when you take into consideration their bulk. The real value of any fertilizer consists largely upon its concentration. A very little of the substance needed as plant-food in a soluble form, is better than a large quantity of useless material. Farmers who have never used fertilizers I would advise to "go slow," but to try them by all means. Buy none but high grade standard goods; don't be taken in by cheap.—V. M. Metcalfe, in *Farmers Home Journal*.

The sure way of not being conformed to the world, is to be transformed by the renewing of our minds. "If the bushel is filled with wheat," says another, "you may defy the devil to fill it with tares." If the gaze be steadfastly fixed upon heaven, it will not be distracted with the things of time and sense.—*Jay*.



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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## THE BACONIAN RULE.

"Reading maketh a full man, speaking a ready man, and writing an exact man," taught the great father of the inductive system of reasoning, lord Bacon; and I design preaching a short sermon, from his famous statement, for young Christians. Though this discourse is intended more particularly for the young, it is hoped that even the seniors who may read it, may have their sincere minds stirred up by being put in remembrance.

1. READING. Doubtless the great philosopher in speaking of reading, referred to the reading of the works of men, especially to those produced by the master minds of the ages; but I shall talk about reading the word of God. It is a very small matter whether you secure the information to be obtained from other books or not, if only you are learned in this one; for the Bible, God's book, is as superior to all others, as God himself is superior to men. From the one we obtain the wisdom of God; from the other the wisdom of men. And the wisdom of the wisest man is often but drivelling nonsense in the sight of God. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Let us study therefore the infallible teacher, the accurate book. Jesus says "learn of me." It is said of him, "He knew all men;" "he needed not that any one should bear witness concerning man; for he himself knew what was in man." No wonder "the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart," seeing that it was written by him who sees the workings of every mind and heart as plainly as I see the fingers of the hand with which I write. Yet I frequently meet with people who have not time to read the Bible, but are enthusiastic about reading Shakespeare, that they may acquire a knowledge of human nature. Compare the rain drop to the ocean, the glow-worm to the sun blazing in noon day splendor, the mustard seed to the great globe on which we stand, and then you have faint illustrations of man's knowledge of human nature as compared with God's. Why should we turn from the fountains of living water, to which the Good Shepherd leads us, to the broken cisterns of human wisdom?

"But then we have not time to read the Bible," it is said. A minister of this town, speaking of justification of human creeds and confessions of faith, recently, claimed that they are necessary; because many are so involved in business that they cannot be expected to study the Bible sufficiently for themselves; they need to have some one study it for them, and to epitomize its doctrines; for they may, perhaps, find time in the midst of the whirl of the world to master the abridgement. This teaching set me off on an arithmetical calculation. There are in the New Testament part of the Bible which I hold in my hand 234 pages; I can read one of the pages in a slow, deliberate way in three minutes; so if I devote ten minutes per day to the New Testament, I will read it through five times each year; if I live to fulfill the three score-years and ten, and all through the years devote ten minutes per day to the reading of the New Testament, the Christian's law, "the perfect law of liberty," I will between now and the end of my life read it

170 times. Now if I read it this much thoroughly, praying for wisdom that I may understand, loving it because it is the word of my God and Savior, will I not become wise unto salvation?

In the Old Testament, in my Bible, are 764 pages; by a similar calculation to the one given, I find that if I devote twenty minutes per day to reading it, I will read it through more than three times each year.

So I find that if one devotes one half hour to reading the Bible daily, he will go through the entire book three times, and through the New Testament two additional times per year. But it seems to me that no Christian should be content with giving less than one hour daily to the word of God. There are such rich blessings pronounced upon him who delights in it, who meditates in it day and night; we are so earnestly exhorted to grow in grace and KNOWLEDGE, and to let the word of God dwell in us richly; the angels so delight in its being studied, understood and obeyed, and the devil so dreads it,—surely we should give it at least one hour each day; then in addition to the half hour's reading, another half hour could be devoted to comparing passages, hunting the meaning of words, and to prayerful meditation.

If we divide our day into three parts we have eight hours for work, eight for sleep and eight for recreation. Let us take one from the time for sleep, or recreation, and give it to the Bible. It will pay us a thousand fold better than any other hour of the day, for by it we will be enabled to do every thing else better: during that hour we will be obtaining wisdom from the infinitely wise, the great source of all knowledge and wisdom and qualifying ourselves to walk in that light of which all the other lights in the universe are but faint reflections. May God bless all who read this in moving them to greater diligence and devotion in studying his word. I would not discourage the use of other books altogether, for many of them are very useful in assisting us in understanding the word of God. We need a good Bible Dictionary, (William Smith's is the best,) and a good Concordance, (Young's Analytical is the best). He who has these books together with Webster's unabridged, and the revised version, is well equipped for study. Let him go at it lovingly and prayerfully, if he desires to become a mighty man in the Lord.

2. SPEAKING. Speaking makes the ready man. Hence it is very important that we should talk about what we read. It is a blessed thing when several Christians can daily read the word together, and talk about it as they read. We had most pleasant and profitable morning readings in the family with which I stopped at Valdosta, Georgia. We read leisurely and asked and answered questions as we read. Instead of being a wearisome task, our morning lesson was a delightful pastime. Many times, when not so pleasantly situated, I look back regretfully to those happy hours, and pray to the Father to speed the day when his kingdom shall be so extended that in every community there shall be such devoted churches as that one. Oh that he may preserve that one, and make it purer and stronger,—free from the inventions of man and more devoted to the law of the Lord. It is very helpful to young men and boys of the church to speak to one another, in meetings of their own, about things they have learned; their seniors should draw them out in the prayer-meetings, and in the Lord's day services, in reading extracts from the Scriptures, and in making short addresses. I was fortunate enough to be pressed into this kind of service when quite young; one

of the elders of the congregation with which I was then connected insisted that I should make one speech, of five or ten minutes, at least, each week. So I was invariably called out on Wednesday evening or Sunday morning. I adopted this rule, namely, to have in my mind one thought, and to have it as sharply defined and as thoroughly mastered as possible; to deliver it in as clear, simple and brief a way as I could, and then quit. I find that a very good rule to work by yet. I was particularly impressed by a sentence from Bro. D. L. recently. He says he rarely ever endeavors to explain a passage to others without gaining more light from it himself. This is certainly my experience. I believe I have obtained as many ideas from the Bible perhaps, while on the rostrum addressing people as at all other times. The mind acts with so much more vigor and power while aroused and stimulated as it is under such circumstances. Then by all means tell what you know to others, taking care to explain matters to others who know less than you do about them. Sometimes the young preacher thinks he cannot afford to devote himself to evangelistic work; for he imagines the constant speaking and visiting and talking required by it, will not give him time for mental culture. Never was there a greater mistake; for these public addresses, and private questions are the very things to draw out his powers, and to develop him in Bible knowledge, if he makes it the great controlling desire of his life to get an understanding of the truth into the people. I can devote six hours a day to writing and reading, when I will; and that is enough.

WRITING: Writing makes the exact man. It is wonderful how much men will say to you in conversation that they will not write. When a man puts a thing in print he must know what he is talking about, and have the proof of it, too, if it is something about which others are concerned, or he will be called to account. Many an argument glides glibly from the tongue, and takes capitally with the thoughtless crowd, which the author at once recognizes as being the veriest trash, the most absurd sophistry, when he endeavors to express it upon paper. Every preacher should write; but very few of us will do it unless we have to. Knowing this to be so, I was all the more willing to become a regular contributor to the ADVOCATE; for I knew if I obligated myself to write I would do it, otherwise I would not. There is however one great advantage which the occasional contributor has, if he will exercise it, viz., he can write, and study, and rewrite, and revise his article until it suits him. Not so with us who write regularly; often we stop by the wayside, and engage a room at the hotel that we may dash off the article for the week: almost always it is written in a hurry: frequently we barely glance over it after writing, scarcely taking time to correct it as it should be, and then hastily seal it and send it on its way. But then we are thankful for printers and proof-readers; if it does not come out all right, we can lay the blame on them.

Let us read, speak and write; above everything, let us read: this is the prime duty, for without knowing it we cannot do the will of God.

END OF THE KENTUCKY DEPARTMENT.

The *Western Christian Advocate* says a man got the floor in the Methodist Conference, now in session in Philadelphia, and moved that in view of the low state of religion, the Conference recommend more constant and earnest reading of the Bible. It was discovered his mind was disordered and he was not a member of the body. Did they draw the conclusion from what he did?



## ITEMS, PERSONALS, ETC.

Bro. Larimore will be in the field evangelizing from June 1, to October 1.

Bro. J. D. Floyd will preach at Murfreesboro on fourth Lord's day in May.

Bro. J. H. Roulhac has recovered from his ill health, and is doing good work.

There were two more confessions at congregation on Church street, last Lord's day.

Bro. J. K. Blackman intends travelling some, and will solicit subscriptions to the *Advocate* wherever he may go.

Bro. Loos closed the meetings, with interest, in Edgefield. Five or six have been baptized with some added by letter.

Bro. J. Harding reports two baptized since last report, and meeting still continuing. The brethren and sisters of Portland Avenue are bravely working ahead to raise means to build a new house.

We have received from a sister at Berkley, Ala., one dollar for Higbee's tract fund, and one dollar for Indian Mission; from a sister at Lewisburg, one dollar for Orphan School, and one dollar for Indian Mission.

J. L. Sewell, Viola, Tenn., writes: "Through the mercies of God, I am once more able to preach; and any church that may wish me to hold a meeting for them in August, September, or October, can address me at Viola, Warren county, Tennessee.

J. R. Bradley, Lynnville, Tenn., writes: "In bounds of my labors the Lord's day services are not attended as it should be. I think Campbell's Station brethren are going to do well now. Old difficulties removed, good Sunday-school, and it seems that nearly all are interested."

Bro. J. A. Harding writes from Gadsden, Ala., May 12: "We are having a grand meeting here. Although we have such a small membership here—less than a dozen—we have hundreds to hear us night after night. There have been four additions—two gentlemen and two ladies. We hope for many more. I will return to Kentucky by Nashville, if I can."

J. M. Kidwill, Smithville, Tenn., writes: "The fourth Lord's day in last month I preached at Dixon's Spring, and baptized an old man sixty-five or seventy years of age. He is a man of fine intelligence, and I believe is thoroughly in earnest. Dixon's Springs is a new congregation. They are meeting every Lord's day, and are self-sustaining. I was with them eight times last year; there were additions at six of the eight meetings."

Bro. T. C. Little writes: "The time of my regular appointment for Gum Springs' has been changed to the first Sunday in each month. Bro. Allen Taylor, who has served as bishop of this congregation for years, and his son Knox who is one of the young brothers, are quite sick. This congregation is in very good working order, and are hopeful of doing some good for the Master this year. On the second Sunday I began my summer's work at Liberty, (a Methodist house) five miles from Fayetteville; I was allowed to preach once a month in this house last summer, and the privilege has been extended me for this summer; this is entirely a new field; hope to accomplish permanent good. I have agreed to labor for the church at Fayetteville a part of my time; will preach there at night on second Sunday in each month. The building committee have resumed work again on the house here, and we expect to soon have our house in better order."

L. R. Sewell writes from Donelson, Tenn., May 14: "I preached last Lord's day at Bethel, Wilson county, at 11 o'clock A. M., and at night; at Young's School-house at 4 o'clock P. M. This last is a place where our brethren have never preached. Had a large and attentive audience. I promised (the Lord willing) I would hold them a meeting of several days in July. The church at Bethel is in good condition, and is doing a good work. They are trying to sound out the word through the surrounding country. I hope to be able to do much good in that field this year."

Bro. F. C. Sowell, Columbia, Tenn., writes: "I spoke to a large audience at the church on Cathey's Creek, on the first Lord's day in May. Two took membership. The brethren there are getting along harmoniously. They aid in sending the gospel to destitute places. I expected to be at Cross Bridges on first Lord's day, at four o'clock, but failed on account of rain. We have the privilege of occupying the Methodist's house at this place. We make efforts to remove prejudice, and then we preach Jesus. That is the way the apostles did. We hope the seed we are sowing will germinate and make Christians. Bro. Larimore is to be in Columbia on the 7th of June. I suppose Bro. Larimore will have several meetings in Tennessee. May the Lord bless his people."

Bro. W. H. Carter writes from Centreville, Clay County, Tenn., May 5: "Bro. Rogers and I are still in the field and well equipped, having the sharp two-edged sword of the Spirit as our weapon of warfare. We preach at different points on Lord's days and come together during the week. Bro. Rogers had two additions last week at Sugar Grove, Monroe County, Ky. I preached to a large and attentive audience at Tompkinsville yesterday. Had one addition at Hickory Grove yesterday evening. We are now at Centreville, and will remain until Saturday. The church here is in a bad condition. Some have been 'spoiled through philosophy and vain deceit,' Others have grown cold, careless and indifferent, but we hope to arouse them to a sense of their duty, and accomplish some good. Brethren, pray for us, that we may be bold to defend the faith."

We have received from the Christian Publishing Company, St. Louis, Mo., a neatly printed and bound 48-page tract, by Benjamin Franklin, entitled, "Ability and Accountability," containing the travels of Robert Thinkwell and James Cautious, with a history of their conversion. We remember the articles as first published, years ago. They are presented as two young men starting out to seek the true church of Christ, their travels, attendance upon the ministry of the different churches, their conversations with the ministers, the troubles that lay in their way, and finally their conversion to the simple truth of God. It is in conversational style, and is a most readable and instructive tract, in Bro. Franklin's clearest and most instructive style. It is a good work to place in the hands of all inquirers, especially it will be helpful to young men. Price, ten cents. Send for it and circulate it.

## General News.

The trial of Wm. Spence, for the killing of his son-in-law, Wheat, attracted much attention in this city the past week. Spence, years ago, stood high as a merchant and banker in Murfreesboro. The bank broke, he failed and lost to some extent the confidence of the people. He was appointed United States Marshall some years ago; defaulted, Wheat, his son-in-law, succeeded him in office. There has been disagreement between them for some years concerning pecuniary matters. Spence waylaid him and shot him. The only plea put in, in his behalf, is insanity. The jury found him guilty of murder in first degree.—The bronze statue of Martin Luther will be unveiled at Washington on the 21st inst.—A train on the Mexican Central Railway was derailed by robbers, but not wrecked. One of the robbers was killed, and the others fled. No passenger was injured. There was \$60,000 in silver on the train.—Sixty per cent of Madison, and seventy per cent of Tensas Parish, La., are under

water. Cattle are dying of starvation or being killed by gnats.—The special grand jury, impanelled to investigate the Berner trial and the consequent riot, have reported. They present fifty-four indictments, among them one against Col. T. C. Campbell, Berner's attorney. The list has not yet been published.—About 1,100 dogs were exhibited at the annual bench show in the Madison Square Garden, in New York, last week.—The steamer "City of Portland," of the International Steamship Company, plying between Portland and St. Johns, N. B., was wrecked off the coast of Maine last week. No lives were lost.—The failure of the Northwestern Car Works, of Stillwater, Minn., of which ex-Senator Sabin is president, was announced on Saturday last. The liabilities amount to over a million dollars, but the receiver thinks the concern is making money, and it is expected that it will pay its debts in full.—It is some years since financial circle have received so great a shock as that caused by the failure of Grant & Ward, and the suspension of the Marine National Bank on the 6th inst. The liabilities of Grant & Ward are said to amount to \$10,000,000. The failure of this firm has been followed up by a panic in financial matters in New York. A number of the most prominent banks have been forced to suspend. Some few banks in other cities have suspended, but the panic is mainly confined in New York.—Mr. Edmunds introduced a bill in the Senate last week, to place General Grant on the retired list of the army with the full pay of a General. He accompanied the introduction with remarks in which he expressed the hope that the committee would for obvious reasons give the matter prompt attention. The reasons referred to, of course, were General Grant's financial losses, incurred by the failure of the Wall Street firm of which he was a member. The bill would secure to General Grant the pay of a General \$14,500, and the emoluments attached thereto, amounting in all to about \$19,000.—The New England Press Association has been on a visit to Nashville during the past week. They visited Belle Meade and many other points of interest around the city. They expressed themselves as well pleased with their stay in Nashville.

FOREIGN.—A London dispatch announces the death last week, of Judah P. Benjamin, the distinguished lawyer and advocate, and ex-member of the cabinet of the Southern Confederacy during our civil war. Mr. Benjamin has been for a number of years, residing in London, where he enjoyed a lucrative practice. He died in Paris.—Dynamite is still doing its tragic work in England. On the 8th inst., ten women were blown to pieces and two others wounded by the explosion of dynamite at Nobles factory, in Ayrshire.—The Duke of Cambridge acting in behalf of the Prince of Wales, formally opened the Hewett Exhibition last week at Kensington, London. Mr. Gladstone, the Lord Mayor, and many members of the nobility, as well as numerous other distinguished persons, were present.—Midhat Pashu, the eminent Turkish Statesman and reformer, died at Constantinople on the 12th.—Two English railway companies have discharged 2500 of their employees, and reduced the salaries of their clerks ten per cent. owing to the depression of trade.—Arrangements are in progress for the proposed international conference to discuss Egyptian financial affairs. It is to be held at London early in June, and will probably be in session three weeks.—Advices from Durban, South Africa, report an uprising of nations in the Intankhla Bush. The Midobucks tribe has attacked Osborne's party, and Osborne has asked for assistance. The reserve is considered unsafe, and the Boers in Central Zululand have announced their intention to settle the country and maintain Diurzulu in authority.—The House of Commons has rejected a bill to license crematories by a vote of 149 to 79. A bill to legalize marriage with a deceased wife's sister has again passed the House, the majority in favor exceeding one hundred.—The Schaheswans, a band of Persian romads, have plundered several villages on the right bank of the Kurd. Wandering tribes also attacked the Government surveyors at Maganen Steppe, and forced them to suspend work. The Russian Commissary department seems powerless to prevent these occasional raids.



## Home Reading.

## FINISH THY WORK.

Finish thy work: the time is short;  
The sun is in the west;  
The night is coming down—till then  
Think not of rest.

Yes! Finish thy work; then rest;  
Till then, rest never;  
The rest prepared for thee by God,  
Is rest forever.

Finish thy work; then wipe thy brow;  
Ungird thee from thy toil;  
Take breath, and from each weary limb  
Shake off the soil.

Finish thy work; then sit thee down  
On some celestial hill,  
And of its strength-reviving air  
Take thou thy fill.

Finish thy work, then go in peace;  
Life's battles fought and won,  
Hear from the throne the Master's voice:  
"Well done! Well done!"

Finish thy work; then take thy harp,  
Give praise to God above;  
Sing a new song of mighty joy  
And endless love.

Give thanks to him who holds thee up  
In all thy path below;  
Who made thee faithful unto death,  
And crowns thee now! —British Friend.

## FOR THE CHILDREN.

## "SUFFER LITTLE CHILDREN TO COME UNTO ME."

You knew this story by heart, before you were old enough to talk plainly; your good mother told you about it. Perhaps the first Bible verse you ever tried to learn was "Suffer little children to come unto me." Do you know who said it? It was Jesus; he was very good and kind to children. The great crowd was pressing him on every side, and the grown up people thought the children were making too much fuss; they very likely said, "What's the use of these noisy children worrying the master? They had better be at home." But it is said, "Jesus was displeased," and said, "Forbid them not." What do you suppose the mothers wanted to bring the children to see Jesus for? They knew of his wonderful cures by simply touching with his hand, and no doubt they thought that touch could keep away evil from their children.

They wanted a blessing; they wanted Christ to pray for them; ah! that was what they all wanted. The mother came with her little baby in her arms—too young to speak or understand; others came leading little tottering feet, just learning to put one foot before the other, praying in their hearts that God would help them to guide these little feet into the right path, just as good mothers have done ever since, that their little hands may never grow strong in sin, or hearts blackened by crime. There were some older children, too, who listened to his "wonderful words of love," and pressed close to his side, that he might lay his hands upon their heads and bless them. But then, perhaps there were some older children standing, watching to see what he would do. They saw his loving face beaming with kindness, but they were afraid. They had heard how he looked into men's hearts and told their thoughts, knew all their sins that they had committed in their lives, and they were afraid. Yes, he knew it all; all they ever said, or did, or thought, or felt. Yet he pitied that poor sorry boy, who could not forget the lie he had told, or the angry words he had used to his little brothers or sisters. He wants him to come to God and ask him to forgive him; and he will ask the Father who will freely forgive.

Yes, little children sin, as well as grown people, and they feel very bad about it sometimes. Some of you are ready to say, "I wish Jesus was here now so he could lay his hands on me. Then I know I would be good and do right." But you must remember that Christ is on his throne in heaven, and is praying for all who ask him, if they are his friends and trying to do what he tells them. There was not then, but there is now prints of nail marks in each hand; and when he raises them to bless, he says, "Father, I died for the children; forgive him and hear his prayer for my sake." Then if you would be good and happy, remember "What a friend you have in Jesus."

UNCLE MINOR.

## CRIPPLED HANDS.

Hearing a story told by a teacher of many years' experience, brought to mind its universal application. This gentleman thirty or forty years ago, had undertaken the charge of a district school. While noticing the different characteristics of his new pupils, he observed that one boy seemed to be either systematically avoided or systematically tormented by his school-mates; he also received numerous intimations from different sources that the boy was a very bad boy.

He felt that the child certainly had some excuse for being disagreeable on account of the manner in which he was treated, even though the child himself might probably be also to blame. One day the little fellow did something wrong, and afterwards told his teacher a direct falsehood about it. The gentleman felt that he must correct him and called the child to him with the intention of furling his hand, as was the custom at that time.

"But," said he, "when I looked at the little hand outstretched before me it was a crippled hand. I could not strike a crippled hand. I told the child to return to his seat and remain after school. Then I talked to him with a heart that was stirred with loving pity till his tears came and his heart was won. I never had any trouble with him afterwards—no trouble that a word would not overcome.

The tears rise to my eyes every time I think of the little outstretched crippled hand, and the heart that was too tender to strike it. I wonder if it is not thus with the great Father. We hold out before him our crippled hands; he sees our crippled hearts, our crippled thoughts, our crippled lives; in tenderest pity he cannot strike them, but draws us unto himself and whispers to us in loving compassion, words which shall draw us away from the darkness of evil unto the light of pure and perfect goodness.

Well would it be for us could we see that the hands that we should strike in our bitterness, in our anger, were crippled: if our eyes were only open to that fact, should we not withhold the blow which would be given to incompleteness? Not one of our lives is full, round, perfect, complete; yet, in our impatience with the imperfections of others, we deal out blow upon blow upon the weakest, sorest spot, heeding not the quick sigh of pain, heeding not whether the inflicted punishment will not tend to increase the infirmity, render more incurable the lameness.

We are all but as the little child with its imperfect hands. With our own imperfect hands we perform our imperfect labor; but alas, we see the imperfections of the cloth woven in our neighbor's looms and are blinded to those in our own. We see our neighbor's crippled children, and how he fails to cure them, while ours are limping and halting beside us unnoticed.

The one thing needful is to know and face fairly the crippled members of our own personal individuality; to know its incapacities, its weakness, its inabilities, and especially to know its best—the best of which it is capable—and to strive for that. For the incapacity of others we should have the tender pity that is unable to strike a blow upon a crippled nature. Love, gentleness, tenderness, and charitableness should be our chosen weapons; they are among the most precious treasures of this world, and they lead on to and open into the world beyond, where they are supreme.—M. F. in *Illustrated Christian Weekly*.

## LETTER TO UNCLE MINOR.

Dear Uncle Minor: We started to school this morning as usual, and met a gentleman who told us that a mad dog was out on the pike; so we ran home as fast as we could, and loaded the musket, and we went out to look for the dog, but did not find it; but we found a crow with a string tied to its foot. We brought it home and will try to keep it. We have named it Snow-drop. Please tell us what you know about crows. Your little friends, John and Alexander Lipscomb.

P. S.—We must tell you Snow-drop has just broken the string and flown away.

Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone or in the presence of God if he will.—Locke.

## MRS. SPURGEON'S WORK.

You have all heard of the great London preacher, but perhaps you have not heard of his loving and lovely wife, who, though an invalid, is not idle in the great cause of labor of the Master. For years past, she has been saving up little pieces of money, and what does she do with them? Why, she has established a "Book Fund," from which she supplies delightful books to the poor ministers of every denomination. Don't you think she is doing a great work? Yes, quite as great a work, perhaps, as her husband has done. In the last six years she has given away nearly forty-two thousand books. The grateful letters she has received would encourage us all to try and do some good. Then let me tell you her example has started others, and among them a dear lady in Scotland. She thought to herself, "Oh, how nice it would be to send a nice shawl in every box of books!" When the first one was sent I wish you could have read the good letter that came back. And two widow ladies are spending all their time making flannel shirts to go with the precious books.

Don't you think that little seed she planted has grown to a big tree, the branches of which reach to heaven? One little girl has sent Mrs. Spurgeon all the money she had—a silver half-crown. Another sent twenty-nine stamps. Very many little gifts come pouring in from every quarter, and some of the stories connected with them are very touching. Mr. Gough, the great temperance lecturer, once gave her the proceeds of one of his grand lectures.

Mrs. Spurgeon hunts up the old rings and brooches in her drawers and sells them for this good purpose. She has also made two hundred and fifty dollars from making frames for photographs. One day a friend handed her five hundred dollars. What a big pile of books she ordered then!

Money has come to her from far-off New Zealand and Australia. One friend sent her six reams of nice paper, knowing she would need it in her correspondence. Last year she gave away more than seven thousand books, many of them being her husband's "Treasury of David."

Would it not be nice if we had a Mrs. Spurgeon in our country? I don't see why we don't. May each of us imitate her precious example, and do all the good we can for all around us.—Selected.

## DON'T SELL IT TO HIM.

One day a young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, you had the delirium tremens once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered; and the landlord waited on them very politely. The other stood silent and sullen, and when they had finished he walked up to the landlord and addressed him as follows:

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Jane Townes was one of the early Quaker emigrants, who, with her three sons, came over to Friend William Penn's colony soon after the great founder's landing. Their first dwelling was made by digging into the slope of a hill, setting rough supports in front, and banking up, thus making what was called a "cave." There the widow and her boys lived until timber could be cut from the thick woods that covered the place, and hewn and builded into a log house, which they no doubt thought quite a palace. Ninety years ago a stone farm-house was built near by, and one of her descendants, who owned it, set a marble slab in the field, just where the first home was, and marked it "Jane Townes' Cave and Dwelling, 1585." Travellers along Crum Creek still stop to read the stone.



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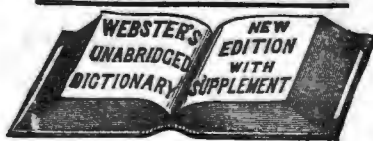
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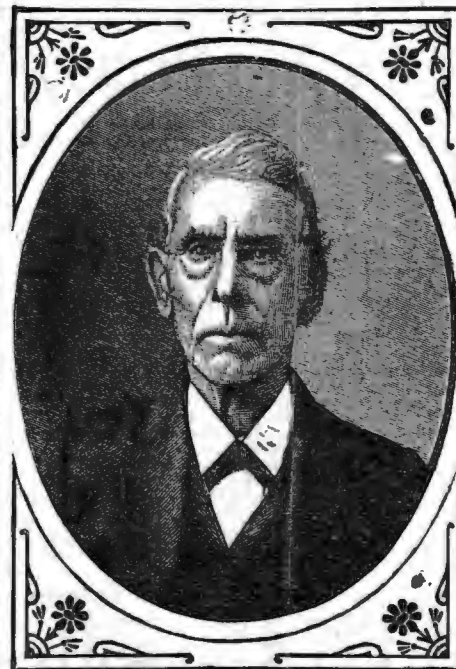
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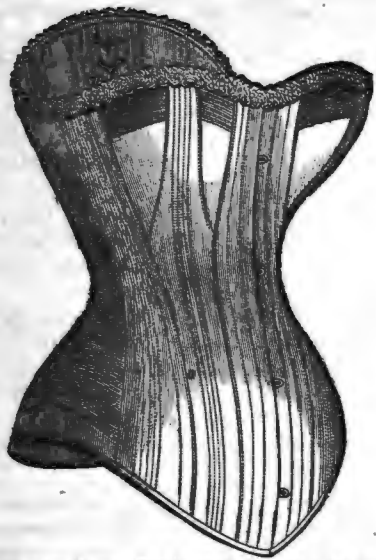
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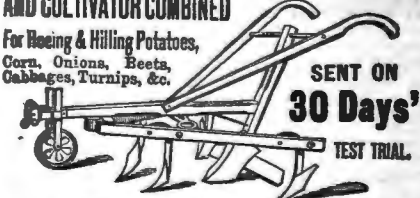
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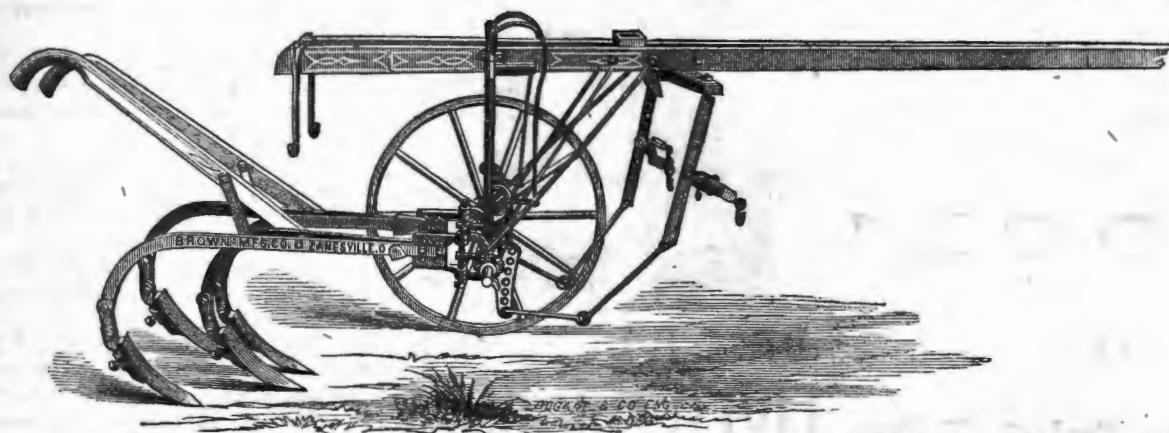
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# THE GOSPEL ADVOCATE.

VOLUME XXVI. }  
NUMBER 22.

NASHVILLE, TENNESSEE, MAY 28, 1884.

{ \$2.00 YEARLY IN ADVANCE.  
POSTAGE PREPAID.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### TOO MUCH DOCTRINE, AND YET NOT ENOUGH.

There has long been a cry raised against the disciples of Christ, that they preach too much doctrine. This cry is made by the denominations of our country, who put the doctrines and commandments of men in place of the pure word of the Lord as preached by the apostles. These denominations do not preach as the apostles preached, and they do not like to hear others do it, as it throws their own preaching in contrast with that of the apostles. Hence when the plain preaching of the apostles is presented they oppose it, and denounce it as heresy, because it cannot be harmonized with their own peculiar teaching. And in some instances our own brethren have fallen into the cry to such an extent that the preaching of the apostles in their efforts to convert sinners, is almost entirely left out. This is true to a much greater extent in towns and cities than in the rural districts. In towns and cities it is nothing uncommon to hold protracted meetings one after another without ever taking up one single case of conversion, and presenting it in detail as presented by inspired men. They preach many good things, and things that ought to be preached in their proper place. But nothing can take the place of the plain gospel as preached by the Holy Spirit, through the apostles, when the object is to make Christians.

And whenever and wherever these plain cases of conversion as found in Acts of apostles are repeated just as presented there, there are almost always some ready to receive and embrace the whole truth. But when year after year passes on, and one protracted meeting after another is held in the presence of the same people, whole generations grow up in such localities without being able to tell just what is necessary to make a Christian. The children of the members in such cases grow up, and come into the church because they are religiously inclined, and almost as a matter of course, when they could not at the same time tell others intelligibly how to become Christians. And in this way the lines between truth and error are almost blotted out, and the conclusion becomes almost common that one church is as good as another, and children go where their parents have gone, without being able to give a Scriptural reason why. These things ought not so to be. The whole ground of conversion ought to be gone over often enough for all aliens that attend to clearly understand the whole truth, and to know how to guard against error in these matters. And a protracted meeting, where the conversion of sinners is the leading object, should never be carried through without a liberal presentation of these things. Then all who want to be Christians will know just what to do to be saved. And for years to pass away and these matters not be plainly presented to the people, is almost unpardonable.

But on the other hand, we doubt not that in many rural districts, the matters of conversion are almost wholly dwelt upon to the exclusion of the practical work of Christians. And perhaps a still more objectionable feature in this sort of work is, that the preaching is in too much of a controversial spirit, and that too, in a spirit of bitterness and sharpness that hinders many

from hearing the plain gospel, when otherwise they might. The truth ought to be preached in great plainness, but in the spirit and love of the truth, and with a pure desire to save souls. And the one grand end of saving souls should never be marred or hindered by any sort of sharpness, sarcasm, or bitterness that would turn any one's ears away from the truth. Error may at any time be contrasted with the truth, the error exposed and the truth vindicated without any sort of bitterness being manifested, if preachers would study these matters, and keep themselves at all times under the controlling influence of the spirit of the religion of Christ.

Preachers sometimes fall into the habit of using sharpness, and preaching the gospel in a tart, controversial sort of way that is very offensive to all opposed to the things they preach. This is a very dangerous habit to fall into, and one that will hinder them from the accomplishment of immense good they might otherwise do. We have known a few men that spent long lives in this sort of preaching without accomplishing a tithe of what their talents would have enabled them to do, if their manner had been gentle, and their words spiced with love instead of being barbed with sharpness, and an apparent intention to demolish somebody. They go at the work of dissecting error with an apparent delight in exposing the errors of others that seems to afford them more satisfaction by far, than even the presentation of the plain truth. And when preachers once create the impression that they take more pleasure in uprooting and tearing down others than in building up the truth, much of their power for good is gone.

This does not by any means indicate that preachers should be tenderfooted, or should in any wise compromise truth with error. This should never be done under any circumstances. But truth should always be vindicated in the spirit and love of the truth, and error exposed plainly, but in the spirit of kindness that would seem to say to those in error, that we want to take them by the hand tenderly, and lead them out in kindness. For whenever we create the impression that we intend to drive them out by crushing down their houses over their heads they at once rebel against it, which generally puts them out of reach of the truth. Every preacher should strive to so place his own heart under the guidance of the Holy Spirit as to be able to manifest the fruits of the Spirit in his entire life, and especially in his manner of preaching. He should manifest love, joy, peace, longsuffering, gentleness, patience. He should strive to show in his whole demeanor what the religion of Jesus will do for men when earnestly and faithfully lived out. And if preachers would be faithful they must preach the whole truth, both as to how to become Christians and how to live the Christian life, and he who gives all of his time to doing the one to the exclusion of the other only does part of the work belonging to a minister of the word of God.

The plain requirements of the gospel that make men Christians; and the difference between these and the doctrines of the denominations are not half so well understood by the masses of the disciples of Christ to-day as they were forty or fifty years ago. In those days, almost every member was well posted on these things, and ready to de-

fend the truth whenever assailed, and knew how to bring the truth to bear against all error, whether in the matter of making Christians or the matter of governing the church by human wisdom, human creeds, and such like things. Much of the preaching these days is done to entertain and please, and not with a special view to teach the word of God as it is in Jesus. We think it time the preachers would look about for the old paths and walk in them more. While there may not be need for as much preaching against the errors of denominationalism as there once was, there is quite as much need for preaching the plain word of God on all subjects of Christianity as there ever was, and no preacher can be faithful to the word of God and to the people, and not do it. We need to have the apostles preach more to the people. The best preaching that can be done, and the only preaching that is valuable to man is to repeat to the world the very words of those inspired men. And when a preacher reaches the conclusion that the word of God is too common, to stale to present to the people, and begins to look about for something new, he is then taking a step where he at once ceases to be useful in advancing the truth.

So long as there is one alien sinner to be brought to God, so long must the gospel in all its facts be presented to him. Faith in the gospel, and how faith comes, and what God has designed it to accomplish in making Christians must needs be taught as long as one soul remains to be enlightened on these things. And so long as there is one impenitent soul in our reach, it must be sounded in his ears, that God now commands all men everywhere to repent. And wherever there is one tongue that has not confessed Jesus Christ as his Savior, confession with the mouth must be taught. And just so long as there is one human being out of Christ, baptism, as the act of obedience ordained of God to introduce men into Christ, must be plainly and faithfully taught, and that without any apology for it. Some men preach these things as if they were ashamed of them, and thought they needed to be apologized for.

Yes, so long as there is one soul to be saved, preach these requirements of the gospel as if they were brand new, and never had been heard before. Never be ashamed to repeat to sinners what the Holy Spirit of God requires them to do in order to be saved. Never thrust the notions and speculations of men between the sinner and the Savior. The gospel is the power of God to save men, and if anything except obedience to it will save any one, God has not told us. Let these things be earnestly proclaimed so long as there are any impenitent, unconverted souls. And on the other hand, so long as there is one child of God to be edified, fellowship, breaking of bread, and prayer must be taught. The meeting of the disciples to break bread has never yet been sufficiently impressed upon the masses. There is perhaps no one thing regarding which there is more indifference among the masses of disciples than to this one thing. They need line upon line and precept upon precept, here a little, and there a little. Christians need to be taught earnestly and often to deny ungodliness and worldly lusts, and to live soberly, righteously and Godly in this present world. These things ought to fill the hearts, and make up the life work of those who claim to be teachers of the word of God to men.

E. G. S.



## RE-BAPTISM.

Bro. Lipscomb insists on sticking to the points at issue; and he is right, too, but it does seem to me that he has all the while been floundering about in ethereal fields while on this baptismal question. Bro. Lipscomb's last article in my opinion, did not touch a point at issue save perhaps once, and then he gave up, virtually, the whole question. I refer to this language:

"Persons who think their sins are already forgiven may desire to attach themselves to a church, and may submit to baptism as a requirement of the church. Such baptism, no matter where or when submitted to, is a nullity and an offence before God."

When you sift this down to the real issue or issues, it is a surrender of the question, unless I fail to understand my brother. Do not Baptists say before baptism that they are forgiven? Is this not thinking their sins are already forgiven? Then again are they not baptized to comply with a requirement of the Baptist Church? I grant they may think that they are honoring God in the whole process, mourner's bench and all; but does their *thinking* it make it so? I had a Baptist preacher to tell me that he was not baptized into Christ but into the Baptist Church, and that he never baptized any one into Christ, but always baptized them into the Baptist Church.

But Bro. Lipscomb says that I am in the habit of only hearing what the most ignorant Baptists teach. Be this as it may, God is no respecter of persons, but will hold the intelligent Baptists that Bro. Lipscomb has been in the habit of hearing, and the ignorant ones I have heard, to the same rule. What has brought about this ignorance but the doctrine of the Baptist Church? The commandments of men being taught instead of the word of God? God has vouchsafed to us, through his apostles, a plan of salvation that is so simple that even the ignorant Baptists, that I have heard, need not "err therein." Bro. Lipscomb has reasoned on this question, as though to believe that baptism was for the remission of sins would require some extra effort on the part of those who claim to believe that Jesus is the Christ; that is, that it is an abstruse proposition.

The only trouble about the question is that there are two statements: one by God, which says that it is for the remission of sins; the other by the wise doctors, which say that it is *not* for the remission of sins. The greater number, it seems, believe the doctors; but it is not because there are any hidden intricacies on the other side; for it is as plainly stated by the apostles, as that Jesus is the Christ, and hence is just as easily believed. I admit that the teachers are perhaps *more* to blame than the taught; but they are culpable, too, because they have not acted like the Bereans, in an age when they are so much better prepared for the "searching." Our savior said, "Go ye into all the world, and preach the gospel to every creature; and he that believeth (what you preach) and is baptized shall be saved; but he that believeth not (what you preach) shall be damned." It is perfectly natural and rational to suppose that all will be damned who do not believe the preaching of the apostles, since our Savior told them that their preachings should be binding. Now, if those who refuse to believe that baptism is for the remission of sins, are not "damned," then our Savior's word will fail, because the apostles preached it, and he promised them that whatever they "bound on earth, should be bound in heaven."

The deductions of any man, it matters not as to his honesty, should be regarded with supreme contempt whenever they put him in the logical attitude of bending and warping the word of God to defend any human "plea." It is simply believing the words of Christ and his apostles, to believe that baptism is in order to salvation from sins. It is simply putting more trust and confidence in the words of man, than in the words of God, to believe that sins are forgiven before baptism; hence one in the latter condition cannot be "born of water and the Spirit," but is born of water and corruptible seed, that the devil has had sown, and deceived honest people by adding the water birth to his system of conquest. The detection of this blinding system is to be hoped for only through the word of God.

As "faith comes by hearing," it behooves all rational creatures to be careful who and what they hear. If one to-day hears a man preach

what the apostles preached, neither more nor less, and believes that preaching, he has that faith, that when perfected by obedience, under the direction of the Spirit, will make his salvation from sins, as sure as the word of God. His faith has come by hearing the word of God, hence it is a saving faith. But if the preacher preaches more, or less, than the word of God, the addition or subtraction makes it a perverted gospel,—"another gospel," and he is "accursed;" but this does not help those who have believed and obeyed him, even if he should immerse them in water. Can water save? To be saved is to be in Christ. To be in Christ, is to be in his church or kingdom. To be in his church, is to be a member of a positive institution, which has positive laws of induction. I claim that that positive law of induction is (1) faith in the word of God; (2) repentance; (3) confession with the mouth that Jesus Christ is the Son of God; (4) baptism for the remission of sins, as the Spirit directs.

Whatever the apostles have said, is the truth. They said in many places that baptism is for the remission of sins, hence when a man says it now he tells the truth. When a man says now that baptism is *not* for the remission of sins, is *not* essential, he tells a lie just as much as if he had said it in response to Peter on Pentecost. If A. believes the truth as preached by the apostles, and obeys the direction of the Spirit as furnished through the apostles, and is in the kingdom by virtue of obedience to the direction of the Spirit; and B. believes *part* of the truth, and is led through a different process by *man*, and is in the kingdom by virtue of having believed *part* of God's work, and accepts man's dogmas as to the design of baptism, when God has plainly stated its design to be different, then there are two ways of entering the kingdom, and one is God's and the other man's; and man's is as efficacious as God's. In short, the position that Bro. Lipscomb and others, are contending for on this question, incontestably makes two laws of induction into the church, if they are right.

No amount of sophistry, however subtle, can escape the conclusion. Even if two persons are baptized for the remission of sins, as directed by the Spirit, and one has made the formal confession while the other has not, it makes the road fork at confession, and both right. Here is about the way our representative men put it: there is but one law of induction, and these *two* are it.

How can any man hope to retain his reputation as a logician, occupying this glaringly inconsistent position? A glance at "our plea" and "our practice," is sufficient to condemn us of double-dealing in the eyes of the world. Let us do away with such an inconsistent system, and upon its tangled ruins erect the finger-board of truth, which is *always* consistent. Is God's law to be thus insulted to palliate those who have obeyed man from choice? No, no, brethren, those who are honest must be "taught and baptized" by direction of the Spirit. The teaching comes first, in God's plan. When they are taught the "commandments of men for doctrine," they rejoice before the baptism. But when they hear and learn of the Father, the rejoicing comes after the baptism. In man's they bow at the wooden idol. In God's they leave all idolatrous worship out, and worship only the "true God."

Bro. Lipscomb says, "one objection we make to what is called re-baptism is, nine-tenths of these submitting to it, submit to please the preacher or the church, and not to obey God." We have no means of knowing by what chapter and verse he received this startling information. I have never seen it in my reading, hence I conclude that it is wholly the exact science of mathematics, that has aided him to this definite computation of numbers. It seems to fall under the old rule of vulgar fractions. When I apply his rule to those re-baptized at Ephesus, I find that only one and a fraction of that number were re-baptized to "obey God," while ten and a fraction were re-baptized to please the preacher, Paul, and the church at Ephesus. It is rather spinning worldly wisdom out pretty fine; and at the same time quite confusing to determine such momentous problems as spiritual questions, worked out by vulgar fractions. When we come to judge the problem of salvation by God's rule, we find it does not deal in fractions, but condemns in *whole* numbers, all "them that obey not the gospel of God."

Bro. Lipscomb has frequently brought up the case of Abraham, to prove that a blind obedience is the most acceptable to God, if God makes any difference. I beg you, my brother, to remember that there is no necessity for blind obedience to God in reference to baptism. God has told us to be baptized, and told us *what it is for*,—but men say it is *not for* that. If God had not told us what it was for, then it would have been unnecessary for us to have known, or made any inquiry about the wherefores, etc. But since God has told us what it is for, to believe that it is not for that, or that it is for some other purpose, is to believe man over God. God told Abraham to go upon the mountain and offer up his only son Isaac; now suppose some man had told him not to do it, that one of his servants would do just as well, then if Abraham had believed it, and left Isaac in the valley, and carried up to the mountain for the sacrifice, one of his servants, he would have acted about as the believers of sectarian preaching do to-day. But if Abraham had done this, would he ever have been called the father of the faithful?

Bro. Lipscomb says that if I am right about its being necessary to understand, before baptism, what it is for, that I should ask all before their baptism if they understand that baptism is for the remission of sins. But I say no, because I find no authority for asking this, and besides, the confession with the mouth is all that I do find laid down as a question, and he doesn't deem it *absolutely* necessary.

Bro. Lipscomb has had much to say about what Bro. Campbell taught, and the condition that the baptismal question would put Bro. Campbell in, under certain circumstances. I have said before that I love the memory of Bro. Campbell. I am sure from what I have read from Bro. Campbell's pen, that he did not desire to be an end of the law of Christ. He desired that his brethren should search for larger measures of light. I had a "pastor" to tell me, the other day, that Bro. Campbell was the beginner of this reformation, and said he, "Bro. Campbell was in favor of the missionary society, and if you are not in favor of the same, you had better get out." I told the pastor that I was out of the "society," and intended to stay out, till some one produced some scriptural authority for it, etc. I feel confident that such ideas as this pastor has about the cause, would be disgusting to Bro. Campbell, were he alive. But I want to make two quotations from Bro. Campbell's writings, for Bro. Lipscomb's thought. I wish I had room to quote him at greater length, but I have not.

On the confession, the form of which he has quoted from Peter's answer to our Savior, Bro. Campbell says: "This confession must be made by every applicant for Christian baptism, in order to his being constitutionally builded upon the divine foundation: or, as we usually say, admitted into the Christian kingdom, or church. No minister, or church of Jesus Christ, has any divine right or authority to ask for more or accept of less than this, in order to Christian baptism. We ought, indeed, to know that the person so professing understands what he says," etc. *Campbell on Baptism*, page 19.

Again, in response to a question propounded to him on immersion, Bro. Campbell says: "I had thought that in my essays on immersion, this point was fully settled. Every single blessing, and all blessings collectively, appertaining to salvation, flow to us from the sacrifice of Jesus the Son of God. The value and efficacy of his sacrifice is the very document itself which constitutes the burthen of the testimony. Belief of this testimony is what impels us into the water. Knowing that the efficacy of this blood is to be communicated to our consciences in the way which God has pleased to appoint, we stagger not at the promise of God, but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting." *Christian Baptist*, page 521.

I ask, where does this language logically place dear Bro. Campbell, in reference to this baptismal question? I must close, but before I do, I want to state the *real issues* in this question. There are others, but these two are the chief ones; viz. (1) Whether or not one must be taught, and must understand before baptism? (2) Is confession



with the mouth an essential antecedent to baptism? In conclusion, I want to ask Bro. Lipscomb some questions: (1) What did you mean by saying to Mr. Nichols that the Spirit leads us to obedience of the gospel, as it did those on Pentecost, "by addressing truths and testimonies to their minds, that they were capable of hearing, understanding, weighing, and obeying?" (2) Please be more explicit in telling us whether or not it is necessary to preach that it is not necessary to understand.

A. MCGARY.

#### ITEMS, PERSONALS, ETC.

We have received five dollars for the Indian Mission, from the young ladies of Haynes Institute, at Murfreesboro.

James E. Scobey, President of Haynes Institute, of Murfreesboro, Tenn., writes: "The closing exercises of this school will take place Wednesday and Thursday, June 4-5. The exercises will begin each morning at 9 o'clock. The friends of the institution, and the public generally, are cordially invited to attend."

E. B. Cayce, Franklin, Tenn., May 19, writes: "There were four additions, by letter, to the congregation here. Bro. Shelton is preaching the old gospel with power, hewing to the line. I preached at Hill's Chapel; congregation not large. Bro. Wm. Lipscomb preached about three miles from the Chapel. I expect to preach there again the third Lord's day in next month."

J. D. Floyd, Flat Creek, Tenn., May 21, writes: "Since my last report, I have filled my regular appointments at New Hermon and Richmond. In my work among the churches, I give attention mainly to Christian duty. On last Lord's day, at 4 o'clock P. M., I preached to a large crowd at Maple Hill, a school-house near Cane Creek. From what I saw there, I conclude that the church is in good condition."

H. L. Walling, McMinnville, Tenn., May 20, writes: "Bro. J. M. Kidwill, of Smithville, Tenn., was with us last Lord's day. We had large and attentive audiences. Much good was done, we think. Bro. Kidwill says we work under the ten-hour system. We had him in the Lord's day school, at 9 o'clock, A. M.; in the pulpit, at 10:30; at Kell's school-house, in the country, at 3 o'clock P. M.; and again in the pulpit here, at 8 o'clock."

H. F. Williams, Cyruston, Tenn., writes: "I preached second Lord's day and night in Lewisburg. The brethren seem to be getting along well. Their Sunday-school is, in many respects, a model. All classes take a lively interest in the study of the Scriptures. *The teachers take pains to prepare themselves.* Brethren from other congregations would do well to visit these brethren, and take on zeal and love for the truth that will enable them to do good work. They are also enlisted in the missionary work."

F. C. Sowell, Columbia, Tenn., writes: "I preached at Dunlap, Hickman county, second Lord's day in May, and on Saturday night previous. Nine have been withdrawn from at this place this year. We have some good working brethren at this place. On Lord's day evening we had preaching at Elmwood, about five miles from Dunlap. Since I have been visiting this destitute place, nineteen have been added, but the most of them are sisters, consequently they have no leader, only when I meet with them, or some other visiting brother. There is to be a concert at Centreville, Hickman county, May 20, and it is reported the proceeds will be for the benefit of the Christian church. Something from you, Bro. Lipscomb, on this, would do good, we think. If that is the way to raise money to support the cause of Christ, I have been in the dark for some time."

A. S. Reynolds, Haywood, Ala., writes: "The truth is having the desired effect in this part of Alabama. When I first came to this community I was turned out of meeting houses, and compelled to preach under bush arbors and in private houses; now we have a good meeting house and a faithful band of brethren, who meet regularly to worship. I sent you a report of last year's work. Up to date in this year, we have had nine additions, as follows: Fourth Lord's day in March, three; fourth Lord's day in April, six; three from the Methodists, one from the Bible Christians, five baptized. There is much work to be done here yet, but we will not become weary in well doing, for in due time we will reap if we faint not. (Pray for us.) May the Lord of all "peace" bless you is my prayer."

W. H. Carter, Lafayette, Tenn., May 20, writes: "Bro. E. H. Rogers, our evangelist, began a meeting at the Sugar Orchard in Clay County, Tenn., on Saturday before the second Lord's day in this month. I joined him on Monday, and the meeting continued until last Lord's day, resulting in twenty-one accessions by confession and baptism, and one reclaimed. One of the above number was a Baptist sister, who made the good confession and was baptized the same hour of the night. This was something new to the people of this community, notwithstanding the practice is over 1800 years old. See Acts xvi: 30-34. This is a warm congregation. May the Lord bless them in their efforts to do good. And may the elders be careful to feed those new-born babes in Christ on the sincere milk of the word that they may grow thereby."

T. C. Little, Fayetteville, Tenn., writes: "Preached Saturday night, May 17th, at Bro. Foster's, near Bel'ast, to a goodly number of his neighbors; this is a new field, and they seemed to be interested in our talk, giving their undivided attention. Sunday morning at Cane Creek had a very large and respectful audience. The elders report this congregation in better working order than they ever knew it. They are certain to accomplish much good if they continue faithful. Had an appointment at Maple Hill (a school-house in the neighborhood) for 4 o'clock, P. M., but as Bro. J. D. Floyd was present he kindly consented to occupy the time. He gave us the clearest and most forcible discourse on conversion we ever heard. The church at Gum Spring expects him to labor for them at their protracted meeting first Lord's day in August."

Rufus Green, Enon College, Tenn., May 20, writes: "Preached Friday night last at Fairview, one and a half miles west of Carthage. Subject, conversion of the Gentiles. Immersed one lady on a confession of her faith in Christ, as an evidence of her repentance. Preached Saturday at 7, P. M., in McElway's Bend to a large audience. Here the gospel had never been preached before. There was much interest manifested. I think great good can be accomplished at this place. Ought not the brethren help us to carry the gospel to those destitute places? Brethren talk about sending the gospel to the heathen land, you have neighbors who have never heard the gospel, who, if you would send it to them, would gladly hear and obey it; would it not be a noble work if all of our preachers would spend one-fourth of their time preaching in the destitute parts of the country. I preached Lord's day morning at Mt. Rose, to well filled benches; at 7, P. M., in Carthage. Here we have a good band of brethren, who seem to be alive. Will start to Gamaliel, Ky., Friday next, to meet our appointment Saturday at 7, P. M."

W. H. Dixon, Petersburg, Tenn., May 20, writes: "I preached, last Friday night, to a good congregation, at Nat Grove school-house, in Marshall county, Tenn. Interest fine. Saturday and Lord's day morning, at Philadelphia, Lincoln county. This is a new congregation, planted some three or four years ago. We had a fine hearing on Lord's day, at this place. I went from this place, at 4 o'clock P. M., to Oak Grove school-house. Found a fine congregation assembled. Had one confession and baptism at this place. One man, a man of the world, said he would give the land and one hundred dollars to build us a house, and I am satisfied it is a good point to cultivate, and I shall give attention."

Can you take postage stamps on subscription? It is frequently hard to get small bills in the mountains, hence orders are delayed. If there is any preaching brother in your country, who would like to visit the mountains this summer, please say to them to visit Santana and Crossville, as we have a small congregation at both places. I have been preaching for them monthly this spring. They are very zealous and are developing their home talent, but want and need help. Therefore we commend them to any preaching brother who may pass that way.—J. S. Acuff, Pikeville, Tenn.

[We would not like to get a very large stock of postage stamps, yet we are willing to take them in sums of not over two dollars from those who cannot obtain bills, and are not convenient to Postal Order offices.—D. L.]

Within the bounds of my labor, we have two churches within a half mile of each other,—a Christian and a Cumberland. The Cumberland brethren agree to have their Sunday-school in the evening, on the day we have preaching at the "Christian church," and ask the Christian brethren to have their Sunday-school in the evening when there is preaching at the Cumberland church, so that we can go to preaching and Sunday-school at both places. Now would we do anything but right, to be as good to them as they propose to be to us?—[J. R. Bradley, Lynnville, Tenn., May 19, 1884.]

There is no principle of right or wrong involved in the question further than this, Christians should never make the worship on Lord's day a matter secondary to anything else, nor do anything that leads the public to think they regard it as a secondary matter. It is the duty of the church to meet on Lord's day to worship God. It is the duty of all the Christians to meet on every Lord's day. If they can meet as well with the proposed arrangement as otherwise, there is no harm in doing so. But the point is, the Lord's day worship must be treated and regarded as the important service of the day. My observation has been that to put it at any other hour than the one regarded as the chief hour of the day, is to assign it a secondary position. But this is not necessarily so.

The brethren at Alma, Arkansas, propose to hold a protracted meeting, including the fourth and fifth Lord's days in June. They say:

We desire brethren in this county, and those near enough in adjoining counties, to meet with us in a consultation meeting, for the purpose of mutual encouragement and acquaintance, and to consult together, as brethren in the Lord, in reference to the wants and necessities of the cause among us. We cordially invite the brethren and sisters to come, and all will be heartily welcomed, and cared for to the best of our ability. We do not propose to organize a "society" of any kind, but to talk face to face with each other, and see if we cannot agree to labor together for the advancement of the Master's work in our midst. The meeting will begin on Friday before the fourth Lord's day in June. Done by order of the church at Alma.

J. G. SMITH,  
G. B. HASSETT,  
Deacons.

J. B. BYARS,  
B. WARFIELD,  
Elders.

J. T. JONES, Preacher.



## A MISAPPLICATION OF SCRIPTURE.

On page 260 of GOSPEL ADVOCATE, (Num. 17, April 23, 1884) Bro. H. L. Walling, of McMinnville, Tenn., attempts to show that he and his brethren have been greatly in error in regard to the purification of the heart by faith. Bro. Walling says: "I have seen my error, and have repented, and will in future preach what the apostles preached."

Bro. Walling, have you been preaching, "that obeying one command," we have obeyed the gospel? Have you in former days taught that the sinner is pardoned—saved, when he "obeys one command?" If so, then you have missed it sure enough. Great room for a conversion, my brother. Don't blame you for preaching something else. I don't know what you all have been preaching up there in "the mountains," only what you say about it, but we, down here in "the mountains," don't preach, nor have we ever preached, that the sinner in obeying "one command, obeys the gospel." We teach, that the "heart," the affections of the mind must be purified from the love of sin by faith. Not freed from the guilt of sin.

Bro. Walling says, that his error was in teaching "that faith purifies the heart, repentance next purifies the life, and then baptism changes the state."

"Purifies the heart." What do you mean by this expression? What do you mean by the word "heart?" What by "purified?" You seem to intimate that by "heart" you mean "soul, body and spirit," and that by "purify" you mean "saved from past sins."

Hear Bro. Walling: "The pure in heart are pure in soul, body and spirit, and in every view you may take of them, and are saved from past sins, and will be finally saved if they continue in purity to the end of life. It is very unwise for us to conclude that because we have obeyed one command that we have obeyed the gospel, and that we are therefore saved."

Does not this language make the impression upon every thinking mind, that Bro. Walling's present theory is, that the spiritual heart is the soul, body and spirit, and that "purify" is a freedom or a purification from sins—pardoned of sins? The "pure in heart, soul, body and spirit, are they that are saved from past sins and that as soon as he believed the gospel—obeyed one command." (Italics mine.) But, my dear brother, I do wonder that you now take the position that the purification of the heart, as in Acts xv: 9, means a full obedience to the gospel and pardon of sin. Let me make a few quotations to show what the heart, the spiritual heart, is.

"The heart of the rash shall understand knowledge." Isa. xxxii: 4. Does not the prophet here speak of the heart as the mind? To know is an act of the mind. "The heart of the righteous studieth to answer." Prov. xv: 28. As "study" is a work of the mind, surely the mind is what "the wise man" meant. "The heart knoweth his own bitterness." Prov. xiv: 10. We have already found that to know is the act of the mind. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi: 5. Thoughts are of the mind. "Jesus perceiving the thought of their heart." Luke ix: 47. Thoughts proceed from the mind, therefore the Savior meant mind. "With the heart man believeth unto righteousness." Rom. x: 10. Belief, or faith, is an act of the mind; therefore the mind is what Paul meant by the word "heart." In Heb. viii: 10, and Heb. x: 16, we can see very clearly that the apostle used "heart" and "mind" as synonymous terms. Now, since the heart is the mind, and since it is with the mind we know, study, love, hate, believe, etc., where is there any great error in teaching that the sinner must have his heart freed from the love of sin; his thoughts centered on heaven, salvation, the Lord, the Bible, and his mind—heart—perfectly filled with the love, and a desire for these things? Must this not be done for him before he is a fit subject for baptism? And is there anything that will do this but faith, "the belief of the truth of God?"

Let us try Acts ii: 37: "Now when they heard this they were pricked in their hearts." What did they hear—the faith, you say? They heard the gospel preached by Peter, and this pierced them in their hearts; that is, a belief of what Peter preached did it. Now, suppose they had not believed what Peter preached; would their hearts

have been pierced? No. But they heard the faith, the gospel, according to Bro. W.'s theory. It is very clear to me that the faith that pierced their hearts—the faith that "stole their hearts"—that purified their minds from believing Jesus to be an impostor, to believe him to be the Son of God, was the belief of Peter's testimony, their faith in the gospel.

Bro. Walling says: "If faith before baptism purifies the heart, then we are saved out of Christ,"—making saved and purified the same. We down here "in the mountains," having the same holy book that you have, I presume, don't make the purification of the love and affection of the heart the same as remission of sin; but we do teach, whether it be an "error" or the truth, that the sinner must have the affections of his heart—mind—purified, turned to God and heaven, taken off of the world, pleasure, etc., and set on divine things, before he can be baptized acceptably, or before the Lord will save him in baptism. Is there not some kind of a change in the mind, some kind of a purification in the thoughts of the individual, before or preparatory to being baptized? And is there not abundance of authority for such preparations in the New Testament? And is there anything that will cause this to be done but the individual's faith, his belief? Bro. Walling ought to be the last man to speak in favor of receiving upon their baptism those coming to us from the sects. And why? Because their hearts are not pure, according to his theory. They did not have the faith of God preached to them; that is, the gospel system. This is that that purifies the heart according to him. "Oh! well, they had a part of it." But you say, "It is very unwise to conclude that we have obeyed the gospel, when only a part has been obeyed." Yet, all right. "Those from the sects should not be baptized." Now, dear brother, just think of it!—living with, and eating with, and calling that man brother, who has not a pure heart; that man who has not obeyed the whole gospel. Which will you do: give up to have your brethren baptized "for the remission of sins," or your notion of the faith (gospel) purifying the heart, pardoning the sins? You brethren "up there in the mountains" will have to say to those presenting themselves for membership, from the denominations: "No, we cannot receive you; you did not have preached, nor did you obey, the full gospel (faith); your hearts are not right."

As to the faith being substituted for gospel, the same might be said of the Spirit, and of grace. Now, how would it look for some of us to take the position that Spirit purifies the heart, (pardons the sins,) or that grace purifies the heart, and that we had been in error all this time; but now are converted, "and intend in future to preach what the apostles preached?" Then I would expect Bro. W., or some one else, to accuse us of "preaching the same, in effect, as the denominations."

Now, in conclusion, let me say, I cannot yet believe that our dear brother has been fully converted from the truth. He speaks of faith giving the power to become the children of God. That is all I claim it does. But in what way faith gives the power to thus become God's children, is a different thing. Let me wind up with a little bit of poetry that will give the how better than I could

"Tis faith that purifies the heart,  
Tis faith that works by love;  
That bids all sinful joys depart,  
And lifts the thoughts above."

Lynnville, Tenn.

J. R. BRADLEY.

## CORRESPONDENCE.

On the second Lord's day in May, we met with the brethren on Salt Lick, Jackson County, Tenn. Bro. W. H. Carter was the preacher on that interesting occasion. He labored earnestly and faithfully to persuade sinners to obey the gospel and be made free from sin. Many sinners present on that occasion stubbornly refused to obey. May the Lord spare them until they come to a knowledge of the truth. Bro. Carter not only labored in behalf of alien sinners, but he taught the members by reminding them of their duty, and admonished all to go on to perfection by adding to their faith all the Christian graces. We feel confident that the brethren were greatly benefitted by Bro. Carter's visit. His sermons, exhortations, and pulpit ministrations never fail to infuse life into the cold, indifferent, back-

sliding member. Our Bro., in his sermon, urged upon each and every member to carry out the Savior's injunction, teaching them to observe all things whatsoever I have commanded you. We need truth-loving, earnest, faithful, working men like Bro. Carter for our preachers that will strive to educate the church, or those of the household of faith. A great many seem to think that they are infallibly safe after having submitted to the divine institution of baptism. Baptism predicated upon faith and repentance only frees us from past sins and makes us children of God. Then in order to live obedient children, let us observe all things. Meet every Lord's day, study the sacred writings, sing, pray, exhort, and commend the death and suffering of Jesus discerning the Lord's body, showing forth his death till he comes again. This is God's means of building us up in his most holy faith and spiritual life. Let us continue to walk after the Spirit, and let industry, justice, love, temperance, honesty, fidelity, kindness appear in our daily walk not only on Lord's day, but every day that we live. By so doing we will have hope of eternal life hereafter at the right hand of God. Let us all work while we have the time and opportunity, so that when we come to die we can say, like Paul of old, we have fought a good fight, we have kept the faith, HENRY REHORN, JR.

## SHORTS.

Now and then, unexpectedly, we meet with a thoroughly just man, and it is refreshing like an oasis in the desert. Said an old friend to me, "I want to show you my fine cow." I looked at her. She is certainly fine stock. I gave twenty dollars for her. I have been pondering in my mind if it would not be right to pay the widow from whom I bought her more. I think I shall do it; she is needy and did not know the value of the animal, I am satisfied. Here is one man who did not want something for nothing. Do you? Do I? It is not right. It is not just. "Love justice, do mercy, and walk humbly before God."

Romans v: 3-5. Read brethren and sisters, and answer: In what do you and I glory? Is it not in our houses, lands, popularity, fine dress, learning, pretty looks, pleasure, our kin or something kin to these, something which perishes with its using. Tribulations were good property in apostolic days because they yielded rich fruits. Now they are something to fret over and complain about. "Count it all joy when ye fall into divers temptations." Why? My brother, answer, and never look upon trials as a misfortune, again. That is our best possession which brings us the most valuable harvest.

## QUESTION FOR BRO. POE'S CLASS.

A young brother asked me, not long since, where did the river of Jordan empty, before the destruction of the cities of the plain and the forming of the Dead Sea. I put the question.

"PROVIDE THINGS HONEST IN THE SIGHT OF ALL MEN."

Do we do this? That is the question. How do you get your bread and meat? "He is good," is he not? I asked about a certain man yesterday. "Well it is mighty hard to get any money out of him," was the reply, and it told a sad tale. The same is true of many whose names are on the church book. Up town there is a sign, "All manner of turning done here." Some dear blessed brethren might improve this by adding, "All manner of twisting and turning done here, (to keep from paying debts) being understood of course." A good name is rather to be chosen than great riches." Look at this from a worldly standpoint, a good name is valuable. I have seen professed Christians whom no one would trust, and they in absolute need. They had no good name. Every business man is anxious to credit him who is true to pay. A Christian name should never go at a discount in the market. He must look to this. He may complain at others, but the fault lies right at his own door, and if he would have it changed, he must do it. A bank must pay when proper demands are made if it would sustain a good reputation. So must a man. Look around you, my brother, did you secure your provisions, clothes, home, horse, wagon, furniture, and all things around you in such a way that your neighbors and those with whom you deal, will say it was honestly done? J. M. BARNES.



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## The Church as a Vigilance Committee.

The following paragraph is by Joseph Cook, taken from the prelude of one of his latest Boston lectures:

"I would have the Churches in the cities bring themselves into efficient co-operation with law-and-order leagues. Perhaps every large Church should have a committee consulting occasionally with these leagues. There might thus be formed a kind of universal vigilance committee of the best citizens, who would have power to secure the execution of the laws."

Think of the Church, whose chief business on earth is to proclaim the gospel to all men—the Church, which knows no other mission beside, except to relieve the needy, turned into a vigilance committee, taking up on itself the office of a detective, and assuming the functions of a legal prosecutor! And yet this is the utterance of a representative New Englander, and voices largely the sentiment of the North. It is, indeed, a sentiment which has already been embodied, though under different forms, into the Church-life and history of one of the largest ecclesiastical bodies of the North. Indeed, political affiliations are the bane of Northern ecclesiasticism.

When Christ, the Founder of the Church, was on earth, he refused the office of judge, a much more respectable one than that of detective or prosecutor. While there was much lawlessness in Palestine, we do not read of his bringing a single offender to justice, or encouraging his disciples to do so. The only accused one ever brought before him he dismissed with, "Go, and sin no more." Remember the cleansing of the temple, and think what Christ might do if on earth. Let the M. E. Church, South, as an organization, keep to her mission. While she insists on obedience to rulers, let her keep aloof from political affiliations, and, while condemning lawlessness as a sin, let her not step to the bar as a prosecutor, or assume the role of a detective. The pulpit is her sphere. Let her not leave it, lest she drive from her those whom she is commissioned to save.—*M. B. Sharbrough, in Christian Advocate.*

## The Neglect of Private Prayer.

For a time you will go on, seeming to yourself to be the same as before; but the Israelites might as well hope to lay in a stock of manna, as you of grace. You pray God for your daily bread, your bread day by day; and if you have not prayed for it this morning, it will profit you little that you prayed for it yesterday. You did then pray, and you obtained; but not a supply for two days. When you have given over the practice of stated prayer you become gradually weaker without knowing it. Sampson did not know he had lost his strength until the Philistines came upon him; and you will think yourselves the same men you used to be, till suddenly your adversity will come furiously upon you, and you will as suddenly fall. First, men leave off private prayer, then they neglect public worship; then

they gradually let slip from their minds the very idea of obedience to God's fixed, eternal laws; then they actually allow themselves in things which their conscience condemns, then they lose the direction on their conscience, they slight it, and it ceases to plead. And thus, being left by their true, inward guide, they are obliged to take another guide, their reason, which by itself knows little or nothing about religion; then this their blind reason forms a system of right or wrong for them, as well as it can, flattering to their own desires and presumptions, where it is not actually corrupt. No wonder such a scheme contradicts scripture, which it is soon found to do; nor that they are certain to preceive this themselves; they often do not know it, and think themselves still believers in the gospel, while they maintain doctrines which the gospel condemns. But sometimes they perceive that their system is contrary to scripture, and then instead of giving up they give up scripture. Sure is the course of disobedience, beginning in apparently slight omissions, and ending in open unbelief.—*From a Sermon by Cardinal Newman.*

## Beware of the Revolver.

A little twelve-year-old boy in this city shot himself, either by accident or otherwise, the 11th inst. The revolver used was one kept in the house as a defensive weapon in case of burglars, and is another terrible reminder of the danger of leaving fire-arms in the reach of children. We have never yet known or even heard of a case where a revolver was any use to a woman, or children or even a man. Who ever knew of a burglar being shot? We often hear of the festive burglar shoot a citizen or policeman, we hear every few days of children who shooting each other or themselves: we occasionally hear of a soft-headed young man (who didn't think it was loaded) shooting his sweetheart, but, if a revolver has ever been any earthly use in a home, we have thus far been ignorant of it; and yet it is quite popular for every dressing case to have a revolver as an article of toilet.—*Minnesota Methodist.*

Are you not surprised to find how independent of money peace of conscience is? and how much happiness can be condensed into the humblest home? a cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.—*Dr. James Hamilton.*

There is one place where the Lord cannot live, where He will not live, and that is in the heart that has become luke-warm, in a proud and uplifted heart, a heart that is filled with its own self. The more we have of self the less of Christ.—*Geo E. Rees.*

What would be wanting to make this world a kingdom of heaven, if that tender, profound, and self-denying love practiced and recommended by Jesus, were paramount in heart? Then the loftiest and most glorious idea of human society would be realized.—*Krumacher.*

The Key to your life and mine is this, that God is holy, and purposes holiness for you and me.—*Rev. Dr. Barrows.*

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, MAY 28, 1884.

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## "A STUNNING ARGUMENT."

In the last number of the *Apostolic Times* is found the following argument from Bro. Briney on Missionary Societies. "Missionary Societies are either good or bad. They are of God or the devil. If they are of God, they that oppose them, oppose God. If they are of the devil, those who aid them aid the devil in his work. Is there a sane man on earth who can believe for one moment that the devil could or would have begotten offspring that would accomplish what missionary societies have done for the world." He then gives an account of how India, China, the Isles of the ocean have been opened to and brought under the influence of the gospel. He asks then does the picture look much like the devil? Is Satan divided against himself? Did he get tired waiting for the "Lord's plan" to come into the benighted lands where he had held undisputed sway for so many years, an attack his hosts and put them to flight? Did he become disgusted with the slow movements of the armies of the Lord, and get up the missionary societies and lead them against his own fortifications? And Bro. Briney seems to think that a perfect clincher of an argument. "If he will admit this as sound argument in the mouth of friend Moody in his debate next month at Mayfield, Bro. Briney had better make discretion the better part of valor and not meet Moody.

Suppose Moody was to say, the Baptist church is either good or bad. It is either of God or the devil. If it is of God, they that oppose it oppose God. If it is of the devil, they that aid it aid the devil; and then take this picture presented by Bro. Briney of what the Baptist church has done, (for all this work he presents has been done by the Baptist church or other churches still farther from the truth,) and ask, Does this look like Satan or his work? Did the devil get tired of waiting for a restoration of the pure, primitive church, and the slow movements of God in the matter, and organize the Baptist and other corrupt churches, to attack and destroy his own fortifications?" How could Bro. Briney, in the face of his own argument, meet this from Mr. Moody. If Bro. Briney were not estopped by his own endorsement of the fallacy, he would doubtless say, That the fallacy lurks in the assumption that an institution is necessarily all either of God or the devil, which is not true. That God is the author of all that is good and true in the Baptist church, and the devil is the author of all that is evil and false. That God estab-

lished his church on earth. The devil opposed, and so long as was in his power, prevented the establishment of the church of God. When he found he could not prevent the establishment of the church, he corrupted it.

Under the guise of friendship by introducing influences, principles of operation, institutions and appointments not introduced by God, he did this by persuading men they were more efficacious in promoting the honor of God, than a strict adherence to and firm reliance upon the appointments of God. Now, Mr. Moody, my position is, that these additions in doctrine, institutions and practices, that have been added by man (for whatever God did not ordain is added by man at the instigation of the devil) have corrupted, perverted and changed the church of God into the Baptist church, and whenever you will drop these corruptions off, I stand ready to acknowledge the Baptist church as the true church of God. My object is not to destroy these features of the Baptist church, that are preserved as God ordained them, but only those corruptions added by men at the instigation of the devil.

So we deny that this work which Bro. Briney pictures, was done by missionary societies. The devil, as long as he could, opposed and suppressed the missionary spirit. All opposition to the missionary spirit is of the devil. But when he could no longer suppress that spirit, he labored to divert it from the channels God had provided for it, and to direct it in channels that would weaken, corrupt and destroy the church of God, and so dishonor God. This he succeeded in doing. He used the missionary spirit to break down and destroy the churches, which gave birth to the spirit. Hence the world presents the picture, to-day, of churches establishing missions to convert heathens to Christ, while those churches themselves are largely losing faith in Christ, are becoming infidel.

The very entering wedge of this infidelity is involved in this missionary society question. The missionary spirit is of the essence of the Christian religion. The devil persuades Christians the spirit can be made more effective and fruitful, by adopting societies framed by men, than by letting it work through the Spirit's own appointments. Man listened to this suggestion of the devil, and he went to work to frame these institutions. It schooled man to the work of supplanting divine appointments with inventions of human wisdom. This schools him to depreciate God's appointments, God's law, God's wisdom, and to exalt the wisdom of man as sufficient to guide in things spiritual. This is infidelity.

In this way the devil is using the Christianizing of the heathen lands, as the occasion to heathenize the Christian lands. And the devil will make a wondrous good trade, if he can heathenize the vigorous and aggressive stocks of Europe and America, in converting to a corrupted Christianity the effeminate nations of the West.

Our plea is, preserve the missionary spirit in the true, uncorrupted church of God. Let not the devil, under plea of making that spirit more fruitful, pervert it from its proper bounds, and so corrupt the church of God. So we will not make the church of God infidel by the process that converts the heathens to a corrupted form of Christianity. But we will keep the faith of the church pure, and when we convert a heathen, will convert him to the true faith in God.

God is the author of the missionary spirit. The devil induced man to develop that spirit, through human societies, that it might be perverted, and God's honor destroyed. We strive to preserve the spirit from the Lord, and to reject the counsel and help of the devil in the Lord's work. The mis-

sionary spirit sent the gospel to the heathen. The societies are the corrupting and polluting channels through which the devil induced man to send it. Now he claims the work that he corrupted, and that his societies are the author of the work.

We have used strong expressions in this, in accord with the style of Bro. Briney, to meet it. It is the right style. Is it asking too much, to ask the *Times* to let its readers see this article?

## QUERY.

Please give me your scriptural views on the calling to the ministry, as in Acts i: 15-26; Acts xxvi: 16; Acts v: 4. Also about licenses and ordination, as in Mark iii: 14; 1 Tim. iv: 14; Acts xiv: 23; Titus i: 6. What would you advise one to study, besides the Bible, who expects to preach? Please give your views on election and predestination, also, if it don't require too much space and time.—[W. T. Russell, Bibb Springs, Alabama.

As well ask a dissertation on the whole Bible, as to ask it on these subjects, with an expectation that they will be answered with any fullness. We do not think there is anything about calling to the ministry, in any of the Scriptures referred to. The first case alluded to, is, the apostles chose one to take the place of Judas, as witness of what they had heard Christ teach, and had seen him do. The second, Christ appears to Paul to make him a witness of the truth of Christ, to the world. We do not know what Acts v: 4, referred to.

We know nothing about license. Mark iii: 4, is only an account of Christ sending out his apostles. 1 Tim. iv: 14, refers to the fact that to Timothy was imparted a spiritual gift, to guide him in teaching others, before the revelation of God was completed. This was done through laying on of the hands of the Presbytery of which Paul was one. Acts xix: 23, is an account of ordaining elders in the cities. The question of ordination has so often been discussed, we cannot now do it. Titus i: 5, tells that he was left in Crete, to set in order the things that were wanting, to perfect the work of the church, and to place the elders to their proper work.

One who expects to preach ought to study the rules and use of language, that he may understand how to interpret the Scriptures. There is more failure in not knowing how to gain the true meaning of Scripture, from its connection and association, than from any other cause in studying the Bible. Study the proper use of language that we may understand how to interpret language. We could not think of giving any prescribed course of study, unless we knew the surroundings of the person. But for young persons designing to teach the Christian religion, the most important qualification is not to read what others have said as to the meaning of Scriptures, but to qualify themselves for independent investigation of all Scripture truth. A position taken on the investigation and faith of another, is never well understood and cannot be used as when the conclusion is worked out by ourselves. Nor does this require great scholarship, but the habit of clear and methodical investigation, the art of noting the relation of a passage of Scripture to others, and especially to the connection in which it stands. To get this art is of more value in knowing and teaching the truth than knowledge of all that was ever written concerning the Scriptures. Learn how to study the Scripture that we may gain its true meaning.

Next to this is the history of religion and of religious thought and development. God has elected to salvation those who trust and obey him. He has predestined unto eternal life all these believers who persevere unto the end.

D. L.



## RE-BAPTISM—REPLY TO BRO. MCGARY.

Bro. McGary and I refer to Bro. Campbell for different purposes. I referred to him as an example to which we could look back without prejudice, to see the length and breadth of, and to illustrate this position. Bro. McGary refers to him as authority for certain teaching. While we regard him as no authority, we believe the second extract from his writing as firmly as Bro. McGary does. The difference is, I do not think this conflicts in the least with my position. Neither did Campbell. He believed what he wrote. He believed my position. If one is inconsistent with the other, as Bro. McGary thinks, neither Campbell nor myself had sense enough to see it, so will be excused for lack of ability.

Bro. McGary wishes to know what I meant by the quotation he makes from my reply to Nichols. I mean and believe precisely what I said. I believe no man can enter the kingdom of God, save as he is guided step by step into the kingdom by the Spirit of God. I believe the Spirit gave the direction full and complete on the day of Pentecost. I believe that every step must be taken just as the Spirit commanded. The directions were, "Know with assurance that Jesus is both Lord and Christ." "Repent and be baptized every one of you in the name of Jesus Christ." That is the direction, the whole of the direction, the only commands given on the day of Pentecost. When a person does this, because the Spirit has commanded it, he has followed all the directions of the Holy Spirit, he has done all the commands that the Spirit gave. He has been guided by the Spirit step by step to the place where the promise comes in. The promise of remission of sins and the gift of the Holy Spirit constitutes no part of the direction, no part of the thing to be done by the individual, no part of the command of God, but they constitute the promises of God.

When an individual does all the Spirit commands him to do, he has been led by the Spirit, he follows the Spirit. Then the question is, if a man is led by the Spirit of God, does all the Spirit commands him to do, but fails to hear one of the promises or to know where the promise comes in, will that failure to see the promise, or where the promise comes in, vitiate his obedience to the commands of the Spirit? He says this language is easy to be understood. It is to me and to him. It was not easy to A. Campbell. It was not easy to B. W. Stone. It was not easy to Tolbert Fanning. These giant minds with hearts loyal and true to God, proclaimed the authority of the Bible, saw what the Spirit commanded to do, did it with glad homage to the Maker. But for years, owing to the environments of error, in which they had been raised, failed to see that baptism was for the remission of sins. Now while they followed the Spirit in the obedience, was that obedience despised of God because they failed to see where the promise came in?

Remember I insist on an absolute obedience to the directions of the Spirit. One who does not follow these directions is not led by the Spirit, and is not baptized. We only insist seeing all the promises, and just where each blessing comes in, is not necessary to the following of the Spirit. Hence Bro. McGary's supposition of Abraham's taking a servant instead of his son, has no resemblance to anything I have said. If in that offering of his son he had failed to see all the promises, and just where each one would be enjoyed, but notwithstanding that failure, he through love and reverence for God, had gone forward in obedience to his command, had held in check and repressed all the feelings of parental

love that filled his heart, and had offered the son on the altar of God through love to God and his laws, and then God had spurned the sacrifice because Abraham had failed to perceive all the blessings, or when each one would come in, then our brother would have a case that justifies his position and condemns mine. But what a horrid idea of God that would give.

I have been, during this discussion, impressed as to how like other sectarians we are when we advocate things not commanded of God. Other sectarians say we teach two ways of salvation, because the Spirit said to one *believe*, to another *repent and be baptized*, to another *be baptized* and wash away your sins. Our sectarians say, I teach two ways of salvation, because I say that out of the multiplicity of blessings that are promised as a condition of being baptized into Christ, sometimes one of these blessings was presented, sometimes another as a motive and encouragement to obedience, owing to the peculiar condition of the individual addressed. I believe baptism was for the remission of sins to Cornelius, to the Samaritans. But it was not prominently presented to them as the encouragement to obedience, as on Pentecost, and to Saul, because they were not laboring under a sense of guilt, as these others. But other fruits, other blessings, were presented to them. My argument was that, if it was not presented to all as the one sole motive; that if some of the other blessings were presented under some circumstances to move to obedience; then the knowledge that baptism is for the remission of sins, is not necessary to the acceptability of baptism. But that baptism, submitted to from any scriptural motive, is acceptable to God. The desire to honor God, to obey God, to enter Christ, are scriptural motives. The motive that led Christ is a motive. Then whoever submits to baptism to honor God, is acceptably baptized. This argument has not been met. It is easier to adopt the sectarian tactics and say two ways of salvation. But this is not true.

Our brother's reference to the twelve at Ephesus, has no relevancy. They were baptized in obedience to John's baptism, after it had ceased; so they did not obey God. He again asks us if it is not necessary to believe that baptism is for the remission of sins, is it necessary to preach it? We thought we answered this before. It is a sin to a man to neglect to preach baptism for the remission of sins, who understands that God has taught it. It was no sin for A. Campbell, or T. Fanning, to preach Christ and his absolute right to rule, before they understood that he had made baptism a condition of remission of sins. It was not a sin to them, it is not a sin to Bro. McGary, or to me, to preach the word of God as the only spiritual guidance to man, before we understand everything in that word. If we did not maintain its supremacy before we understood it all, we would never do it at all.

A. Campbell, in preaching the Christ, learned the truth of God concerning baptism for the remission of sins. When A. Campbell saw baptism was a command of the Spirit, he did right to obey that command right then and there, even though he had not learned that it was for the remission of sins. It would have been a sin for him to refuse to be baptized, when he saw it was a command of God, even though he failed to see it was for the remission of sins. If it would have been a sin for him to refuse to be baptized, when he first learned baptism was a requirement of the Spirit, it was right for him to be baptized then in obedience to God. If it was right for him to be baptized then in obedience to the command of

the Spirit, it would have been wrong to wait, and a sin to repeat that baptism.

What was true of A. Campbell, is true of every other human being, like situated. It is a sin not to be baptized just so soon as we understand it is a command of God. It is a misfortune not to understand all the relations of baptism. But a failure on our part to understand all these relations, does not justify us in refusing to be baptized, does not make it a sin to be baptized. If it is right to be baptized, then it is wrong to repeat the act, though not wrong to accept and teach any relationships that we may afterward learn that it possesses. It would be a sin to reject the teaching of the Bible on any point, when we learn it is the Bible teaching. It is a misfortune not to know the whole teaching of the Bible, but not necessarily a sin. We think we have met all these issues plainly and specifically.

I doubt if there is any real difference between Bro. McGary and myself, on this question. The reason is, he says I surrendered the question, when I said, "If a man be baptized to please some church, that baptism is a nullity and an offense before God." That is just what I have said from the beginning. It is just as true concerning those Bro. McGary and I baptize, as concerning those Methodists or Baptists baptize. The last person I re-baptized was one who said he had been baptized just because his sister joined the church, and he wished to go along with her. If Bro. McGary means only those who have been baptized to get into the Baptist, or Methodist, or "Christian church," have not been baptized, with all my heart I will give him my hand on it, whether they think they have been pardoned or not. If he affirms that all baptized by Baptists or Methodists, are baptized merely to get into those churches, it raises another question. I do not believe they are all so baptized. I believe when a man or woman solemnly tells me they joined the Baptist church because they were the only people known to them practicing what the Lord required, and they did it desiring to obey God, I cannot tell them they are hypocrites, or that they should be baptized again. But let us settle one question at a time.

Is not the teaching of the Scripture on this subject plain? It is. Why do any fail to see it? Because of human weakness, human infirmity, human prejudice, which cling to us all. Are these an excuse for disobedience? No. But they vitiate the service only when they prevent obedience. The persons in question did obey. They only mistook when each one of the blessings came in.

Bro. McGary lays down as his formula to be followed, faith, repentance, confession with the mouth, baptism. He is in favor of following the guidance of the Spirit. But there is not an example, or a precept, in all the cases of conversion presented by the Spirit,—of confession being required as a pre-requisite to baptism. When the Eunuch asked Philip, "What hinders me to be baptized?" Philip gave the only hindering cause, a lack of faith. Even admitting that the Eunuch did say, "I believe that Jesus is the Christ," he did not do it because a confession was required of him—this had not been done—but because faith was demanded. And this confession was the assurance of faith. As such, it is right. As a ritual to be gone through with, to render baptism valid, it stands with the Pharisaic tradition of washing the hands before eating, and should be rooted up as a plant not planted of God.

D. L.

The greatest of faults, I should say, is to be conscious of none.—*Carlyle*.



## BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY.

Ever since the creation of Adam, it has been God's plan that man should be an active, intelligent, and industrious creature, in order to health, and that physical life might be sustained and prolonged to future usefulness, prosperity, and happiness. Work has been the grandest means to accomplish good results, in all ages of the world. And the being who lives idly, and rebels against nature's first law, must take as his punishment, poverty, ignorance, misery and want. He who prepared the garden of Eden for man, did not authorize him to lounge around and take his ease there; but he put him in the garden to dress and keep it. There was every variety of fruit trees there that was pleasing to the sight and good for food, and flowers and sunny banks, no doubt,—luxurious gratifications to every sense. But these were of a nature to run wild and spoil, if left to themselves; and labor and intelligence were necessary to keep them in proper order, and give them their sweetest beauty. Our fruit trees must be planted, cultivated, and kept trimmed, or no delicious fruit will be the result.

And God has so ordained things in the spiritual kingdom, that after we have become disciples of Christ, after we have been buried and have risen from the watery grave, we should walk in newness of life. As we have walked in the natural kingdom, fulfilling the desires of the flesh, we should now walk in the spiritual kingdom, bringing forth the fruits of the Spirit. And in order to this, we must be doers of the word, and not hearers only; we must cultivate, trim, and beautify this spiritual body of ours, that it may gain sufficient strength to bear fruit; and unless we add to our faith all of the Christian graces, we will be like the barren fig-tree: we will wither, and will soon forget that we were purged from our old sins. "Faith without works is dead; for as the body without the Spirit is dead, so faith without works is dead also." James ii: 26 "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" Abraham was an example to us; he was justified, and his faith was made perfect, when he had offered up Isaac, his son, upon the altar. What must have been the feeling of that father, as he traveled along with his beloved and promised son, God had given him, to the place where the sacrifice was to be made. God was trying his faith to see whether he loved his son better than he did him. But Abraham proved his faith by doing just what God commanded him, and he received the blessing, and is called the father of the faithful. And we will also receive the blessing, the reward of our labor, if we prove by our works that we do not love the things of the world better than the things of the Spirit; and the only way we can prove our faith is by doing the will of our heavenly Father, which is revealed to us only through his holy and written word. "Whosoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i: 24. As God worked six days in creating all things that are in heaven and on earth, and has entered into his rest from all his works which he created and made, so is every disciple of Christ commanded to work, in order that he may have an abundant entrance through the pearly gates into the heavenly city. And we are required to be perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ our Lord. If Noah had failed to prepare the ark, or had not made it as long, or as wide, or as high, or had failed to make it of gopher wood, and had failed to pitch it within and without, or had failed to have done one thing that God commanded him, he would have failed to be saved. But he, being moved with fear and love, knowing that God was sure to bring the flood of waters on the earth, and destroy every living thing, both man and beast, prepared the ark to the saving of his soul; and he proved to God his faith by constructing the ark, just as God commanded him. And God fulfilled his promises by saving him; and he became a heir of righteousness, and was translated out of the old world into the new; and if we, as disciples of Christ, build our spiritual buildings out of any other material than what God has commanded, or fail to prove our faith in his

promises by neglecting to make our arks waterproof, we will be like the foolish man that built his house on the sand. When the rain descends, and the flood comes, we will be swept away, leaving nothing but death and despair; and we will fail to be translated out of the old world into the new.

Hearing and doing, we build on the rock;  
Hearing alone, we build on the sand.  
Both will be tried by the storm and the flood,  
Only the rock the trial will stand.

MRS. P. A. SHULTZ.

## THE FAITH ALONE SYSTEM.

"For ye are all the children of God by faith in Christ." Gal. iii: 26 The above quotation is relied upon by our orthodox friends to prove the faith alone system. Hence, if they can make it appear that sinners are saved by faith only, as it is stated in the ninth article of the Methodist discipline, they then claim that it is not absolutely necessary to be baptized in order to salvation from past sin, or that baptism is not a condition of pardon to the alien sinner. It seems strange that people will rely upon such a passage of Scripture to support the doctrine of justification by faith only, when the twenty-seventh verse of the same chapter reads thus: "For as many as have been baptized into Christ, have put on Christ." This passage seems to explain how it was that the Galatians had become the children of God by faith; for, says the inspired writer, they put on Christ by being baptized. Now, if the ninth article of the Methodist discipline, formulated by men, be true, then it follows that men are justified without putting on Christ.

Again, Paul in his letter to the Romans, says we are baptized into the death of Christ. See Romans vi: 3 Therefore, if by baptism we enter Christ, those who stubbornly refuse to submit to the divine institution of baptism, have never entered Christ. So if the faith alone system be true, as taught by our Methodist brethren, we are then saved out of Christ.

Again, our Savior shed his blood for the remission of sins, and without the shedding of blood there is no remission." See Hebrews ix: 22. Then one must come in contact with the blood of Jesus in order to be made free from sin. How do we come in contact with the blood of our Savior? By faith alone? We answer no, simply from the reason Paul says we are baptized into the death of Christ, and it was by the death of Christ that his blood was shed. So if the doctrine of justification by faith alone be true, we are saved away from the blood of Christ, which flowed in his death. Men are not justified out of Christ, but in Christ Jesus. Paul, in his letter to the Romans, says: "For all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus." By precept and example we can ascertain how people in primitive apostolic times were made children of God by faith in our Savior. They received the grace or favor of God by obedience to the faith, and not by faith alone. See Rom. i: 5; Rom. xvi: 26. Now, if modern theology be true, why did Paul say, "We have received grace and apostleship for obedience to the faith?" Why not say, We have received grace by faith only? True, Paul told the Galatians they were the children of God by faith. But must we conclude that they were made children by faith only? Everything we do in the name of our Savior is by or through faith. By faith in the Son of God the Galatians were baptized and made free from sin. And by faith in the ninth article of the Methodist Discipline, our Methodist brethren ignore the institution of baptism. Such people have no faith in the word of God; for if they did, they certainly would do as the Lord directs, without prating about justification outside of obedience to the gospel. Well did the Spirit say that in the latter days some should depart from the faith, giving heed to seducing spirits and the doctrines of devils. The time has now come! Compare the ninth article of the Methodist Discipline with James xi: 24, and the fact will be demonstrated.

HENRY REHORN, JR.

Aim to be in all things acceptable to God, and you need trouble yourself but little about the opinions of man.

## Obituaries.

AN ACROSTIC—MRS. MARY M. BARTLETT BURNETT.

Mourn not the dead whose hopes are sure,  
A happier lot is theirs;  
Racked on the beds of pain no more,  
Yon heaven their spirit cheers.  
More than earth's sorrow is the joy  
By every Christian felt,  
As in his Savior's loved employ  
'Rapt hopes his being melt.  
Then let us mourn no more our friend,  
Let heaven dry our eyes;  
Each heart its hope can comfort send,  
Though earthly comfort dies.  
Thy life was made a sacrifice  
By thee. Angels of bliss  
Unveiled to thy weary eyes  
Rest in heaven's happiness.  
No care shall sweep across thy heart—  
Eternal joys are thine;  
To us 'tis grief from thee to part,  
To us 'tis loss—the gain is thine.

It becomes my painful duty to record the death of my dear companion, Katie F. Douglass, who departed this life April 21, 1884, at her home near Crafton, Wise county, Texas. She was the daughter of Thos. L. and Eliza P. Snodgrass. She was born in Perry county, Illinois, near Duquoin, November 24, 1860, and came with her parents to Middle Tennessee, when she was quite a little girl. She made the confession in 1876, under the preaching of Rice Sewell, and was baptized by S. N. Burger, at Beech Grove, Coffee county, Tenn. She lived a true Christian till her death. In the year 1881 she came with her parents to Texas. She was married to the writer on December 15, 1881. Katie leaves a husband, and one beautiful little blue-eyed boy, aged one year, eight months, and eighteen days, and a widowed mother, five sisters, and six brothers, with a great many friends, to mourn their loss. But we should not mourn as those that have no hope, for "blessed are those that die in the Lord," as Katie did, "for they shall see God." Katie was a good wife, and always tried to make her husband happy. She gained friends wherever she went. She was always at her post; studied her Bible faithfully. She was loved by all that knew her. But she has gone to her home in heaven, where we all shall meet at home.

There's a beautiful land, a land of light,  
A country just o'er the way;  
Where the night of life, with its gloom and strife,  
Fades out into glorious day.

Crafton, Wise County, Texas. T. L. DOUGLASS.

In memory of Edgar E. Sims, who, in his tender childhood, fell by an accidental gun-shot, at his father's, in Florida, a few weeks ago. He was the eldest son of J. M. and M. E. Sims. The whole creation is moldering away by the canker-ing hand of time. With mankind it is ever fall-time. "How vain are all things here below." But it is not written of the Spirit. It shall "return to God who gave it."

"Death's terror is the mountain faith removes,  
'Tis faith disarms destruction."

Though a cloud gather around us here, and dim our sight, filled with affection's tear; yet "faith, amid the dew drops that fall, discerns a rainbow there." Then "let not your heart be troubled." The path of sorrow leads to the world where sorrow is unknown. May the Lord of love comfort the living in the remembrance of the fact that our God will care for the dead. When I look upon, or write about, the dead, I cannot keep out of my mind the saying of the good and illustrious Addison. "When I look," said he, "upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the griefs of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow." God bless you, my brother and sister.

R. W. OFFICER.

The children of a clergyman's family in Aberdeen were making themselves happy propounding conundrums. Directly one of them said, "Who was the meekest woman?" The clergyman seemed struck with a fresh thought and replied quickly, "We don't read of any." But madam made herself even with him when she rejoined with quite as much quickness, "Well we read of only one such man, and from the fuss that's made about him, it's plain they're scarce."



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## TEXAS WORK AND WORKERS.

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TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

"Bro. Poe, of the GOSPEL ADVOCATE, speaks right out in meeting against the idea of churches sending messengers to the next State meeting in Texas instructed as to general co-operation in the work of evangelism. Up to the last State meeting, and even on the first day of that meeting, we understood Bro. Poe to be an advocate of this messenger business. In fact, it is our recollection that he said he could not support the meeting if the churches did not take it out of the hands of the preachers and govern it through their messengers."—*Old Path Guide*.

"That was Bro. Poe's position, but he has learned better, and he is manly enough to change when convinced of his error. The editor of this paper told him privately at the State meeting that a delegated assembly would be the most dangerous and unscriptural body that could be called together, and that churches had no right to delegate their authority to messengers. We are glad that Bro. P. is now sound on the question. The only way to improve the State meeting is to abolish it altogether."—*Christian Messenger*.

Brethren Srygley and Burnett are both mistaken. The ADVOCATE, and *Texas Christian* will both attest the fact that for years I have stood opposed, as I am now, to any authority being delegated from the church to the conventions. I did insist on putting the matter before the State meeting, but it was only that an issue might be made on the subject. I foresaw, that sooner or later the matter would have to come before the State meeting, and I was anxious to get it there as soon as possible. Bro. Moore at once arose, when the motion was made, and made a speech, which killed the motion at once. Had not this been the case, the brethren would have heard from me on the subject, and I flattered myself I was able to show that the move was unscriptural and dangerous to the cause.

Bro. Burnett misunderstood my object in trying to get this before the meeting. There was some there who did understand it. At any rate these brethren can now understand, and I hope they will give this to their readers, that I may not be misunderstood by others. This State meeting thinks it "ought" to do something, and so it "ought." It has been in existence long enough to have learned that it is entirely useless and unnecessary to the advancement of the cause of Christ, but it has not entirely learned the lesson. Like all human expedients gotten up to improve the Lord's plan of saving men, it claims much more credit than belongs to it, in work that is done. It magnifies its own doings, and in that degree depreciates the value of God's plan, until at last men would come to depend upon the human, while they ignored the divine plan as altogether too slow, or out of date or fashion, and not add to the progress, and advancement of our things. I have all confidence in God's plan. If it is slow, God designed it so, and it is best. If an inspired apostle could linger in cities months and years, only that he might convert a few of the poorer class of the citizens; if the Master himself, could be content to gather about him only the eleven faithful followers in three years time, surely we should be content to sow the seed which God gave us—His word—and patiently wait is germination and growth to fruit bearing. Many of us have not yet added patience. God's ways are right.

Now, I hope the brethren will not waste time and space in asking me to formulate the Lord's plan. Let each turn to the New Testament, and read for himself. I think he will find that every

preacher of the word *went* and preached as best he could; in that he laid hold of the duty nearest him, and was faithful in it. This, I think, is all that God requires of us. But it is the "pastor" mania, that is back of all this trouble, and I greatly fear our colleges are to blame for this, in manufacturing preachers for the churches. I do not like to depreciate, in any sense, the value of learning; and I appreciate as highly as any one can, the value of learning, and especially in preachers; but I doubt the wisdom or policy of our colleges making preachers. I think this belongs exclusively and solely to the churches. A man educated and trained for preaching, by the colleges, will soon persuade himself that preaching is his *profession*, that it is his trade, by which he is to have a living. The next step is a paying pastorate at the expense of true godliness, and solid, truthful gospel preaching. Not always so, but *sometimes* the case, and I fear it has that tendency.

Bro. D. Pennington dropped in upon us Tuesday, May 13th, and preached an excellent discourse for us at night. We like him very much. He is earnest in the good cause, and knows how to present the truth. We could not go home with him, to the land of health—San Antonio—but sent our picture along; and if we improve in good looks and health from that, may move out. Bro. Pennington says his wife is a great "ADVOCATE man." All the good sisters like the ADVOCATE. Bro. Pennington is soliciting money for a church house in San Antonio, and we hope all will help. Church at Longview contributed thirty-five dollars.

Dear Bro. Poe: Although I am to you a stranger in flesh, yet, through the ADVOCATE, I have become somewhat acquainted with you. I am a subscriber to the ADVOCATE, and therefore often hear from you. From such acquaintance, I learn that you are sound in the faith. All such I love. These are trying times. Many are departing from the faith; giving heed to seducing spirits and doctrines of devils: therefore, when I find one who I think is firm in the faith, I feel as if I have one more brother. I have just been reading in the ADVOCATE an article from Bro. T. H. Gillespie, and a short comment by yourself on the same. These give rise mainly to this letter. Now I like the article by Bro. Gillespie. There has been a great deal written on the subject of our receiving into the church those baptized by the sects, and yet it seems no definite conclusion arrived at; or, at least no settlement of the question. In your remark you say, "a Jew was a Jew in Babylon as much as in Jerusalem." What does that have to do with this question? The Jews were captured and forced into Babylon. They did not desire to go into Babylon. They stayed in Babylon no longer that they could get away.

Those in sect Babylon have gone there of their own choice, and therefore this destroys the analogy between them. Again you say, "so there are some Christians, not in any of the churches known as the churches of Christ." I don't know here what you mean; but from what follows, I suppose you mean that there are Christians among the sects, or in sect Babylon. For you say, "a Christian is one who believes and has been immersed." I know that Jesus said, "He that believeth and is baptized shall be saved." But what must he believe? Why, the gospel. Methodists, Baptists, etc., preach the gospel? If they do they preach another gospel, and not the gospel of Christ. A man may be a Christian, of course, without entering any local congregation; but simply going through a form of teaching in order to get into Babylon, don't get one into Christ. I thought a Jew could worship God acceptably at Babylon as Daniel and the others did. It seems to me that, if one can go into Babylon and be a Christian, led by the blind, they can certainly remain there and still be Christians; and, if so, I don't see so much difference after all between

Babylon and Jerusalem. The sects teach some things that are in the gospel, to be sure; but then they teach much not in the gospel. Now, can one obey from the heart that form of doctrine set forth in Rom. 6, if one don't believe in it? They don't believe that they are baptized into Christ. Try to pray into Christ and are baptized into the Baptist, or Methodist, or some other church. "That which is not of faith is sin." Much more might, and ought to be said; but I will wait and see what you will do with this. May God bless you and preserve you and all the true defenders of the truth, unto his heavenly kingdom.

Bridgeport Ill.

ISAAC C. STONE.

"A Jew was a Jew in Babylon, etc." What does that have to do with it? Just this: that there are many good Christians not in any of our congregations. Men and women who have obeyed from the heart, the form of doctrine laid down by Paul; men and women who have earnestly and sincerely done what God commanded in order to pardon, and yet many of them never heard of the reformation to which we have the honor to belong. They join sects because it is the best they know. They remain in captivity until liberated by the light of truth. It is an extreme narrow view of the church to say it is composed only of those who have membership in some one of our congregations.

## A MISTAKE.

One fourth of the money we pay to preach to destitute points, spent for books, pamphlets and papers, and sent out, would effect as much, if not more, than our preaching. I have bought a number of Dr T. W. Brents' "Gospel Plan of Salvation," and sent them out to work. I know a number of persons who have been brought into the kingdom by reading it. "Great Legacy," by Bro. S. R. Ezzell, has done a good work. Such tracts as "What Must I do to be Saved?" "Our Plea and Mission," "True Method of Searching the Scriptures," "The Union Movement," "Why am I a Disciple?" might be circulated to advantage. Let us flood the country with reading matter to take the place of trashy reading. Any book which would be an advantage to our Indian Mission, sent to the writer at Paris, Texas, will find way to the reading Indians, and will be circulated to the best advantage. Send by mail, I will spend next week in Choctaw Nation, circulating books, tracts and papers, and preaching at night. Help, brethren, help. One added here yesterday. Will preach through this week, at nights, here. Our union (?) meeting closed a few days ago, and the preachers divided out. If a union meeting is right for five weeks, why not for all time? Why divide up at the end? R. W. OFFICER.

## FAITH, FEELING, ACTION.

Not a great while ago the writer, with brother Farthing, of Gainseville, Texas, met with a small congregation in a grove, but one man in the congregation out had turned to the Lord, after some conversation on the subject of the Bible he said, "If I knew what to do I would do it." I turned to Mark, xvi: 16, and he read with me, "He that believeth and is baptized shall be saved." We turned then to Acts ii: 38, and we read again, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." I then said what do you think of that? I believe it," said he, "how do you feel about it?" "I feel just like it is the truth." "Very well, how are you going to talk about it hereafter?" "I am going to talk like it is *trap*," "and what next?" "I am going to act it out in my life, and I want to obey God," "If you believe, you may." "I believe that Jesus is the Christ, with all my heart," said he. And I baptized him, and the people tell it on that man, that he has no heart felt religion. But Jesus saith, "Judge not." R. W. OFFICER.

Paris Texas.

On second Lord's day in May three were added to the church at Troupe. Bro. Brill was with me. He settles at Mount Enterprise, he is a good preacher.



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## THE GADSDEN MEETING.

Gadsden is a prosperous growing town of northern Alabama, of about four or five thousand inhabitants, located four miles south of the Alabama Great Southern R. R., which is connected by the Gadsden Branch R. R.

About a year ago, at Huntsville, Ala., a widow, who had for a number of years been a member of the Presbyterian church, confessed Christ and was baptized under my ministry. Shortly afterwards she removed to this place. She found here six other disciples, two of whom are men, all of them people of good repute in the town. These began to meet at the house of sister Brooks, (for this is the name of the lady,) upon each Lord's day to break the loaf; in this service they were led by a brother from the country, who met with them for awhile, as neither of the brethren in the town felt competent for the work. Upon the suggestion of sister Brooks, this little band invited Bro. Daugherty and myself to come down and hold them a meeting. This we desired very much to do; after many weeks had passed, the way seemed open for us to go; and we wrote that if the Lord so willed we would come down immediately upon the close of the Scottsboro meeting. But just here a perplexing matter arose: a letter from Savannah, Ga. came to us calling for a meeting, and saying, "if we do not hold it immediately, that is, during Lent, we can not secure a hall in which to meet, seeing that at all other times the demand for the public halls is so great that the rents are too high." We wrote at once to Gadsden enclosing this letter, and asking what we must do. The reply came, "Come here first, and then go to Savannah." This, of course, we could not do, since the meeting at Savannah had to be held during Lent, or not at all. We were no little perplexed. But the next mail settled the matter. The brethren at Gadsden had overcome the temptation to selfishness that beset them, and hastened to write, "Go to Savannah first." It is not necessary that I should speak here concerning the grand meeting which we had in the Forest City; the success of the meeting, the great zeal of the members there, and the bright prospects which they have before them have all been spoken of through these columns. Now we are drawing near the close of another glorious one. We began here with the new moon, and just after the close of a cold disagreeable, wet season that had prevailed ever since the beginning of the winter. We have had uninterrupted good weather; the nights have been as fair as moonlight in May ever gets to be; the people have thronged out to hear us, and ten of them have stepped out upon the union ground, the rock of eternal truth, God's holy word. A number of others are convinced and we hope too will come out on the right side before the meetings close. Many times have we thought, and has it been said, "How fortunate that this meeting was postponed till after the one at Savannah." I am sure there are two things the preacher of the gospel should always scrupulously attend to: he should never fail to pray daily, "Lord, lead me where I can do the most good in thy service;" and he should keep himself disentangled, that he may go as the Master opens up the way. The whole world is open to his glance; he knows the hearts of all men, and understands exactly what each one of us can do; he can put us day by day, into the fields in which we can accomplish the

most for him; and he will do it, if we dutifully submit our wills to his will, asking him to guide us. No preacher should trust his own judgement in the matter of fixing the times and seasons for a number of protracted meetings, announcing his appointments for weeks and months to come, since in the very nature of things his judgement is worth little or nothing in such a matter. It is far better to be doing the work that is before us now faithfully, leaving it to God's providence to lead us in other fields when it is proper in his sight for us to leave this one. When at any time it becomes necessary for one to express a desire, or purpose, concerning his course in the future, he should never forget to express most earnestly James' limitation, "if the Lord will, we shall both live, and do this or that." Neither should the church rely too confidently on its judgement; it needs God's guidance in determining such matters just as much as does the individual Christian. During the bluest days of the meeting at Savannah, (and we had some just as blue there as I have ever seen,) a brother said to me, "Bro. Harding, we need not be discouraged, for it is certain the meeting will result in good; for were it not so, God would not have sent you here." Just about this time I received a letter from a dear friend, (to whom I had written in a despondent mood,) saying, "Of course there is a work in Savannah for you to do for God, and of course you can do it; else he would not have directed you into that field; I want you to stay till it is done." What a blessed assurance! But it is one that no man can have, unless he prays to God to guide him, and holds himself in readiness to move as the Father opens up the way.

There is necessity still for walking by faith, and not by sight. We still need the faith of Abraham, who arose at the command of the Lord, with all his possessions, and went into a strange country, "not knowing whither he went."

Of those who have united with us here, three came from the Methodists, and three from the Baptists; the others had made no profession of faith. Of course the denominations have been greatly stirred up; and the questions, What is baptism? Who ought to be baptized? And how does the Spirit convict the sinner, and quicken him? have been the great matters of controversy, both publicly and privately discussed. People every where, in the private houses and places of business have before them open Bibles. Many are reading, doubtless, from curiosity; but many are anxious to know the truth. The Methodist minister of the place has helped us quite a good deal by stirring around almost incessantly among people striving to keep them satisfied with sprinkling and infant membership. He reviewed me in a public discourse Sunday morning. I replied Sunday night. We had six hundred people out to hear us on these occasions. When the meetings have closed, I will give results to our readers.

## WHAT MUST WE JOIN?

Since this meeting at Gadsden has been in progress, the questions, What does the Christian denomination teach? What are the rules of your church? How many members has your church? has often been asked. To them I have replied, we teach the Bible, The rules of the church are found in the New Testament, and Our membership includes all the Christians in heaven and in earth. I then explain that I am not a member of any denomination at all; that when the word church is used in a local sense, I am a member of the church at Forest Grove, Ky.; but when it is used in its general sense, I am a member of the great body of which Christ is head and every Christian everywhere is a member.

It is so easy to drift into the sectarian way of talking that we are apt to talk about the church of Christ, or Christian Church, when we are referring to the reformation inaugurated by the Campbells. Let us be careful lest we allow ourselves to be pushed into a denominational attitude by the tendency of sectarianism everywhere.

END OF KENTUCKY DEPARTMENT.

## MAKING SACRIFICE.

In the early days of Christianity, sacrifice was the order of the day. The church at Jerusalem began by sacrificing almost everything earthly for the cause of Christ and the salvation of souls. Immediately after the establishment of the church there, it is said, "And all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." This is the way the first Christians did. Nothing was too dear for them to sacrifice to the cause of truth. They sold their possessions and goods for public use, and gave their time day by day for the good of their souls. They sat at the feet of the apostles to learn their duties, and as fast as they learned them, they practiced accordingly. These first Christians continued steadfastly in the apostles teaching. They readily and heartily went to doing the things the apostles taught them to do.

It is not so however in these days; Christians, as a rule, will not allow their religion to cost them much, either in time, or money. The amount they pay for the cause as a rule, is very small in comparison with what the Jews paid for their religion. If all would pay one tenth of their income to advance the cause, the gospel might soon be preached to all the world. Some few do this, and more. But as a mass they certainly do not. Then how much time do the masses give outside of the Lord's day? many of them do not even give that. But how much as a rule is given in time by the masses outside of the first day of the week. About one week is given during the year to a protracted meeting. But nearly always there are some of the members that do not give this. If they chance to have something on hand that they are at all anxious about, they stay at home and do it, no matter how interesting the meeting may be. There is scarcely ever a meeting held that some of the members do not stay at home every day except Sunday, to work. And not unfrequently some of the members are never back after Lord's day. They have no time they say. And yet these very members will take many days for pleasure, sometimes even weeks. And if the circus comes within ten or fifteen miles they stop everything, and take every child to see the animals. But when sacrifice is to be made for Christianity, they are not ready. If money is to be raised for any purpose, they have none to spare. If personal labor is demanded, they have no time to put in that way. And if the test should come that men have got to forsake all that they have for the sake of the Lord Jesus and their own souls, surely many of them would go with the world, and give up their souls. At Jerusalem, in a few years after the cause was planted there, persecution became so violent that the Christians there had to leave the city, leave their kindred, leave their homes, their all, or give up their religion, their only hope of heaven.

How many of these that claim to be Christians to-day have their hearts sufficiently in the work to do that if it were demanded of them now? We fear there would be a great falling away if that test were to come now. Christians ought to study these things more, take them to heart more, and be ready at all times with all they possess, to give whatever time, or means, or of talent they can for the good of the cause of God and for the good of humanity, that others may be saved and that all may be ready to meet the Lord in peace.

E. G. S.



## Home Reading.

## IN THE MORNING.

"But when the morning was now come, Jesus stood on the shore."—John 20: 4.

When from my sight the last earth-shadow falls,  
When life's last midnight is o'er,—  
Just as the morn o'er the river shall dawn,—  
Jesus will stand on the shore.

Yes,—'twill be morning! the light of His face  
Shines down that pathway of gloom;  
Vanished thy terror,—thy victory,—Death—  
Since He was laid in the tomb!

Since "He is Risen!" O rapturous word,—  
Risen! "He goeth before!"  
When He shall bid me "Come over,"—I know,  
Jesus will stand on the shore!

How can I fear, then, that river to cross?  
(Hushed are its storms evermore!)

How can I sink when I watch for His smile,  
His—who will stand on the shore?

Yes; He is watching! He still the waves,  
Bearing His ransomed ones o'er;  
Ready to welcome each pilgrim, He stands,  
Waiting, on Heaven's bright shore.

And I shall see Him! who once on the earth  
Robes of mortality wore,—

Onward, blest spirit!—look onward and see  
Jesus,—He stands on the shore!

Star-like, His promises rise in the night,  
Thrilling my soul more and more;

Jordan rolls darkly, but morning is near,  
And Jesus will stand on the shore.

Spirit of mine! when the shadow of death  
Cloudeth thy heaven once more—

Only remember,—the river once passed,—  
Jesus will stand on the shore! —[Selected.

## KING ALFRED'S MOTTO.

"What a curious room!" exclaimed Lily Thacher, as for the first time she stood behind the heavy curtains which guarded the entrance to her cousin Bela's "snuggery,"—a room which Lily had often longed to explore during her week's visit to her uncle's house.

As Bela left her, telling her she might examine anything she chose, Lily looked around with great interest at the many quaint and curious things which her cousin had collected in this retreat. As she was looking at a queer old German photograph on the wall her eye was suddenly caught by something which seemed to her the most curious thing of all—a frieze of golden letters on a dark ground, running all around the top of the wall. On looking more closely she found them to be mottoes and proverbs, some of which were appropriate to the special articles of furniture over which they were placed. Over a large chest of drawers was the motto, "Order is Heaven's first law;" over the work-table, "A stitch in time saves nine." But more than all the others, Lily's attention was attracted by a motto which ran along the wall just opposite her cousin's easy-chair and writing table, where she spent most of her time—"Count that day lost in which thou hast done no good deed."

Just then Bela returned, and seeing Lily's gaze riveted on the frieze, she said: "Ah! you have discovered my pet motto; it was a favorite saying of good old King Alfred, and I try to let no day pass without acting on it at least a little, or else it reproaches me whenever my eyes fall upon it. And I cannot tell you, Lily, how much happier my life has been since I have tried King Alfred's rule. Now that I have once begun to look out for chances to do good deeds, the days are not long enough to do half that I might."

A call to dinner here interrupted the conversation, nor was there any chance to resume it before Lily's departure for home on the following day, but the golden motto on the frieze refused to be forgotten, and during her journey on the cars the words kept running through her head, keeping time with the jog of the wheels in an odd way, like this:

Count that day  
Lost in which  
Thou hast done  
No good deed."

Before reaching home she made up her mind to try and act out the motto for herself and see if her cousin Bela's words were true.

Lily Thacher was a sweet-tempered, merry girl of sixteen, always ready for a "good time" and a great favorite among her friends; but till now she had lived a careless merry life, enjoying the good things which fell to her lot and thinking little of looking out for the happi-

ness of others, and yet she was not any more selfish than most healthy, hearty girls of her age. Only thoughtless, for she had yet to learn the exquisite happiness of definitely seeking others' happiness, as well as her own.

The morning after her return home, she procured a piece of white cardboard about a foot square, painted on it, in large blue and gold letters, the motto, and hung it by a blue ribbon at one side of her looking-glass.

"There!" said she, "I shall be sure to see it at least three times a day, anyway! And now for to-day's 'good deed'—what shall it be? I must hunt up some poor woman to clothe or some sick man to send flowers to."

Just then her mother's voice was heard calling "Lily, will you help Hugh mend his kite? I know this is your last day of vacation, but I have all the week's mending to do, and haven't time to help him."

Lily ran down in the sitting-room and patiently helped Hugh with his torn kite. She was then just about to run off to see the girls whom she was wild to tell about her visit, when her heart suddenly smote her as she noticed how pale and tired her mother looked bending over the great basket which held the week's mending. Something within her said "charity begins at home," and she determined to try one little "good deed."

"Dear mamma," she said, "do lie down just a little while, you look so tired. I will look after Hugh and you will be so much fresher for the clothes afterwards."

Mrs. Thacher after some coaxing consented to lie down for a little while, for she had slept little during the past night. Indeed, so tired was she that in a few minutes she was fast asleep.

Lily in the meantime had set Hugh to playing blocks and had herself taken her mother's place by the basket. If there was one thing which Lily hated to do above all others, it was to mend, but she resolved to surprise her mother with the sight of the empty basket, so with a little sigh at the thought of the girls, she began distributing the clothes in various piles, mending all that needed it, and after an hour and a half of diligent work she had the satisfaction of putting them all away in their respective bureau drawers.

She had hardly finished when Mrs. Thacher came from her room. Lily was a hundred times repaid for her self-sacrifice at the sight of her mother's mystified face as she spied the empty basket, and more than all with the loving, tender kiss with which she rewarded Lily for her morning's work.

That night as Lily's eye fell on the card by her bureau, and she thought how happy she had been all the afternoon, she said to herself, "King Alfred's right after all, the day hasn't been quite lost."

The next day during the school recess, Lily heard the girls say that old Miss Tibbits was laid up with the rheumatism again, and they wondered how she would get on without her niece, who had just gone away on a visit.

Lily thought of the "good deed" she was going to try for that day, and presently plucked up courage to suggest that each of the half dozen girls in her special "set" should go and read to Miss Tibbits in turn every afternoon, and so make her less lonely. Now Miss Tibbits was not a favorite with the girls, and several laughed and politely declined the invitation; but three or four agreed with Lily to take turns in enlivening the poor old lady's dull days.

Lily went first, carrying with her a dish of lemon jelly and a bright book, both of which greatly cheered Miss Tibbits. Each girl brought something when it fell to her turn to go—a bunch of flowers, a few oranges, or a bunch of grapes. At the end of a fortnight, when she was able to be around again, poor, cross, worried, lonely little Miss Tibbits seemed like a different person—so much good had these young girls' smiling faces done her. No one knows how keenly old people enjoy little attentions from the young.

So the days passed, and though some Lily counted as lost, on many a night her sleep was the sweeter for having done more than one good deed in helping others.

One day it was a tedious, garrulous caller to whom Lily showed such polite forbearance in listening to the long story of her complaints and ailments, controlling her impatience and so per-

severingly turning her visitors thoughts in a more hopeful and cheerful channel, that when she at last rose to go she exclaimed: "I've not enjoyed such a sunshiny hour for many a long day."

On another day Lily, with her mother's permission, dived into a trunk of old clothes in a dark corner of the old garret, and after an hours mending and patching produced several warm and now neat garments to give to a poor woman whose husband's death had left her suddenly destitute. Nor must be forgotten the two pairs of old boots on which she sewed more than two dozen buttons for the poor old woman's children; for next to darning stockings, Lily most abominated sewing on shoe buttons.

Another day she went to a book-store and bought, with two week's spending money, her favorite Sunday book—Dr. Miller's "Week-day Religion." She sent off the book by mail to an aunt in a Western home, who was tired out and dragged down by worrying household cares. Week's afterwards her aunt wrote: "You can't imagine what a help your little book has been to me. When I feel utterly discouraged I look into it and pluck up courage again. I have lent it to nearly a dozen people, and they all like it as much as I do."

Another day Lily collected from her friends all the old numbers of *St. Nicholas*, and other "Children's Magazines," which she could find, and sent them off in a box to a poor school-teacher down South, who had a little lame brother and little time or means to amuse him.

So Lily went on, trying every day to do something for some one else, and soon her companions noticed the difference in the thoughtless, jolly girl—now become so thoughtful for other's pleasure instead of her own and more than ever loved by them all, for she was not one whit less merry and companionable.

By-and-by they discovered the old motto hanging in her room; they each wanted to copy it, and soon in all that little band of girls there was not one who did not feel the blessed truth of old King Alfred's motto (as some one has rhymed it):

"Count that day lost  
Whose low descending sun  
Views by thy hand  
No worthy action done."

—New York Observer.

## THE TRUE WISDOM.

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters which cannot rest; a man may know how to rule the spirits of the elements, yet know no how to rule his own; a man may know how to turn aside a flashing thunder bolt, but not the wrath of God from his own guilty head; he may know all that La Place knew—all that Shakespeare knew, all that Watts knew—all that the greater geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, or light the foot of the weary traveler on his way in that valley through which we all have to pass. Commend me, therefore, to the light which illumines the last hour of life—commend me to the light that can irradiate the face of death; commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights; for God and the Lamb are the light thereof. Brethren leave others to climb the steep of fame—brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with fading bays, if you win through faith in Jesus, the crown of eternal life.—Dr. Guthrie.



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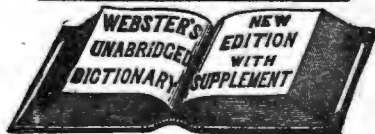
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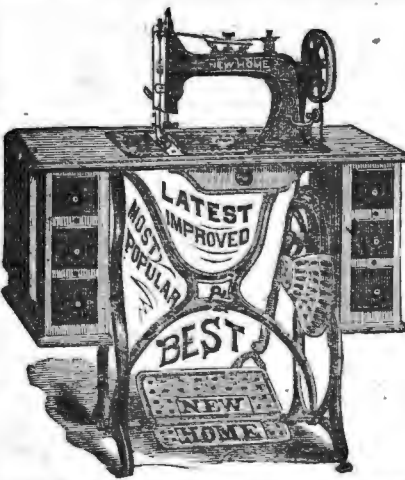


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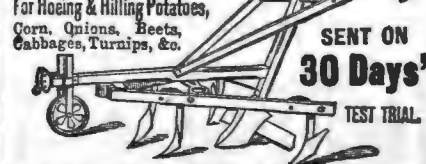
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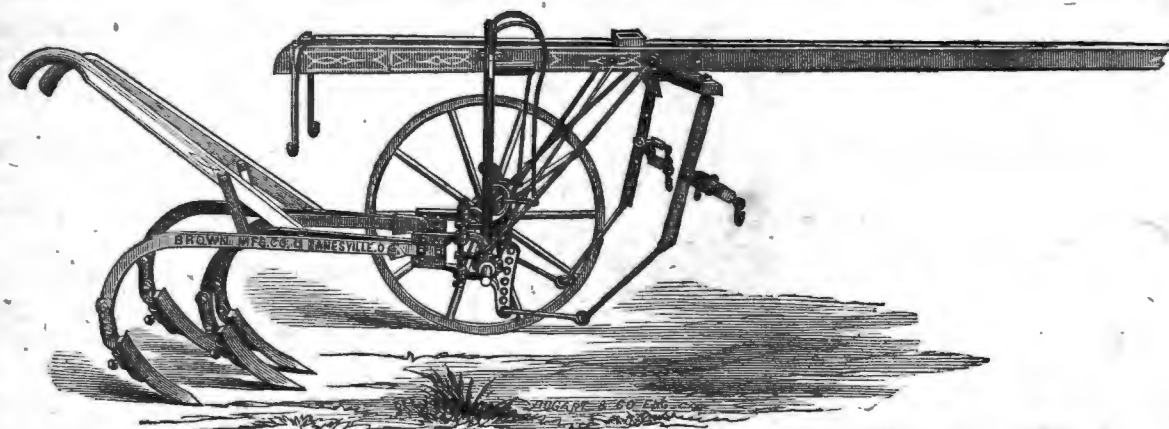
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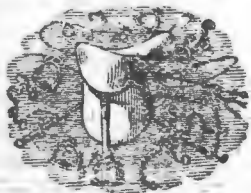
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# THE GOSPEL ADVOCATE.

VOLUME XXVI.  
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

While seraphs blaze in heavenly light,  
And bow before the God of might—  
Sweet streams of living melody  
Re-echo in immortal glee.

Sublimest strains of praise should roll  
Around the globe, from pole to pole;  
While mortals bow, angels may sing,  
In honor to our heavenly King.

The angels sing in strains divine,  
Because I gave this heart of mine  
To Jesus, that blest lamb of God:  
And I shall join them all above.

The fiend of hell did hard incline  
To drown this little soul of mine;  
But, bless the Lord! I saw his charms,  
And Jesus caught me in his arms.

Full beams of gentle radiance shine  
Refulgent on my humble mind:  
My Savior soon shall bear away  
My soul, to that eternal day.

Young men, awake, with angels join,  
And celebrate this Lord of mine;  
Young ladies, will you bow and be  
The subjects of His Majesty?

Oh! come and catch the sacred flame,  
And bear your smiling Jesus' name;  
Hosannah sing, and hail the day!  
And angels bear my soul away.

Hail ye zephyrs, blissful gales!  
Oh! waft me through the gloomy vales;  
Oh! bear my soul above the skies—  
There where my sweet salvation lies.

The stars may fade—the sun grow dim—  
I'll meet you all, my friends, again.  
Oh, serve the Lord, that we may reign  
Together round the dazzling throne.

ALLEN KENDRICK.

Brothers L. & S.: In looking over some time-stained papers, the enclosed song-ballad was found. It was written and composed by a young preacher, Bro. Allen Kendrick, about fifty years ago. He gave it to my mother. At the earnest request of my mother and aunt, I have copied it for publication in the ADVOCATE.

M. M. ROBERTS.

## LESSON HELPS.

There is much said in and out of the papers regarding the use of lesson helps, in what is called the Sunday school work, some opposing the use of all helps, while others are advocating them. In matters like this, we can but expect differences of opinion. In one thing, all who believe the Bible must be agreed, and that is that children must be taught the word of God. God has provided for this, both in the Jewish and in the Christian dispensation. The word of God through Moses was very positive regarding this matter. Moses said to the children of Israel, "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi: 6-7.

This meant a continued teaching of the word of God to the children, by day and by night. The Lord knew that nothing but a continued teaching of his word from generation to generation would keep the Jewish people in the line of duty. And he was none the less careful regarding children and their instruction in the new dispensation. Paul says to Christian parents, "bring up your children in the nurture and admonition of the Lord." Eph. vi: 4. This places all Christians, through all time, and in every country, under obligations to do the same thing toward their children. This should be done daily at home, and at the meeting house on the Lord's day. Every possible opportunity should be used for the accomplishment of this important

work. The perpetuity of the religion of Jesus, the happiness and prosperity of our country depend upon it. Everything that is sacred to this generation, and to those yet unborn, depends upon a continued knowledge and practice of the word of God. It is the influence of the word of God that is giving us all the blessings we enjoy to-day, that are worth enjoying, and a continued knowledge and influence of that word is necessary to a perpetuation of the same.

The children must be taught the word of God, or the future history of our country and our people must be dark indeed. It is the influence of the word of God that is giving us such bright and happy homes, such pleasant enjoyable society, between husbands and wives, and parents and children, and that makes home the most desirable spot on earth, where the sunshine of happiness continually shines. This part of education cannot, must not be neglected, or the consequences will be sad to contemplate.

The only trouble that is likely to arise on this work of teaching the Bible to the children is in that part of it which is done in the Sunday-school. There is not likely to be much trouble as to methods of teaching them at home. The greatest trouble regarding the home work is to induce parents to teach their children at home at all. But in the Sunday-school there is trouble, and it will be likely to continue. Many parents unfortunately take no interest in this work, either at home or at the meeting house. A few active members have all this to attend to, and the whole responsibility of the Sunday-school work rests upon the shoulders of a very small part of the members. It is nearly always difficult to secure a sufficient number of teachers of any sort, and to secure a sufficient number of competent teachers is next to impossible in almost every congregation. And to help out incompetent teachers, lesson helps have been introduced. If a sufficient number of competent teachers could be found in every Sunday-school, the lesson helps would not only be useless, but would be a hindrance. Every competent teacher wants to be free and use such methods of teaching the word as to him or her seems best suited to the class. But where teachers will not take an interest in studying and teaching the word as the capacity and advancement of the class may demand, the lesson helps published by the brethren are certainly better than nothing.

But it is claimed that errors are taught in these lesson leaves. That is very likely. But are we to suppose that teachers that do not use these helps will never teach any errors? The probabilities are that as a rule there will be many more errors taught by teachers, unskilful in the word, without the leaves than with them. The teachers are sure to tell the children what they think the lesson means, whatever it be, whether that lesson be of their own choosing, or that of some one else. I am sure I would be quite as willing to risk the comments of an editor of these lesson helps who has made the Bible his special study for years, as those of a teacher who has never made the word of God a study at all, and who knows nothing about its division and proper application.

This objection we regard as being exceedingly lame, and poorly taken. The word will be commented on in both cases. On the one hand these

comments will be from brethren who have spent years in studying the word of God, while on the other hand the comments will be from persons who have studied the Bible but little, and sometimes from teachers who that very morning are engaged in the latest novel, or the last issue of newspaper serials. Such teachers as these are not competent to teach much Bible. The elders of each congregation should look after the qualification of those who teach the young in Sunday-school, whether with or without lesson helps. There is no work of the church of more sacred importance than that of teaching the pure word of God to the young, and it should be very carefully done. A mistake here is likely to be fatal. Teach a child wrong, and that work is hard to undo. But teach a child the plain truth, and it is likely to walk in it when it grows up.

But again, the international series of lessons is objected to. This to my mind, and especially among our brethren, is a much more serious one than the other. The international series is not always well chosen for the instruction of children, and there is no special regard at all to a proper division of the word, and the selection of those things most important for the children to learn. It is clear to me that the disciples of Christ ought to be able to select a series of lessons, that would be better suited to the capacities and necessities of children than the international series. This done, and we would not object to lesson helps; that is, to publish the lessons and short, pointed comments on them by good Bible scholars. The international series is of far greater benefit to the denominations than to the disciples.

Heretofore the denominations used a sort of question books or catechisms, with the questions and answers made up by men, while the word of God itself was not introduced and read by the children at all. Now, the lesson selected, whatever it is, is read by the whole class, and that much of the word of God in its own plainness is presented to the hearts and minds of the children every week, and in this way the word of God is gaining access to the hearts and minds of those children in a way that it never did before. This we think is a great blessing in that direction, and we are thankful for it. We are satisfied that although many of their comments on the lessons are wrong, the plain word of the Lord which they read will make many good and lasting impressions. In the old methods of those people, the word of the Lord was scarcely in their schools at all. Now, so much of it as is found in these lessons is read every week, and more or less studied by the children. This we are truly glad, yea, thankful to see. But we do believe that if the disciples put their heads and hearts to work, they could make selections that would be better suited to, and more instructive than the series now in use. But we do not think the present series should be abandoned till something better is found to take its place. We want as much of the Bible put into the hearts and minds of the children, the rising generations as possible. Hence let us make the best use of what we have that we possibly can till we can get something better.

Christians everywhere find it in their hearts to do more and still more for the instruction of the young. The early Christians established schools,



in which their children were instructed in the Christian Scriptures every day. And we are quite sure the word of God should be a prominent book in all schools for the young. The Bible, though the very foundation of all true refinement and elevation of man, is too much neglected in the schools where we are laying the foundation of the future weal or woe of our children and our happiness, and theirs. The children that are raised up to attend the Sunday-school, are very likely to come into the church as soon as they grow up to years of knowledge. A very large percentage of the additions to the church where there is regular Sunday-school, regular instruction to the young, is from that department. Parents should everywhere take an interest in teaching the lesson to their children before they go to recite to the teacher. This would be beneficial both to the teacher and pupil. Parents spare no little pains in selecting the best teachers for their children in ordinary education, and they should be still more careful as to their religious training.

In proportion as the children are taught the word of God in its purity, in that proportion will be the soundness of the church in the next generation. But if the wisdom of men is taught in any matter instead of the word of God, error and human sin will predominate. There are some things in progress among the churches that we think far more dangerous in their tendency than lesson papers. The building up of Sunday-school associations, and the tendency of these associations to become a separate ruling power over the church is a thing closely to be watched and be guarded against. Churches themselves should control all these matters as such and shut out every sort of combination or association whatever, beyond the individual congregation. Popery had a much smaller beginning than a Sunday-school association. The Sunday-school therefore affords an opening to do immense good if properly controlled by the churches, but is an opening for immense evil, if loosely managed. So long as the churches control, good will be the result. But so soon as the Sunday school begins to lead and control the churches, the whole tendency is evil, and only evil. Let all therefore strive to keep all the work of the church in proper bounds, and under the control of the word of the Lord, and incalculable good will be the results.

E. G. S.

#### QUERIES.

I saw in the ADVOCATE of April 23rd, your statement that there is not one single instance in the Scriptures after the cross of any one, being purified, justified or saved before baptism. Please turn to the Acts of the Apostles, 10th chapter and 45th verse. Does the Holy Ghost purify or not? Please answer this question through the ADVOCATE.—[Rev. M. M. Gentry, Chestnut Mound, Smith County, Tenn.]

We do not recollect a single instance in which it is said the Holy Spirit purified any one. It is said, "Ye have purified your souls in obeying the truth, through the Spirit." 1 Peter 1. This means they purified their souls through obeying the truth. This truth came, or was delivered to them by or through the Spirit.

Acts xv: 9 says, "he put no difference between them (Gentiles) and us, (Jews,) purifying their hearts by faith." But faith is not the result of receiving the Holy Spirit. Faith comes through hearing the word of God, Romans 10. The heart of the Gentiles then, those who received the Holy Spirit (Acts x: 45) were purified by faith; so teaches the Holy Spirit. The Holy Spirit was given on this occasion as a witness that God had received the Gentiles on

the same condition, and on equal terms with the Jews. Acts xv: 8.

Now, my dear sir, the Bible nowhere affirms or teaches that the Holy Spirit purifies the heart. The Holy Spirit, as the perpetual guest of the child of God, dwells only in pure hearts. It must be pure, a holy temple before the Lord, through the Spirit, will dwell in it. It is purified by believing and obeying God.

But in the case referred to, it was a wonderful gift of the Spirit. This miraculous gift of the Spirit was sometimes conferred on sinning men. I give two examples. Baal was endued with spiritual power. Judas Iscariot was. Neither was a good man. Let us accept the truth of God just as he delivered it.

Please explain Matt. v: 29; is it figurative language? Also 1 Cor. v: 5, what does the apostle mean by the destruction of the flesh?—[John A. Benson, Belgreen, Ala.]

We think Acts v: 29 means if any member of the body leads into sin, and we cannot resist the impulse, it is better literally to destroy the member than that it should lead us to hell. The destruction of the flesh we understand to mean the destruction of the rule and reign of the flesh over the man through lusts thereof.

#### A NEW BOOK.

We have received from John Burns, publisher, St. Louis, Mo., a neatly bound volume of 430 pages, entitled, "Christian Missions, and Biographical Sketches." It is a report, by F. M. Green, of the formation and history of the different conventions and societies among the disciples for missionary purposes. While it is written for the purpose of advancing the interests of these societies, and the record is made with a decided bias in their favor, it affords ample ground to the thoughtful Christian, showing how unscriptural such organizations are. It shows how wide-spread and deep-seated the opposition was to these societies in the minds of the pioneers in the movement for a return to primitive, bible ways. It shows that the plea to return to apostolic Christianity involved and produced a condemnation of all these human organizations. It shows how those determined to return to these inventions of men, did so under the plea that a church of Jesus Christ could not send out an evangelist; that the change from a society, formed by individuals on a monetary basis, to a church representative convention, because the former was unscriptural, the change back again to the individual organization on the money basis, not because it is scriptural, but because the church convention is a financial failure, and because men won't give their money unless they can be known as individual givers, and can have office and power through the giving, manifests how little regard was paid to the Scriptures, how much the god of mere success, at the cost of the violation of all Scripture teaching, has been worshipped by the promoters of these societies. It shows, too, that while the men lived who, moved by principle of devotion to God, gave up all for the sake of restoring the true Bible ways and institutions, the effort to build up these institutions was a living failure; that it has succeeded only as those who came into the church from principle have died and passed away, and those who are in the church joined it, not so much from an appreciation of its principles, as because it was the church of their fathers and mothers. Those who will read the book through carefully will not be impressed with the idea that those who form the societies are devoted to the return to primitive Christianity.

#### ITEMS, PERSONALS, ETC.

Bro. Walling, of McMinnville, spent some days in the city. He reports the cause in a promising condition in Warren County.

Bro. J. D. Floyd, of Flat Creek, spent some days in the city. Bro. Floyd is one of our most earnest men, and is doing a good work in Bedford and adjoining counties.

We had a call last week from Bro. Francis, business manager of *Old Path Guide*. He was on his way to Augusta, Ga. Was delayed in Nashville several hours, and tried to see the city in his delay.

Bro. Shelton, of Franklin, gave us a call during the past week; he looks as though he was laboring hard. Twenty-two have been added to the church in Franklin by commendation and baptism during the year.

L. R. Sewell, Donelson, Tenn., May 23, writes: "I preached, last Lord's day, at Bethel, Wilson county, at 11 o'clock A. M., and at night, to a good audience. At 3:30 P. M., I preached at a private house, two miles from the meeting-house, to a large crowd. One sister who had wandered away from the fold, made confession and was restored. The church at Bethel is aroused to a sense of her duty, and is doing a good work."

Quite a number of brethren were in the city during the past week, some attending the gathering of the Knight's Templars, but the greater portion attending the prohibition meeting. While Christians will go into politics, it is well for them to be on the side of morality. We are certain that temperance and other religious duties enforced through political organizations by Christians, are all done in the name of the evil one. We are equally certain that when Christians undertake to run political organizations, that the church of Christ suffers and wanes. You may take the State or the world over, and no matter how talented, and influential, and popular, Christian men may be, where they enter politics the church and the cause of God languish. I believe in temperance, and if the world sees fit to adopt prohibitory legislation, I shall rejoice; but I know the weapons of the Christian warfare are not carnal, but spiritual; and that the only work the Christian can do that really benefits the world, is done in Christ and in his kingdom. Those are the true workers with God, who lend all their energies and zeal in building up the church of God. When man divides his fealty and service between the church of Christ and the institutions of earth, he is serving two masters.

NOTE.—The above notes were prepared for last number, but were crowded out.

Last week the General News, and a number of "Items, Personals, Etc.," were crowded out. It occurred by a failure of our corresponding editors to get their matter in, in time. Before their matter reached here, all the matter had been set up for the paper, save the "General News," "Items, Personals, Etc." In getting theirs in, these were crowded out. The first form of our paper goes to press on Thursday morning; the second on Monday morning. It is necessary for us to have all matter that goes into the first form set up by Wednesday evening; all that goes into the last, by Saturday evening. It ought all to be in the office twenty-four or forty-eight hours preceding these times, that it may be set up. The table of contents, the news, items, etc., must go in the second form. So unless the matter is here early in the week, preceding publication, we cannot well arrange it.



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## ITEMS CONCERNING THE GADSDEN MEETING.

There were fourteen additions to the congregation at Gadsden, Ala. during the series of meetings which closed Sunday night last. Of these, four were from the Baptists, three from the Methodists, one from the Cumberland Presbyterians, and one from the Episcopalians. We have now at Gadsden twenty-one undenominational, non-sectarian members of the church of God. They expect to meet every Lord's day that they may continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers."

Bro. R. W. Vanhook, of Mt. Hebron, Ala. assisted Bro. Daugherty and myself for the greater part of the time. He sings tenor excellently well; with Bro. Daugherty leading and Bro. Vanhook singing tenor the music is sure to be good. Bro. Vanhook preached three discourses during the meetings, which I did not hear, (as I was sick in bed,) but of which the brethren gave a most favorable report. He did a week's preaching at Gadsden about two months before I visited the place, receiving a fine hearing and making an excellent expression on the people. Bro. Marcum of Tennessee did about a week's work here some time before Bro. Vanhook's visit. Both of these meetings were too short for reaping. Our meeting continued for twenty-nine days. Services were held at 4 o'clock in the afternoon, and at 7:45 in the evening. At the evening meetings the audience varied from two hundred to five or six hundred people; in the afternoons the audience varied from twenty-five to fifty through the week, and on Sunday was much larger. Considering that we started with a membership of seven, this will give the reader some idea of the interest taken by the people in the meetings.

The clergymen of the place were no little stirred up. I preached a discourse on "Christian Unity" that seemed to affect them even more than usual. And no wonder; for the beauty of the plea for union upon the Bible alone as a rule of faith and discipline, makes a wonderful impression upon one who has been befogged all of his life in the mists of sectarianism, if he will but pause and consider it; a thing many of the church members at Gadsden were ready to do. Mr. Parker of the Methodist church asked me to announce that he would preach on the "True Basis of Christian Union" on the next Sunday. I made the announcement and added that I would take great pleasure in hearing him on that occasion, if the Lord would permit. The discourse proved to be an attempt at defence of the Methodist doctrine concerning the administration of Baptism. At the conclusion of the sermon, an opportunity being given me to make my announcements, I stated that I would review the discourse at night, and invited Bro. Parker and his people to come around and hear. He promptly agreed to do so. That night a young gentleman who, I was told, had been many times to the anxious seat at the Methodist church, came forward to confess the Lord. On Monday Bro. Parker was out on the streets with the revised version, boldly affirming that all this talk about our Lord's going into the water, and coming up out of the water was without foundation; he stoutly claimed there is not a vestige of proof that his blessed feet were ever wet by the waters of the turbulent Jordan. In proof of this he triumphantly read from Matt iii:

16, rev. ver., "And Jesus when he was baptized, went up straightway from the water." "He went up from the water, not out of it as the common version reads," claimed he. One of the disciples, hearing him, reached for the book, saying, "Let us see what Mark says about it." He turned to Mark i: 10 and read, "And he straightway coming up out of the water" etc. Jesus came not only from the water but out of it according to this best of versions. Bro. Parker returned home somewhat crestfallen, no doubt, to investigate the Greek text, when, to his delight, he found the same Greek preposition in both places, the preposition *apo*. But he was probably not then aware that there is a revised Greek text.

On Monday night, at the request of some who said the matter had been talked about a good deal on the streets, I explained that Matthew teaches that Jesus came up from the water; that Mark says he came up out of the water; that both are true. At this point Bro. Parker asked me to give the prepositions used by the two writers at this place. I replied, Matthew uses *apo*, Mark *ek*. He shook his head. I repeated my affirmation. He shook his head again. Whereupon I suggested that he should come on the next evening with the Greek Testament, reminding him there was a revised edition upon it, which gives the readings followed by the revision committees. He came, and a great audience assembled to hear the outcome. Bro. Parker brought only the received text, which as I have said, gives *apo* in both places. But he took occasion to make a speech of considerable length on the action of baptism, striving particularly to impress the people that John could not have baptized all that dwelt in Jerusalem, Judea, and in all the region round about the Jordan. He was sure an attempt to have done such a thing would have killed him in a few days. I simply replied, (as by this time it was quite late,) that I would as soon as possible produce the Greek text for the revised version, and would then further consider the matter. Early next morning I telegraphed to Nashville for the book, but in an hour or so received a reply that it could not be found there. Remembering then that Bro. McGarvey had a copy of it, I telegraphed him at once to send it to me; which he promptly did. The book arrived at two o'clock Thursday, and at four, circulars were in the hands of all the people announcing that it would be produced at the meeting that night, and that Mr. Parker was especially invited to be present to address the audience as one of the speakers of the occasion. I gave the readings of the revised text, (which are as I said,) and then spoke for an hour and twenty minutes in reply to Bro. Parker's speech of Tuesday evening. He replied in an address of about forty minutes, after which the audience was dismissed without an invitation. On the next evening a Cumberland Presbyterian, a prominent citizen of the town, came forward, an applicant for the true baptism: at the same time a lady from the Baptists came out upon the union ground. On the next day a lady from the Episcopal church demanded the true baptism. On the next day a gentleman from the "Bible Christians" united with the congregation: this was the last service of the series. Had it not been that other matters were pressing so heavily on me I would have remained longer.

It is sometimes asked of me, "How is it that so many people who are evidently honest, differ so widely in religion?" I reply, "Most people follow men instead of God in their religious beliefs and practices. A conversation which I had with a gentleman of the Methodist church while at Gadsden illustrates this matter. He said to me, 'When I read the Bible it seems to me to teach

immersion. It appears to me that John immersed; that Jesus was immersed; that the Eunuch was; indeed from my childhood baptism has always appeared to me to be immersion. But when I joined the Methodist church Bro. Parker said sprinkling would do just as well, that it was apostolic, and I thought if I went along and did the best I knew how it would be all right any way. I thought Bro. Parker ought to know more about it than I do. So I was sprinkled."

"But," I replied, "you are not doing the best you know how. You are not doing what you understand the Bible to teach. You are following a man, when, as you understand it, God tells you to walk another way."

And just so it is with many people. They read the Bible very little, and hence have very little confidence in their understanding of it. They are ready to do what the preacher says even when it is in conflict with that which appears to them to be right. If the teacher happens to be a blind guide, as is often the case, such people are in a bad way; for when the blind lead the blind, both fall into the pit, our Master teaches. Indeed none of us can be too prompt and diligent in studying the Bible for ourselves. We owe it to the Lord to do it, and I don't see how a man can hope to attain to a home in heaven without it.

Of the twenty one members that constitute the little church at Gadsden eight or nine of them have been sprinkled for baptism. Two of them are children of Methodist preachers. But in all my traveling I have not met with a single man who became dissatisfied with immersion and demanded sprinkling. I met a lady who had heard of such a case, but I have yet to see the man that did it. How suggestive these facts are concerning the simplicity of the scriptural requirement, and of the satisfactoriness of immersion!

This little band at Gadsden needs a house in which to meet. And I desire to make an appeal for them. They have determined to take up a collection every Lord's day, and to lay by in store thus as the Lord prospers them, until they have the amount necessary for the work. Now it would be nice if a number of churches would each give them a Lord's day contribution. They are worthy, I can confidently say, and the money put in their hands will be well applied.

The opening there for building up a strong congregation is one of the best I have ever seen; and the sooner we have a good house there the better it will be. Anything sent to A. L. Glenn will be receipted for, and acknowledged through the ADVOCATE.

At Huntsville we have a brave, earnest little band of thirty eight that needs a house; there is one of about seventeen at Scottsboro with a like need; another at Gadsden, and still another at Savannah, Ga. I have held meetings at all these places lately, and am much interested in them. Will not the brethren who don't feel it their duty to go abroad and preach to the destitute, have fellowship in the work by sending to the aid of these struggling congregations?

END OF KENTUCKY DEPARTMENT.

Another fact which needs emphasis is, that the places most dangerous to society are those where drunkards are made, not those where they are killed. It is the respectable place, with other attractions, where the dragon's teeth are sown, and where are forged the chains of appetite which bind men hand and foot; here are ruined the souls of men, while the grog-shops pure and simple kill but the bodies, whose soul and mind and manliness are paralyzed. And it is precisely those most dangerous places that license leaves at work. God save us from such covenanting.



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## IN MEMORIAM.

Dear Bro. Poe: We have just returned from depositing the body of Bro. W. P. Worthington in its resting place, until the restitution of all things. Bro. Worthington was a citizen of the Chickasaw Nation, and a true soldier of the cross of Christ. Therefore I cannot say he is dead, but absent from the body, and present with the Lord. He was near 66 years of age, he lived many years of his life to the service of God. All who knew him loved him, for his life was filled with good deeds. he has now entered into rest, he is gone. But we will not mourn as they that have no hope. We will extend our sympathies to the bereaved ones that he left behind.

J. C. LYNN.

Pickens County, Chickasaw Nation, May 9, 1884.

Bro. Poe: Closed a meeting recently at Patroon, Shelby county, which resulted in twelve being added. Sunday night last closed at Milam, Sabine county. At this meeting there were sixteen additions. Have added sixty-eight since the first of February.—[D. A. Leak, Milam, Texas, May 13, 1884.

Dear Pro. Poe: I received two dollars from some one in Waco for Indian Mission, to-day, signed "A Friend." Am receiving pamphlets and books occasionally for the work in that Nation. I will spend a week over there soon; will flood the country with books, if I can get them, Help, brethren. Four additions last Lord's day here. One reclaimed at Biardtown this week. The brethren write me from Honey Grove that they are determined to build a church-house. Brethren, send any book or pamphlet you think would be of any advantage in our Indian Mission. Many of them can and will read. R. W. OFFICER.

## THE UNPARDONABLE SIN.

In mixing with the brethren of different communities, we find that they are not settled on this question. Some think that any sin, wilfully committed, is unpardonable, while others think differently. Some think that because they have yielded to temptation and gone back to the world, they have committed the unpardonable sin. We find some things written by able men that we cannot endorse. Not long since, the question was asked, if a man sin wilfully can he obtain forgiveness? To this, some say no. Others say yes, provided the sin is not blasphemy against the Holy Spirit.

Bro. Milligan, in commentary on Heb. x: 26, says: "To sin wilfully after that we have received the knowledge of the truth is the same as to apostatize from Christ, for which there is no forgiveness." Now I understand that the position is here taken that wilful sin is unpardonable, because Paul says, "there remaineth no more sacrifice for sins." To this we cannot agree with our present understanding of the subject, and in this article we propose giving the reason.

Jesus says: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii: 31-32.

What, then, is sin? "Sin is the transgression of the law." 1 John iii: 4.

What is blasphemy? "Language uttered impiously against God or sacred things." Webster.

Then to commit the unpardonable sin, one must use impious language against the Holy Spirit, which would be blasphemy, and unpardonable.

Now, if one commits a wilful sin, can he get forgiveness? If it is not of the character above described, he certainly can; for Jesus says, "all manner of sin and blasphemy shall be forgiven unto men." Sin, whether wilful or unwilful, would certainly come under this head. But some one may be ready to say, Paul said, "if we sin

wilfully, there remaineth no more sacrifice for sins." How is it that wilful sin can be forgiven if there remaineth no more sacrifice?

The trouble here, we think, is a tributary to a failure to understand what sacrifice the apostle has referred to. What then did Paul mean when he said there remaineth no more sacrifice for sins? Did he mean when one had committed such a sin, that he could not repent and turn to God and obtain forgiveness? or was he speaking of the great sacrifice our blessed Lord made when he gave himself to die for us? Was he not teaching that if we refuse, wilfully, to assemble to break the bread and drink the wine in memory of the body and blood that was sacrificed for us, that in this we would be wilfully sinning in rejecting the sacrifice that has been made, and that there will not be another? Hear what he says: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary." Heb. x: 23-27. The apostle here speaks of the assembling of the saints. This assembling was on the first day of the week to break bread. Acts xx: 7. This bread represents the body of Jesus which was sacrificed for us. Luke xxii: 19. If we do not eat this we have no life in us. John vi: 53. Now if we wilfully neglect this assembling, are we not rejecting the sacrifice that was made for our sins? Can we expect salvation by some other? Paul says, "there remaineth no more." Then we conclude that our faith, repentance, confession, baptism, prayers, almsgiving, labors of love, etc., do not compose the sacrifice of which the apostle speaks. Jesus was the only sacrifice that could be found in heaven or on earth that could atone for our sins.

Hence, "there remaineth no more." If we wilfully turn away from this, there is not another sacrifice to be made for us. And know this there remaineth only a certain fearful looking for of judgment. But if one should wilfully forsake the assembling to break bread, afterward repent and turn to God through faith, repentance, confession and prayer, I believe God would forgive him. I do not believe this to be the unpardonable sin. While it is true that John says there is a sin unto death, yet I think this is harmonious with the language of the Savior. Matt. xii: 31. Jesus and John both speak of a particular sin, and doubtless both mean the same thing.

Thus in my feeble way I have tried to give expression to my thoughts on this important subject, hoping, if correct, to benefit others. If not, then to invite criticism from some one who loves the truth, that I may learn the way of the Lord more perfectly.

W. H. CARTER.

## CAN YOU ACCOUNT FOR IT?

For what? That I meet with a degree of success in missionary money for the Christian Sower Tract Fund when I travel among strange brethren. Frequently, one steps up, and though unsolicited, says, "I have been wanting to send you some money for a long time, here is \$—." What makes them wait? It is not because it is either difficult or unsafe to send money through the mails. Post office orders, postal notes, and registered letters cost but little. If you wish to save this expense you can send it in postage stamps; a one, two or five dollar bill is reasonably safe in a thick, well sealed and directed envelope. So there is no need to wait. Money is needed now. Frontier fields are calling for tracts, and the cash box is empty. The demands are urgent, and the need is great; it will be your fault if the tracts are not sent. Tracts to sell now. We hope to give away large quantities soon.—[J. W. Higbee, Madisonville, Ky.

If thou neglectest love to thy neighbor, in vain thou professest thy love to God; for by thy love to God lowe to thy neighbor is begotten, and by love to thy neighbor thy love to God is cherished and increased.—Quaker.

## SHORTS.

"Madam, are you an element of the church?" "Oh! yes, sir." "The congregation of which you are a member is then the church of Christ?" "Yes, that is the way I understand it." Please read Eph. v: 24-26. "Now, answer me, when did Christ sanctify and cleanse you or your church with the washing of water by the word?" "Some of our members wash." "But did you?" "I was sprinkled." "When did Christ wash you?" Silence—a long silence.

"Hearing should be followed by doing." James i: 22. "Faith requires works to make it perfect." James ii: 22. "Men believe unto (in order to) righteousness." Rom. 10. "Repentance, if genuine, produces fruit, (Matt. iii: 8; Luke iii: 8,) or good works." Acts xxvi: 20. "Those who are buried in baptism should rise to walk in newness of life, (Rom. vi: 4,) or to such things that are above." Col. iii: 1. Brother, do you walk by this rule? What has followed your hearing? What has your faith done for you? Has it produced any righteousness? Can those around you see, every day, sound, ripe fruit, giving pleasure to all? Can you point to baptism alone, or a new, holy life, following it? You can pay no attention to these questions, if you wish; no one is as much interested as you. What do you seek or desire most, brother? Riches, pleasure, popularity, pomp and show, will not comfort the poor, dying creature. You and I will soon be helpless in the face of death.

"Ashamed of Jesus? Yes, I may, When I've no guilt to wash away; No tears to wipe, no good to crave, No fears to quell, no soul to save."

Are you ashamed of Jesus, brother? Are you, sister? I have caught myself at the dirty littleness, and I felt like I imagine Peter did when Jesus looked upon him after he had denied him thrice. Have you never been among those who did not believe as you do—in the Bible alone? In places where they called you Campbellite, and your religion was not popular? Have you never been where no religion was popular, and felt "sorter" sorry to hear religion mentioned? Did you ever shrink when Christ was introduced into the company, and say, (in your heart,) as did the Gadarenes, "Depart from us." Oh, pshaw! Brother, if we are ashamed of Christ, he will be ashamed of us. The man who hides out when the roll is called, or wavers when the enemy attack the line, is a coward. How about him who dodges when no one throws a stone, and is always afraid he will be hit? Thrice armed is he whose cause is just, and the truth is a most powerful weapon. Do not fear, but contend for the faith once delivered to the saints.

"I quit the church because my brother treated me so badly. I could not take the communion with him. Every time I saw him I thought of the twenty-five cents out of which he swindled me." These were the words of a woman yesterday. "Well go join another church," said I, "some other man will swindle you out of a quarter, quit that and join another, and so on until you have belonged to four and you will die about that time, and quite likely lose paradise for a dollar." People would better join Jesus Christ, and when he fails in any particular, quit the church, and not till then. Whoever splices on to man will be ever slipping at the tie, for man will disappoint us, deceive us, and cheat us, and we should be particular lest we do the same. We should cultivate patience, forbearance, long suffering and forgiveness, not accustom ourselves to quit the truth, turn the head away, scowl and do other unbecoming things, when in the presence of those who do us wrong and thus ruffle even our own feelings. I saw a chicken the other day that represents some people. Every feather the poor creature had was turned the wrong way.

J. M. BARNES.

Dr. Hopper, for nearly forty years a missionary of the Presbyterian Board at Canton, China, has published a paper concerning the number of Buddhists in the world. Edwin Arnold says there are 470,000,000; others claim between 250,000,000 and 350,000,000. Dr. Hopper says that these estimates are gross exaggerations, and makes the total number to be between 72,000,000 and 73,000,000. The Confucianists he makes 265,000,000.



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## Let Us Live.

The most important part of human life is not its end, but its beginning. Our death-day is the child of the past, but our opening years are the sires of the future. At the last hour men summon to their bedside a solemnity of thought which arrives too late for any practical result. The hush and awe and far-away look, so frequent in departing moments, should have come much sooner. Commend us to the example of the Hebrew King, who fasted and wore sackcloth while the child was yet alive. Wisely did he foresee the uselessness of lamenting when the scene shall close. "Can I bring him back again?" was one of the most sensible of questions.

It may be a serious business to take the cold iron from the anvil; it seems to us far sadder to be standing to be still, and seeing a hot bar grow chill. Brother at my side, whoever you may be, LET US STRIKE!

## HOW SHALL WE LIVE?

With what hammer shall we strike? Ay, there's the rub. Not that it is any question to me personally; but desiring to be a true brother to you, my reader, I put it so; and for your sake, and in fellowship with you, I look around the workshop. Here are hammers, bright, many! See the trade-mark—Warranted brand-new. The old smith over yonder says he knows nothing of them. They were left here by a new firm, who are always inventing fine things. "Least-wise," says he, "they call themselves a new firm, but I believe they might better be called 'the long firm'; they trade under new names, but they are old rogues." The smith swings aloft, with brawny arm, a hammer which makes the sparks fly and the iron yield: "There," says he, "the old hammer suits me best." You see, good friend, he is only a blacksmith, and knows no better. Some people are unreasonably fond of old things. Are these mental Tories any more foolish than those who are fascinated by novelties? We think not.

The old hammer in our forge is FAITH IN GOD.

## FAITH HAS WROUGHT WONDERS.

Faith is a great worker. The men of strong convictions fashion the world upon their anvils. Confidence girds a man's loins and nerves him to the putting forth of all his energy. In the eleventh chapter of his Epistle to the Hebrews, Paul brings forth a bead-roll of faith's heroes, and erects an Arc de Triomphe to their memory. The names stand out in capitals of light, ABEL, ENOCH, NOAH ABRAHAM; and the sculptured scenes are such as these, "subdued kingdoms," "stopped the mouth of lions," "quenched the violence of fire." If the panegyrist of faith comes to a pause it is not because matter fails him; but he exclaims, "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel and of the Prophets."—Clew of the Maze.

They are never alone that are accompanied with noble thoughts.—Sir Phillip Sidney.

## Theatre-Going.

A very serious matter concerns the amusements of professing Christians. I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said, "Come ye out from among them, and touch not the unclean thing." Is heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theatre for many a year that it has become too bad for mending, and even if it were mended it would corrupt again.

Pass by it with an averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night, while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school for virtue which attracts the harlot and debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church-members fall into the habit of frequenting the theatre, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theatre-going, if it become general among professing Christians, will prove the death of piety.—C. H. Spurgeon.

## Gems of Thought.

No true prayer is lost, though we may have forgotten it.

He who waits to do a great deal of good at once will never do anything.—Samuel Johnson.

The life of man consists not in seeing visions and in dreaming dreams, but in active charity and willing service.—Longfellow.

Of all the anguish in the world there is nothing like this: the sense of God without the sense of nearness to him.—Elizabeth Prentiss.

Christian Charity is a calm, wise thing. It will sometimes appear to the superficial observer a very hard thing—for it has the courage to refuse.

Hypocrisy, of course, delights in the most sublime speculations; for, never intended to go beyond speculation, it costs nothing to have it magnificent.—Burke.

This is the law of benefits between men; the one ought to forget at once what he has given, and the other sought never to forget what he has received.—Seneca.

The Lord's Prayer is not, as, some fancy, the easiest, the most natural of all devout utterances. I may be committed to memory quickly, but it is slowly learned by heart.—Maurice.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion.—Longfellow.

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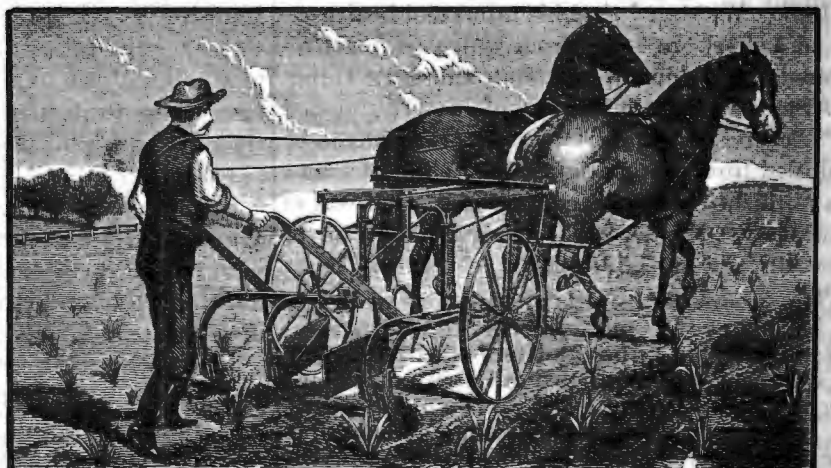
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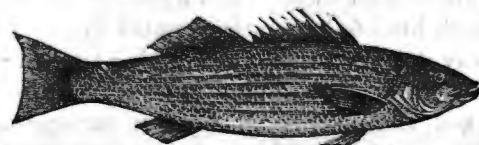
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JUNE 4, 1884.

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## A. CAMPBELL AND THE SOCIETIES.

A few weeks since the *Old Path Guide* stated that so early as 1849, Mr. Campbell had discovered that the position the *Advocate* holds on the question of societies, was wrong. We asked what he meant by the expression, "so early," and showed he was sixty-three years old, had been a preacher thirty-nine years, an editor twenty-seven years. We referred to the fact that Mr. Campbell's mental and will power failed early, and that he had at no time made any announcement of change, nor did he ever make an argument in behalf of the societies; at least I had seen none.

I thought in view of the misleading statement of the *Old Path Guide*, the injustice done to A. Campbell and the *Advocate*, that a publication of my statement was demanded, so I asked it, with a request to correct any error that might be found in it. The *Guide* has not seen fit to publish my article. We now add this:

Mr. Campbell became president of the society in 1849. We stated that his mind and health received a shock in 1847, from which he never recovered. His biographers state the same thing. Mr. Segar wrote a biography of him, published in "Lectures on the Pentateuch." It claims to be compiled from authentic records of his life, and was published with the consent and approval of his family. Mr. Segar, speaking of his tour to Great Britain, and his cruel imprisonment, says:

"The labors and events of this tour added to the burden of the College, seemed to have materially affected his mind and general health; but the deadliest potion mingled in his cup of baleful care and sorrow, was the sad news which awaited his touching the shores of his adopted country. The son of his old age, the child of his prayers and hopes, was no more! Wyckliffe Campbell had been drowned at his father's mill! It is said by those who were near him, that Alexander Campbell was never equal to himself after this shock."

When we know how slow friends and members of a family are to recognize and publish such things, it may be well understood that this language meant much more than a literal interpretation would indicate.

A few years after this, Bro. Fanning, distressed at the course A. Campbell was pursuing on these subjects, so utterly at variance with his life-long principles, made a visit to Bethany, to talk with him on the subject. I remember well, on his return he stated that he was shocked to find his mind was so shaken that he could, with difficulty, keep it on one subject; that he could converse in general terms on things he had studied in the past, but that all power of close, connected

reasoning was gone; that he had to be continually prompted to keep up an ordinary conversation. He said while A. Campbell, when his mind was directed to it, would reiterate and agree to his former positions, that he was merely a child in the hands of his friends; and he believed he would be used to undo much of his early work, the public not knowing his real condition.

In connection with this, a person, high in the confidence of the society men, told me that ten or fifteen visits were made to Bethany, in the effort to secure the transfer of the Hymn-Book to the society; that A. Campbell's feelings were so strong against it, that he refused to do it, until finally his mind was so enfeebled that the friends nearest him (he called their names) concluded he ought to do it and prompted him to do it. I am right sure that this was the secret Elder Errett indicated a disposition to tell; and only a fearfulness it would be used against him, prevented his telling it.

In view of these facts, and of the fact that A. Campbell used no arguments in behalf of the societies, save general expressions in behalf of missionary work and co-operation, which I, believing these societies a sin, can endorse,—I repeat that for his course in his later life, his friends, not himself, were responsible; and that this abatement of his mental and will force was anterior to his discovery that the position of the *Advocate* was wrong, as the *Old Path Guide* stated a few weeks since. We are sorry the *Old Path Guide* had not the fairness and justice to give our statement, as requested.

Since the above was in type we learn our article has been published, though I have not seen it.

## INSTITUTIONS REGULATED, BUT NOT ORDAINED BY GOD.

We have several times stated that God regulated institutions and practices that he did not ordain or approve. Among these, we notice polygamy and slavery. In the indictment of Ingersoll against the Bible, he charged that God, according to the Bible, approved polygamy and slavery. Mr. Ingersoll's charge could not amount to much with thoughtful men. But Judge Black in response to it, showed he failed to comprehend the relationship of God to these institutions or practices.

In the first place, God made man with freedom of will. He was imperfect. Freedom of will with imperfection involves education, schooling, training up to a perfect standard of right. It involves of necessity on the part of God, forbearance with weakness and infirmity, with errors of head and heart. In the lower stages of man's education there would be more necessity for allowance than in the higher grades. Just as the little child unschooled to obedience, requires more forbearance than one more advanced and better trained.

God in the beginning made man male and female, but one of each and ordained that he should leave father and mother and they twain should be one flesh. God never approved any other relationship than the union of one man and one woman. Polygamy was introduced, strangely enough, in the family of Cain.

Lamech, the grandson of Cain, is the first instance noted in the history of the family, of a man's taking two wives. The contagion of sin and lust spread, and soon the whole human family seems to have consulted their lusts and desires rather than the law of God on this as other subjects. The world went into apostasy and rebellion against God. And God's law on this subject was disregarded.

From this state of apostasy, God sought to recover them. But he did not at once enforce this perfect law. He gave such laws as they were capable of understanding, appreciating and obeying, that they might be gradually trained to obedience. Hence, Christ, on the subject of divorce and re-marriage, said, because of the hardness of your hearts Moses permitted the man to give his wife a writing of divorcement and put her away. But from the beginning it was not so. Because their hearts were not capable of appreciating the sanctity of this relation, he permitted them to pursue this course while he was educating them up to the point that he could enforce this law. I use the expression "could enforce the law" not with reference to God's power, but to man's capacity. To have enforced a law man was not capacitated to obey, would have involved the destruction of the race. Hence God did not enforce his law until they were capacitated to obey it. While in this spirit, tolerating and regulating for a time what he does not approve, he was inculcating principles that would forever destroy the sinful custom.

He did it too, not as man would do, by repressive enactments, but God with his people works from the heart outward. He purifies the heart, and then the purified heart works a pure and holy life. For out of the heart proceeds that which defiles or cleanses the man.

Nor can man who works for immediate effects, realize that God works for ulterior and lasting results. God is not a politician, but a statesman in his government of the world.

God never ordained or approved polygamy, divorce, (save for one cause,) or adultery. He regulated it as a necessary evil in the condition of the world, but when man was able to bear it, winked no longer at the time of ignorance but commands men to repent.

So of slavery, God never ordained slavery save as a punishment for sin. Then the punishment was inflicted by others who were themselves transgressors of divine law. Individuals might for a time hold slaves without guilt, but the relationship was never approved by God other than as an evil, overruled frequently for the good of the enslaved, but nowhere approved by God as a relationship to be nurtured and perpetuated.

On the contrary, while he for a time tolerated it and overruled it to punish those who transgressed his law, he put in operation principles that would destroy all slavery, real and formal, and in their perfect workings make all men brethren in Christ. But God in this does not hurry,—implants truths in the heart and waits for them to work outward in the life.

There are other practices besides these, war stands in the same condition, growing out of man's sinfulness and used as a police regulation, by God, in which sin and wickedness are overruled to punish and destroy sinners, it yet is not approved by God.

Instrumental music is in precisely the same condition. It was never ordained or approved by God. It originated like slavery and polygamy in the rebellious family against God, it was introduced as A. Campbell and I. Errett have declared in an age and among a people of fleshly impulse, rather than true spiritual devotion, was tolerated and regulated by God, but never approved or ordained by him. On the contrary, through Amos, a woe is pronounced upon those that are at ease in Zion, that lie upon beds of ivory, "that chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments." It is here clearly stated that David invented these, God did not ordain them. Woe is pronounced upon those who follow his example in the matter, and the use of these is classed among the fleshly gratifications of those who rebel against God. It was tolerated and regulated for a time, but when Christ restored the true heaven approved worship, left this out. Woe to him who introduces it as did David.

D. L.



## CONSCIENCE, CONSCIOUSNESS, AND FEELING.

Conscience is the monitor, the power of our minds, that impresses upon us duty. That is, if not defiled or blunted, it inclines one to do what his judgement approves. But before conscience can impress upon me duty, I must know what is duty, what is right. The word of God should be always our standard in purity and morals. The man who does not implicitly believe God's word, has no rule of right, and his conscience cannot impel him to obey it.

Consciousness, or feeling, is the means by which a man knows he is alive and has a mind. It is by these he knows the state of his mind. He may say, I know I am honest, for I am conscious of it; and I know I love my friends, I am conscious of it. He may say, I know I believe in Christ, for I am conscious of it. But while my consciousness, or feelings, tell me of the state of my mind towards another person, this cannot tell me the state of that person's mind towards me. This I may learn only by the words, in acts, of that person, in self evidence to me. This is a grand and solemn matter. For if I love and trust a man, and take my feelings towards him, as an evidence of his feeling to me, I may be liable to danger, for he may be my enemy. So, if because I do not love a man, I conclude from my feelings to him he has the same to me, I may do him great injustice.

So if a man believes in Christ and loves him, the same is known of him. But if I judge by my feelings towards God, that he feels the same to me, just by my feelings I shall be in danger. God or Christ has given me a test both sure and steadfast. He says, "If a man love me, he will keep my commandments; and I will love him, and I and my Father will come to him, and take up our abode with him." This is safe. We must do God's will then, just as written, if we would know that we are accepted of him. We must not test God's love to us by our feelings; for as shown my feelings towards another man, nor towards God, can tell their feelings towards me. This I must know; for then I know God loves me when I keep his commandments, for he says so; and when I obey the gospel He sends me into my heart his Spirit. One man said to me, "Does not the Bible say every man has a right to serve God as his conscience directs?" I said, it is the constitution of the United States that so reads, and not the Bible, and if his conscience is not so defiled, his conscience leads him to do as Abraham did; that is do just as God has commanded *verbatim*. This is a serious matter; for if we conclude we are accepted of God by feelings, without obedience, we are in the dark. Doing God's commands by faith gives good feelings.

Fairfield, Texas.

JAMES L. THORNBERRY.

## APPETITE.

"Asking for," that is the meaning. Who asks? Nature; in other words, the law of our being, the instinct of our self-preservation, wisely and benevolently implanted in every living thing, whether animal, worm, or weed.

Yielding to this appetite is the preservation of all life, and health, below men; he alone exceeds it, and in consequence sickens and dies thereby, long before his prime, in countless instances.

The fact is not recognized as generally it ought to be, that a proper attention to the "askings" of nature, not only maintains health, but is one of the safest, surest, and most permanent methods of curing disease.

It is eating without an appetite, which in many instances is the last pound which breaks the camel's back; nature had taken away the appetite, had closed the house for necessary repairs, but, in spite of her, we "forced down some food," and days and weeks and months of illness followed, if not cholera, cramp colic, or sudden death.

**ANIMAL FOOD.**—Different nations instinctively fall into the habit of using the kind of food adapted to their latitude, habits and localities; The Frenchman luxuriates on bread and wine in his stannary clime: the Englishman in everlasting fog and dreariness, leans heavily on beef and beer; the Dutch delight in sour kroust and sausage; pork and beans, clams and pumpkin pies always delight the lean Yankee; while Western men know no heaven where there is no hog and homminy, John Chinaman makes rice

the god of his idolatry; Italians feast the year round on maccaroni; the Cuban is happy amid his plantain trees, while Greenlanders believe in blubber as the summum bonum of human good; what would a Paddy be without his potatoes, or Sandy without his luxurious oat meal; and his hunting ground is the heaven of the Indian. The cannibals of a thousand years ago, are the same lovers of human flesh to-day, and none of these nations have ever died out, all of them seem to live and thrive on the aliment which a munificent Providence has strewn so abundantly around them. The fisherman of the Ferroe Isles live mainly on the yield of their nets, as their fathers did before them, and are the healthiest people on the globe. These facts seem to show the absurdity of the vagaries of many who set themselves up as reformers and would be saviors of the race, closing their eyes against the glaring fact that the food of the individual must be adapted to his temperament, his locality and his occupation. But in all this, the great truth stands out with unmistakable prominence that God is good, in that intending man to habitate the globe he has adapted him, with reasonable restrictions to live any where and on any thing. And while witless hosts are ranging themselves in hostile fronts as meat-eaters and anti-meat-eaters, vegetarians and grapeites, (for a book has been really written to prove that to live long and healthfully we must eat grapes all day,) sensible people will eat in moderation what they like best according to nature's instincts, taking their food in moderation, taking care that the fruits should be ripe and perfect, the vegetables fresh, the meat taken from well fed and healthy carcasses and all cleanly prepared, thoroughly cooked, served in simple style, and eaten in contentment, thankfulness and joviality.—*Hall's Journal of Health.*

## THE WEST TENN. CO-OPERATION MEETING.

The West Tennessee Co-operation convened at Union City May 14th; J. H. Roulhac presiding. Reports from about thirty congregations were received—most of which were encouraging. The report of the finance committee was approved, and seemed to be entirely satisfactory. They are helping to sustain the cause at Dyersburg, Humboldt, Milan and McKenzie; they have met all of their obligations up to the present time, and are able to continue the work at the above named places for the remainder of the year. The following resolutions were unanimously adopted:

*Resolved*, That it is the sense of this meeting that the committee be authorized to employ an evangelist or evangelists to visit the churches in West Tennessee, and preach and solicit aid for the work of co-operation; and said contributions to be paid into the hands of the committee semi-annually, on or before the first of May and first of October of each year.

*Resolved*, That every preacher of the gospel in West Tennessee be earnestly requested and entreated to co-operate with the evangelist or evangelists working in the interest of the West Tennessee co-operation, and that they be requested to lay before the churches, for which they labor, the missionary work, and, if possible, induce the churches to create a special fund for general missionary purposes, and have certain fixed times for contribution for said purpose.

*Resolved*, That this meeting hail with delight the prospect that competent brethren intend soon to begin the publication of a paper devoted to the interest, the progress and encouragement of the churches of Christ in West Tennessee. It was decided to continue the present committee and leave to them the selection of the place for the next meeting; and it was also decided that they request the GOSPEL ADVOCATE, *Old Path Guide*, *Apostolic Church* and *Christian Standard* to publish the proceedings of this meeting.

We had preaching morning and evening during the meeting, which closed on the evening of the 16th. Unity, harmony and brotherly love prevailing.

JNO. C. McCORKLE,

T. E. SCOTT,

J. S. McCORKLE,

Committee.

Newburn, Tenn.

"Do you feel that you love Christ?" was asked of an aged and dying Christian. "Better than that," was the reply, "Christ loves me."

## CORRESPONDENCE.

Last Saturday I started from home to attend my appointment at Antioch, Trousdale County. Arrived at Hartsville in time to hear Bro. Elam preach at 11 o'clock. Went to Antioch in the evening; preached to a good congregation at night. Lord's day evening it was raining and we had few, but interesting hearers. At 4 P. M. we had a fine crowd. Returned to Hartsville in time to hear Bro. Elam at night. I remained there until yesterday evening. Enjoyed the time very much while at Hartsville. Bro. Elam is doing good preaching, but without much visible effect, having had only three accessions. There must be something in the way. What is it? Perhaps we cannot tell, but may be able to make some good suggestions. My experience has taught me that to have a successful meeting all must engage in the work. When all are so full of love for the Master's cause that they will attend every meeting, get up close about the pulpit, engage in the singing with the spirit and understanding, talk about the meeting to their neighbors and friends, and invite them to come and go with them to meeting, a good and successful meeting is always the result. Now, are the brethren and sisters at Hartsville working this way? Some appeared to be very much interested, others not so much so. Several times I heard them say to Bro. Elam when he would ask, "are you not going to meeting?" "I can't go to-day." "Why?" he would ask. "O, I can't possibly go to-day," would be the reply. If we can attend to other matters, and work for ourselves, we certainly can, and ought to work for the Lord. And when we work for him in the way that he has prescribed, he will own and bless our labors. A preacher cannot induce people to obey the gospel without the hearty co-operation of the members. When the whole body is thus joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, it will make increase of the body unto the edifying of itself in love. Then if we would have good meetings, and see our neighbors and friends become obedient to the faith, we must show by our own faithfulness that there is a reality in the religion of our Lord and Savior Jesus Christ.

W. H. CARTER.

Lafayette, Tenn., May 28, 1884.

*Brethren L. & S.*: Concerning the subject discussed by Bro. McCain in *Advocate* May 14th, No. 20, the only effort of his, to prove his position, was by Scriptural comparison. As a rebuttal, we would refer the reader to Galatians 4: 16-23. He says "I will state in the outset, that it is clear to me, that it has reference to the spirit of man from a grammatical and logical standpoint." Why does he not prove it, and make it clear to others. He condemns me for accepting the statement of men. I am not satisfied merely with your opinion, because it agrees with mine, (for I do not believe in the infallibility of any one,) because I think we have stronger Scriptural reasons than he has given. Allow me to give my grammatical reasons and then I will close. He is willing to admit that "the Spirit" in the second verse has reference to the Holy Spirit, then why not in the first verse; they are connected by a co ordinate conjunction introducing a reason of something before advanced; second, it is with a capital, "Every appellation of the Deity should begin with a capital." If he will notice in the 16th verse of the same chapter he will find that difference made.

MRS. J. L. PARRIS.

Cold Water Depot, Miss.

The New Testament does not abolish the Old in a violent manner, but only in the way of organic development; that is, in such a manner that the eternal and permanent substance of the Old Testament is preserved, and passes over into the New Testament itself.—*Olshausen.*

*The Lord shall cut off all flattering lips.* They who take pleasure in deceiving others will at last find themselves most of all deceived, when the Sun of truth, by the brightness of his rising, shall at once detect and consume hypocrisy.—*George Horne.*

Faith, though it hath a trembling hand, it must not have a withered hand, but must stretch.—*Watson.*



## THE APOSTLE SHUT OUT OF AN ORTHODOX MEETING-HOUSE.

*Brothers L. & S.*: The following is an article written by Bro. B. Franklin, and copied from his paper, the *Reformer*, into the *Gospel Proclamation*, edited by A. Wilford Hall, in the year 1847. This is the same Hall of modern scientific renown. By publishing this article, you will greatly oblige your brother in Christ,

GEO. GOWEN.

**Apostle Peter**—Could I get the liberty to preach in your meeting-house next Lord's day?

**Trustee of the meeting-house**—To what order of people do you belong?

**Peter**—I am a member of the church of Christ.

**Trustee**—What branch of the church of Christ?

**Peter**—The Lord told me that I was a branch myself; but never said anything about belonging to branches.

**Trustee**—What name do you distinguish your church by?

**Peter**—I do not claim to have any church of my own. The church of which I am a member, we call "the church of Christ," "the household of faith," etc.

**Trustee**—Do you think all others are wrong?

**Peter**—Most certainly all others are wrong.

**Trustee**—Where are you from, sir?

**Peter**—From Jerusalem.

**Trustee**—What is your name?

**Peter**—My name is Simon Peter.

**Trustee**—Was it you that preached baptism for the remission of sins, on the day of Pentecost, and afterwards wrote to your brethren concerning the salvation of Noah and his family in an ark, and said: "the like figure whereunto even baptism doth also now save us;" and at your conference in Jerusalem, asserted that God made choice among you that by your mouth the Gentiles should hear the word of the gospel, and believe?

**Peter**—Yes, sir! I wrote and spoke as you say.

**Trustee**—We cannot let you preach in our house. Your doctrine is dangerous, and we are determined that our children shall not hear it.

**Peter**—I am called and sent by Jesus Christ.

**Trustee**—That cannot be; for our preacher is called and sent by the Holy Ghost, and, on last Sabbath, he called your doctrine Cambellism, and said it was of the devil.

**Peter**—"We preach the gospel with the Holy Spirit sent down from heaven, which things the angels desire to look into."

**Trustee**—I do not believe in these arguments, and therefore shall dispute with you no more; but you cannot preach your doctrine in our church.

**Peter**—Have not some of your ministers preached this doctrine in your churches?

**Trustee**—Yes; a great many of them have tried to preach it amongst us; but we have generally put a stop to it by excluding them from the ministry or the church; yet, some of the worst of them have carried off whole churches with their delusions. I say again, sir, you cannot have our house.

**Apostle Paul**—Could I be permitted to deliver a few discourses in your house?

**Trustee**—What doctrine do you hold to, sir?

**Paul**—The doctrine of Christ.

**Trustee**—We all profess to hold to the doctrine of Christ. But how do you hold it?

**Paul**—I hold it just "as the truth is in Jesus," and recommend "sound speech that cannot be condemned,"—"sound doctrine."

**Trustee**—What do you call sound doctrine?

**Paul**—"Speak thou the things that become sound doctrine: that the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they teach the young women to be sober, to love their husbands, to love their children, to be chaste, keepers at home." (Titus ii: 1-5.) This is what I call sound doctrine.

**Trustee**—These things are all well enough, but this is not what I meant by sound doctrine. Do you believe in a triune God?

**Paul**—I once saw an altar with this inscription, in Athens,—"To the unknown God," but I never heard of a triune God before.

**Trustee**—You must have travelled very extensively to have been at Athens—what is your name sir?

**Paul**—My name is Paul.

**Trustee**—Where were you raised, and in what college were you educated?

**Paul**—My manner of life from my youth, which was at the first among mine own nation at Jerusalem know all the Jews, which knew me from the beginning, if they would testify that after the most strict sect of our religion, I lived a "pharisee," having been brought up at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers, and was zealous towards God as ye all are this day. And I persecuted this way unto death, binding and delivering to prison both men and women. I beseech thee suffer me to speak unto the people.

**Trustee**—Are you the man who told in his experience that Jesus Christ sent a man to you when under conviction, who said to you, "arise and be baptized, and wash away thy sins, calling on the name of the Lord;" and afterwards taught that "faith came by hearing, and hearing by the word of God," and that "there is one Lord, one faith and one baptism," and that if a man had all faith and lacked charity, he was nothing?

**Paul**—I'm the very man.

**Trustee**—Are you the man who ranked sects with murders and drunkenness, (Gal. v: 20-21) and wrote (Rom. i: 16) that "the gospel is the power of God unto salvation to every one that believeth?"

**Paul**—Yes, sir.

**Trustee**—We have been perplexed with your doctrines for years, and many of our best members of late have been led off with them; and we have concluded that we will let no man preach in our church who has changed his religion, and is engaged in teaching these things. I despise a turncoat.

**Paul**—"Am I not an apostle? Have I not seen Jesus Christ our Lord?" We speak not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth. Comparing spiritual things with spiritual.

**Trustee**—You can't get our church, sir.

**Apostle James**—Could I be permitted to preach in your meeting house next Lord's day?

**Trustee**—What religion do you believe in?

**James**—"Pure and undefiled religion before God the Father."

**Trustee**—What do you call pure and undefiled religion?

**James**—"To visit the fatherless and widows in their afflictions, and keep himself unspotted from the world."

**Trustee**—We hold that religion is better felt than told.

**James**—But be ye doers of the word, and not hearers only, deceiving your own selves; for if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.

**Trustee**—We have heard enough about this doing religion from the Campbellites, and we regard it all as a delusion of the devil. We hold that a man is justified by faith alone.

**James**—"Was not Abraham, our father, justified by works when he offered his son Isaac upon the altar?"

**Trustee**—That cannot be, for our creed says: "Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." This most precious doctrine cannot—no, it shall not be given up.

**James**—"You see then how that by works man is justified, and not by faith only."

**Trustee**—We care nothing for your works; we know that if any man will pray that God will give him faith, that is, after he has repented.

**James**—"But let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything from the Lord."

**Trustee**—I don't reckon you can preach these doctrines in our church.

B. F.

Religion is as necessary to reason as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason, in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.

## Obituaries.

Martha P. Richardson died March 2nd, 1884, at the home of Bro. G. W. Bills, Marshall County, Tenn. She was born June 16, 1841. She was a daughter of elder Thomas Richardson, who passed over the river some years ago. She obeyed the gospel at about the age of seventeen. Concerning her early life, the writer knows but little; but for the last three years of her life she lived in this neighborhood; during this time she seemed to be a devoted Christian, attending church all the time she was able. About eighteen months ago she took a cough, which proved to be consumption; she suffered a great deal, which was removed only by the hand of death. She was laid away in the family grave-yard of Bro. B. to await the resurrection morning.

B. F. HARR.

It becomes my painful duty to record the death of sister Alice W. Armes, who departed this life February 21, 1884; age, sixty-three years, ten months, and one day. Sister Armes was first married to Isaac W. Wade, of Virginia, January 4, 1838, who lived but a short time after their marriage. She was married, September 6, 1842, to Wm. J. Armes, near Lebanon, Tenn.; and some time after, they moved to Nashville, in which place she lived, till she moved from Nashville to her son-in-law, Bro W. R. Brown's, at Hardison's Mills, at which place she was summoned to cross the Jordan of death, to enjoy that blessed sleep, until the resurrection morn shall come. About forty years ago she listened to the truths of the gospel, presented by Bros. Fanning and Jones, and obeyed from the heart that form of doctrine delivered her, that she might be made free from sin, and become a servant of righteousness. Sister Armes leaves an only child, living, sister Willie B. Brown, and a number of grandchildren and friends, to mourn her loss. Sorrow not, as those that have no hope, for "blessed are the dead that die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Let us look with bright anticipation to the precious promises revealed to us in the word of God; let us strive more and more to conform our entire lives to our Father's will; then, in the "sweet by-and-by," we can meet the dear ones who have gone before, never to part again, but to enjoy the blessings of our Father through the ceaseless ages of eternity.

Hardison's Mills, Tenn.

T. H. MILLS.

Our dear Bro. Gus. H. Harris fell asleep in Jesus on the 14th of April. His death was caused by that fatal manslayer—consumption. He emigrated to Rockdale, Texas last November, in the hope that his health might improve, that he might raise his precious children in the nurture and admonition of the Lord. He was born March 29th, 1838, was married March 2nd, 1858, and in the summer of 1878 was born again; the thought of which birth mingled with our sorrow ineffable joy. He was a merchant here at Bunker Hill for a number of years before he entered the church of God, during which time, he was noted for accommodations, honest dealings, and as a man devoid of hypocrisy. He was happily converted to the truth by Bro. W. H. Dixon, and near Petersburg, Tenn., was laid beneath the waves of "pure water" by our dear Bro. Jesse Sewell. He didn't leave his horses, wagons, vehicles, houses, lands, and pocket-book on the bank, but ferried them across into God's vineyard, and turned them over to the Lord. His provision room and pocket-book were ever open to the poor and needy, and yet no trumpet was ever sounded. He went about everywhere doing good, thereby imitating that dear Savior, who is now blessing him for his labors of love while here. He was a man with a large, full grown, yes, big soul, permeated, yes filled to overflowing by the pure, unadulterated love of God. He stood persecutions with the fortitude of an apostle, read the Bible and GOSPEL ADVOCATE closely, both of which he held to till death ended his labors, bequeathing the same legacy to his interesting family. He was conscious to the last. Expressed a perfect willingness to go, if it was the will of the Lord. He passed over the Jordan of death in the triumph of a living faith. "He has fought the good fight of faith and has laid hold on eternal life." His sufferings for two years were beyond the power of tongue to tell, yet in the close all seemed happy and tranquil as a marriage bell.

"Jesus removed the sting, and made his dying bed,  
Feel soft as downy pillows are;  
While on "His breast" he leaned his head,  
And breathed his life out sweetly there."

To the heart-broken widow we would say, that every tear you shed, should be a tear of joy at the blessed thought that your good and kind husband is now safe in the arms of Jesus, that dear friend on whom "our hopes" of heaven depend. Continue the work of raising your dear children in the nurture and admonition of the Lord, so nobly begun by your dear husband, that after awhile you may all be reunited in that world above where all is joy and all is love, with links too strong to be severed. May the God of all comfort be a husband, to the widow and a father to the fatherless ones, is my prayer for Christ sake, Amen! We tender to the bereaved family and relatives our deepest sympathies in this their sad bereavement.

M. H. NONGRACIOS.

Bunker Hill, Tenn.



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"They have entirely corrected the costive habit, and vastly improved my general health." REV. FRANCIS B. HARLOW, Atlanta, Ga.

"The most effective and the easiest physic I have ever found. One dose will quickly move my bowels and free my head from pain." W. L. PAGE, Richmond, Va.

"A sufferer from Liver Complaint, Dyspepsia, and Neuralgia for the last twenty years, AYER'S PILLS have benefited me more than any medicine I have ever taken." P. K. ROGERS, Needmore, Brown Co., Ind.

"For Dyspepsia they are invaluable." J. T. HAYES, Mexico, Texas.

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## THE POLICY OF REPRESSION.

## PROTESTANTISM AND CRITICISM.

Protestant Christianity has its standards, formularies, creeds, confessions, whatever they may be. But it does not (as I have already shown) hold these as infallible. It refers evermore to Divine Authority as the infallible rule of faith and life. To this is its ultimate appeal. By this it tries its own standards, formularies, creeds, confessions.

It does not demand blind acceptance of these upon denominational authority. It does not even sanction such acceptance of denominational standards, but says evermore: "Search the Scriptures whether these things are so."

\* \* \* \* \*

Accordingly, Protestant Christianity recognizes the rights of the individual conscience, the liberty of the individual Christian, the responsibility of the individual soul to truth and duty and God, the grace of the one only Mediator, the open communion to which each believing soul is called of God.

These Protestant principles imply conviction, not repression; persuasion, not compulsion; dogma, but not dictation.

Further, while it is untrue that Protestant Christianity demands or sanctions blind acceptance of denominational creeds and confessions, it is also untrue that Protestant Christianity demands blind acceptance of the Sacred Scriptures. On the other hand, it encourages and enjoins full examination and devout study of the Word of God. It does this the more readily because it rests assured that full examination will secure conviction, and devout study will secure cordial acceptance. It does this the more urgently, because it rests assured that the divine reason addresses the human reason through the written and the living Word, and that divine love reveals itself to the human heart through the written and the living Word—the Scriptures and the Christ.

Striving to reform the Christian Church upon the primitive foundation, Protestant Christianity would have all men examine and test the foundation to find that it is primitive and impregnable. In this way alone can we securely and successfully build. Or, to change the figure, in this way can we best stand fast in the faith and quit ourselves like men. Hence, whether Papist or Protestant will or no, investigation, criticism will go on. Willingly and unwillingly the world is obeying the injunction of Christ: "Search the Scriptures." Religion cannot, if it would, withdraw from rational inquiry. The Christian religion, claiming the world as its heritage, especially cannot, if it would, withdraw its divine charter—the inspired Scriptures—from the world's search and scrutiny. If a degenerate Church, arrogating spiritual and civil power, has sealed, condemned, imprisoned, chained the inspired Scriptures beneath the tyranny of repression, they have broken the chains, unbarred the doors and gone forth to proclaim the Gospel, proving that, like their Divine Lord, they cannot be holden of death or of bonds.

But Protestantism is influenced by other than negative reasons, or any positive necessity which it would, if it could, resist. It would seek and find and proclaim the Scriptures; not merely protest, but reform. Its formative principle is, and ever has been, to ascertain and apply the Divine Authority. In this is the rule of faith and life—the all-sufficient rule, the only all-sufficient rule, the only all-sufficient infallible rule of faith and life.

Creeds, formularies, confessions, etc., are human, finite, fallible. They may be recognized by a religious company, or organization, or band, and may be effective as ecclesiastical bonds reaching so far forth as the voluntary acceptance or compact, and may avail for ecclesiastical organization, discipline, etc., within that voluntary limit. But beyond that limit they cannot avail. And, even within limit, they cannot control the conscience. By the very terms of the compact, by the very nature of the case, as human, finite, fallible, they cannot bind or control the conscience. They themselves are to be tried by the only, all-sufficient, infallible rule—the Divine Authority—the standard of standards. This latter, when found, does bind the conscience, does regulate the will, does control the life and conduct.

It is important, then, if not an essential principle of Protestantism, to seek and find this standard, to search the Scripture, to learn the divine word and will, and thus know of the doctrines, encouraged ever and warmed by the divine assurance: "If ye know these things, happy are ye if ye do them."

Here, at once, by this faultless method of progressive approach, we find a way and a warrant for criticism—sincere, studious, scholarly, searching criticism—that we may secure for ourselves and others "the law and the testimony," in its simplicity and integrity, if possible, with all corruptions purged away, all excrescences eliminated, all traditions and commandments of men that would make void the law of God expunged. Here is a place, and more, a demand for "Higher" and "Lower Criticism," in their best and fullest service, that we may find the truth as it is in Jesus.

Having thus found the divine law and testimony, if possible, in primal purity and perfection, we (each and all) are to study it with supreme interest and reverence, and with all the helps at our command, that we may know the mind of the Spirit who inspired this divine law and testimony. 1 Pet. i: 9-12. This is the Petrine method, by which we may attain the end of our faith, even the salvation of our souls. 1 Pet. i: 9.

This is the Pauline method, which the Bereans sedulously pursued, and for which they were commended as more noble than those in Thessalonica—Acts xvii: 11. This is the Master's method, enjoined upon all his disciples, involving the supreme practical issue of eternal life—John v: 39. Hence, again, we say Protestantism is more than a protest. It is a reformation. It not only rejects arrogated human infallibility; it restores the Divine Authority. It reinstates the scriptural method, seeking, finding, appealing to "the law and the testimony"—satisfied only, but satisfied fully when it has the word of God.

Here again, we say, is a place, a demand, for criticism—the higher and the lower criticism—criticism of literature and language, of texts and translations and variations, of genuineness and authenticity and credibility; in a word, criticism until the trustworthiness appears clear, complete, conclusive.

But not only is there need of fairest, fullest criticism, that we may have the Scriptures, if possible, in primal purity and perfection, but also that we may, in the best manner, understand them. It has been well said that, "while the Scriptures are from God, the understanding of them belongs to the part of men." Each for himself should earnestly study every Scripture, and combine and compare all Scriptures, employing all accessible helps, human and divine, that he may the better grow in grace and in the knowledge of the truth, and have wherewith to answer and convince the gainsayers.

This obligation rests upon the Church in her public as well as private capacity, and especially upon those who would be teachers of the people.

Protestantism, prizing the Bible as a special gift from God, should strive in the most effective way to make the gift available; with every accessible help, divine and human, holding it in its integrity; seeking to understand it; making it intelligible to all; guarding it against misconception and perversion.

Revealed religious truth, however constant and invariable, will challenge comparison from the variable and inconstant.

Religious truth will be seen by the unlearned multitude, on the one hand, and the learned, on the other, through different as well as varying media. This will need to be adjusted and harmonized. Maturer science will challenge, and will be challenged by cruder science to comparison. Increasing scholarship will challenge the former scholarly presentation of revealed truths, and thus advance to more exact definitions of doctrine and more precise statement, and thus contribute to larger and better apprehension of the Scriptures.

As a combined resultant, criticism will rise to a higher level and into a clearer atmosphere, whence it will desire and endeavor to present religion in its truer, clearer light—a divine light and life, as when at first inspired and uttered by the holy men of God, who spake as they were moved by the Holy Ghost.

The more thorough the criticism the better. Let the superficial give place to the solid, the

loose and liberal to the loyal, the partisan to the pure; in a word, the false to the true.

There is place and demand for the higher as well as the lower criticism. How else shall we assure ourselves and others? How else can we stand before friends and foes? Let not the lower criticism which has, hitherto, freely ranged the sacred field, grudge a place to the higher criticism, nor let the higher disparage or repel the lower. Rather, let both, in growing harmony, co-operate in vindicating and verifying and interpreting the Scriptures, that we may the more fully know the mind of the Spirit. Inheritors of all attainable knowledge, we need not despise or reject any. Paul did not. "Science falsely so-called," he rejected, and "vain philosophy" he despised. But real philosophy and true science and correct scholarship he approved, and appropriated to the supreme service of the gospel. These survivors need not be against the truth, but should be for the truth.

Here we fix the proper office of criticism—to distinguish between the true and the false, and, if competent as judge, to separate the one from the other, and exalt the truth to honor.

The aim of criticism should be, not display of scholarship or courage or eccentricity; not notoriety or victory; but truth. Otherwise it is at once false and foolish, deserving only to be impaled and slain. True criticism, authorized criticism seeks the truth. Hence it is constructive, not destructive. Thus Eichhorn, "the father of Higher Criticism," though he did not always grasp the truth, vindicates his undertaking by this simple confession: "If learning, shrewdness and other qualifications which I desire for this work should fall me, certainly no one will find me lacking love of the truth and strict investigation."

Thus Bertheau vindicates him, asserting that "he sought to defend the Bible against the scorn of its enemies," and that, "in common with Herder, he helped to awaken, in wide circles, love to the Bible and enthusiastic investigation." This example of "the father of higher criticism" indicates at once and illustrates the vital distinction between the criticism which seeks to destroy and that which seeks to defend the Scriptures. But unfriendly criticism may be helpful by challenging the best endeavor in reply, and thus developing the latent energy of the Church, and fortifying and vindicating the Scriptures. Even weak and wicked criticism may, unwittingly, work for good by eliciting its own refutation and a better defense of the truth. Thus the Sophists evoked from Socrates the Socratic method, by which they learned to know themselves and their own sophistry. Thus the Scholastics drew from Lord Bacon the inductive method from facts leading at once to a real knowledge of matter and mind and to the scholastic legerdemain.

Thus Materialism and Pantheism and Agnosticism have elicited the confutation of Hobbes and Spinoza and Comte, as well as the confirmation of a better philosophy. Thus did the repressive policy of the Papal Church challenge the Reformers to recall Christendom to the authority of the inspired Scriptures, and reform the Christian Church on the primitive foundation, and restore the era of Christian freedom and Christian faith.

But let critics, however high or low, remember that they, too, will be weighed in the balances. Criticism will be tested whether it be true to natural phenomena in science, and true to material, mental and moral facts in philosophy, and true to revealed truth in theology. Hence, let criticism be more strict and scholarly, more thorough and exact; in a word, let criticism be critical toward itself.

True science must at length correct the false and recall the wanderers. Science appeals, as it should, as it must appeal to the volume of Nature, material and mental. There is one—but one—volume. Its authority for science must be supreme. The duty of science is to accept and "interpret this volume; not to ignore, reject, or pervert it. So there is a science that is true; and it is one, however manifold and pretentious the false may be.

There is one standard for philosophy—the system of Nature, material and mental. It will not do for philosophy to ignore, reject or pervert it, but learn and interpret with docility and fidelity. So real philosophy, by virtue of persistent right, will, at length, check sophistical vagaries. For real philosophy is one, however manifold may be the spurious.



Christianity has one unerring standard—the Scriptures. It will not do to ignore, reject or pervert this; but cordially should we accept and reverently study this all-sufficient rule of faith and life. So scriptural Christianity will at length rectify or remove the perverted. For *there is one Christ, and the Scriptures cannot be broken.*

Wisely, then, if not willingly, let all reciprocate this feeling of investigation. It will be exercised by each, even if it be not reciprocally extended. The genius of the reformation authorizes it. The authority of Scripture ordains it. "Prove all things; hold fast that which is good." "Try (even) the spirits. The world has experienced too much of the spirit of the reformation, and too much of the light of Scripture, to surrender this freedom or allow it to be repressed by Papist or Protestant.—Prof. R. B. Welch, D. D., Auburn Theological Seminary.

#### ITEMS, PERSONALS, ETC.

Bros. E. S. B. Waldron and J. K. Blackman will both take subscriptions to the *Advocate* in their travels.

The church at Fort Worth, Texas, sustains Bro. A. L. Johnson to teach in the destitute fields of Tarrant County.

Bro. Cave was unable to attend the church services on Sunday, 25th. We are glad to know that he has since been able to be out.

We have received announcement of Mars Hill College for 84-5. It is neatly printed; sixteen pages. Send to T. B. Larimore, Florence, Ala., for copies.

Bro. E. H. Boyd, Jasper, Tenn., writes: "I am now evangelizing in Sequatchie Valley, and am almost alone in the work. The work is slowly, but surely gaining footing in my field of labor, and the prospect is hopeful."

Bro. Dr. Hurt, of Springfield, Tenn., was in our office the past week. He represents that the brethren in Springfield, though few in number, have determined to build a house of worship. We wish them success in the work.

John. D. Stalker, Hartsville, Tenn., May 23, writes: "Bro. Elam commenced a meeting here Wednesday night. Two additions Wednesday night, and one last night. Had a fine attendance, and we hope that much good will be done."

Bro. Trimble, of Mt. Sterling, Ky., who is travelling in the interest of the Midway Orphan School, spent a day or two in our city the past week. He was canvassing the lower belt of counties in Kentucky, and concluded to come over and see our city.

The past week has been examination week, devoted to the closing exercises of many schools. Vanderbilt University, The Normal, Fisk University, and Ward's Seminary, of our city, all have closed out with exercises that have pleased their friends and interested the public.

Bro. W. H. Sandy, Noblett's Chapel, May 25, writes: "Bro. H. C. Abernathy preached for us to-day; had a good turn out, and good interest. Bro. Abernathy is a good speaker; he preaches the old Jerusalem and Pentecost doctrine. We have a good Lord's day school, and are doing some excellent work."

J. R. Bradley, Lynnville, Tenn., May 28, writes: "Two of our best members at Robertson's Fork are gone to their reward: Bro. F. W. Hill, of Oddfellow Hall, and H. J. Griffin, of Robertson's Fork. Oh, how sad! I suppose suitable obituaries for both will be furnished for the *Advocate*. I preached last Sunday at a new place. None of our brethren have ever been there before."

Bro. T. C. Little, Frindship, Tenn., May 25th, writes: "Had a good hearing for an untoward day. This little band of disciples have done much good in the past, and will do more in the future, if they continue faithfully. Was prevented from filling my appointment at Petersburg at 4 p. m., by a heavy rain falling; hope to be more successful fourth Sunday in July. We are expecting D. L. at Fayetteville second Sunday in July, and for several days following."

There seems to be an epidemic of defalcations among bank officers, and of failures among banks up North. Gen. Grant is criticised severely for his connection with a rotten house. The citizens had raised him \$250,000 placed in the hands of trustees, the interest to be devoted to his support. It is thought this ought to have satisfied him, without engaging in doubtful speculations.

W. B. Wright, Coopertown, Tenn., May 23, writes: "Bro. E. G. Sewell and myself commenced a meeting with the church at Forest Hill, Montgomery county, Tenn., the first Lord's day in this month, which lasted, day and night, until Wednesday night. Wet weather and busy season greatly hindered our meeting, but it was by no means a failure. One man of influence and ability was added to the little band. A few of these disciples meet every Lord's day. May they ever be faithful in the good work."

Bro. Dixon, one of our best agents, and most active and effective preachers, writes that he intends to try to send a hundred dollars for subscriptions to the *Advocate*. When he tries, he succeeds. How many more will try to send us a good list? Only \$1.00 from 1st of May until end of year. Bro. Dixon, in this work, does double preaching. He preaches himself, he preaches through every paper he sends out. The paper stirs many who read it, to interest themselves and work. Will not others emulate his example?

Bro. F. C. Sowell, Columbia, Tenn., writes: "I was much pleased to meet with the brethren at Thompson's Station on Saturday evening and Lord's day morning, May 17 and 18. The non-attendance seems to be the greatest trouble existing with this congregation. We have been making some strong efforts to get the brethren to understand the important duty of meeting every first day of the week. I have never visited a congregation but what I found some who were very delinquent in regard to meeting every first day of the week. In the days of the apostles it was the duty of the disciples to meet every first day to break bread, and so it is now. Preached at Bethlehem on Lord's day evening. We think much good can be done at this place yet."

Bro. J. L. Sewell, Viola, Tenn., May 22, writes: "I have been preaching every Lord's day since in March. I was at Pleasant Plains, in Coffee County, last Lord's day, where I have been preaching a good deal for three years. There is a zealous working little band of disciples there; but they have had to contend against very strong opposition from the denominations around them, and for a good while but very few except the members would come to hear the gospel. But their prospects are much better now; they have had ten or twelve additions in the two years, and the people are turning out well to hear the gospel. Brother Polk Wilkinson and Bro. Polk Sims are doing a good work, not only in the congregation, but by preaching the gospel in the surrounding country."

Bro. H. F. Williams, Cyruston, Tenn., May 24, writes: "I spent several days visiting in the neighborhood of—preached to a good crowd on third Lord's day. A large membership here. Financially able to do much; spiritually, they seem to do little. A few faithful ones try to carry on Sunday-school. Other members, some heads of families, sit out under the trees on logs, rocks, etc., in groups, talking promiscuously, their children roaming at large, while the few labor under many discouragements with the lesson on the inside. I could hear of no missionary work being done, and they are considerably behind with Bro. ——. The contribution, too, I noticed, was "exceedingly slimly attended." Brethren, these things ought not so to be. The Master has died and sacrificed for our salvation. Why do we? He says, "occupy till I come." Remember your mission and reward."

#### General News.

One end of the New Bennett-Mackay Atlantic Cable was landed at Rockport, Mass., last week. The steamer "Faraday," which carries the cable, proceeded to Dover Bay, N. S., and will sail thence toward the coast of Ireland, paying out 1,000 miles of cable, the entire amount on board.

—The Wall Street excitement has been followed by a general depression of stocks. The suspension of a few small firms last week, failed to create more than slight ripples of excitement. The chief occurrences of the week were the following: The Westside Bank lost \$85,000 through a defaulting paying teller, and was forced to suspend; the Atlantic Bank, of Brooklyn, passed into the hands of a receiver; Ferdinand Ward was arrested and lodged in jail; a warrant was issued for the arrest of the ex-President John C. Eno, but he could not be found; the other ex-President, James D. Fish, was found and arrested.

—The total debt of the city of Boston on April 30th is reported to have been \$43,277,670, an increase of \$1,996,310 during the year.—The National Anti-Monopoly Convention, which met in Chicago, nominated Gen. B. F. Butler for President.—The city of New Haven, Conn., will celebrate its centennial anniversary, July 4th, next. The city reached its hundredth anniversary in February, but it was decided to postpone the celebration until July.—The Belmont coal mines, in Northern Alabama, have suspended on account of the failure of Grant & Ward. U. S. Grant, jr., was the principal stockholder.—The colossal statue of Martin Luther, in front of the Lutheran Memorial Church, in Washington, was unveiled on the 21st inst. The ceremonies were presided over by Justice Miller of the Supreme Court.—Dr. T. A. Atchison has resigned his position in the Board of Public Works in this city. Col. Geo. W. Darden has been elected to fill the vacancy.—A Baltimore man has been sentenced to three months imprisonment, and to pay a fine of twenty-five dollars, for lying in a house trade. Judge Stewart said it was the first time in his experience that he ever knew a man to be convicted of making false representations in a house trade, and expressed a hope that others would take warning and deal more truthfully.—It is rumored that Senator Anthony will soon resign his seat in the Senate, on account of ill health.—The suspension bridge across the Scioto river, at Portsmouth, Ohio, fell last week while cattle were crossing it. Four children, named Fulwell, who went down with the bridge, were drowned.—The Greenbackers have nominated Gen. B. F. Butler for President, and Gen. A. M. West, of Mississippi, for Vice-President.—The effort to secure subscription to take \$500,000 first mortgage bonds, in the city, for the Green River Railroad, seems to be pressed with great vigor, and meets with good success. About \$360,000 have been subscribed.—The Democratic Convention of Tennessee, to nominate candidates for the State offices, and to send delegates to Chicago to nominate candidates for President and Vice President, is called to meet in the Capitol in Nashville, June 12, 1884.

FOREIGN.—The British ship, Syria, has been wrecked at the Fiji Islands. Seventy of her passengers, all coolies, were drowned.—China has conferred upon Admiral Lepes, the commander of the French squadron in Chinese waters, the order of the Double Dragon, which carries with it the title of Mandarin.—Queen Victoria's sixty-sixth birthday was celebrated on the 24th.

—It is reported that the number of the followers of the Cuban insurgent Agüero, is steadily increasing.—King Alfonso opened the Cortes in Madrid, on Tuesday of last week. He announced that the commercial treaty with England would be submitted to the Cortes. He stated also that the rank of the Spanish representative at London would hereafter be that of minister instead of ambassador, and promised that the pay of the soldiers should be increased, and the system of taxation reformed.—A fierce encounter took place between the Kossuth and Government parties, near Erlane, Austria, on May 29. Five persons were killed, and many wounded.—Lord Tennyson has been elected president of the Society of Authors, formed chiefly for the purpose of effecting an international copyright law between England and America. Matthew Arnold is vice president of the association.



## Home Reading.

## FOR THE CHILDREN.

BY UNCLE MINOR.

There are many beautiful stories in the Bible. Many of them my mother read to me when a very little boy, and even now I never get tired of reading them. One of the most touching and tender stories we find is the history of Ruth and Naomi.

There was a famine in the land of Judea, and Naomi and her husband, with two sons, determined to go to the land of Moab, thinking they would find a pleasant home and better their condition. Naomi was raised in Bethlehem among the people who worshiped the true God. Her husband died in the strange land of Moab; her two sons married in that country, and about ten years afterwards, her sons died, leaving the three widows, very poor, sad and lonely. Famine at last came upon that land, and in addition to their sorrow they were suffering for something to eat. So Naomi decided to go back to where she was raised, among those whom she loved and those who worshiped the true God, for the idol gods could not give her comfort in her affliction. So her two daughters-in-law decided to go with her, for they both loved her very much. But after they started, Naomi looked at them with pity, and saw they were young and were leaving the scenes of their childhood. So she said, "Go, return each to your mother's house; the Lord deal kindly with you, as you have dealt with the dead, and with me."

Then they kissed each other and wept. Orpah said, "good-by," and went. But not so with Ruth. She would not leave, although Naomi said to her "Thy sister-in-law is gone back to her people and her gods. Will you not go?" And Ruth said, "Entreat me not to leave thee, or to return from following after thee; for where you goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." She thought of the kind and tender words of a good mother-in-law, and of the great God she worshiped, and also of the time when death would come. She said again, "Where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

The God whom Ruth loved and honored, had followed them, and after two hard days' travel through the hot sun and along the dusty dry road, they came to Bethlehem. It was the custom among those people after the day's work was over, they would gather in great crowds about the city gates, and along the roads leading into the city, to talk over old times, and the young people to enjoy themselves. It was getting late in the evening, when the people saw two lonely women trudging along, carrying some bundles and a jug of water. As they came near, some one said, "It appears like a familiar face. Is not this Naomi?" "Call me not so," she said, "but call me Mara," (Naomi means pleasant, and Mara means bitter,) "for the Lord has given me bitter days since I left here. I went out full, but I again come empty." The two women would not beg, nor throw themselves away because they were poor; but soon found an honest way to make a living. Naomi was possibly getting old, and the long journey had made her very tired; but Ruth was young and able to work. So after finding a lodging place for Naomi, she went into the barley fields to gather up what the reapers had wasted, which was always given to the poor. Ruth found favor with the man who owned the field, for he told his reapers to watch her kindly and to drop some sheaves so she could get them. When she saw him, I expect she blushed and was much embarrassed. She said, "why have I found grace in thy sight, seeing I am a stranger?" and he told her what he had heard of all she had done for her mother-in-law, and of all she had left to come into a strange land. And he said "The Lord recompense thy work, and a full reward be given thee of the Lord, under whose wings thou art come to trust."

Finally she married this same man, who was kind and good to her and Naomi—and from her child and family came the Babe of Bethlehem. So dear children, remember this story of Ruth and Naomi, and try to be as faithful to your loved ones as they were to each other.

## HELPING THE WICKED ONE.

Walking by the wayside, home from church, along the smooth, broad pavement of the city, the whole family moves along together, the mother feeling very complacent in her handsome silk and new bonnet, and the father stepping quite proudly beside his pretty wife.

The young people have all been dutifully drilled to go to church with their parents, unless they have some good excuse for staying at home. So they are all here, except the eldest daughter, whose new dress was not quite finished, though the sewing girl worked hard on it until late Saturday evening. Little five-year-old Emma holds her father's hand; George, next older, walks beside his mother; while two bright misses of ten and twelve, follow in their parents' footsteps. Lily, the elder, looks serious and quiet. Some good seed, perchance, has found a tender, moist spot in her young heart, and may take root and bring forth fruit to the glory of God.

Alas! the mother's voice breaks heedlessly in upon the sober thoughts of the child: "Don't you think Mr. — is failing very much? he does not preach near so well as he did at first,—do you think he does? There was not a thing in that sermon to-day. I could not keep myself awake all I could do, and you did not try, you were fast asleep before he was half through."

Both laughed as if it was a very amusing thing to throw contempt on a man's faithful earnest labor.

"It certainly was a poor sermon; but he may not have been feeling very well, I believe he was sick the other day," remarked the father.

"But I don't think a minister has any business to preach unless he can do it well, so that his congregation will enjoy hearing him. Don't you agree with me, Mrs. —?" she added as an acquaintance stepped up beside her.

"Indeed I do," replied her friend; "I wish we could find some one who would give us good sermons all the time."

And yet," mused Lily, "he said he had a message from the King of kings, and I thought it was meant for me."

"But I believe, after all," continued the mother, "I would rather listen to our own minister than to that little fellow he had preaching for him last Sunday; his gestures were as awkward as a school-boy's, and his whining voice made me so nervous I could scarcely sit still."

"And he," thought Lily, "told us he was an ambassador for Christ."

"I couldn't sit still either," said little Emma.

"No, you never do," replied the mother carelessly.

"I liked the young preacher best," spoke up Master George, "because he did not preach so long."

"Well," questioned Lily in her heart, "if father and mother, who are Christians, see no good in the sermons, why need I disturb myself; surely if they believed what the preacher said, they would talk to me about it sometimes. I reckon it will be time enough for me to think about being a Christian when I am grown."

"Ah! whither had the good seed gone? Had not the parents, her own father and mother, played the part of the Evil One in taking away the word out of her heart, lest she should believe and be saved? And who can calculate the number of souls that have been lost, turned out of the way, by just such thoughtless criticisms on the way home from church, or even at any time?" Miss Annie E. Wilson.

## LETTER TO UNCLE MINOR.

Dear Uncle Minor: I am thirteen years old, my home is in Lewisburg, Tenn. We have a good congregation, I have been a member of the church one year. We have been feasting on good preaching. Dr. Brents' preached the fifth Sunday in March, two or three interesting discourses on first principles. Two additions from the Methodists. Bro. Kidwell preached a series of discourses on the witness of the spirit April 2nd. Bro. Campbell, of Lynville, was here third Sunday in April. Bro. Henry Williams was here several Sundays in May. He is one of Bro. Larimore's students, and a good one. We had a Sunday-school picnic, it was a happy day for us children, we appreciate your letters, write often, this is enough for the first time.—[Robbie Neil, Lewisburg, Tenn.]

## THE KING'S MESSAGE.

"Good-morning, Brother B."

"Good-morning; we are having fine weather to-day!"

"Yes; such a Sabbath morning as this, it seems as though all nature welcomed the 'sweet day of rest.' How is it you are going my way?"

"Oh well, I don't feel like going to church to-day."

"I am afraid you will be the loser."

"It may be so. The truth is, I think our minister is a little dull."

"Don't you think he preaches the truth?"

"Well, yes, there is no doubt about that; why Mr. P. told me yesterday, he did not think there was another man within twenty miles that could write a sermon equal to the one we had last Sabbath. But then, I like to see a man move around in the pulpit. If his hair was darker, and beard heavier, and he weighed fifty weight more, I should like to look at him better."

"I am reminded of what my boy asked me this morning. After listening to the account of Elijah's being fed by the ravens, he said, 'Please tell me about the raven.' I asked him did he remember the crow John shot and hung in the cornfield. I suppose the raven was something like the crow."

"He said, 'Oh, I should like a prettier bird to feed me. Wouldn't a peacock be nice?'"

"I thought how natural for Elijah to have said, 'The bread and flesh are good, but I should like a little savory meat, and then the raven is an unclean bird. I must be fed by a dove, the emblem of purity.' So I turned back and read the fourth verse, where God said, 'I have commanded the ravens to feed thee.'"

"I see now, friend A. I will go along with you to church."

"I am right glad to have you. Let us go, expecting a message from the King through his ambassador."

## IT IS YOUR TONGUE.

It is your tongue; it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch your tongue. It needs watching. It "is an unruly evil"—watch it. It "is like a fire"—watch it. It is a helm, which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch that tongue! No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it, or fear it, or wish they could bridle it, but they cannot do it. You have the power—watch that tongue. That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. "If a man will love life and see good days, let him refrain from evil, and his lips that they speak no guile." Watch that tongue. It is the glory of man. It distinguishes him from brutes. It was bought with blood by the Son of God. He claims it as his. It should speak his praise; misemployed, it may degrade yourself and those around you. You are charged to attend to it. Watch that tongue. The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord thou knowest it altogether." For every idle word we must give account in the day of judgement. What will be the record of that tongue then? Watch that tongue.—Watch-Tower.

The beautiful worship of God as our Father is distinguished by this very thing, that its chief exercise of love is in putting trust in the very perfections of God, which, to an unloving mind, would produce fear. It is a great act of love to trust, like a son, God's tremendous power. There can be no confidence without the filial feeling. We always get back to the point, God is our Father.—F. W. Faber.

A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.—Jas. Hamilton.



**A Prominent Minister Writes.**

Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by two bottles of your Lemon Elixir, and am now a well man.

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I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

Mrs. E. H. BLOODWORTH, Griffin, Ga.

Dr. H. Mosley: After years of suffering from indigestion, great debility and nervous prostration, with the usual female irregularities and derangements accompanying such condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.

Mrs. E. DENNIS,  
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d. Pratt, druggist, Wright City, Missouri, writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

Dr. Mosley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall Street Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration and all other diseases caused from diseased Liver and Kidneys.

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**Miscellaneous.****"Made New Again."**

Mrs. Wm. D. Ryckman, St. Catharines, Ont., says: "R. V. Pierce, Buffalo, N. Y., I have used your 'Favorite Prescription,' 'Golden Medical Discovery,' and 'Pleasant Purgative Pellets,' for the last three months and find myself—(what shall I say)—'made new again' are the only words that express it. I was reduced to a skeleton, could not walk across the floor without fainting, could keep nothing on my stomach. Myself and friends had given up all hope, my immediate death seemed certain. I now live to the surprise of everybody and am able to do my own work."

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

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**Voice of the People.**

R. V. Pierce, M. D., Buffalo, N. Y.: I had a serious disease of the lungs, and was for a time confined to my bed and under the care of a physician. His prescriptions did not help me. I grew worse, coughing very severely. I commenced taking your "Golden Medical discovery," and it cured me. Yours respectfully, Judith Burnett, Hillsdale, Mich.

Pike's Toothache Drops cure in one minute.

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"I fear Cousin is in a decline, and as thy medicines cured my only brother of a hemorrhage of the lungs about a year ago, I wish Cousin to take them." Thy true friend, HANNAH MICKLE, Near Woodbury, N. J. None but pint bottles. \$2.50 per bottle, or three bottles for \$6.50. Address, CRADDOCK & CO., Sole Proprietors, 1032 Race Street, Philadelphia, Pa.

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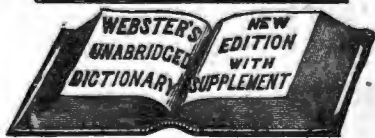
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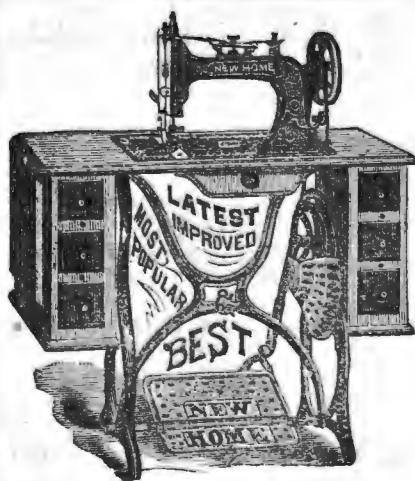


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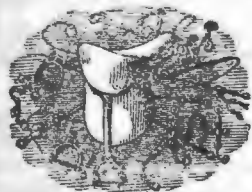
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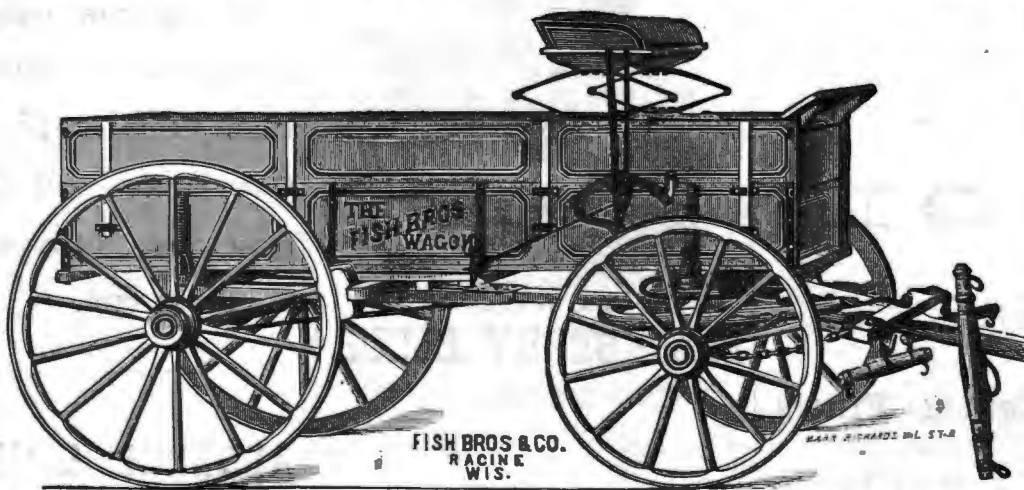
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D. LIPSCOMB,

E. G. SEWELL.

## TRUST.

I know not if or dark or bright  
Shall be my lot;  
If that wherein my hopes delight  
Be best or not.  
It may be mine to drag for years  
Toil's heavy chain;  
Or day and night may meet by tears  
On bed of pain.  
Dear faces may surround my hearth  
With smiles and glee;  
Or I may dwell alone, and mirth  
Be strange to me.  
My bark is wafted to the strand,  
My breath divine;  
And on the helm there rests a hand  
Other than mine.  
One who has known in storms to sail  
I have on board;  
Above the raving of the gale,  
I hear my Lord.  
He holds me when the billows smite,—  
I shall not fall:  
If sharp, 'tis short; if long, 'tis light,—  
He tempers all.  
Safe to the land, safe to the land,—  
The end is this;  
And then with Him go hand in hand  
Far into bliss.

—[The Dean of Canterbury.]

## HEATHEN AND BIBLE LANDS.

We are often told, and especially by that part of the religious world that believes in the operation of the Spirit of God without the word, that the heathen will be saved without the Bible. If this be true, it is certainly a great mistake to send it to them. For if the Bible goes there, and they are taught to read it, the masses of them will then be lost, almost to a certainty. Look at our own land, where the people have had the Bible from the beginning. Very many of our ancestors came to this new world, in order that they might practice their convictions of the truth of the word of God, without hindrance or molestation. Very many of the first white settlers of this country brought the Bible with them, and handed it down to their children. Preachers began early in the history of this country to travel to and fro, and proclaim the word of the Lord to the people, so that all might learn to know and serve the Lord. In the pioneer days of our country, and especially the eastern portion of it, nearly all the people were professedly religious. Only a very few, and they generally from some other part of the world, that had the hardihood to deny the truth of the Bible. Through these religious people, the Bible exerted an influence seldom exerted anywhere since the early days of Christianity. People were honest, truthful, upright, faithful in the marriage relation, faithful as parents and children, and in all the relations of life. Educational interests were looked after, and became general. The Bible was read, preached, and taught, until its permeating influence extended to every nook and corner of the land. People began to improve morally, physically, and intellectually, as will always be the case when the Bible has an influence upon the daily lives of men. In no country during the long, dark ages, was this true to such an extent as has been from

the beginning, and now is, in these United States. In no country where Catholicism held, or now holds the sway, is this true. For while Catholicism claims to go according to the Bible, they always have, and do still, keep the Bible from the people, so that it has but a dimly reflected influence upon their daily lives, and elevates the masses but little. But here in the New World the influence of the Bible was general and direct, coming from fountain-head as the divine pages were daily read.

And with part of the people this is still true, only more so. Since the days of Alexander Campbell the people have known better how to read, and understand, and appropriate the Scriptures, than ever before; and with the class of people that avail themselves of these advantages, the Bible is pouring out an influence such as the world has not enjoyed since the early years of Christianity. Consequently there is an advance among men physically, intellectually, and morally, such as has not been seen before. This direct influence of the Bible upon the hearts, minds, intellects, and bodies of men, is the very foundation, is the very life and soul of the wonderful advancements, inventions, and improvements of modern times. Sound minds in sound bodies are legitimate results of the influence of the word of God upon the entire lives of the people. And while these sound minds in sound bodies have been continually increasing, facilities for improvements have also been continually increasing in this free Bible land. And whether the men that are now making these improvements are themselves religious or not, their strength of mind and opportunities for the accomplishment of these ends are the result of the influence of the word of God. There is no heathen nation on this earth where there are any such developments of mental powers, nor has there ever been such a nation, nor will there ever be such a one. The moral and intellectual powers have to predominate over the fleshly passions, before such results can follow. In all heathen lands the flesh predominates, and the intellect is dwarfed, and will forever be so, until raised out of it by a process of training under the influence of the word of God, which alone will accomplish the end. The vast improvements, therefore, of modern times, both in this country and some portions of Europe, may be safely set down as resulting from the word of God in its pure and heavenly influences upon the hearts and lives of men. But, say some, wickedness is greater to-day in these United States than in any age, or in any other country. This may also be true. The blessings of God may be turned into a curse, whenever men choose to do so. And we doubt not it is true to-day that thousands in our land who have received all the advantages, physical and intellectual, that the Bible can impart, have chosen the wicked side, and are to-day using the strength that came from God through the Bible, as a means of accomplishing their wicked ends. And as they have inherited strong minds in strong bodies, they are able to plan and accomplish immensely more wickedness, than if they did not possess such finely developed powers. Even Ingersoll himself is an example of this. It is evidently upon this principle that wickedness succeeds so alarmingly in these modern times. For while morality and intellect, while religion and truth are succeeding

as the world has never witnessed since the days of inspired men on earth, it is also true that wickedness has probably never had such a run before. Such shrewdness in concocting, and such sharpness in executing heart-rending and diabolical transactions, have seldom startled the world in any age, as at the present.

But this is no more than one might expect under the circumstances. We need not expect otherwise. There will be wicked men to the very end of time that will misapply and abuse all the blessings God has ever, or ever will vouchsafe to man. But we rejoice to believe that the Bible, the word of God, is having a larger influence in our world than at any other period of modern history. And yet it may be admitted that wickedness is correspondingly greater, in many respects. We could not expect it to be otherwise. There are thousands of deeds of wickedness perpetrated in this Bible land that are never thought of among heathens, and that would make their ears tingle, and their blood curdle, if they were to hear of it. But the reason is obvious. In Bible lands the people are using the superior mental powers and advantages the Bible has afforded them, for wicked ends, instead of honoring God and themselves by doing the Lord's will. They are capable of greater and more horrid deeds of iniquity than heathen nations, who have less capacity.

The effects of the Bible, therefore, is either to make men better or worse. Both these effects are to be seen as large as life in North America, in the United States. This makes the responsibility of those who, in this country, turn out to be wicked, most awful. There is also a tendency among scientific men to deify science, so-called, and intellect, and to worship these rather than God, from whom, and through the influence of whose word, these things have come about. All these things call aloud to all lovers of the Bible to be still more earnest than ever in enforcing its truths, both by precept and example.

Christians, the church of God should be constantly on the alert, and seek, by every means the gospel has ordained, to spread the influence of the pure word of God over the earth. For it is sadly true that there is a very large population in our land that take no interest in the Christian religion, so that it may truthfully be said of our land, few will be saved. This is greatly to be regretted, that people who have so many blessings from the Lord, should so thoroughly dishonor him in their lives. But we rejoice to believe there is a respectable few throughout the length and breadth of our land who are truly on the Lord's side, and we both desire and pray that this number may be largely increased. Let us work earnestly, that we may so spread the light of the Bible that all may see and embrace its beauty. And here where the Bible is believed, is where we can work most effectually now: After while the Lord will open up the way to the heathen. This he will do so soon as they get ready to receive it.

E. G. S.

The *Missionary Herald* tells of a poor Christian woman in India who said to a missionary: "I have no money for missions; but I can speak to my neighbors and urge them to come to the Savior I have so joyfully found." Cannot each Christian woman do as much for her neighbors as that converted woman in India?



## A CAMPBELL AND MISSIONARY SOCIETIES.

Bro. Brygley copies our article from the *Advocate* of May 14, and replies as follows:

1. Alexander Campbell was not a fool in 1849. He was president of the Bethany College and editor of the *Millennial Harbinger* long after that date. He preached and lectured acceptably to some of the most scholarly and critical audiences in America after that. He conducted many vigorous discussions in the *Harbinger* after that. But suppose his mental powers had failed to some extent, what then? It only proves that a very feeble-minded old man could see that the *Advocate's* position was all wrong on the missionary question! He took very decided position against the *Advocate* when he became president of a missionary society. And now that paper seeks to break the force of his illustrious example by saying he acted against his honest convictions from love of flattery!! And this is the journal that rebukes others from being "unjust and cruel to his character and his teaching!!!"

2. It has not been shown yet that Alexander Campbell ever opposed the missionary societies in operation among us. Where did he ever write or speak a sentence against them? He was one of the men that organized them. It is but fair to assume that whatever he considered objectionable in missionary societies in general was omitted in those he helped to organize; or, that he honestly changed his mind concerning the points of objection he had previously urged. Either hypothesis will harmonize with all the facts in the case, and leave no room for the groundless charge that he bartered away his honest convictions for empty flattery! We are told that there were societies among the disciples before the year 1849. We think this a mistake, but grant it. Did Campbell oppose those early societies? It has not been shown. So it turns out that he was tolerant of the societies now in operation, or their equivalent, before "his mental and will force was abated!!" There now!!! To what purpose this labored effort to prove Mr. Campbell *non compos mentis* while yet president of Bethany College, editor of the *Millennial Harbinger*, lectured and preached before select audiences, and a debater, respected and feared by the first minds in the world? The brother has had all his trouble for his pains. "He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head and his violent dealing shall come down upon his own pate."

3. It should be remembered that missionary societies were an experiment in the days when Mr. Campbell is quoted as opposing them. It was rather difficult in those days to find a man that did not oppose them. In the beginning of this missionary controversy in the church, not a score of men in the whole world favored missionary societies. It was like Fulton's steamboat project. Everybody opposed it. There was a time when educated men generally opposed the idea that the world is round. It was against reason and contrary to Scripture, they said. But that day has passed. Men have learned better. The missionary discussion is rapidly making for itself the same history. If the opponents of missionary societies have in their ranks to-day a scholar of any standing, or a Bible critic of any note, we cannot call him to mind. The scholarship of the religious world has changed sides on this question since the beginning of the controversy. This is significant. How will the *Advocate* explain it? If Campbell was the only man that had changed, this talk about his mental and will force abating might have some point in it. But how can the abatement of his mental and will force explain the change that has taken place in the scholarship of the whole religious world? We find the same change in others that the *Advocate* has not explained in Mr. Campbell. Can it be possible that the mental and will force of all men in the religious world abated about the same time Mr. Campbell suffered such a catastrophe? Let us have no such twaddle. Mr. Campbell lived long enough to put to himself right on the missionary question, and the insinuations that he bartered away his convictions for empty flattery will hardly destroy the influence of his example, backed up as it is by a similar change in the scholarship of the religious world. If the opponents of missionary societies have ever made a convert of any standing as a scholar or Bible

critic during all this controversy, we have no recollection of the case. This is significant. Can the *Advocate* explain it? Strange that no man has ever been known to abate in mental and will force on the other side of this question. We are puzzled to know why some man of eminent ability has not been flattered into opposition to missionary societies. This missionary controversy has been a very one-sided affair from the first. It began with a baker's dozen in favor of missionary societies and the balance of the whole world against them. These missionary spirits had to contend against wealth, numbers, prejudice and covetousness. Still further to weaken their cause, missionary efforts in heathen lands absolutely demonstrated, as the world thought, the utter impracticability of the whole thing. Years of labor and thousands of dollars were spent in foreign fields, and not a convert made. But against all these odds, the missionary cause kept on steadily gaining adherents. To-day the scholarship, enterprise and intelligence of the religious world are solidly for missionary societies. The converts, from the first, have been on one side. They have been as a class, men of the clearest heads and purest hearts in the religious world. Why is this? Can the *Advocate* explain it? Such a triumph is without a parallel. It means something. This world is not full of fools. All the "mental and will force" in the religious world has not "abated." A bit of empty flattery would not suffice to reverse the current of thought in the whole religious world. Among the Disciples, the advancement of the missionary cause has been perhaps more rapid than anywhere else in the past few years. We could name a dozen men to-day who constitute the substance of the opposition. Without them, opposition would soon be a thing of the dead past. Among our papers the *Advocate* stands well nigh "alone in its glory" in opposing missionary societies. Even the *American Christian Review*, which has been considered opposed to societies by some, comes out distinctly and pronounces this a misrepresentation. Our educational institutions are for the societies. There are few if any regular preachers at important points in the whole church that are not for the missionary societies. The increase in the number of churches through Tennessee, Arkansas and Texas, that contributed to the foreign society in the general March collection, is evidence that the brotherhood in those States begin to feel that the cause has been retarded long enough by this ghost of ecclesiasticism. Men of intelligence are beginning to understand that the *Advocate* has made a mistake, or else the scholarship, enterprise, intellect and overwhelming majority of the church are all wrong. This opposition to missionary societies is monopolized by an insignificant minority among us. That minority has been steadily losing ground for years, and is larger now than it will ever be again. Let us move on.

At another time we will look into the writings of Mr. Campbell, and see whether he "ever wrote a word indicating a change." For the present we close by suggesting that Mr. Campbell has not been fairly represented by the *Advocate* in this matter. What he said against missionary societies has been greatly exaggerated.

## BAPTISM A NONESSENTIAL.

A large proportion of the religious people of this country regard baptism as nonessential, by which they mean people can be saved as well without it as with it. The question is, why do men think so? Does God anywhere say that baptism is a nonessential? Nay verily, there is no such an expression in all his word, or anything that resembles it. God never said such a thing since time began. Since therefore, God never said it, it has no authority connected with it whatever. It is simply what men say about it. But what do men know about it? They know nothing beyond what God has said in his word. And as he has said nothing about it, men know nothing about it. It is simply an assertion of men, nothing more, nothing less.

What men say cannot benefit any one regarding salvation, because men are not able to save men. That man therefore that accepts the state-

ment that baptism is nonessential, and acts upon it, trusts his salvation to what men say, and not to what God says, for he never said that. But others say baptism is an outward sign of an inward grace. But who says that, God, or man? This again is what men say. God never did say that, nor anything like it. Every man therefore that believes it, places his faith in man, and not in God, and is therefore deluded. But many others say God for Christ's sake pardoned them before baptism, and they know it by their feelings. Here are two more things that are purely human. In the first place God never said the sinner shall be pardoned before baptism. No such an expression anywhere in his word. This therefore is simply what men say, and in consequence a delusion, a reception of what men say instead of what God says. All the faith therefore that there is in this proposition is simply and alone in men, for only men have ever said it. Then in the next place, the evidence upon which they rely that their sins were pardoned before baptism is wholly human. Good feelings are their evidence, and these feelings are all their own. And as these feelings are their own, simply human, they have only human testimony, and that of a very unreliable character; simply their own impulses. But if God had described just such feelings as they claim to have, in his word, and had then said these feelings shall be to those who have them, the evidence of pardon, then all would have been right. But he has failed to do this. He has described no such feelings as those people claim as the evidence of their pardon, and as a matter of course has said nothing about such feelings being the evidence of pardon. Hence those who rely upon that sort of feeling as their assurance of pardon, are left alone to human impulse, than which nothing is blinder, or more unreliable. But Jesus did say of the gospel, "he that believeth and is baptized shall be saved." In this there is something reliable. When Jesus said this, he had received all power (authority) in heaven and in earth, and is therefore able to bring it to pass. He is not only able, but is full of mercy and goodness, and will do what he has promised in every instance in which men do what he has required them to do. Again the Holy Spirit said to believers, "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." In this again there is something tangible, and reliable, because this is what God says, and not what men say. Again God through Ananias to a believing penitent said, "And now why tarriest thou, arise, and be baptized, and wash away thy sins, calling on the name of the Lord." This makes three plain statements from God looking to, promising pardon, remission of sins. In these statements, the goodness, mercy and truthfulness of God are all involved. And who would not rather trust God, who so loved the world that he gave his only begotten Son to die for sinners than to trust uninspired men? Who would not rather trust the words of Jesus, who shed his blood for many, for the remission of sins than to trust blind, uninspired men, all of whom combined cannot save one single soul? All who calmly, honestly think these matters over will say, give me the word of God, the words of Jesus, the words of the Holy Spirit. I know these words will do to trust. I know that God and Christ are able to save, and I know they have promised to save those that obey, and I will strive to do their will, and trust their promises. But I know men are not able to save, and I know that those who trust in men for salvation have no foundation for their hope. These will be wise conclusions.

E. G. S.



## SWEENEY AND ABBOTT DEBATE.

"I reached Dawson Springs in time to hear the closing speeches of the disputants, and can, of course, only give you my impressions, made by these speeches, and what the people say about the debate. Bro. J. Sweeney, of Paris, Ky., is too well known to the readers of the ADVOCATE to claim an introduction. He is now just in his prime, physically and mentally a giant, well posted on all questions usually in debate; and when he has a foe worthy of his steel, I should think he would make it quite interesting. But the present debate was not an equal one. Mr. Abbott has been, and may be at present, regarded as the champion of Universalism. I must confess, however, my great disappointment. While his age would not indicate a failing of mind, yet the speech I heard was disconnected; no point or force about it. And I am told this was a fair sample of all he has made. I felt sorry for Bro. Sweeney, who had to follow such disconnected nonsense as "free salvation," "unconditional salvation," "God's love." I have no doubt but good will result from the discussion; not that those who are set in their ways will be changed, but the rising generation need to be taught. Universalism is very soothing in its effect on those who want to follow out their own inclinations and desires; and error needs to be shown up in its deformity, that truth may shine the brighter.

Mr. Abbott was very gentlemanly in his discussion, but showed his want of reverence for the word of God by his frequent scrapping of the Scriptures. Bro. Sweeney had expected to continue the debate with him on Saturday, but by mutual agreement they completed the discussion on Friday night. Each of their friends appeared satisfied with the result.

Since the debate, a new Richmond is in the field. Mr. W. T. Caskey, of Christian county, is here, and came for the purpose of challenging each of the disputants. He is a Cumberland Presbyterian preacher of some note, having had several debates. It was expected that he would have debated with Abbott, instead of Bro. Sweeney; but for some cause he was left out of the ring, and Bro. Sweeney selected. So in order to get even, he has taken it upon himself to come here and challenge both parties. Abbott has accepted his challenge. The debate is to come off late in the summer, at this place. Bro. Sweeney had left before Mr. Caskey arrived, so his challenge was sent to the brethren at Madisonville, which will receive due consideration.

I doubt the propriety of debates with these old men, especially those who have spent the prime of their lives in disputing. They are set in their ways, and no hope of doing them any good; besides, they have nothing new to present, and are generally cross and crabbed. But with such men as Sweeney, Harding and Briney, we need never fear the truth suffering, until they get so old as to lose their tempers. The few brethren we have at this place are hopeful of the debate accomplishing great good for them.

Dawson Springs, Ky.

V. M. METCALFE.

## CORRESPONDENCE.

Bros. L. & S.: I have preached almost every night for two weeks. The fourth Sunday at three o'clock and at night, I heard Mr. Ogle, of the Baptist church, deliver two sermons at Oak Grove against what they call Campbellism. I preached four times near the same place during the past week, which resulted in five additions. The little congregation there is doing very well, I think. They are all young babes in Christ. They have no house, but are taking active steps to build one. They are all poor, but determined to have a house. I have been requested to ask the different congregations of Wilson county to aid them in building their house, and I take this opportunity to do so. Now, brethren, they will build it without you, but don't you want to help a little? Who helped you to build your house? I want every one who reads this to present the matter to his congregation immediately. Don't wait for me to come and beg you to help these brethren, but make up your offering and send it to me at Lebanon, and I will see that it is faithfully appropriated. These brethren will appreciate every dollar you send. Shall I hear from every congregation in this county? May the Lord bless you all.

F. B. SRYGLEY.

## IS IT ACCEPTABLE WORSHIP?

Acceptable worship is from the heart; and the congregation that worships God in a way that courts the applause of its members and the world rather than the favor of God, by obedience, degrades itself and pulls down the standard of Christianity set up by the Son of God. The church that introduces an organ or anything else not commanded by Jehovah as an assistance, (like the Methodists claim for the mourner's bench,) detracts from the dignity of the church, and brings discord and strife among its members. The individual, or individuals, who do this will be held responsible at the judgment seat of God for that discord. Brethren who have seen its influence should arise with one voice and congratulate the churches which have felt no such influence. I have known a congregation to discontinue the use of the organ, after having it in use only a short time, to find it had entirely destroyed the musical talent of the church, or the desire to worship God in song, as dictated by the Holy Spirit. That church was not able to sing a song or hymn after partaking of the Lord's supper. So utter was its baneful influence that they would not, or could not, worship God in his appointments. I think, though, the worship is more acceptable to God when it is without the ability to sing, than it was when it was supported by the inventions of men, the wisdom of Babylon, or sectarianism. I will not here point out the church, but write this to warn others, that they may steer clear of this rock of discord; and would suggest to all churches that have been walking in the same retrograde path, to sell their organ and employ music teachers. Teach your members music, and don't destroy what you have by the use of an organ; for my observation is, it is utter destruction to church music in its members. Let no one think this an over-drawn picture; for it can be shown that that congregation has not, at the time of this writing, sung a song or hymn after partaking of the Lord's supper, since the discontinuance of the organ. But if this is a want of ability to sing, the worship is acceptable to God, (without music,) in my humble opinion.

J. E. THOMPSON.

## WHAT HAS DOUBT ACHIEVED?

How is it that no such trophy has ever been raised to the honor of unbelief? Will the poet of infidelity and the historian of scepticism yet appear? If so, what will be the record? "Working righteousness" and "obtaining promises" are rather out of the line of doubt, and it is not likely to endure much suffering to "obtain a better resurrection," for it sneers at the mention of such a thing; the eulogist of doubt would have to content himself with lower achievements. But what would they be? What hospitals or orphanages has doubt erected? What missions to cannibal tribes has infidelity sustained? What fallen women or profligate men has scepticism reclaimed and new-created?

"Sing, muse! If such a theme, so dark, so wrong,  
May find a muse to grace it with a song."

The Milton of this subject may well turn out to be like him whom Gray describes in his Elegy as "mute, inglorious." "By their fruits ye shall know them." What are the precious outcomings of "modern thought," which is the alias for new-fashioned unbelief? We hear the shouts of the craftsmen as they repeat their cry, "Great is Diana of the Ephesians!" But where are the holy and happy results of the "advanced criticism" which is so busily undermining the foundations of faith?

## DOUBT IS STERILE.

The fact is that doubt is negative, destructive, sterile. It constrains no man to nobler things, and begets in the human mind no hopes or aspirations. It is by no means a principle upon which to base life's fabric; for whatever force it has, is subversive, and constructive. A principal which tends to nothing but universal smash is not one to which an ordinary man may contentedly commit the ruling of his life. What if some religious notions be mere fancy, impractical, and imaginary? It is no great thing after all to be good at breaking up the *bric-a-brac* of the house. However much the coldly-wise may rejoice to be rid of what they call rubbish, it will be no great feat to sweep away the trail fabrics; the genius required is akin to that which is incarnate in a monkey or a wild bull. Our ambition lies in a

higher region; we would construct rather than destroy. Since we aspire to honorable and useful lives, we seek a positive force which will bear us onward and upward. Those who prefer to do so may doubt, and doubt to the dregs of nothing; but our choice is to find truth and believe it, that it may be a life-force to us. No partisan has yet had the hardihood to preach an evangel of "doubt and live," for too manifestly doubt is akin to death; but BELIEVE AND LIVE is the essence of the message from heaven, and we accept it.

## SELF-RELIANCE AND A BETTER RELIANCE.

Self-reliance is inculcated as a moral virtue, and in a certain sense, with due surroundings, it is so. Observation and experience shows that it is a considerable force in the world. He who questions his own powers, and does not know his own mind, hesitates, trembles, falters, fails; his diffidence is the author of disappointment. The self-reliant individual hopes, considers, plans, resolves, endeavors, perseveres, succeeds; his assurance of victory is one leading cause of his triumph. A man believes in his own capacity, and unless he is a piece of emptiness he gradually convinces others that his estimate is correct. Even self-conceit, immodest though it be, has sometimes acted forcefully, just as, at a pinch, Dutch courage has supplied the place of valor. The essence of the matter is that confidence of some sort is an item of great importance in accomplishing our designs, and distrust or doubt is a source of weakness in any and every case. Faith, then, we choose, rather than doubt, as the mainspring of our life.

## THE THREE ARISES.

1. *Repentance*.—"I will arise and go to my father, and will say unto him—Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." (Luke 15: 18-19.)
2. *Testimony*.—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60: 1.) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 15: 16.)
3. *Glory*.—"Arise, my love, my fair one, and come away." (Song of Solomon 2: 13.) "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." (1 Thess. 4: 16-17.) And, "We shall be like him, for we shall see him as he is." (1 John 3: 2) "Surely I come quickly, Amen; even so, come, Lord Jesus." (Rev. 22: 20.) Amen and Amen.—Selected.

## A MATTER OF REGRET.

To be continually receiving urgent calls for tracts from destitute fields, and not to receive the means with which to supply them, causes much regret. We have many good brethren who, though cut off from church privileges, have a mind to work; but being unable to preach or to help support a preacher desire to do the next best thing, which is to sow their neighborhood thickly with tracts. Lately I have failed to supply a number of such applicants, because the Christian Sower Tract Fund has gone beyond its power in giving away tracts, and is now impoverished. Heretofore it has boasted that none were turned away empty; it cannot do this now. Brethren we are not doing a fractional part of what we can do. See how eager the political parties are to separate their principles. The postal cars groan with the weight of campaign documents—tracts by the aid of which they seek to increase their power. The "children of light" may learn a sermon. Heed this call at once by sending a liberal contribution. Many worthy men will bless you for your liberality.

Madisonville, Ky.

J. W. HIGBEE.

"God looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## OUR BIBLE CLASS.

Dear Bro. Poe: I should like to be admitted into your growing Bible Class. I think I can answer some of the questions in GOSPEL ADVOCATE No. 20. In answer to B. W. Lauderdale's questions:

1. The brother of Goliath of Gath was named Lahmi, and Elhanan slew him. 1 Ch. xx: 5.
2. The city of Samaria was founded and built by Omri, and he paid two talents of silver for the site. 1 Kings xvi: 23-24.
3. The Jews had three annual feasts. The feast of the passover in the first month Abib, corresponding to our April, and celebrated the bringing forth of the children of Israel out of Egypt. Deut. xvi: 1. The feast of weeks, seven weeks or fifty days after the passover, celebrated the first fruits of their labors. Deut. xvi: 9; Ex. xxiii: 15, 16, 17. The feast of Tabernacles in the month Tisri or Ethanim corresponding to our September or October, celebrated the dwelling in tents. Lev. xxiii: 34; Ezra iii: 4; Neh. viii: 14.
4. Jeshoshaphat was the king who sent out missionaries. The result was, "the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jeshoshaphat." 2 Chron. xvii: 8, 9, 10.

I have found the names of six books mentioned in the Old Testament. The book of Nathan, 2nd Chron. ix: 29; the book of Ahijah, 2nd Chron. ix: 29; the book of Iddo, 2nd Chron. ix: 29; the book of Shemaiah, 2nd Chron. xii: 15; the book of Jehu, 2nd Chron. xx: 34; the book of Gad, 1st Chron. xxix: 29. As yet, I have not found the king who had sixty daughters, but found one who had sixteen. With many good wishes for the success of your interesting Bible class, I am your brother in the hope.  
—[A. L. Elam.

Here comes an old brother who wishes to join our class. We welcome Bro. Robb.

## THE MORE SURE WORD.

What word is more sure than the word that Peter, James and John made known after they had seen the Son of God in his majesty on the holy mount, and heard a voice from heaven proclaim, this is my beloved Son in whom I am well pleased? Answer: The word of prophecy. This Scripture, I have seen quoted hundreds of times in the last sixty years, and I think it was not understood by any one that has quoted it, including Bro. Poe's Bible Class. Let Peter explain. Knowing this first, that no prophecy of the Scripture is of any private interpretation or impulse. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit. Here we find that what these three testified to, was only the witness of what they saw and heard without being inspired; while the prophets spoke by inspiration, the word of prophecy. Bro. Poe, I am not one of your Bible class, but thought proper to send this answer for the benefit of the little children. I think that there are some questions asked by the class that are not profitable, but this is not one of them; I therefore with pleasure contribute my mite.—[William Robb, Williamsport, Ind.

How many prophetic books are there in the Bible? Of what country was Babylon the capital? How long were the children of Israel fed with manna? By whom was Babylon destroyed? How long before Christ, was the Babylonish captivity?—[Noblit's Chapel, Minor Hill, Tenn.

May I ask the brethren through the GOSPEL ADVOCATE to gather up and send to me such books and tracts as would be an advantage to our Indian Mission. Bro. F. D. Srygley, of Old Path Guide, sent ten dollars worth, who will follow suit? Help brethren, help!—[R. W. Officer, Paris, Texas.

## TRIP TO THE CHOCTAW NATION.

I reached Gov. B. L. LeFlores last Monday evening in time to be at the burial of a full-blood Choctaw woman, Vicy Robinson. There was no service at the grave. Mrs. LeFlores told me they would have a feast, and a cry, (funeral) in a few weeks or months, in which all who could attend would take part, in memory of the departed sister. Tuesday morning Gov. L. took a horse from the plow and hitched it with mine to his hack and went with me to see Judge Turnbull, a good man of sober judgment. Spent a few hours very pleasantly with him and his family; his good wife, a Christian woman, gave us a good dinner and we returned to Gov. L.'s. All with whom I talked were pleased with our work, object, etc. I took some books and papers over with me and left them; did not preach owing to the rain. I am always kindly treated by my Indian friends, and you need not think it a strange thing if I tell you I have learned to love them. While at Gov. LeFlores, I learned through a private letter that Ben Murphy, a U. S. Indian police, with two men, came up with four whisky men, a fight began. Ben and his comrades killed one and mortally wounded another of the whisky men. National prohibition works well in Indian Territory. If the States had such men as Ben Murphy to enforce the law, prohibition would work well in the States. Ben is an Indian. I will go over again in a few weeks and preach and scatter books, papers and pamphlets. Help us what you can. I have received some books, etc., from brethren for the Indian Mission. Paris, Texas. R. W. OFFICER.

Bro. Poe thinks the suggestion to appoint messengers to Bryan leads to danger ahead. I fail to see the point. I am not, however, a stickler for the messengers. The old way suits me just as well. The suggestion was made for the sake of harmony and to get churches enlisted in work. I remembered that Bro. Poe came to Fort Worth as a messenger from the church at Longview and no one seemed to be afraid of him on that account.—McPherson in Old Path Guide.

The church did send me, with instructions to try to get up a boom in behalf of Orphan Home, which, with the aid of Bro. McPherson and others, was done. But my attendance there, as was expressly stated in the letter I bore, was for no other purpose. Bro. McPherson will remember I took no part in anything else. That mission, or delegation, was purely in the interest of Orphan Home. Only this, and nothing more. But I am glad Bro. McPherson does not insist on carrying out his suggestion, for I feel sure it would do harm to the cause. Let us make haste slowly. The work of converting the world—if it must be done—belongs to God. He knows how it should be done, and if it be true—and we are sure it is—that God has given us all things necessary to life and godliness, in his word, then, surely he has taught us how the gospel was to be spread. Or did he intend for us simply to follow his instructions, and let the gospel spread itself?

We think, that right here is the key to the whole of this vexed question. The Lord intended the gospel to spread naturally,—by a fixed law, which in nature we can readily see. Men learn readily the necessity of law in physical or natural things, but in spiritual matters—in things pertaining to the mind realm, they are loth to believe that God has placed all under law. A church of Christ—living after the law of Christ—would as naturally produce other churches adjacent to itself, as an oak tree would produce other oaks round about itself. The great difficulty is, we are not willing to wait, and to work as God directs. We profess to be a Bible reading people, and we claim to be guided by it. As preachers, and editors, let our aim be to make good this assertion. If the Bible is silent as to the how of spreading the gospel, will not Bro. McPherson join me in calling the attention of the brethren to the silence of God's word, and

then aid in pointing them to the building up of Christian life and character, take care of the churches and let God take care of the spread of the gospel? We have no fears but he will do it. Will Bro. McPherson please copy.

## "FROM GREENLAND'S ICY MOUNTAINS."

Let some brother rise and tell how to make "the Lord's plan" practical in the State of Texas? We have theories and objections by the score. We call for the practical side of "the Lord's plan" in the case of individuals and weak and strong congregations. The case is becoming, or has become, distressing. When some brother, or even sister, furnishes a clear statement on this point, it will be in place to have the whole brotherhood rise and sing,—

"From Greenland's icy mountains," etc.

Till then, let no brother with more zeal than knowledge wake that soul-inspiring song of the missionary.—"C." in Texas Department of Old Path Guide.

Can't you read it for yourself, Bro. C.? This explaining business is what plays havoc with the Lord's plan. You will find it all laid out in a book called the New Testament. If you have no copy handy, write me, and I will mail you one. You will find there, no account of anything like State meetings, synods, councils, conventions, etc., etc. No churches sending preachers, or any one else to any given point, to legislate, or enact any rules, or laws, by which they are to work or preach. But the word of Christ and his apostles is made the rule of all religious life. They were not then as now, so anxious for members, that the Lord's plan had to be sacrificed to accommodate another plan, to catch men, and thus swell their members. You will find that the Lord has ordained, that all his followers are to be preachers, and each one spreading the saving influence of the gospel abroad. "Let him that heareth, say come!" These tell what they hear. Others preach by the light of a pure life. "Ye are the light of the world." "Ye are the salt of the earth," etc. I think I know a church which works by the Lord's plan. They assemble every Lord's day to break bread. They exhort one another, sing and pray together, then before closing, each one puts into the Lord's treasury whatever he feels disposed to give for the furtherance of the cause of Christ, after which the sick and destitute are called for—enquired after by the elder presiding. If any are reported, provision is at once made for them, and as far as possible, all needed aid supplied. So far as aiding the destitute is concerned this is easy, since there is already a treasury from which to draw the supplies. The brethren and sisters volunteer to wait on the sick reported, and each is appointed his or her special day. These meet on Lord's day, not for preaching so much as for Bible study, but they invite everybody to study with them. True they have regular times for preaching to aliens, but this they hold a secondary matter. As they are able, they send out and sustain an evangelist in the surrounding country, and in this way are building up new congregations, and all taught to work in the same way. But read the New Testament and see if they are right. And now, if the Brother will read the Lord's plan carefully, perhaps he can give out and raise the old hymn "from Greenland's icy mountains."

"The practical side of the Lord's plan" is easily seen and understood when we apply to the New Testament. And if "C." will not hear this, he would not accept the Lord's plan, though one rose from the dead and declared it. If men would study the word of God closer, there would be less sneering at "the Lord's plan."

It is only in this life that we can win souls for Christ.—E. M. Bruce



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## TEXAS WORK AND WORKERS.

The *Christian Observer*, a Presbyterian paper, says: "If John baptized him (Christ) with water, then Christ is a transgressor of law, and we have no priests," etc. His argument is, that "Christ had to be inducted into his priestly office as the Aaronic priesthood were, and that baptism was not a part of that law of induction," etc. This is fallacious. His premise is false, and the conclusion also. Paul says Christ is a priest forever, after the order of Melchisedec, and not after the Aaronic order. But John *did* baptize Christ, and he *did* baptize him in water. For the account says: "And when he was baptized, came up straightway out of the water." He could never have "come straightway out of the water" unless he had first been in it. See Matthew 3. We had rather believe God's word, than the guess of a thousand sectarian preachers.

Dear Bro. Poe: This leaves me in this beautiful, growing, clever little city. I am contributing of my time to the brethren here, assisting them to build a church house. We have about \$1,300 to go to work with. The brethren are in earnest. The cause is looking up out here. I think the cheapest evangelizing that can be done is flooding the whole country with our books, pamphlets, etc. I have bought three copies of Dr. T. W. Brents' "Plan of Salvation," two of Bro. S. R. Ezzell's book, "The Great Legacy," and an armful of pamphlets. I am constantly hearing from the effects of reading them. I wish to say through the GOSPEL ADVOCATE to the brethren, to send me the books they have read, with the pamphlets after they have read them, and I will circulate them throughout Indian Territory. I will go over in two weeks to see the chief of Choctaw Nation, Gov. McQuartan. Will have on that trip a splendid opportunity. I read GOSPEL ADVOCATE, *Old Path Guide*, and Bro. Burnett's paper, of Bonham, and send them off in Indian Territory. But books and tracts attract more attention, and I hear often of their effects. We will be able to put a man to work this coming fall. I will visit the churches in the interest of our mission and school.

Congregation at Paris is growing slowly but surely. I work part of my time during the week, and preach every Lord's day in Paris. Many thanks to Bro. F. D. Srygley of *Old Path Guide* for ten dollars' worth of books, pamphlets, etc., for Indian Mission. Fire in Paris last night; \$400,000 loss. R. W. OFFICER.

The Christian heart which is not twenty-five thousand miles in circumference is not as large as it ought to be. We must take in the whole world if we are worthy of him whose name we bear.

## A Telling Incident.

A certain New England church recently became the scene of much wrangling and contention. One of the deacons had made himself obnoxious in secular affairs to several of the members, and the good brethren determined to oust him. Nearly all the members had taken sides for or against the deacon, and the church seemed on the verge of dissolution. At one of the evening meetings in which the prayers and testimonials were of a decidedly personal nature, a venerable man of eighty arose, and told the following story:

When I was a boy, our family lived on a small farm over in York State. One day in the fall of the year, father and mother went away, and left us children to our own devices. They told us not to go away from the house, but to pick over beans until we were tired, then to play quiet games in the kitchen.

It didn't take us long to get tired of picking over beans, and we soon growled ourselves hoarse playing menagerie; then by common consent we went to the barn and began to hunt hen's eggs. One old hen was sitting, and refused to leave her nest. My brother was of an inquiring turn of mind, and very stubborn. He was determined to know how many eggs old Nancy had under her. He seized her energetically by the tail-feathers, and tried to drag her from the nest, but she picked him in the face so fiercely that he was glad to retreat. Soon a bright idea suggested itself to him, and he shouted triumphantly, "I know what I'll do, I'll burn her off." He ran to the house for a match, and we looked on admiringly while he sat fire to the hay. You can readily imagine the result. Werouted the hen, but we burned the barn and the house.

Now brethren will you persist in having your own way, and destroy the church? It seems just as though the Lord had left us to our own devices, and we aren't willing to work for him, so we find time to meddle with our neighbors. Let us pray, brethren, that we may not consume the church in fire everlasting.

The old man knelt, and the rest of the evening was passed in a real prayer-meeting.

Sydney Smith had a brother distinguished for his talents, but exceedingly sedate, having no element of wit or humor in his composition. Sydney said that "he and his brother contradicted the law of gravitation, for his brother had risen by his gravity, and he had sunk by his levity."

We often pray for comfortable feelings instead of conformity to the divine will; we would be put to sleep in our sin and sloth rather than startled into higher activities and more earnest seeking after God.

Sydney Smith once commenced a charity sermon by remarking: "Benevolence is a sentiment common to human nature A never sees B in distress without asking C to relieve him."

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion. How hard is the doing of the thought in the face of a thousand difficulties.—Macdonald.

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NASHVILLE, TENNESSEE, JUNE 11, 1884.

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## A. CAMPBELL AND MISSIONARY SOCIETIES.

The point before us was one of no practical importance, but of some historic value and justice to an eminent servant of God. Bro. Srygley evades the issue, and makes an appeal from their popularity in behalf of the societies.

Bro. Srygley said, "So early as 1849 A. Campbell learned the position of the *Advocate* was wrong." "So early" indicated that it was in early life. We submitted that he was sixty-three years old, thirty-nine years a preacher, twenty-seven years an editor. We are sorry Bro. Srygley does not frankly acknowledge his mistake in reference to this.

We submitted that his family, through his biographers published to the world, that two years before this time his mind and will power received a shock from which it never recovered.

Bro. Srygley holds up his hands in horror, and exclaims, "Alexander Campbell was editor of the *Harbinger*, president of Bethany College, lecturer and preacher before select audiences, and a debater, respected and feared by the best minds." He was all these, until "his mental and will power was so abated" that he did not recognize his own family. Until the end, he could make speeches abounding in the general truths and principles he learned in his early manhood, but his power of applying them to present facts and theories, was gone.

And our statement is that his speeches, as president of the society, abounded in these utterances concerning the missionary spirit, but no where did he make a defence of the society. He opposed the societies among Baptists and others, after which the present society was modeled. He opposed and ridiculed a society based on a monied membership.

With cutting satire he scathed the societies for taking children, infidels and gamblers into the societies on monied consideration.

He objected to "fracturing the churches up into missionary societies, Bible societies, education societies, nor did they (ancient disciples) dream of organizing such in the world. \* \* \* They viewed the church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of man. They dare not transfer to a missionary society, or Bible society, or education society, a

cent or a prayer, lest, in so doing, they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church, they considered the ground and support of the truth; they viewed it as the temple of the Holy Spirit, as the house of the living God. They considered if they did all they could in this capacity, they had nothing left for any other object of a religious nature." We could fill this entire number of the *Advocate* with quotations like this. How groundless the assertion, "that A. Campbell never opposed missionary societies like those in vogue among the disciples." He opposed both individual associations and church representative bodies.

Bro. Srygley thinks these societies were very unpopular once, now they are popular.

Well they were so popular in the very beginning of A. Campbell's career, that he spoke of their advocates as "populars." The schemes as "the popular schemes."

He says, "we admit it is quite as difficult to convince the populars of the folly of their projects, as it is to convince one in a febrile reverie, that he is not in the possession of his reason."

\* \* \* "It is not the recommendation of the popular schemes, it is not the prescription of zealously engaging in all the projects of converting the world, recommended by the popular clergy, that will heal the diseases of the people; but it is an abandonment of every human scheme, and a submission to learn and study Christianity as developed in the Bible. Every other course resembles the palliatives and sedatives and stimulants of quackery."

He says, "The Bible societies are the most specious and plausible of all the institutions of this age. No man who loves the Bible can refrain from rejoicing at its increasing circulation. But every Christian who understands the nature and the design, the excellence and glory of the institution called the church of Christ, will lament to see its glory transpired to a human corporation. The church is robbed of its glory by every institution, merely human, that would ape its excellence and substitute itself in its place."

He elaborates and illustrates this idea, and concludes with the declaration, "The infallible physician has exhibited an infallible remedy for sinners; he has also established a society to which he has committed it, to be preserved and exhibited in purity. This society he has called the house of God, the temple of the Holy Spirit. The honor and glory of this society, the honor and glory of its founder, require that in its own character, not in that of a heterogeneous association, it present and disseminate in their purity the oracles of God. Let every church, if it can disseminate only twenty Bibles or twenty Testaments in one year, do this much. Then it will know in what channel its bounty flows; it will need no recording secretary, no president, no managers of its bounty. It will send all this pagantry, all this religious show, to the regions of pride and vanity whence they came. Then the church and its king will have all the glory."—"Christian Baptist," page 33. He refers to these articles with approval as late as '44.

Bro. Srygley says, "What Mr. Campbell said against missionary societies has been greatly exaggerated."

His own language is stronger than I ever used. Where is the exaggeration? Did Mr. Campbell ever take back these statements? Did he ever confess he was wrong in thus exalting the church of God? Did he ever overthrow this cogent reasoning in behalf of the sufficiency of the divine institutions and the honor of God? If so, when

and where? The facts stand that A. Campbell as the very essence and pith of his plea for return to primitive Christianity, denounced all these institutions as devices of men to rob God and his church of the honor of this work, and as corrupting the spirit of the Christian religion. He never retracted this, never acknowledged it an error, he was found presiding over similar institutions and affiliating with them. We find that before this, his mind received a shock from which he never recovered. We find that in this condition of mind he was approached, he was flattered, that if he would convey the Hymn book to the society, it would send his name down the ages as a self-sacrificing hero of God, and his example would be an inspiration of self-sacrifice to others. We find that under these appeals to his vanity, his long cherished antipathy to endowing a society yields, which even his enfeebled mind could not wholly forget, was overcome. We give these facts as the only explanation creditable to his integrity and honor, of the position in which he is placed. If others have a better explanation we do not know it.

For Bro. Srygley to talk of men not being affected by flattery, is a hurtful flattery of humanity. The chief temptation to the Son of God was the appeal to his vanity. When Bro. Srygley finds a man not tempted by this, he finds one that in nature surpasses the Son of God. Away with all that corrupting flattery of humanity, that intimates that any man is not liable to be tempted and to yield to flattery. A. Campbell only yielded to it when his mental and will power had failed, and he had become a child in strength.

Bro. Srygley thinks there has been a wonderful change, and all the educated and scholarly men have come to advocate societies; and all the world are not fools in adopting them. We say God was not a fool eighteen hundred years ago in failing to adopt them. The meaning of Bro. Srygley's plea is, The religious world is wise in adopting missionary societies. That those who fail to adopt them are fools. If it be wisdom to adopt them, God is a fool. For he never adopted them. And I had a thousand times rather be a fool with God, than wise with all the doctors and professors, and pastors, preachers, in chief centers and in the backwoods too, of this world. On this issue, I say, let all the editors and papers, and educational centers, and preachers, and scholars, and sects, and parties be fools and liars, and God be wise and true.

I am glad Bro. Srygley presented that issue. If the adopters of societies are wise, God is a fool; if he is wise, they are fools. Take your stand.

Nothing indicates the wide departure from the plea of Bible authority more than this appeal to the learning and numbers of the world for its justification. What would A. Campbell have said—what did he say to such an appeal in his day?

That appeal is a setting aside the authority of God by the wisdom and numbers of men. I am constrained to believe that no man ever made it except from a consciousness that the position could not be maintained by Divine authority. At what period of the world's history, have the learned, the institutions of learning, the wise, the scholars, the big preachers, the great popular crowds and currents, even in the church, been on the side of maintaining in its purity, the word of God? Was it in the days of the Savior? The doctors, the learned, the wise, the professors were against him. "Thou hast hid these things from the wise and prudent, and hast revealed them to babes." Was it in the days of Luther, of Wesley, of A. Campbell?



The learning and wisdom of the world, the educational centers, the professors, the preachers of earth, the great papers, are all against the whole movement back toward the apostolic ways. The learned world to-day are for affusion instead of baptism. They do not say Christ or his apostles practiced it but they practice it.

While there is no point requiring scholarship in deciding this question of societies, can Bro. Srygley find a scholar in the world, a professor, an educational institution, a preacher in a prominent point, a paper that respects truth, that will say Christ or his apostles, or the primitive church ever ordained or used societies? If so, which one? I am prepared to show that Campbell, Errett, McGarvey, Allen, have all condemned the societies as they exist, as dangerous, unscriptural and wrong. How can they condemn as unscriptural, and yet sustain them? How can the learned world affirm immersion alone was the practice of the early church, yet practice affusion? The answer to this will answer that.

Changes have taken place; yes, a year ago—a little over, Bro. Srygley told me he was preparing or making ready to prepare a series of articles against societies, from the standpoint of Allen's position with Hobbs' on the organ. He did not condemn the societies as necessarily wrong, but a year ago the entire editorial corps of the *Old Path Guide* was willing it should oppose societies. We accepted the position of Allen in reference to enforcing expediences, as true, and if wrong with the organ, it was wrong with societies. Some of them were wholly with us in sentiment, the others so opposed to their management, they were willing to have the paper absolutely oppose all societies. One of the chief owners called the society movement and cognate influences "carnalizing of the church." When one changes, he thinks the world changes with him.

Churches in Tennessee and elsewhere have contributed, etc. We have never doubted that, "that there must be heresies among us that they which are approved must be made manifest." We have a good conscience toward God and our brethren that we have striven to keep them united, laboring earnestly in the church of God, for man's good and God's honor. We know in this we stand with God. We intend to stand with him, by his help, if every man, woman and child in America turn away from him and his institutions to the inventions and devices of men. If Bro. Srygley desires the honor of dividing them, turning them away from giving an undivided fealty to God through his own institutions, and make them divide their fealty with human inventions and institutions, he is welcome to it. I want no part nor lot, nor inheritance in that work.

I know that men who believe it as great a sin, to violate the dictates of human judgment, in its sphere, as to violate a law of God in its sphere, who have great confidence in human wisdom and learning and judgment, and great men and popular crowds, will always feel free to take large liberties in changing and modifying the appointments of heaven, but I want no part nor lot in that work. God and his appointments are wisdom, sanctification, and righteousness, and justification to me. They are all my heart desires. For this, I thank God.

Not only does Bro. Srygley's wisdom make God a fool, but if he is a true prophet, God is a false prophet. Jesus says, "Every plant not planted of my Father shall be rooted up." Paul says, Everything builded on the foundation Jesus Christ, save the gold, silver, precious stones of God's ordaining, shall be burned up. John says, "Whosoever adds to the things written in this

book, to him shall be added the plagues written herein." But Bro. Srygley says, "These churches that remain pure as God gave them, will come to naught, and these additions by human hands will prosper. If Bro. Srygley is a true prophet, Jesus, Paul, Peter, John, are all false prophets.

The GOSPEL ADVOCATE may betray the principles it has maintained; it may turn and follow the popular current. Stranger things have happened. Every institution of learning, every professor, every preacher in the land, every soul able to read his mother tongue, may give up the purity of the church, and turn to these popular additions of men, and may affirm by his action that God is both a fool and a liar; yet the foundation of God stands sure, and he will vindicate his right to rule, the sufficiency of his institutions to accomplish his work; and he will present unto himself a church without spot or blemish, without wrinkle or any such thing, just as he gave it. He will do this if he has to destroy in hell every institution of learning, every newspaper—big or little, every preacher—in places important or unimportant, every one made a scholar, by turning against the sufficiency of the word and appointments of God. God will rule; God will vindicate his truth, the sufficiency of his institutions. Of this I have not the least doubt.

The simple truth is what Bro. Srygley calls a reformation in favor of "society," is but the flood of carnality that always rushes into a church or reformation that becomes popular. Accompanying this has come festivals, frolics, looseness in morality and worldly conformity in every direction. These all go together, and can be cured only by another and more radical reformation.

Yielding to them makes men popular with the world, and the giddy, and light minded, and pleasure lovers in the word, but does not commend us to God.

D. L.

#### QUERIES.

Please explain Romans vii: 24: "O wretched man that I am! who shall deliver me from the body of this death?" Please explain who or what character of person the apostle personifies in the text. Give your views as full as your space will admit.—[J. C. Charlton, Yorkville, Tenn.]

He spoke in his own personal character of his own body, full of sinful impulses and desires. In that body death reigned. Disease and sorrow, anxiety and care found a continual home. Hence, Paul contemplating the rest and peace that deliverance from it would bring, exclaimed who shall deliver me from the body of this death? Paul felt the impulses to sin as we do. He realized them more keenly, regretted them more deeply, because he had clearer conceptions of the truth, and a deeper sense of the sinfulness of sin. The great trouble with humanity to-day, is we do not realize our sinful condition. Nor do we realize that we are poor needy undone, and that God alone can save us. We have confidence in our own ability to know right, to do right, and so to gain immortality. Paul had none of this self-righteous and self-sufficient feeling. He had lived in good conscience before God all the days of his life. He had zealously served God, as he thought, and yet he was made to realize that all that service with a good conscience, was sin and rebellion in the sight of heaven, and that he obtained mercy on deep and true repentance only because he did it in ignorant unbelief.

The great mass of teachers to-day think that a person that does as Paul did was safe, acts up to the best light of his conscience. Persons who feel this, can never realize the sinfulness of sin. Not realizing this, they never realize the obligations they are under to God. Hence they do not consecrate themselves to God, and give him the

earnest service of their lives. Paul realized he was a sinner, a great sinner. He felt it was a stretch of infinite mercy to save him. Feeling this, he was inspired by zeal and love and self-sacrificing devotion, to labor for Christ, and for the help of other sinners lost as he had once been. Personal devotion, personal self-sacrifice, personal consecration to the service of God and the salvation of men is the great need and the great lack of our age.

—Is it a sin for Christians to go to a festival given for the purpose of raising money for the church? If it is wrong for the church to raise money in that way, is it not wrong for members to uphold them by their attendance? I heard a good sister say that she believed it was wrong in the church to hold festivals, but that there was nothing wrong in her going, if she had an opportunity.—[J. H. T.]

If it is a sin to hold a festival to raise money for religious purposes, it is certainly as great a sin to encourage persons in that work. We have received notice of a festival and frolic in Centreville, to raise money to build a house, and have been asked to comment upon it. In St. Louis they are doing it. The Foreign Missionary Society asks Sunday-schools to hold festivals for the purpose of raising money for the missionaries. We have but little heart to write on these matters. Persons who encourage them are usually either those who do not read what is written, or are so determined to set the word of God at defiance and go their own way because others do it, that writing is useless. At Centreville they are, I presume, something as they were at Savannah, Ga. They have done it because those around them do such things, and they have never studied the principles of Christian giving. What is needed is just what Bro. Harding did for the brethren and sisters at Savannah, Ga. Kindly and in love show them the wrong, and point out to them that God accepts no offering that does not come from a sincere desire to honor him; hence must be given to honor his name. The money given at festivals and frolics, is given to gratify the flesh, to have a good time, without any care for the cause of God. So it cannot be accepted of God. It will be a curse instead of a help to his cause. To encourage these festivals and frolics by your presence and your money, is as wrong as to help get them up or manage them.

We read in the 23rd chapter of 1st Samuel, where it is said, that because the Lord refused to answer Saul, he (Saul) sought a woman, and requested her to bring up the Spirit of Samuel. "And when the woman saw Samuel, she cried with a loud voice, why hast thou deceived me? for thou art Saul." "And Samuel said to Saul, why hast thou disturbed me to bring me up? and Saul said, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." Now, one of our preachers says that the whole thing was a fraud, and a cheat, that Samuel did not talk to Saul, and gives as his reason, that as God commanded Israel not to call on a woman with a familiar spirit, that he could not consistently give the power to a "witch" to do this. You will please tell us what you think about the matter; are we to understand it to be a real truth, or is it all a falsehood? And if a cheat, by what authority do we come to the conclusion that it is a mistake?—[Thos. Hunsaker, Little Elm, Texas.]

When men set out to tell what God can and cannot do consistently, they make themselves very wise,—much wiser than God. God could just as consistently do what it is said he did, as he could make a pretence of doing it, when not doing it. We know of no reason to reject the record as a history of a veritable transaction.



## THE BRETHREN AT TELES CHAPEL.

On the second Lord's day in April, 1884, we met with the brethren at Teles Chapel. While there, we had the pleasure of hearing Bro. W. H. Carter, of Lafayette, Tenn., preach a sermon from 1 Cor. xii: 13: "For by one Spirit are we all baptized into one body." Our brother handled the subject well; a better discourse we never heard preached from the above quotation. In his sermon he showed the sects the absurdity of claiming a baptism of the Holy Ghost in order to conversion. Bro. Carter has been preaching for the brethren at Teles Chapel for two years, and has done a good work in building up the cause. We need more earnest preachers in the field like Bro. Carter, that will hew closely to the old land marks of primitive apostolic Christianity, and contend earnestly for the faith once delivered to the saints like Jude of old. Bro. Carter is a young man and is calculated to make a great debater. He is not what we might call an eloquent speaker, as he makes no effort at display of eloquence and oratory. His object in preaching is to make a discrimination between the truth, the doctrines and the traditions of men. May God own and bless his labors.

We have a large congregation at this place; a better working congregation cannot be found in this section of the country. They seem to realize that there is a work for all to do in the church. The band of disciples at this place are fully determined to walk in the Scriptural way by going on to perfection, by continuing steadfast in the apostles doctrine, in fellowship, in breaking of bread, and in prayers. They meet every Lord's day for the purpose of commemorating the death and sufferings of Jesus. They engage in prayers, songs, warm exhortations, and reading the Scriptures for religious edification. There are five men in the congregation who engage publicly in teaching, and many that lead in prayer when called on by the elders. Well there is a work for us all to do in the church. If we cannot preach like Paul, we can pray and sing. If we cannot pray in public, we can work to feed the poor. The lazy, idle, indolent and slovenly man cannot be of much service in the Lord's vineyard. We need more working men in the church, and not so many good-for nothing drones.

May the Lord help us to employ our time well that we may devote our time to something useful. God forbid that we should spend our time in idleness when there is so much we can do for the cause of Christ. This congregation was planted since the war by Bro. Asaph Alsop, Jr., and has been growing fast since its organization. The congregation was enlarged last fall under the preaching of Bro. Harding; quite a number of the Baptists united with us during Bro. Harding's meeting, and are now taking the Bible as their only rule of faith and practice. The brethren at this place do not meet together to worship the big preacher. If they do not have preaching on Lord's day, they do not forsake the assembling of themselves together; they are capable and competent to work without a revivalist to warm them up during the fall season. The elders that rule over the flock are continually striving to build up the members in the knowledge of the Scriptures, and to develop their capability for teaching others. God grant that they may by precept and example continue to do good. This is the loudest preaching we can do. We can exert more influence by being good, doing good, and practicing Christianity, than we can by preaching long cut and dried sermons on Lord's day.

HENRY REHORN, JR.

## HISTORY OF DESIGN OF BAPTISM—No. 6.

Bro. M.: We design in this number to present the views of Mr. Wesley, the founder of the Methodist church. The quotations are taken from Wesley's Doctrinal Tracts, a work "published by order of the General Conference," "for the Methodist Episcopal Church," J. Collard, printer, 1836. Mr. Wesley says of baptism, "It is the initiatory sacrament which enters us into covenant with God. It was instituted by Christ, who alone has power to institute a proper sacrament, a sign, seal, pledge, and means of grace perpetually obligatory on all Christians." Page 242-243.

"What are the benefits we receive by baptism?" \* \* \* And the first of them is, the washing

away the guilt of original sin, by the application of the merits of Christ's death." Page 246. "By baptism we enter into covenant with God; into that everlasting covenant which he hath commanded forever." Page 247. "By baptism we are admitted into the church, and consequently made members of Christ, its head. \* \* \* For by one Spirit we are all baptized into one body, 1 Cor. xii: 13, namely; the church, the one body of Christ. Eph. iv: 12: From which spiritual, vital union with him, proceeds the influence of his grace on those that are baptized, as from our union with the church, a share in all its privileges, and in all the promises Christ has made to it." Page 248. "By baptism, we who were by nature children of wrath, were made the children of God. And this regeneration which our church in so many places ascribes to baptism is more than barely being admitted into the church, though commonly connected therewith; being grafted into the body of Christ's church, we are made children of God by adoption and grace. This being grounded on the plain word of our Lord, Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God. John iii: 5. By water then, as a means, the water of baptism we are regenerated or born again; whence it is also called by the apostle, the washing of regeneration. Our church therefore ascribes no greater virtue to baptism than Christ has done." Page 248-249.

"Herein we receive a title to, and an earnest of a kingdom which cannot be moved. Baptism doth now save us, if we live answerable thereto; if we repent, believe, and obey the gospel; supposing this, as it admits us into the church here, so into glory hereafter." Page 249. "In all ages, the outward baptism is the means of the inward; as outward circumcision was of the circumcision of the heart." Page 250.

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, 'they cannot be saved, unless this be washed away by baptism.' It has been already proved, that this original stain cleaves to every child of men; and thereby they are liable to eternal damnation. It is true, the second Adam has found a remedy for the disease which came upon all by the offence of the first. But the benefit of this is to be received through the means which he hath appointed; through 'baptism in particular' which is the ordinary means he hath appointed for that purpose; and to which God hath tied us, though he may not have tied himself. Indeed, when it cannot be had, the case is different; but extraordinary cases do not make void a standing rule." Page 251. "To sum up the evidence, if outward baptism be generally, in an ordinary way, necessary to salvation, and infants may be saved as well as adults, nor ought we to neglect any means of saving them." Page 259. So taught good John Wesley a century ago—and so published the Methodist Conference in 1836.

A. ALSOP, JR.

## IN GOD'S SCHOOL.

"I love to think of my little children whom God has called to Himself as away at school—at the best school in the universe, under the best teachers, learning the best things in the best possible manner."

The idea accords with Longfellow's well known lines on this subject:

"She is not dead, the child of our affection,  
But gone unto that school  
Where she no longer needs our poor protection,  
Where Christ Himself doth rule."

Those parents who have children in heaven may well rejoice in the thought that they are at home in our Father's house, and safe from every harm. Faith follows them there, and learns to joy in their security and bliss. "Taken from the evil to come," they wait for us on the other side, where, at the coming of the Lord, if not before, we shall rejoin them.—Exchange.

Revivals do not militate against the steady flow of spiritual life any more than reservoirs stop the steady flow of the stream, while the treasured force is mighty when the foregates are uplifted.

Life means, be sure, both heart and head—both active, both complete, and, both in earnest.

## Obituaries.

Mrs. Ella J. Harper, daughter of E. C. and Annie J. Chambers, was born in North Carolina, June 22, 1859; was married to the late Dr. Thos. O. Harper, September 22, 1878; died May 8, 1884, of typhoid-pneumonia. Though young, her life had been clouded with many cares. She leaves two little children, a loving father, five sisters, and two brothers, to lament her early death; but they have the precious promises of the Savior to sustain them in these sore afflictions. Sister Ella was an accomplished lady and a devoted Christian, and has frequently written for our Christian papers. She seemed to have no fears as to the future, but was anxious to live for her children. May that God who has promised to be a father to the fatherless, sustain and care for them in her absence.

C. W. SEWELL, JR.

Departed this life, April 28, 1884, sister Annie J. Chambers, wife of Bro. E. O. Chambers, of Thornton, Texas. Deceased was a daughter of William C. and Elizabeth Campbell, born in Moore county, North Carolina, April 13, 1837. She was married in January, 1853, and moved to Texas in the year 1860. She was adopted into the family of God in the year 1864. She left an husband and eight children to mourn her loss. One of the latter, however, soon followed her to the grave. As a wife, Sister Chambers was affectionate and devoted; as a mother, she faithfully brought up her children in the nurture and admonition of the Lord, and lived to see all of them, except the youngest, become obedient to the one faith; as a Christian, she was ever zealous for the cause, and anxious for the salvation of others. She was matron of Thornton Institute, of which her husband is principal. In this capacity she carefully watched over those committed to her care as if they were her own, never forgetting their spiritual wants. Often would she express herself as sorry to see so much labor and anxiety spent preparing the young for this life, while so little is done to prepare them for the next. She bore her ten days' suffering of typhoid-pneumonia with patience and Christian fortitude. Two days before she died, she said to her husband, "Oh, yes! I can trust in Jesus." To the bereaved ones I would say, with the rich promises of the gospel to comfort you, and the example of a pious mother for imitation, may your end be as peaceful as was hers.

C. W. SEWELL, JR.

Arthur Towles died at the residence of his brother, John W. Towles, seven miles north east of this place, at seven o'clock, Sunday morning, May 27. He was born in Culpepper county, Va., in 1809, and moved with his father to this county in 1818; and after gaining his majority he went to Nashville, where he resided some thirty years, and was well and favorably known for his honesty and generous impulses. Some twelve or thirteen years ago he returned to this county, and has since made it his home. Soon after his return he connected himself with the Christian church of this place, since which time he has maintained an unblemished Christian character, challenging the admiration of all who knew him. His funeral was preached by Elder P. G. Potter, who spoke advisedly of his liberality and goodness of heart. He died in the seventy-fifth year of his age, and his remains were interred in the family bury-ground near this place, attended by many friends and acquaintances.

The above is from the McMinnville "New Era." In addition, we wish to say that Bro. Towles, before he obeyed the gospel, was a sporting man, and led a life in harmony with this. When he became a Christian, no man more heartily and cheerfully laid aside the old habits and associations, and devoted himself more earnestly to trying to learn and do his duties as a Christian. In his life as a Christian, he was up-right, earnest, and liberal in his beneficence.

D. L.

It becomes my painful duty to chronicle the death of a dear father, who departed this life, and passed through the "dark valley and shadow of death," October 9, 1883. James Darwin Petty was born December 17, 1807, in Union District, South Carolina. His parents emigrated to Tennessee in 1814, and settled in Jackson county. Father, during his life, had almost the patience of Job of old. In 1824, or about the age of seventeen, he contracted a white swelling on his ankle which gave him great pain all the days of his life. About 1857 his ankle bones were taken out by Dr. Bowling, of Nashville. In 1840 he moved to Illinois, and was sick nearly all the time he stayed there, (six years,) losing three of his children while there. He returned to Nashville in 1846, and in 1850 he lost his wife and eight children, by cholera, only one being left. In 1851 he was married (the second time) to Mahala A. Petty, of Dickson county, Tennessee, and in 1867 they moved from Nashville to Dickson county, near Charlotte, where he lived till the time of his death. Father confessed the Savior in 1846, and was baptized in the Cumberland River, near Nashville, by J. R. Graves, and lived a firm Christian till the time of his death. He often said he wanted to go and see Genie, (his little grand-child, who preceded him one year and four days,) but dreaded the sting of death. In 1878 he fell on the frozen ground and broke his thigh. In 1881 he broke his back, and never walked another step without crutches while he lived. Take all his troubles and trials together, during life, and he must have had the patience of Job to have stood them and lived a Christian. He leaves a large circle of friends and acquaintances to mourn his loss.

M. F. PERRY.



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### THE BEST

Hair restorative in the world is HALL'S HAIR RENEWER. It cures all diseases of the scalp, and stimulates the hair glands to healthful action. It stops the falling of the hair; prevents its turning gray; cures baldness, and restores youthful color and freshness of appearance to heads already white with age. The following are a few illustrations of what is done by

#### HALL'S

Vegetable Sicilian

### HAIR RENEWER:

Mrs. HUNSBERRY, 244 Franklin Ave., Brooklyn, N. Y., after a severe attack of Erysipelas in the head, found her hair—already gray—falling off so rapidly that she soon became quite bald. One bottle of HALL'S HAIR RENEWER brought it back as soft, brown and thick as when she was a girl.

Mr. KESLING, an old farmer, near Warsaw, Ind., had scarcely any hair left, and what little there was of it had become nearly white. One bottle of HALL'S HAIR RENEWER stopped its falling out, and gave him a thick, luxuriant head of hair, as brown and fresh as he ever had.

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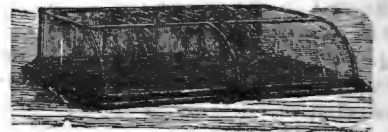
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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## EVANGELIC SUPPORT.

Dear Bro. Harding: Among all our writers I know of none whose views of certain departments of church work are more in accordance with the Scriptures than those expressed in your department of the ADVOCATE. Evangelists and their proper work have been most scripturally presented and admirably defended. There is one feature related to these subjects, however, which I will be pleased to see further investigated. I do not know that we think differently about the matter at all, and it is not because of such apprehension that I write this communication, but simply to call your attention to it, that we may mutually express our views and compare notes. I am anxious for such expression from other than personal considerations. We have several hundreds of preachers in Kentucky and Tennessee, who are now located with churches, and whose legitimate work is in the field. This appropriation of the work of the eldership by the evangelists is disastrous and ruinous to the churches, in that it stunts episcopal growth and development, and leaves the world around to perish in their sins. Indeed, there is no telling the amount of mischief wrought in many ways by the subversion of the divine arrangement. In no small degree I think this state of things grows out of misapprehension of ministerial support. Preachers in plain violation of the gospel which they profess to preach, are asking, "what shall we eat, and what shall we drink, and wherewith shall we be clothed?" And prompted by this exhibition of unbelief, enlist in the unchristian struggle for place. Influenced by such a spirit, it is no wonder that a half hundred applications should be made for the "pastorate" of a single church. It is not difficult to trace the legitimate results when the mind and hearts are filled with such miserable forebodings. In truth, a preacher's life in that case would be as replete with unhappiness, as the poor unfortunate sinner.

In the net-work of human life our pathways have frequently crossed, on which most pleasant occasions to me we have frequently and freely conversed upon the strange and remarkable providences working unseen to us that have brought blessings to our humble but happy homes. It has been a constant source of delight to me in my meditative hours to trace these most wonderful confirmations of faith in His most gracious promises. At our personal interviews it has been a grateful relief and support to feel that at least one of the many I meet realizes that the eye that sees all, sees us, and that the arm that upholds the universe is around us. Twenty-years of preacher-life enables me, with great confidence, to look into the future with an unblanched cheek, and an unfaltering heart. He that numbers the hairs of our heads and sees the sparrow fall, will feed us when we are hungry, and take care of those in our charge.

Through what media do these blessings flow? An answer to this question is solicited in the light of human experiences. God is not only rich in supplies, but he commands every avenue of blessing. To the farmer, the mechanic, and the merchant, there are ten thousand channels through which blessings come. The winds, the rains, the sunshine, the air, the earth, the great waters, with their multiplied millions of attachments, serve as so many ministering angels under the special control and direction of him who rules in the minds of all, for the good of his people. Now, just as the Lord stands behind nature, with an eye overlooking all its complicated machinery, and with a hand holding, and governing its varied, massive and intricate forces, in order that the faithful husbandman may gather in his harvests and fill his stores, so God sees to it that the faithful evangelists shall not be forsaken, nor his children begging bread. There are just as many, and certainly as efficient channels transmitting blessings from the full hand of God to the door of him who publishes the good tidings of salvation, as there are supporting the wants of others; and any other hypothesis would be an impeachment of both the wisdom and good-

ness of God, as well as a shipwreck of faith in the Holy Scriptures. God's providential arrangements are over the minds, and hearts, and lives of men, just the same as they are over the material things of nature; and the springs of bereavement, clarity, and religious obligation, are as much affected by those providences as are the winds, and seas. With a world full of men and women with minds and hearts susceptible of impressions from the most delicate touches of a myriad of agencies fully and completely under the command of Him who orders all things aright, how can it be otherwise than such a being, under such circumstances, will meet the necessities of his own laborers in the faithful discharge of appointed duties? Now, while we mutually believe, as I think, the same things all along this line, I wish you, in the light of the Bible and your own experience, to answer the following questions:

1. Is the evangelist to take into consideration the means by which he is to be sustained?
2. Is he to discriminate between the varied means which God provides which shall be relied on by him for his support?
3. Is it certain without such consideration and discrimination upon his part, God will now, and in every period of his life, and under the multiplex circumstances and accidents of life, provide for his wants.

By answering these questions do doubt much good may result.

G. G. TAYLOR.

There has never been a time when it was more necessary to "contend earnestly for the faith," than the present time. Jesus said, "If you know the truth, the truth shall make you free," and Peter said, "All things that pertain to life and godliness come through our Lord and Savior Jesus Christ." Many of those who hold the key of knowledge to-day are blind guides to those who are led by them. The doctrine of "total depravity, the necessity of a direct operation of the Holy Spirit, justification by faith alone, infant baptism, and sprinkling and pouring for baptism, are still held by men in high places. God should be praised for such a man as James Harding, who is giving the people of Sulphur a feast of fat things this week in his debate with Elder Hiner, of the M. E. Church. Elder Hiner is a fine debater for his side of the question, but one can see him almost shudder at every stroke of the sword of the Spirit in the hands of Bro. Harding. Bro. Harding has confidence in the word of God, and is not afraid to contend for it. This is the second day of the debate, and everything is moving on grandly on our side. Very large congregations every day, and dinner on the ground. Those poor, sickly people, who are "opposed to discussions," and believe in "letting the people alone," and will tell the preachers they meet to "say nothing about other denominations and try to be popular with everybody," would not be very well satisfied with Jesus Christ or Paul if they were here and were to preach as they once did. Truth has nothing to fear by an investigation; error does. Truth is our friend; error, our enemy. Truth will make us free, and error will hold us in bondage. Jesus is the way, the truth, and the life; and he who contends earnestly for the faith of the gospel, is a friend to Jesus and his fellow-men.

T. D. M.

The following preaching brethren are in attendance at the Harding-Hiner debate: G. G. Taylor, T. D. Moore, F. D. Srygley, J. T. Hawkins, H. G. Fleming, H. W. Baker, P. H. Duncan, J. H. Beasley, L. A. Bersot, W. S. Willis, Wallace Tharp, H. W. Elliott, William Pinkerton, Paph. Julian, William Buchanan, G. W. Combs.

As this is only the second day of the discussion it is probable that a number of others will yet come in. There are five or six Methodist preachers present.

It is a notable fact that at the religious discussions that have been held in Kentucky a far greater number of disciples have attended than of any of the denominations. It is quite evident that they enjoy them; this can be seen by the brightness of their faces during the debate, and is further demonstrated by their eagerness to attend another.

END OF KENTUCKY DEPARTMENT.

## LETTERS TO A METHODIST PREACHER.

NUMBER I.

"Wherefore comfort yourselves together, and edify one another, even as also ye do." 1 Thes. v: 11.

My much respected friend, from our many pleasant conversations in the past, upon the religion of the Lord Jesus Christ, I think we understand each other, and am sure that there never has been a single word uttered in our private talks that caused anything but brotherly love to increase toward each other, and an increase in our desires to love and serve our heavenly Father more and more in accord with his will, as revealed to us in his holy word. And as those "talks" were necessarily unconnected in the subject matter before us, I propose to begin at the beginning of the subject of religion, as I understand its bearing, upon you and me, as representatives of those living since the gospel of the New Testament, from Matthew to Revelation included, was first promulgated.

You will see at once that I propose to touch upon those points wherein our past "talks" showed that there was some difference of faith or opinion between us. This, I know, will be agreeable to you, as wherein we agreed, it would be useless to repeat at this time. You are aware that I restricted *acceptable worship* to our heavenly Father under the administration of Christ, to the direct commandments of Christ himself and those of his apostles, (qualified by the Holy Spirit,) whom he chose for that express purpose. And in doing this, it brought us at once to the New Testament. You will bear in mind a statement of mine, in answer to "cutting off the Old Testament Scriptures, viz.: That while we should go to them to find out what God has made known to man in past ages, and to learn his principles of government to his creatures, and how those principles were to be carried out by those to whom they were presented, that they might receive the blessings promised: it behooved us to learn the fact that there is a great difference in the specific commandments of God, from Adam down to the setting up of the Jewish institution; so great a difference that a Jew could not have rendered "acceptable worship" to God—that he had done all that was commanded of the patriarchs, and had not complied with the specific commands given to him as a Jew, by Moses and those under him. And so now, you nor I could be accepted of God as his servant, though we did all that was commanded the Jews, and refuse to submit to the specific laws given us through his Son, the Lord Jesus Christ; for "God hath in these last days spoken unto us by his Son," (read Heb. i: 14, and Heb. ii: 1-9,) and by him he has given us specific commands that was so different from the Jewish commands, that every Jew who would inherit the blessed promises must, and did, submit to them, and in doing so he admitted there was an end of acceptable ceremonial worship.

This must suffice for the present. And until my next, you keep up the division of dispensations in your mind, and you will naturally keep up the "proper divisions of God's word," and keeping these up, you will be prepared for the specific commands under each dispensation of God's mercy.

A DISCIPLE OF CHRIST.

I obeyed the gospel about the first of October, 1882, and lived as near to the track as I could, for some time; but finally got so far off as to go to a little one-horse dance, and danced. And oh! my feelings since! I feel like one cast entirely away. The church has never said anything to me about it, and I don't know what to do. Will you please give me your advice through the ADVOCATE? My conscience is whipping me all the time. I am afraid to go to preaching, for fear some old brother in his sermon will call me "brother," not knowing what I have done, and then I will feel worse. And then if I was to go, and not take the Lord's supper with them, somebody would wonder why. And if I did take it, that dance would be on my mind all the time. So I stay at home every Lord's day, not knowing what to do. Will you be so kind as to give me your advice?

AN EARNEST ENQUIRER.

Just have honesty and courage to go to church, confess your wrong, and promise to do so no more; let the brethren and the Lord forgive you, and feel like a man.

D. L.



## ITEMS, PERSONALS, ETC.

Bro. Larimore is booked to preach the introductory sermon for the Athenæum, at Columbia, on Sunday, June 8.

Bro. K. M. Vanzandt, of Fort Worth, Texas, spent several days with us on return from a business trip to New York.

The protracted meeting at Tullahoma, Tenn., will begin, "The Lord willing," the fourth Lord's day of June, and perhaps continue two weeks; this, however, as the interest may demand.

Bro. Poe's matter that is in this number was post-marked, Longview, Texas, May 23. It reached us June 2. Uncle Sam has some fast trains between Longview and Nashville.

H. L. Walling, McMinnville, Tenn., writes: "Tell Bro. J. R. Bradley, down in the mountains, to stand still, and he shall see the salvation of the Lord. In the meantime, to read my essay once per day."

Bro. Cave preached the commencement sermon for Howard Institute, Gallatin, Tenn., the first Sunday in June. It is highly spoken of by the secular papers as an earnest appeal in behalf of the Christian religion as the only true foundation for character.

We are still receiving goodly lists of subscribers on proposition to send from first of May to the end of the year, for one dollar. Some days we receive only a few; but others, twenty to thirty per day. We ask our friends to use diligence in extending our circulation. They do good in this. Help us, but especially help the reader.

W. B. Wright, Coopertown, Tenn., writes: "I preached to a large and attentive audience the fourth Lord's day in May, at Sycamore Mills, Cheatham county, Tennessee. We have a few earnest brethren and sisters at that place, who are anxious to build up the cause in their midst. I have engaged to preach for them once a month. If any of our preaching brethren would call on them, they would appreciate it."

Bro. C. W. Sewell, Thornton, Texas, May 28, writes: "Held a meeting at Thornton, Texas, last week. Two young men confessed their faith in Christ. I rejoice to see so many of the young men entering Thornton Institute, coming out Christians. We had the heaviest rains while I was there that we have had since I have been in the State. All trains were stopped for some time, and much damage done to the growing crops."

Brethren from Texas write that the rains have been so incessant that the country has been flooded. Much damage has been done by high waters, the crops in many places ruined by too much rain. Then we heard of heavy rains and high waters in West Tennessee. Now the rains are coming down in torrents here. If it continues many days, it will greatly damage the wheat and clover crops.

F. C. Sowell, Columbia, Tenn., writes: "Preached at Water Valley, on the fourth Lord's day, in our union (?) house. We have had many things with which to contend since our work began here, but we thank God four have been added to the Church. Paul labored a long time at some places; so must we, if we desire to accomplish much good. Bro. W. Anderson will occupy the pulpit in my place at Water Valley, next fourth Lord's day. At eight o'clock p. m. I preached at Williamsport, in the Methodist house, to a large congregation. We can't expect disciples to be made at such places, unless we go and preach to the people the gospel of Jesus. We find it's not much trouble to find places where the gospel ought to be preached, but the great difficulty is getting it preached."

We have been receiving a goodly amount of poetry, of late. When there is good hard work-horse sense in poetry, we think we can appreciate it. But we have no poetical talent, and not much poetical taste, in our office. So when it is only pretty poetry, we are no judges of it. If some of the writers think their poetry is not appreciated, please attribute it to our lack of taste, pity us because we can't appreciate it, but don't get hurt at us,—we don't know any better.

Bro. W. N. Moore, Tenn., June 2nd, writes: "I met with the brethren at Flat Creek the third Lord's day in May; preached to a large and attentive audience; found the brethren there alive and watching as usual, for the church's best interest. Yesterday was my regular day here; had a good meeting, five being added; two redeemed, two who have moved in took membership, and one from the world. In the evening I preached out five miles from town, at a new point; had a good hearing, and think good impressions were made."

J. Harding, 3307 Bank Street, Louisville, Ky., May 31, writes: "I closed my meeting with the church at Antioch, Oldham county, Kentucky, last night, with eighteen added to the congregation. It was a glorious meeting. The brethren at Antioch made me a present of a handsome buggy, and I did not get it before I needed it. There is a noble little band there. Bro. Srygley preaches for them once a month. I will begin a meeting with the Central Church, this place, to-morrow night, in their new house, corner Second and Kentucky Streets. I forgot to mention that the brethren at Antioch gave me \$52.75, for the new meeting-house, 25 Portland Avenue, this city. To the Lord be all the praise."

J. L. Sewell, Viola, Tenn., writes: "I was at Antioch, Coffee county, third Lord's day in May. This congregation was organized about twenty years ago, taken mostly from the Philadelphia congregation, and was a zealous, working congregation; but it has been greatly weakened by death; all the members that were old when it was organized have passed over the river; but there is still a small congregation there that meets on the first day of the week to break bread and study the Scriptures, and teach their children the way they should go; and while they are not, perhaps, as zealous as they should be, they are, nevertheless, doing a good work, and I pray that the blessings of the Lord may attend them, and that they may be built up."

It was reported in the *Review* that Bro. Creath is in a state of destitution. He writes as follows:

"It is true, as stated by Bro. Rowe in the notice he took of his visit to my house last winter, I have no income or revenue; but in our conversation he received the impression that I was in 'need of the temporalities of life,' it was an impression which I did not design to make, and which was a mistake unintentionally made by him from the best feelings of his heart towards me, without any intention of misrepresenting things. My faithful Christian wife and myself have so managed our affairs as never to have been in want of any of the comforts of life; and it is our sincere belief and hope that He who has hitherto taken care of us will continue to do so until our race is finished on earth and then He will take us home. We thank you for the kind words you have spoken of us."

Sister Fanning and Bro. A. J. Fanning think I am mistaken in saying Bro. Fanning did not understand that baptism was for the remission of sins, when he was baptized. I may be wrong; I know the first time he heard the gospel preached, he obeyed it. I know it was taught that those who obeyed him would be accepted of him, that man could obey God, and that so soon as he heard this he readily accepted it. But that any of them were teaching at this time that baptism was for the remission of sins, I doubt. I am sure he preached with others that called mourners to the altar. Near Owl Hollow, in Franklin Co., during a meeting, he concluded the whole prac-

tice was wrong, and with characteristic courage and promptness during a cessation in the meeting, he dragged the altar with all its appurtenances out of the house and into the woods. This created quite a commotion in the meeting, but it ended the practice there. Will some of our aged brethren, having knowledge of these things, give us information on them.

## GENERAL NEWS.

The business part of Sharpsburg, Ky., was destroyed by fire last week.—The Garfield Memorial Hospital, in Washington, was dedicated last week. Rev. Mr. Butler of the Lutheran Memorial Church officiated, and Justice Miller, of the Supreme Court, delivered an address. The hospital will be opened for patients in about two weeks.—A deficiency of between forty and fifty thousand dollars has been discovered in the account of Col. J. O. P. Burnside, disbursing clerk in the post office at Washington. The losses are attributed to oil speculations, but the Government will probably be reimbursed by the defaulters bondsmen.—Great damage was done in the Eastern States last week by the sudden change in temperature. The frost was severe in many places, and crops of tomato plants, beans, potatoes and grapes were destroyed.—John C. Eno, the defaulting president of the Second National Bank, in New York, was arrested at Quebec on the steamer by which he had engaged passage to Liverpool. The warrant on which he was arrested, proving defective, he was speedily released, but was immediately rearrested on a second warrant.—The Guion Steamer Arizona landed at Castle Garden last week 272 Mormon converts under the care of an elder, and assisted by seventeen other missionaries, all of whom are returning to Utah after two years work in Germany and the British Isles. The converts are mostly in families; not over fifty of the entire party being single.—Hooper's building, 37 South Gay Street, Baltimore, tumbled down Friday afternoon, under the weight of cotton cloth stored in it. Eight persons were fatally crushed in the fall. The building was a substantial one, four stories high with heavy brick walls and a bluestone front, but it stood upon "filled in" ground, on what was formerly the river shore.—The House has passed bills granting the right of way through the Indian Territory to the Southern Kansas, and the Gulf Colorado, and Santafee Railroads.—Eleven cow-boys were drowned in Colorado by a cloud burst, near the head of the Cheyenne Indian trail Canon. The water came with such force that it swept everything in its path; men, horses, wagons, camping outfits, all were carried down the stream.—The National Republican Convention, at Chicago, nominated James G. Blaine, of Maine, for President, on the fourth ballot. Gen. John A. Logan, of Illinois, was placed as Vice-President. This captures both sides of the party. Mr. Blaine, a liberal, and Mr. Logan, a stalwart, will make a ticket that will poll the full strength of the party.

## FOREIGN.

A violent shock of earthquake occurred on May 19, on the island of Kishm, near the mouth of the Persian Gulf. Twelve villages were destroyed; two hundred persons were killed and many others injured.—The stable of the Glasgow Tramways Company, Glasgow, Scotland, were destroyed by fire last week. Two hundred horses were burned to death.—South African advices state that the Boers have crowned Cetewayo's son, Dinizulu, King of Zululand.—Gen. Millott attacked and occupied Turn Quang. The enemy offered but feeble resistance. The Emperor of Annam has expressed his acceptance of the principle of the proposed treaty with France.—Mayor Kitchener reports that Berber is closely invested. It is rumored that the Mahdi has gone to Khartoum, and that his surrender is expected. The city of Cuzco, in Peru, was taken by Cáceres on May 18. The Prefect of the city and other government officials were made prisoners. The Indians taken by Prefect Mas of Junius during the encounter at Vilcabamba, were tried and instantly shot.—The concession granting the right to lay a cable between Portugal and America, which was obtained some time ago, has been transferred to a joint stock enterprise, entitled the American and British Continental Cable Company. The first section to St. Michael's, one of the Azore Islands, will be laid in September.



## Home Reading.

## PLEA FOR THE BABIES.

Be kind to the babies,  
The dear little babies,  
Then with you they seldom will cry.  
Touch gently the babies,  
Speak softly to babies,  
As softly as if mamma were by

Be patient with babies,  
The poor little babies,  
Remember they cannot tell why  
They make up wry faces,  
With pains in all places,  
Enough to make any one cry.

Rock softly the babies,  
The sweet little babies,  
They all will grow up by-and-by;  
And we hope fill their places  
With charms and with graces,  
So never to cause us a sigh.

We all have been babies,  
Just such little babies,  
For babies were both you and I,  
With fathers and mothers,  
And sisters and brothers,  
So, to help other babies, pray try.  
—[The Little Housekeeper.]

## THE FAIRY SISTER.

Sallie stood in the middle of the floor with three little discontented wrinkles in the middle of her forehead.

"I wish I was a fairy god-mother!" she said listlessly, picking up one of Baby Harris' dresses and dropping it again in another wrong place for mother to hunt after.

"What for?" asked Aunt Helen, laughing to think of fourteen-year-old Sallie being a fairy god-mother.

"Oh, why, lots of things! Just now I'd wave my wand and this room would be dusted, and Baby Harris would stop his screeching, and the boys would find something else to do besides plaguing him, and I'd have a little peace of my life."

"Why don't you try being a fairy sister," said Aunt Helen, smiling.

"What would I do?" cried Sallie, eagerly. The idea struck her fancy.

"Everything her royal laziness wants a fairy god-mother to do!" laughed Aunt Helen.

Sallie laughed, too, with a little blush. She wasn't too stupid to take a broad hint like that. She tucked on her little blue lace trimmed sweeping-cap, and soon appeared with the broom for her wand. After some vigorous flourishes the floor was clean as a new pin, and Aunt Helen was sneezing with the dust.

Next, Sallie exchanged the broom for another magic wand called the duster and, presto! all the dust had vanished, the mantle ornaments were speckless, the books stood in orderly rows, the window shades were snapped up to just the right height, and the sunlight looking in with an approving smile, came and stretched itself contentedly on the rug like a great yellow lap-dog. Aunt Helen looked up and gave her a funny little nod which meant, "So far, so good!" and Sallie took broom and dust pan into the kitchen to look for further labors. You never heard such a hubbub as there was out there. "Not unless you have three boys and two babies in your family."

"Pity sakes!" cried Sallie, trying to put her fingers in her ears, and so dropping the broom and spilling the dust-pan. In the minute that it took to pick it up she thought of her new character.

"Billy's bin an' gone an' tumbled wight in the fl'w bar'l head first!" said little Paul solemnly, stooping over to look in her face, as she bent over the dust-pan. "Spoiled all the fl'or to make bikkets wiv!"

"Ain't!" sputtered Billy in a hollow voice from the bottom of the barrel.

"Ain't! hear him, Sallie," cried Johnnie, doubling up with laughter at Billy's antics in trying to get out. "P'raps tisen't Billy's legs sticking out, oh, no! P'raps it's some other boy's legs sticking out! Oh, yes! long may they wave!"

Sallie couldn't help laughing, but she went into the pantry and gave the empty flour barrel a little tip that sent Billy out squirming on the floor.

"Wanted to make some paste, that's all," explained Billy sheepishly.

"Let's mix him up in some cold water then," said teasing Johnnie, "I'm sure there's plenty of flour in his hair."

"No such thing," said Sallie laughing. "Let me brush you, Billy, and then I'll scrape some flour off the boards for your paste. Didn't do any harm to the 'bikkits,' puss cat, 'cause there wasn't any there."

She comforted him so well that he was soon able to be around and tending to his usual occupation—that of bothering the babies.

"Boys!" cried Sallie suddenly, "sposen there was a fairy should come right in, and say she would do any identical thing you wanted her—what would you ask her?"

"Cut tags for my kite," answered Billy promptly.

"Make some 'lasses candy," (from Johnnie.)

"Put the pockets in my trowsers so the mar-buls will stay," pleaded Paul.

The twins placidly sucked their thumbs for a wonder, as if trying to decide what they did want.

"'Twould need three or four fairies to go around," said Sallie, "I'll do one of the things."

"My kite!" cried Billy.

"Candy!" shouted Johnnie.

"Pockets!" piped Paul.

"Draw lots," said Sallie. The trowsers were in luck. Sallie went and begged Aunt Helen for "sheet iron to make pockets out of," and sat down on the bottom stair to work while Paul clustered around her head, as Johnnie said:

"I could show you about the kite while I am basting," said the very obliging fairy sister.

"And couldn't you 'spose, tell me how to do the candy?" put in Johnnie.

"If mamma's willing, I guess so," said Sallie. "Mamma's taking a nap. Ask Aunt Helen."

Auntie said "Yes, indeed!" so Johnnie went to work. He obeyed orders like a soldier, and just as the candy was ready to burn, the pockets were done, and Sallie could hop up and "tend to things."

"What has my little girl been doing to keep the babies so still the whole afternoon?" asked mamma coming down from her long sweet nap with a rested face and shining eyes.

"Just playing," said Sallie blushing to think she had never played this beautiful game before.

"She did ezactly everything anybody wanted her to do," cried Johnnie and Billy, who were "trying the candy in sticky cups of cold water. "Playing she was a fairy."

"Better 'n'at," said Paul, standing, as Johnnie said, three feet in his pockets. "She's a first-rate, sheet, fat girl!"

Sallie accepted this compliment "from whence it came." She knew it expressed unbounded admiration.

The fairy sister came so often after that first visit that mamma said she should have to believe in the changelings.

As for Sallie, I heard her saying to Aunt Helen the other day that it isn't worth while to go around wishing for fairy god-mothers, when you can do the thing yourself.—Advance.

## FOR THE CHILDREN.

## "STICK TO YOUR BUSH."

I find an article in the *Sunday-School Visitor* with the above heading, and it is appropriate that I must say a few things about it; it reminds me of the advice my father gave me when a little boy.

One day a large party of boys and girls were going out into the field to gather blackberries. It was intended as a frolic; yet we wanted to gather berries, as our good mother had promised if we would gather her a sufficient quantity to preserve and make jam, she would give us enough sugar to have a "candy pulling" that night. So we were all wild with joy and delight, each of us having a bucket or basket. Just as I was leaving with my basket and cup, my father called me to him. I supposed he wanted me to attend to some business which would break into all my plans for fun that day. But not so; for as he laid his hand lovingly on my head, he said, "my son, I have one request to make of you to-day; and that is, 'Stick to your bush.' He said, 'I want to tell you when you find a pretty good bush, stick to it until you gather berries from it. The other boys and girls will be

running about, picking a little here and a little there, and every now and then you will hear some one hollow out in rapture. 'Here it is; I have found the best place.' But remember, my advice is for you to 'stick to your bush,' and my word for it you will have a nice lot of berries to night."

Away we went, just as happy as children could be, every one telling what he or she was going to do. This strange request was ringing in my ears all the way. By and by we neached the field, and Oh! it was a grand sight—the berries just ripe. To work we went; but most of the children went to eating, and running, as father had said, from place to place; and when it came time to go home, very few of them had any berries in their buckets or baskets. none was full, and I shall never forget how proud I felt when I reached home. My father said, "now, my boy, see what 'stick to your bush' means. It was a good lesson for me, and I tell it that others may be benefited."

Many boys and girls, as well as grown people, are never satisfied, and are always changing. If you want to succeed in life, select your employment early in life, and stick to it as long as there any berries on the bush. Of course I do not mean that after you have all the berries picked off you should stand idly by until some more grows on it; but hunt up another bush. Many young people unite with the church, and are very zealous for a while; but they do not stick to the bush; they get tired of monotony, and want to wander out in the path of sin. My advice to you, if you want to be successful and happy, "stick to the bush."

UNCLE MINOR.

## LETTERS TO UNCLE MINOR.

Dear Uncle Minor: I am eleven years old. I live thirteen miles west of Athens Alabama, on Elk River. My father takes the *Advocate*, and I like to read your good letters. We have a good church close by us, and we have a nice Sunday-school out there, and Bro. Weatherford preaches out there every Lord's day, and the brethren meet to break bread every Lord's day. I suppose I have written enough for the first time.

ROMA ROGERS.

Dear Uncle Minor: I am eight years old. I have been wanting to write to you, seeing that you are so good to answer the little children's letters. I go to Sunday-school every Lord's day, at Mars Hill. Papa and mama are members of the church, also two brothers. This is my first letter. Bro. Mankin says you are a preacher. I hope you will stop and preach some time, as Mars Hill is close to the railroad; then I will get to see you.

COLA GOWIN.

Dear Uncle Minor: As I see so many nice little letters in the *Advocate*. I thought I would attempt to write. I am ten years old. I went fishing with sister Fannie, and we carried the fish for the boys. There is a right smart of sickness in our country. I wish you would come down and go on Cumberland Mountains with us. We have a right smart fun wading in the creek. We have got twenty little turkeys. I will close. So, good-bye. I hope my letter will not be thrown in the waste basket.

SUE LIPSCOMB.

P. S.—Bro. James E. Scobey preached at Salem last Sunday.

S. L.

Dear Uncle Minor: As there are nephews and nieces writing to you through the *Advocate*, I thought I would join the cousins. Grandfather takes the *Advocate*, and I like to read it, and especially your letters to the children. I would like very much for you to pay us another visit. I am glad to say we have organized a Lord's day school since you were here last. We have preaching by a Baptist preacher every second Lord's day, and by a Christian preacher every fourth Lord's day. Crops are late, but fine. The health of the country is good. My letter is growing lengthy and I must close, by wishing the *Advocate* and its readers success and happiness.

Hillsboro, Ala.

IDA COLLINS.

Bros. L. & S.: Please print the above letter and following question, and oblige.

IDA C.

Will some one please explain why, in the 7th chapter of Revelations, when it is speaking of the sealing of the twelve tribes of Israel, Dan is left out?



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Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.  
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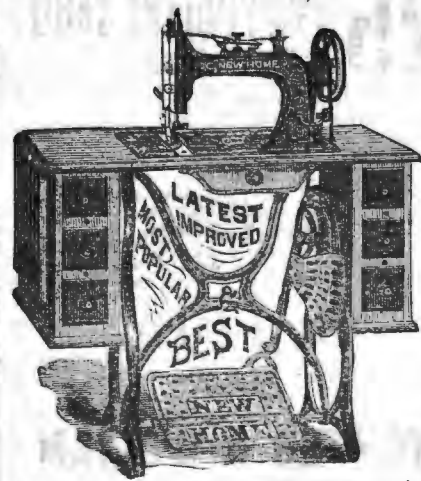


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Office of the Kentucky Agricultural and Mechanical Association.  
Lexington, Ky., June 23rd, 1883.

#### TO ALL CONCERNED:

This is to certify that in the field trial of Twine-binders held by the Kentucky Agricultural and Mechanical Association on the farm of Mr. J. B. Clay, near Lexington on the 19th inst., in very heavy barley, the following machines competing, viz: Osborne, Deering, McCormick, Wood, Buckeye, Minneapolis, Dennett, Champion, St. Paul, Buckeye low-down and Deering low-down, the premium of a Gold Medal was awarded to the No. 1 Osborne.

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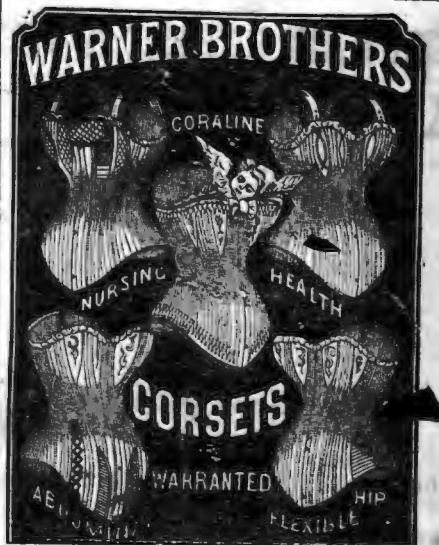
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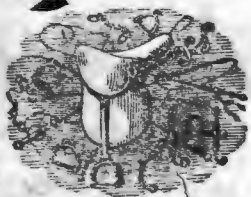
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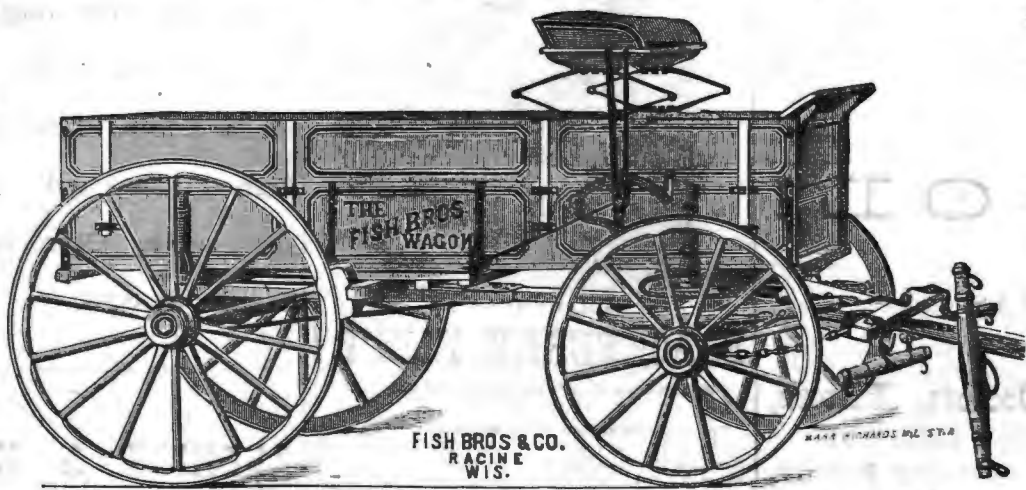
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### LOVEST THOU ME?

If Christ, the Lord, should come to-day,  
As once to Peter by the sea,  
And low and tenderly should say,  
"Oh, my disciple! lovest thou me?"  
To thee and me—  
What would our answer be?

"Yea, Lord, thou knowest," if we should cry,  
With ready lip and beaming glance,  
"We'd stand for thee 'neath any sky,  
With flag unfurled and lifted lance,"  
For thee and me  
Would this the answer be.

And if he showed his hands and feet,  
Sore wounded on the cruel cross,  
And asked us still in accents sweet,  
"Nay? lovest thou me in pain and loss?"  
From thee and me—  
What could the answer be?

Just this: "We surely love thee, Lord;  
Our wills are weak, our hearts are poor,  
But clinging to thee, in thy word  
We trust, and we shall aye endure;"  
For thee and me—  
This would the answer be.

### RICHES.

Very few people admit that they want to be rich, and yet everybody wants a little more. When approached directly, every man admits that riches are corrupting, and that most men who are rich are such at the cost of their souls. It is a noted fact that rich men are seldom religious at all, and that fewer still are devoted Christians. And yet the desire for more is universal. And this desire does not, by any means, depend upon how much a man has already. If a man is worth but five hundred, he is exceedingly anxious to be worth a thousand; and if worth five thousand, he is very desirous of being worth ten thousand; and if worth fifty thousand, then a hundred thousand is with him a necessity; and so on, upon the same principle, into the millions. This desire, to a certain extent, and properly guarded and directed, is all well enough. Something of this desire for more is necessary to stimulate men to a necessary amount of industry to make an honest living. But the trouble is to keep it under proper control. Instead of desiring an honest and independent competency, and something with which to do good to others, most people are so anxious to possess large sums that it really amounts to a desire to be rich, than which few things are more dangerous to the interest of the soul. The Holy Spirit, through Paul, says: "But they that desire to be rich fall into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition." (1 Tim. 6: 9, Revised Version.) They that desire to be rich. There is a vast difference between desiring and laboring for an honest living, and desiring to be rich. Every child of God should not only desire his daily bread, and for those dependent upon him, but it is every man's duty to labor industriously for it. And it is every Christian man's duty and privilege to pray for his daily bread. And Christians have the assurance that if they do their part faithfully, living in the service of God by day and by night, that the Lord will hear their prayers, and that their efforts will be successful in securing such an amount of

this world's goods as will make them comfortable, and enable them to assist others that cannot help themselves. But to keep this desire to accumulate money and property, and become wealthy, down, while we are desiring and working for a competency, is something that needs special and prayerful care on the part of every child of God. We do not know of any one thing at the present time that is more injurious to Christian character, and more hurtful to the church of God, than the great and constantly growing greed for gain. Professed Christians are running as greedily and recklessly into all sorts of speculations as others.

It was astonishing to see how many members of churches ran heedlessly into the marriage associations of a year or two ago. Immense were the losses they sustained in this direction. They knew the thing was of doubtful morality, to say the best that could be said of them, and that by very many good men they were only regarded as frauds of a very palpable character. Yet the greed, the anxious desire to make more money, and to make it faster and easier, and without full equivalent paid, rushed into these things, losing thousands, and blunting their own consciences to a keen sense of right that was a thousand times more injurious to them than the money they lost in them. If a man loses money, he may regain it, or make more. But a blunted, damaged conscience, is hard to restore. A man better lose all the money he has, by far, than to lose a tender conscience. And at the present time, the disposition to deal in futures, and to hang around headquarters of trade to deal in the miserable uncertainties of stocks and bonds, are not a whit better, either morally or financially. Month by month, and day by day, numbers are throwing away their present means for the uncertainties of future rise or fall of grains and stocks.

And the individuals who thus sport and speculate, and lose their means, are, by no means, the only ones to suffer. Innocent wives and children, friends and relatives, all suffer more or less, and not unfrequently sink their all in thus trusting too far those they think to be shrewd and successful. And frequently the inherited means of minors and orphans is thus sunk, and they are left to take the world as best they can without it. These are the almost certain results of speculations indulged in with the desire to be rich. But if, on the other hand, these speculators should prove successful, then the result is a loss of interest in Christianity, and ultimately a loss of the soul, which is far more serious than a loss of all the money in the world.

The only safe way is for every man to follow some honorable calling, be industrious, live within his income, and be content to go slow. He who lives within his income, and saves up just a little of his honest, hard earnings, will soon find these little savings growing up around him, till he may soon not only have something to do good, but to furnish a fixed and comfortable home for his wife and children, so that they may have a settled place to dwell. All this can be done without any doubtful callings, or wild speculations, if only men will be honest, economical, live within their income, save a little every year, and thus be content to go slow and sure. They that desire to be rich fall into temptation and a snare. Nothing is surer than this. They also fall into many foolish and hurtful lusts which drown

men in perdition. The chances are all against those who desire to be rich. The more they reach out in speculations to accomplish this end, the more likely they are to lose all. But if successful in these speculations, then the soul becomes entangled and ruined. Will not Christians study to be quiet, to be industrious, honest, economical, and learn to make haste slowly. Every body knows that the practical, safe, and happy people of this world are the people who work industriously and honestly, and thus make a living, do good, and are contented with what they have. Honest work is good for health; good for morals, good for happiness, good for the soul, for the church, for mankind in general, good for everything and everybody.

That course of life which God in Christianity requires at the hands of men is the very thing for them in this life, even if there were no hereafter involved in the matter at all. The world seems to be running especially wild just now in the matter of speculations. Look at the millions sunk on Wall Street in these speculations in the last month or two. The mania also seems to have caught all over the country about the same time. The Penn. Bank at Pittsburg, about the same time, sunk over two millions and a half. Nearly one and a half millions of this amount belonged to depositors, many of whom doubtless had labored hard and long to lay up a few dollars for future use, and now all at once lost, and not likely ever to be repaid. And all this mischief done by bank officers in wild speculations in oil and such like things. This sort of speculation is dangerous and ruinous to all classes of people. There is no safety to any man, nor to those dependent on him in such a course. But the financial loss is a small matter compared with the loss of morality, the sacrifice of honesty, and of Christian principle that are involved in these things.

Every effort to obtain money for which an honest equivalent is not paid, or to be paid, is a gross violation of honesty and of Christian principle. The honest and slow gains that are made in legitimate trade are not included in this category. It is honest and Christian to buy and sell and get gain in honest trade. But all these wild speculations in stocks and bonds are demoralizing, infatuating, hazardous and ruinous. All dealings in futures, and such like speculation, are but games of chance, and are as complete gambling schemes as the card tables, faro-banks, or horse racing, and no man can engage in them and not become demoralized. Then, young men, touch not, taste not, handle not these unclean things. Learn some honest trade, or some honorable calling, in which honest labor will yield you an honest living. And if in this way money comes slowly, it will come surely. And when a man works faithfully for what he gets, he generally learns at the same time how to take care of it, how to save it. Be sure not to cultivate any taste for high life and fast living.

Thousands of young men are annually sacrificing their honor, their money, and their souls at the shrine of high life and fast living. Nor are women free from this same evil. But we do not now particularize with reference to them. But the number of young men that go to ruin on this line is immense. Not merely the young men of the world, but young men of the church. They start up a fast life, for which a small honest



salary will not suffice. They begin to fall behind, creditors begin to oppress, and something must be done to supply the demand.

Honest labor proves insufficient, and then scheming, gaming, defaulting, speculations, thefts and such like are resorted to, to supply the deficiency. Thus crime, debauchery, robberies and such like are filling our land, while wrecks of young men are going about the streets, and filling prison houses and criminal's graves. O! young men; young Christians, stop and think, and pursue a different course. Let honesty and industry be your motto, as directed in the word of God. Keep the ordinances of the Lord's house, and don't forget to read the word of God, and pray. Look after those things that make for peace and happiness here and hereafter. Let honesty, truthfulness and sincerity be your watchwords. Read the word of God every day, and allow its hallowed and heavenly influences to permeate your very souls, and direct all the thoughts, purposes and actions of your lives. In this, there are purity, honesty, safety, beauty, elevation, happiness, respectability and everything that is desirable in life, satisfactory, consoling, and sustaining in death, with an assurance of happiness full and enduring in heaven. But on the other hand avoid all stepping stones to high life; fast living, all anxious desires for making money fast, all doubtful and uncertain pursuits, and wild speculations as you would avoid poisons, or the broad open road to outer darkness and eternal ruin. Young Christian, the road to honesty, purity, happiness, usefulness and heaven is plainly open before you, if you will only walk therein.

We make this earnest appeal, especially to young brethren, hoping that some of them at least will be benefitted thereby. E. G. S.

#### PROPHECY.

I am persuaded that there is no subject fraught with more real interest to the world of mankind than that of prophecy, nor one susceptible of more conflicting and often contradictory meanings. And is this owing to any real obscurity in prophecy itself, or is it chargeable to a want of proper understanding in quoting and applying them? Be that as it may, our daily experience in reading and examining the writings of authors on these subjects, proves it to be true. And lest, as a new hand, I may be thought presumptuous, I will give the statements of one who I suppose will be regarded as good authority, to-wit: J. W. Monser, as given in the *Christian*, of St. Louis, in recommendation of Bro. Johnson's book termed, "A Vision of the Ages," thus: "With what gall does one turn away from the thousand attempts to interpret the revelation of Jesus to John! Cummings is too confident, Martin too venturesome, Barnes too prosaic in his moralizings and discussions in historical portions; Lange to encyclopedic and fantastic. This effort (Bro. Johnson's) shoots well between wind and water." Just so; and I wish he had given the exceptions, if there were any. And is it not also true that some at least of such writers lay aside that charity that thinketh no evil, speaking slightly of those who may oppose their views, thus apparently arrogating to themselves a knowledge that their productions hardly justify, when the Bible declares itself that its teachings are of no private interpretation? Hence Christians, separate or combined, are no more than so many miners digging in this inexhaustible mine, the Bible, and if one happens to strike a more valuable lode or prize than another, what cause is there for jealousy, emulation or envy? Are not all about equally benefitted? Besides, none of us originate anything. Then let all the glory rest and remain where it properly belongs, namely, with the Father, Son and Holy Spirit.

Now, I believe that all these writers claim that the second coming of Christ is as plainly pointed out as his first coming. Let us compare a little: Alexander Campbell, in his debate with Robert Owen, page 335 says: "That even among the pa-

gans the expectation was universal. That Appion, Sallust, Plutarch and Cicero all say that a prophecy of Sybil's stirred up Cornelius Tertullus to think he was the man who should be king of the Romans. Some applied it to Caesar, but Cicero laughed at the application, and affirmed that this prophecy should not apply to any born in Rome." And the Bible proves to us that neither the Jewish scribes nor the Eastern Magi were mistaken with reference to the time or place. Is this true of our scribes? And if not, is it not even astonishing that we who are now living under the new and better covenant, in the open day of gospel light, and under the boasted intelligence of the 19th century, should fall behind Ancient Pagans in the proper understanding and application of these God given prophecies? For certainly they could have had no more Biblical knowledge than that which was rather obscurely afforded them through the Septuagint, or Egyptian translation under Ptolemy. And may we not justly inquire into the probable cause of this lack of prophetic knowledge? Hosea says, 4: 6: "My people are destroyed for lack of knowledge. Because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me. Seeing that thou hast forgotten the law of thy God, I will also forget thy children." Again, Daniel 12: 10: "Many shall be purified and made white, and tried, but the wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand." This latter to me is a very remarkable passage, and most assuredly applies to the book of Daniel itself, of which Bishop Newton says, as quoted in Smith's Bible Dictionary, thus: "Sir Isaac Newton regards Daniel as the most distinct and plain of all the prophets, and the most easy to be understood, and therefore considers that in things relating to the last time he is to be regarded as the key to the other prophets." Query: If Bishop Newton is right in relation to the key, what of those who are trying to enter the prophetic house without applying the key? And for my own part, I have long since regarded the Great Image, as presented by the Almighty to Nebuchadnezzar, the great king of Assyria, in a vision or dream by night, which Daniel reproduced and interpreted, as embracing the future fortune or history of the world in a nut-shell. Allow me just here to strengthen this position by quoting from another good man, to-wit: A. Campbell, in his debate with Robert Owen, page 332: "The prophecy of Daniel more circumstantially describes the time in the wonderful vision which he explains for Nebuchadnezzar. In this view there was a prospective view of the history of the world from the time of the Chaldean or Assyrian monarchy down to the end of time. That this vision might sufficiently attract and interest the feelings of the world, it was vouchsafed to an Assyrian king and explained by a Jewish prophet. The Jews and Gentiles are both concerned in it. Nebuchadnezzar had the vision, and Daniel interpreted it. Thus Babylon and Jerusalem attest its truth. In this vision and in the interpretation of it, the four great Pagan empires are most accurately defined. The golden head of the image which the king saw avowed by Daniel to be the Chaldean dynasty; the silver shoulders and arms were the Medo Persian dynasty; the brazen body, the Macedonian empire; the iron legs, the Roman empire. These were the only four empires of the world which attained to universal dominion. The Assyrian began 2,233 years before the birth of Christ, lasted 1,400 years, and ended 770 years before Christ. The Persian empire began 538 years before Christ, continued 200 years, and fell 336 years before the Christian era. The Macedonian or Grecian only continued 10 years; it began 334 and ended 324 years before Christ. The Roman began 31 years before Christ, and after continuing 500 years, ended Anno Domini 476. Now it was directly said that in the days of the last empire the God of Heaven would set up a kingdom in the world, which should obtain the universal empire of the world, and that it would break and bruise to atoms every particle of the pagan governments, and most astonishing of all, it would begin without human aid; or it would resemble a stone cut out of the mountains without hands, which, self-propelled, should roll on, increase, smite this wonderful image of the pagan government, demolish it, and fill the whole earth. Such was the image of the vision. And was not the Messiah born in

the days of the Caesars, who first named and governed the iron empire?"

In quoting so largely from the great teacher and reformer, Mr. Campbell, it is proper to state that my first object is to get the full scope of his ideas on the subject of the image, that the reader may be assured that the great importance that I do and may hereafter claim for a proper understanding of the image, in order to gain an intelligent view of prophecy, is not a hallucination of my own brain, but that Sir Isaac Newton and Alexander Campbell were similarly affected. Besides, the dates are important.

It will be noticed that after Mr. C. lays down his predicate that all governments simply worldly would continue from the Chaldean head of gold to the end of time, consequently not yet ended. And the dates show that through the metallic symbols which ended with the iron legs, or Roman proper, Anno Domini 476, determines the time. And to add these years, from the head of the gold down to the end of the iron legs, of course terminating at the ankles, we have about 1,100 years. These governments were all universal in the manner of governments, and great tyrants, and, as Mr. C. claims, in this last or Roman government, the God of Heaven did set up a government which, self-propelled, as described, as a stone cut out of the mountain without hands, (that is, human aid) is yet destined to destroy the image-governments, and fill the whole earth.

Now it is proper to notice the time and character of government that has intervened between the year 476 and our own date, say 1880, which will be found to be 1,404, of which time neither Mr. C., or any other writer known to me, gives any particular or definite account. It will be admired that this is a long leap, 1,404 years, without any well defined character of government. Now is the Bible silent here? He that would affirm this, I will advise him to turn and read Daniel 2: 41-43, which certainly does embrace this time, and the end is not yet. I now offer no further comments on these symbols at present, but will assure you that the image is not represented as being either maimed, halt, or blind, but is now, as it ever has been, a living, active animal, and indefatigable in attending to all affairs of the different phases of his government. I am aware that many writers claim that this 1,400 years are simply the broken fragments of the old Roman empire. But I thought our motto was that "where the Bible speaks we will speak, and where the Bible is silent we are silent." Let us not violate this God-given rule, but show at once where the Bible justifies this departure, or admit that we cannot.

Now, to show how wild, if not fanatical, writers on prophecy may become, I will cite the reader to a very popular work, which I lately procured from the *Christian Herald* office, but published in London, England, and styled "Forty Coming Wonders," fourth edition, being popular, of course, both in Europe and America. This work claims that the Napoleonic dynasty fully represents the great Anti-Christ and that Jerome Bonaparte, now living, is to become the confederate head of ten European governments; that he is to make a seven years covenant with the Jews; that the great battle of Armageddon is to be fought, and the saints are to be victors. The millennium is then to set in, and then all this world is to become the kingdom of our Lord and Christ. And, most wonderful of all, this is all to take place between now and 1890, a little over six years. I offer no comments; a statement of facts to sensible Bible men is sufficient. But does it not prove to us that the time has come when if there is anything in the Bible on prophecy that is reasonable and tangible, it is time it was presented. Not that I claim any superiority that others may not possess. In my next, I will call the readers' attention to the Great Image as presented to Nebuchadnezzar, king of Babylon.—John Cameron, in *Christian Preacher*.

L. R. Sewell, Donelson, Tenn., June 7, writes: "I preached last Saturday night, Lord's day and night, at Carthage. Had large audiences all of the time. We have a live congregation at this place, notwithstanding the very strong opposition against which it has had to contend from its earliest existence. But there is much work to be done there yet. May the Lord bless us all, and make us more earnest and humble."



## RE-BAPTISM.

In Bro. Lipscomb's reply to my article, he says, "Bro. McGary and I refer to Bro. Campbell for different purposes." I referred to him as an example to which we could look back without prejudice, to see the length and breadth of, and to illustrate this position. Bro. McGary refers to him as authority for certain teaching."

My brother, how do you expect to allay such prejudice as is aroused by comparing modern conversions with those on record, by pointing to Bro. Campbell? Will they examine Bro. Campbell's case with less prejudice, or greater pains than scriptural cases? Those who will, are "Campbellites." It has been very sagely said that Campbellism is a myth, but that is a mistake, there is just such an ism in existence. The thirty-six little Popes in Texas who have issued a decree to excommunicate all who agitate this baptismal question, is Campbellism run mad, or "gone to seed." But I do not desire to be understood as putting Bro. Lipscomb in a class with these little Popes. I will give them the best send off I can, by dignifying them with a capital. Some of these Popes might be useful men in Rome, but in Texas they are too plentiful. While Bro. Lipscomb is as badly in the dark on this question as the little Popes, he is not afraid to meet the question openly. But the biggest of these little Popes have sought security against the question, through the pad-lock system. Yes, within their cloistered precincts, they tread the old paths (?) without molestation from without, by annoyance from "heretics" who disturb the equilibrium of "our plea" with their clamorings for the "binding" way of God's apostles over Dr. D's little Popes, presiding elders, etc.

Bro. Lipscomb, what did you mean when you said that I referred to Bro. Campbell "as authority for certain teaching?" If you meant what a fair construction of your language would indicate, then you were certainly entitled to credit for candor, when you wrote that you "saw brethren sometimes act in a way that was hypocrisy, when tempted; and that "others perhaps saw the same in me." I would score this for once when you were guilty of that sin, but I do not think you meant what your language indicates. I shall not insult the good sense of your readers by entering into an explanation of my purposes in quoting from Bro. Campbell's writings. You have more than once said "that if you or Bro. Campbell were inconsistent on this question, you did not have sense enough to see it." As I have said before, I do not think your inconsistencies should be attributed to a lack of sense. I have no hopes of your being let off on that plea. There is a sinful cause for the veil that is obscuring the truth from you; but when you determine to accept the truth, and earnestly contend for it, the veil will disappear. When the veil is gone you will see, that for one to be saved, he must hear the same gospel that the apostles preached—the same facts to be believed, and the same commands to be obeyed, for the same ends or purposes set forth through them by the Spirit. You will then see that the disbelief of what they preached is to be damned, immersion or no immersion. Not what you, or I, think they ought to have preached, but just exactly what they did preach. I see you think Peter ought to have left off "for the remission of sins." I judge this from the way you said in your last, that those on Pentecost were guided, and as Peter did not leave it off, you have been kind enough to do it for him.

My brother, the "word of the Lord is settled forever in heaven," and I can't see why you should try to settle it differently here. You say, "I believe no man can enter the kingdom of God save as he is guided step by step into the kingdom by the Spirit of God." You do not believe the kingdom is entered before baptism; so please show your readers where the Spirit ever directed such "steps" as these sectarians have taken. Will you do this? Those converted by the Spirit speak the same thing; will you give your readers an example from the book of conversions, when any of the converts said before baptism that they believed God for Christ's sake had pardoned their sins? You also say you believe the Spirit gave the direction "full and complete." I do too. It is a pity men don't give it that way yet, but I have quite recently seen a portion left off. Well when a man says that it is not necessary to understand that baptism is for the remission of

sins—as you do—it is to say the least, consistent in him to leave it off, as you have done. It is worse than folly to ever teach it, if it is not necessary to understand it. You ought to give me credit for learning you this much, because you did not know it, it seems, when you were dealing with Mr. Nichols, but took pains to give it the old way every time. So, then, if you are right now, you were wrong then, and this discussion has done that much good.

If your theory is right, then if a man were to fall off of a foot-log into the water, and go under, he would be in the kingdom, provided that some one on the bank had pronounced some one of the sectarian or scriptural formula while he was falling; and provided he believed. I do not mean to say that you do not claim that it must be done to honor God, but I mean that the falling man would present a case with more "honor to God" than those you are defending. I suppose you want the proof. Well the proof is plain. The falling man would not have time to say, I believe God for Christ's sake has pardoned my sins; while those you are defending have said this before being baptized, which is a plain denial of what Peter said on Pentecost; what our Savior said in the commission, and what he said to Nicodemus. Paul said, "You have obeyed from the heart that form of doctrine which was delivered you, being then made free." Those you are defending said they believed they had been made free before they obeyed the form of doctrine. So I claim that the man who does not openly deny God's word, comes nearer "honoring God" than that man who will give a flat denial to his word. I have heard of some things being "as easy as falling off of a log," but you make scriptural baptism easier than "falling off of a log." I ask the readers of the ADVOCATE to compare Bro. Lipscomb's last article on this question with what he said to Mr. Nichols, and see how the foibles of weak human nature can bend and sway a great mind, and cause it to stifle the very words of God, to carry a point. The fact is, if Bro. Lipscomb was fair in his argument against Mr. Nichols, he has been unfair with me, and vice versa. I defy him to escape this conclusion in the minds of impartial readers. I want Bro. Lipscomb to understand that I do not consider the question of the remission of sins, the strongest point for my side of this question, but I have pressed that upon him because I saw that his inconsistencies could be shown from that standpoint so easily. I hoped when they were shown, he would shift, and might in his change, accept the whole truth. As for the confession, I had hoped that some of "our representative men" would meet him on that and make short work of it. I know if I were the author of a certain commentary on Acts of apostles, in which this point is very plainly set forth, I should overturn Bro. Lipscomb's positions, even if it did show inconsistent practices "of our people."

I presume, however, the author referred to, is too busy manufacturing modern "pastors." What Peter taught on Pentecost and what all the apostles taught everywhere, is the truth. What any man has taught that is at variance with their teaching, is a lie. Any man who will try to show that sectarians have by the lies they have propagated, led persons to acceptable obedience, simply because the acceptance of those lies were followed up by immersion in water, must place a very low estimate upon the words of our Lord, when he said, "You shall know the truth, and the truth shall make you free."

Bro. Lipscomb will persist in trying to make his readers believe that I am arguing that one must understand all about the "hows and wherefores" of God's promises, before he can be scripturally baptized. I only persist that one must be led to the act by the Spirit of God, and not by the spirit of anti-Christ. What sectarian converts say before their baptism demonstrates that they are led by the spirit of anti-Christ. Those led by the Holy Spirit expect salvation where the Holy Spirit has said it is; while those who are led by the spirit of anti-Christ expect salvation where that wicked spirit has promised it. One is true; the other a lie. Now, if Bro. Lipscomb has the power to convert a lie into the truth, then he may have some hopes of gaining this question; otherwise, he must fail. Bro. Lipscomb says, "I doubt if there is any real difference between Bro. McGary and myself on this question." Now

brethren, I must solemnly protest against this, we are as wide apart as the poles. I could believe Mr. Ingersoll's doctrine easier than I could accept Bro. Lipscomb's teaching on this question, and the Bible, at the same time. I shall have to suffer excommunication by the little Popes, I fear. Bro. Lipscomb, why will you not show the proof texts upon which you base your faith on this question? You need not say that I promised to prove that you are wrong; for I have done that, in the minds of many of your readers. You did not expect me to show it to those who would not see, did you? You do not deny that those who do understand, are scripturally baptized, so we are agreed upon that; but it is upon what you teach that we are disagreed. Now, then, you ought to affirm what you teach in a clear proposition. Do this, and this discussion will wind up very quickly. I challenged you to the defence of your teaching. Just affirm, as you teach, that those who did not understand the design of baptism before their baptism are in the kingdom, or some clear and fair proposition, embodying your teaching, and we are eager for the proof. How did the idea ever get into the world, that one was saved before baptism? Did it come from God's word? Bro. Lipscomb says, "whoever submits to baptism to honor God, is acceptably baptized." This argument has not been met." Well, I am going to meet it right here. No one can be scripturally baptized until they are taught. They must be taught what Christ sent the apostles to teach, and what they did teach; because that is "binding." If baptism without this teaching is honoring God, I want the proof.

A. McGARY.

## General News.

The most exciting topic of discussion throughout the United States for the past week, has been the nomination of James G. Blaine and Jno. A. Logan, by the Republicans at Chicago. Perhaps the majority of the journals are pleased with the result of the convention, but a strong dissatisfaction, and great dissatisfaction exist with some of the most prominent and pronounced papers. The New York Times, New York Herald, Springfield Republican, are very bitter in their opposition to the Plumet Knight, as Mr. Blaine is called. Mr. Blaine is perhaps the most decidedly American public man of the United States, believing thoroughly in American supremacy in the Western world. His progressiveness and aggressiveness have no doubt engendered the opposition to him in the great commercial centers, business men fearing the results of a too aggressive policy. While on the other hand his spirit of dash and enterprise has endeared Mr. Blaine to the young men of his party. Charges of bribery and corruption were made on some of the Tennessee delegation, which have been denied. One of the worst features of American politics is this suspicion of bribery that attaches itself to every convention, assembly, legislature and congress. Samuel J. Tilden has written a letter to a friend, positively declining to accept the nomination for President if offered him by the Democrats. His letter is spoken of very highly, embodying noble sentiments of patriotism and plans of true State polity. His declination has only made his friends more importunate in their demands for his nomination. Should he be nominated and forced to accept, the two opposing parties would have more brilliant talent leading them in the coming conflict than perhaps has been the case before; for Blaine and Tilden are men of distinguished ability and fine literary culture. The people of Clarksville and Montgomery County, this State, have been thrown into a fever of excitement, by startling revelations of a series of terrible murders committed in the 9th district of that county during the last several years. A mystery has always shrouded the repeated crimes, and now a wealthy farmer named Morrow, his two sons, William and Charles, and his son-in-law, Dr. J. F. Bellamy, are charged with these murders. It seems that the bodies of the victims were secreted in passages of Bellamy's Cave, which almost rivals Mammoth Cave in extent. It is a most fearful paradox in human nature if these men are guilty, as they are men of wealth and position in society, and members of the church. The Morrrows' holding membership with the Baptists and Dr. Bellamy with the church of Christ.



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## CURIOUS THINGS.

Not long since, while attending a certain church during a protracted meeting, I saw a strange phenomenon, which, possibly, others may have seen, and may be able to account for. I should like very much if some of our Baptist or Methodist friends would explain the matter, if they can. It was this: I saw a church willing to save sinners, and I saw "mourners" at the bench willing to be saved, and I knew that Jesus was willing to save them, for he has said, "I will in no wise cast off him that cometh." I saw and knew all this, and yet, strange to say, none were saved, but went away unsaved, as they had come. What was the matter? Here was a willing Savior, a willing church, and willing sinners, and no one saved.

There is utterly a fault among religious teachers who send mourners away uncomfortable, and the fault should be removed. It was not so in the days of apostles. No mourner ever went away uncomfortable. Any one could be a Christian at once—the same hour of the day, or night, in which he asked for admittance into the kingdom of Christ. There was no mystery nor trouble about it. Will the religious teachers of this age make a note of this, and try to find out what the difficulty is which lies in the way of mourning penitents, who are willing to be saved? Something is wrong.

Maj. Penn has closed a Baptist meeting here, with fifty-three added. His style is tragic and highly sensational. Still, in some things, he has advanced toward the Bible. Instead of asking persons to come and relate a "Christian experience," he simply asks them to come and confess Christ. He still prays them through to pardon, however, which shows he still is orthodox. His meeting has had the effect to awaken many would be infidels, and we are glad he came.

The Methodists and Cumberland Presbyterians are now holding a "revival" meeting on same plan as that of Penn. If big meetings will save the town, we certainly ought to be. Oh! that some of these evangelists would have the boldness to step over sectarian tenets, and tell the people what the Lord requires men to do in order to salvation. If they ever do, we hope they will not quote it, "He that believeth," etc. The question is not "what our church" teaches, but what does the Lord say about it?

Dear Bro. Poe: Will you tell me where to find "Blessed is he that bloweth his own horn; for if he bloweth it not, it shall remain unblown forever." I thought it was home-made Scripture, until it was quoted in the ADVOCATE, some weeks since, from the second chapter of Jude. There is only one chapter in Jude. Please answer through the ADVOCATE.—[W. M., Lewisville, Texas.]

It is a home-made affair. There is no second chapter to Jude. The reference was made simply to teach persons that there is but one chapter in Jude. Of course the Bible student knows this, but there are many persons who would naturally turn to Jude for the quaint Scripture, not knowing but Jude might have half a dozen chapters. This sister will never forget it.

Bro. A. Clark entered upon his tent work last Monday. Says he don't know how he and the tent will suit each other, but he is going to find out. He is authorized to take money and subscriptions for the ADVOCATE.

Bro. Poe: I enclose a circular that explains itself. I want agents all over Texas. I will give liberal terms to agents. It will be out first of July.—[Clark Braden, Wilber, Nebraska.]

This book is a debate held by Bro. Braden and a Mormon preacher; and from what we know of Bro. Braden's power in logic and reasoning, we anticipate a treat in reading it. Let all who desire a copy, send me their names at once. It will be out first of July. Price is not yet announced, but we think Clark Braden's books cheap at any price.

Eastern Texas has been literally ruined by rain and hail. It has rained almost incessantly for six weeks. Crops cannot be saved. Fences are gone, and lands washed away. The outlook is gloomy, indeed. This comes on top of a very short crop last year.

We expect to preach in Henrietta, Clay county, third Lord's day in June; to visit Jacksboro, Decatur, and several other points. We greatly desire to meet as many brethren as we can while out, and hope all will be ready to take the ADVOCATE.

Add-Ran College, and Orphan Home and school, have been combined, and it will hereafter be called "Add-Ran Christian College."

## HEREDITARY TOTAL DEPRAVITY.

I wish to offer some reasons why I do not believe the above dogma.

Jesus says to adults, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii: 3. On the hypothesis that children are without sin, the Scripture quoted is easily understood; but if they are born totally depraved, the language is not intelligible.

2. On another occasion, the Savior says of little children, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Mark x: 14. If little children are without sin, then we can understand the Savior's language; otherwise, we cannot.

3. Paul says Jesus "took on him the seed of Abraham," and in substance, we are often taught that he took upon him our nature. But if the human family are born with a nature that is totally depraved, would it not follow that as Jesus, our blessed Savior, wore our nature, that sin did attach to him—that to a certain extent. He was a sinner? But no one can believe that sin attached to Christ, although he did wear our nature; neither can the writer believe that sin attached to any one till he, of his own accord sins.

4. We do not believe that doctrine because the phrase "Hereditary Total Depravity," is not in the Holy Volume. Words are the sings of ideas; and if the idea was there, the words would be there.

Conclusion: We conclude in the language of David, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. Psalms 127: 3. May the Lord help us to train them right. T. M. SWEENEY.

Dear Bro. Poe: In ADVOCATE of June 14, John D. Evans says: "I can find recorded only ten cases of conversion in Acts of apostles. Faith, as a condition of pardon, is mentioned in two instances, repentance twice, confession once, baptism once. If I am wrong, will some of the class set me right?" Faith, repentance, and baptism, being conditions of pardon, I consider that when either is mentioned in cases converted, it is mentioned as a condition of pardon. I think I find eighteen cases of conversion: Acts 2: 41, Acts 4: 4, Acts 5: 14, Acts 8: 12, Acts 13, Acts 38, Acts 9: 6, Acts 10: 44, Acts 11: 21, Acts 24, Acts 13: 12, Acts 48, Acts 16: 14, Acts 17: 4, Acts 12, Acts 34, Acts 18: 8, Acts 19: 5. Faith: Acts 4: 4, Acts 5: 14, Acts 8: 12, Acts 37, Acts 10: 43, Acts 13: 12, Acts 16: 31, Acts 17: 4, Acts 18: 8, Acts 19: 4, Acts 20: 21, Repent-

ance—Acts 2: 38, Acts 3: 19, Acts 5: 31, Acts 8: 22, Acts 11: 18, Acts 17: 30, Acts 20: 21, Acts 26: 20. Confession—Acts 8: 37. Baptism—Acts 2: 38, Acts 8: 12, Acts 13, Acts 38, Acts 9: 18, Acts 10: 48, Acts 16: 15, Acts 33, Acts 18: 8, Acts 9: 5. I think that those that ask questions, excepting for information, should send their answers to the editor. How many of the class can tell the greatest number of times the word God occurs in a single chapter in the New Testament, also the greatest number of times it occurs in one verse?—[E. L. L., Pleasant Retreat.]

Dear Bro. Poe: I send you a report of a series of meetings, held by Bro. N. S. Williams, at Bethany school-house, in the southeast corner of Delta county. On the first Lord's day in March, at his regular appointment, he had three additions—one from the Baptists, two from the world. At his last meeting, on Saturday night before the first Lord's day in May, which he closed on the night of the second Lord's day, he had eleven additions—nine from the world, and two reclaimed. Bro. Williams has been preaching some eight or ten months, and bids fair to make one of our most successful evangelists, being a fine speaker, and knows how to rightly divide the truth.—[L. Jones.]

## JAMES E. SCOBEE.

We learn with regret that our State is to lose the services of this distinguished educator. Bro. Scobey severed his connection at the close of this session with Hayne's Institute, at Murfreesboro, which school he has made a success by his untiring energies, and faithful devotion to the best interest of his pupils. For thirteen years, Bro. Scobey has labored at Murfreesboro with an enlarging influence each year, and many girls in the South can remember now, with feelings of gratitude, the excellent mental training, and pure Christian culture, and kind home-like associations that this good man offered them at his school. It is to be regretted that he deems it best to leave Tennessee and go to Kentucky, but no man should be blamed for desiring to better his worldly condition when the cares of a family are on him, and when the field chosen demands as earnest labors as the one left.

Bro. Scobey goes to Hopkinsville, Ky., and will be vice-president and instructor in South Kentucky College. He will have charge of the boarding department for young ladies, and all who commit their children to his guidance, may rest assured that they will not lack kindly oversight. His lovely and accomplished daughters will aid him in his work. He has done good in his life, and we pray the Father's richest blessings to follow him to his new field of labor.

J. F. L.

## DESPAIR NOT.

Did you ever have a period in your life when you felt as if no one wanted you? I had that experience for about two days, and it nearly broke my heart. I wanted to die. It was a terrible thought that no one wanted me. I was a stranger in a strange city looking for work. I went from place to place and got only a gruff answer: "No, sir;" "No, sir." No one wanted me. It seems as if the Son of God must have had something of that feeling down here; no one wanted him. The world did not want him; it took him and put him to death. If he should come into this audience, and go from seat to seat, would you say, "No, Jesus, I do not want you; go thy way this time?" or would you open your heart and let him in? In one place it speaks of his locks wet with the dews of the night. O, may God help every unsaved soul here to receive the Son of God! He has gone up on high to make room there for us. We are told in one place that he looked toward heaven and sighed. He saw sickness and disease and death all around him, and no one wanted him, so he looked toward home. I can imagine he was homesick. There he was loved by all. O sinner, won't you have this rejected King? Won't you do as Martha and Mary did—receive him into your heart and home this very hour?

If you would not fall into sin, do not sit by the door of temptation.



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## Stick to Your Bush.

## A SUCCESSFUL BUSINESS MAN'S STORY.

One day, when I was a lad, a party of boys and girls were going to a distant pasture to pick whortleberries. I wanted to go with them, but was fearful that my father would not let me. When I told him what was going on, he at once gave me permission to go with them. I could hardly contain myself for joy, and rushed into the kitchen and got a big basket, and asked mother for a luncheon. I had the basket on my arm, and was just going out of the gate, when my father called me back.

He took hold of my hand and said in a very gentle voice: "Joseph, what are you going for—to pick berries, or to play?"

"To pick berries," I replied.

"Then, Joseph, I want to tell you one thing. It is this: When you find a pretty good bush, do not leave it to find a better one. The other boys and girls will run about, picking a little here and a little there, wasting a great deal of time, and not getting many berries. If you do as they do, you will come home with an empty basket. If you want berries, stick to your bush."

I went with the party, and we had a capital time. But it was just as my father said. No sooner had one found a good bush than he called all the rest, and they left their several places, and ran off to the new-found treasure. Not content more than a minute or two in one place, they rambled over the whole pasture, got very tired, and at night had a very few berries. My father's words kept ringing in my ears, and I "stuck to my bush." When I had done with one, I found another and finished that; then I took another. When night came I had a large basketful of nice berries, more than all the others put together, and was not half as tired as they were.

I went home happy; but when I entered I found that my father had been taken ill. He looked at my basketful of ripe berries, and said: "Well done, Joseph. Was it not just as I told you? 'Always stick to your bush.'"

He died a few days after, and I had to make my own way through the world as best I could. But my father's words sank deep into my mind, and I never forgot the experience of the whortleberry party; I stuck to my bush. When I had a fair place and was doing tolerably well, I did not leave it and spend weeks and months in finding one a little better. When the other young men said, "Come with us, and we will make a fortune in a few weeks," I shook my head and "stuck to my bush." Presently my employers offered to take me into business with them. I staid with the old house until the principals died, and then I took their place. The habit of sticking to my business led people to trust me, and gave me a character. I owe all I have and am to this motto: "Stick to your bush."—*Sunday School Visitor.*

I have discovered the philosopher's stone that turns everything into gold. It is—"Pay as you go!"—*John Randolph.*

## Extempore Listening.

In the late discussion before the Unitarian Club as to the comparative merits of extempore and written sermons, Rev. Brooke Herford touched upon a thought that deserves emphasis. He says: "It occurred to me that there might be something said, distinctly in connection with the value and power of sermons, upon extempore listening. I am inclined to think that a great deal of this present craving for special vivacity of manner arises from the listening of the present day being so largely extemporaneous. Did it ever occur to you that listening, in order to be worth much, needs preparing for, as much as speaking, and that there are a great many persons who listen extempore, who never think upon these great topics upon which they expect the preacher to speak, up to the last moment of entering the church?"

A great deal is written and said in these days about how to preach. In the days of Christ and Paul what to preach seemed of vastly more importance. How to listen, what preparation of mind and heart is needed, what attitude toward the truth,—these are more important questions than extempore or written preaching. "Take heed how ye hear," is a divine injunction; "Take heed how ye preach," is a human command. When the sower went forth to sow, he was as faithful to one kind of soil as to another. The seed was as good, the action as graceful, but much of the labor of the sower and the vitality of the seed was wasted, because of the birds and the soil. Soil pressed by busy feet and laden wagons six days in the week is well fitted to be a table in the wilderness for unclean birds the seventh day; soil that is thin by reason of an under stratum of rock is just the place to destroy seed. Soil that is always mortgaged to weeds has nothing left for the seed. The soil needs preparation quite as much as the sower and the seed.

The family altar at the end of the daily furrow will keep the birds away. An hour a day of Bible study and prayer will bar out the traffic of the world. A practical application of truth already accepted will break up the fallow ground, deepen the soil of the stony ground, and kill out the weeds that spring up and choke the harvest that is unto life.

Peter on the day of Pentecost preached to prepared hearers, "devout men, out of every nation under heaven." Paul on Mars Hill preached to extempore listeners. "For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing." When Peter's audience heard the truth, "they were pricked in their heart and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" In Athens "When they heard of the resurrection of the dead some mocked; and others said, We will hear thee again of this matter."

Brethren in the pew, the graduate of a fishing boat can succeed with a devout audience, but a graduate of Gamaliel's school will fail with an Athenian audience. "Take heed how ye hear."—*Watchman.*

Tribulation cannot separate you from the love of God which is in Christ Jesus our Lord. But the love of God will, in the end, separate you from tribulation, and bring you out of it, and give you fullness of joy.

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NASHVILLE, TENNESSEE, JUNE 18, 1884.

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## RE-BAPTISM—REPLY TO BRO. MCGARY.

Every error in the world is from the Evil One. Neither Bro. McGary, nor I, nor any human being, is free from these, or understands all the designs and promises of God. The reason is, we are born weak, helpless, into the world ruled over by the devil, our minds are prejudiced, our hearts are blinded, we see only through a glass darkly, in our best estate. Because we do not understand all the promises or truths in the Bible, is it a sin for us to preach the authority of the Bible? Is it a sin to obey what we do understand? Alexander Campbell believed in Christ, his heart gave him glad homage; he preached his right to rule; he proclaimed the sufficiency of the divine word to guide men; as he learned, he obeyed. Several years before he learned that baptism was for the remission of sins, while he thought his sins were pardoned through faith in Christ, he saw that baptism was commanded. Like the Son of God, he desired to fulfill all righteousness, to do the whole will of God. With this desire of honoring God, of doing his whole will, he was baptized. Did he sin when he was baptized to obey God? If he did not sin, he would have sinned to repeat it. There are thousands in the same condition. Owing to their prejudices and human frailties, they see that baptism is a command of God, before they see it is in order to the remission of sins. When they desire to fulfill all righteousness, and are baptized in order to obey God, do they sin? If they do not sin, they would sin to repeat that baptism.

Bro. McGary says I leave off part of the teaching on the day of Pentecost. I do not. I only distinguish between the command and the promise—between what the Holy Spirit commanded man to do, and what he promised God would do. I insist when man does all the Spirit commands him to do, God will do what he promised, whether man understands the promise or not.

Many and diverse blessings are given as the result of baptism into Christ. Different reasons corresponding to these differing blessings, are promised, owing to the peculiar condition of the individual. Christ was baptized to fulfill all righteousness, because he had no sin. His crucifiers, steeped in sin, were baptized to gain remission of these sins. The general purpose of baptism, expressed in the commission, is to put them into the name of the Father, and of the Son, and of the Holy Spirit. For entrance into these embodies all blessings.

Any scriptural motive leading a man to baptism, makes that baptism acceptable. To be baptized to honor God, to obey him, to fulfill all righteousness, is a scriptural motive. Baptism submitted to for this end is acceptable baptism. To enter Christ is a scriptural motive. When a person is baptized to enter Christ, it is acceptable baptism. To be baptized for the remission of sins, relying on Christ, is a scriptural motive, and renders baptism valid.

To make a mistake in reference to one of the points, is no worse than to make it in reference to another. It is no more a lie of the devil, or a following of the devil, to fail to see the promise of remission, than it is to fail to see any truth or promise revealed in the Bible.

Bro. McGary says the whole process of induction into the church of Christ, all the conditions of remission, are laid down in Acts 2, as given on the day of Pentecost. Not a word or allusion, by precept or example, is made concerning a confession with the mouth before baptism; yet he insists that baptism without a previous confession, is not acceptable baptism.

Bro. McGary's argument seems to be based on the assumption that when the Holy Spirit told a thing, and man failed to understand it, this was a condemnation to him. The failure to understand always arose from the sinful and prejudiced state of man's heart, never from the failure of God or Christ to reveal clearly what was told. But is it true that God condemned every one who failed to understand all his promises and statements? Jesus told his mother and father when they sought him, when he lingered behind at the feast of Jerusalem, disputing with the doctors. "Wist ye not that I must be about my Father's business? But they understood not the saying which he spoke unto them." Here his own mother, owing to the veil over her heart, failed to understand him. Again, (Luke 9: 44,) when Christ cast the devil out of the child, he said to his disciples, "Let these sayings sink deep into your ears. But they understood not this saying, \* \* \* and they feared to ask him." Again, (Luke 18: 31,) "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning him shall be fulfilled. He shall be mocked, and spitefully entreated. They shall scourge him and put him to death, and the third day he shall rise again. And they understood none of those things." Jesus, on his last journey to Jerusalem, said, (John 12: 14,) "Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass' colt. These things understood not his disciples at first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

We refer to these things to show that Christ did not reject the service of his servants, because they failed to understand some of his explanations, some of his promises. But when they obeyed him, he accepted the obedience, despite the failure to understand all he said or promised. But he forbore with their ignorance, accepted the obedience, and afterward, when their heart was so relieved of its prejudices and pre-occupied conclusions, they saw the truth more fully, and rejoiced in it.

This principle of God's dealings is found exemplified in the Old Testament and the New—by Christ and the apostles—and clearly teaches that God accepts obedience rendered to him, by hearts desiring to obey him, even though they fail to understand many things that he plainly tells and promises them. He accepts the obedi-

ence, and afterward when the practice of obedience removes the hindering prejudices, they see the truth revealed by God, but hitherto unseen by them and rejoice in it. It was no sin to them to obey while yet not perceiving the whole truth God has spoken. The obedience is not vitiated by the failure to perceive plain promises and statements of God, but this obedience helps to the perception of the whole truth, and when perceived, it would be a great sin to reject it or fail to teach it to others.

This clearly established principle of dealing with men, applied to the case under consideration, leaves not the shadow of doubt as to how God regards those who see it their duty to be baptized, and who, through prejudice and through holding other theories, fail to perceive that baptism is for the remission of sins, yet are baptized to obey God. He accepts the obedience, and when they are led to see the further truth, they are to accept and teach it to others.

When man is anxious to obey God, the Father is patient, forbearing, and long-suffering with the infirmities of his erring creatures here. It is only men that are impatient of human weakness, intolerant of human infirmity, and would cut off without mercy those who are humbly doing his will, yet fail to see all his promises.

We have not given ourself the least concern about who is, or is not convinced, but only as to what is right before God. Hardly a single new thought has been advanced in the two last articles. I think Bro. M. and I have said about all we know on the subject, and that is a good time to stop.

D. J.

## QUERIES.

One of our brothers states that the demons cast out of the Demoniad, of Gadara, were spirits of wicked dead men. Now if the spirit of a wicked man after he dies does a work for the devil, by going into living persons, distracting them, why not the spirits of good men when they die go and work for God, by going into a man and making him righteous, etc.? I ask this because I think that our brother is mistaken about demons being wicked dead men's spirits. —[W. T. R.]

It is all guess work about the matter. Our brother's reasoning seems good, but the premise is uncertain.

I sent you a copy of Zion's Watch-Tower yesterday. I am not taking it, but a brother is. I would like to hear your decision on it. I also wrote and enquired of the editor of the Watch-Tower, he said he was simply a Christian. —[J. L. Hodgson, Claybrook, May 21.]

It needed little examination to tell the paper is an Advent paper, and is in harmony with them. A man that can take up his attention and time with such dreamy non-sensical dissertation on prophecies as this is filled with, ought to be ashamed to call himself a Christian. We do not see how men in earnest about their salvation and the salvation of their fellow men, can desire or have a taste for such things. There is not one saving truth in the whole dreamy system. To call a lot of idle dreams on prophecy Christianity, is to slander the Christian religion. Men whose claim in religion is that they can do what Christ plainly said no man can do, are not worthy the attention of any Christian.

"The word of God is the seed of the kingdom." All spiritual fruit must come from the word of God. Every custom, instruction or practice in the church, not springing from the word of God, is a noxious weed, sown by "an enemy's hand." "Every plant not planted by my Father shall be rooted up."



## A VISIT TO FAYETTEVILLE.

We spent the second Sunday in June in Fayetteville, Tennessee. We found a good, earnest band of brethren and sisters worshipping at this place. Long years ago, when we were a boy, J. R. Collinsworth and some others used to preach there. There was a small congregation, chiefly of women, that would meet in a private house, read the Scriptures, sing and pray, and perhaps attend the Lord's supper. But there were no churches near the place to strengthen them, and they grew weaker. Afterward, Bro. Morton, formerly of Murfreesboro, and Bro. McDearis moved to the place, and revived the worship. Bro. Brents and Bro. Jesse Sewell and other brethren visited them, and added to their numbers. There has been a slow but healthy growth since. They have a good house nearly completed, and quite a number of good, earnest brethren and sisters, who meet to worship God every Lord's day. Quite a number of brethren conduct the worship acceptably, and are faithful in their attendance. The house was built without incurring debt, and we believe without help from abroad.

They are now without regular preaching, save as Bro. Little preaches about once a month, at night. But we find a growing feeling among brethren that even in the towns, if they will meet and worship, study the word of God, exhort and encourage each other, they will do well.

In McMinnville and Lewisburg, the two strongest and most active town congregations in our State, have grown up without regular preaching. In Gallatin, Fayetteville, and Shelbyville, they are doing well—meeting, interesting the brethren, and to some extent attracting the presence of those without, by their own worship. Some of them say they have better attendance of brethren and sisters, and larger congregations, than when they had preaching every Sunday—larger than the denominations have with learned preachers, organs, and choirs, to attract the people. A congregation needs the help of a preacher, but we are satisfied that the constant presence of the preacher is a hindrance to the development of talent in a congregation. We never feel that the cause is permanently planted in a place, until the brethren feel their own competence and determination to keep up the worship, and can find interest in the worship of God, sufficient to attract them to the house of God. We do not believe worship is acceptable to God, unless we think enough of that worship to be led by it to the house of God. The man who is only drawn to the house of God by the attractiveness of a preacher, and then concludes as he is there, he will engage in the worship, does not have heart enough in that worship to make it acceptable to God.

The greater portion of the disciples at Fayetteville are plain, industrious, simple-hearted people, not learned enough, according to the *Old Path Guide*, to desire anything more than God and his appointments. So long as this condition continues, they will do well.

Until within ten or twelve years back, there were no congregations within the present limits of Lincoln county, except the little one in Fayetteville. There were a number baptized on Swan thirty years ago or more, but they did not meet or keep up services of any kind, and soon "scattered as sheep without a shepherd." Now there are eight congregations in the county, I think, meeting regularly every week, to worship God. The work of planting these churches was done first, greatly by Bro. Dixon; Bro. Granville Lipscomb, and others. More lately, Bro. Dixon, T. C. Little, who believed and turned away from worldly prospects to teach his neighbors the word of truth, and Bro. H. S. Williams, the county superintendent of education, have been doing good work in planting the truth in new places, and in building up and confirming the disciples where it is already planted.

The building up of the cause in Lincoln County is only a fair sample of what has been

done in many counties in Middle Tenn. In Franklin, adjoining it, the growth has been as great. This has been done by earnest brethren without any organization outside of the churches of Christ. Not one of the preachers engaged in this work has starved, and although they have made sacrifices, and have not always been as well supported as is desirable, they are not of those who are complaining, faultfinding, or seeking to introduce devices of man to do God's work.

For years the building up of the churches of God in the towns has been a point of anxiety in the minds of brethren in Tennessee. The cause in Tennessee was introduced among the poor, and did not readily take in the towns. When society is once fixed in the towns and the lines drawn, it is hard to break through them and get a hearing. It is difficult too, to get town people to think they ought to be anything else than fashionable, so the idea of joining or worshipping with an unfashionable people, is hard to get into their hearts. But the spread of the truth in the counties around the towns, and the present tendency of population to the towns solve the difficulty. Most of the churches in the towns of Tennessee are being built up by influx from the country. The only draw back is when they get to town they or their children desire to be fashionable society people, and so help to corrupt the church they build up. It is as impossible to have fashionable society folks, true humble Christians; as it is to have drunkards or gamblers true Christians. May the Lord overrule all things for our help and his honor. D. L.

## THE CHRISTIAN LIFE.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3: 1.

The Bible informs us that this is not our home. But beyond this land of sin and sorrow, toiling, sowing and reaping, there is a place called heaven. A home for the weary, worn and tossed ones, where, when the battle of life is over, they can meet together again, and rejoice with all the redeemed in the spirit land above. Who is it that does not desire to enter in through those pearly gates, into the many mansioned dwellings that our Savior has gone to prepare for his bride—the church? We read that eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him. We can but catch a faint glimpse of that celestial city through John the revelator, who tells us that the gates are made of pearl, and the walls and foundations are of jasper and all kinds of precious stones, and the streets are all paved with pure gold like transparent glass, and out from under the throne of God flows the pure crystal river of life, and the beautiful tree of life on either side of it bears twelve varieties of fruits, and ripens her fruit every month, and there is no night there—no darkness. There is no sickness, no dying, no parting with loved ones, no more seeking or sighing, but all is radiant with light, joy, peace and love. And these are the blessings that our heavenly Father has promised to all those that love him and keep his commandments; and he has prepared the road that leads to that city, and we will not fail to reach it if we follow his directions. But we must be prepared by having our feet well shod with the gospel of peace.

The apostle Paul says, "if ye then be risen with Christ, seek those things that are above." Then in order to seek those things that God has promised us, it is necessary that we should be risen with Christ. But some might ask, how are we risen with him? Let us throw aside all of our prejudices and human theories, and take down the old family Bible and make an investigation, and see if we can find anything that Christ or the apostles ever taught concerning this most important subject. Our Savior before his crucifixion taught Nicodemus that it was necessary for man to be born again in order to enter into his kingdom or church, that he was about to establish here on earth. He says, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. As much as to say a birth of the flesh has been necessary in order to introduce us into the natural kingdom of man; so is a birth of water and Spirit necessary

to introduce us into the spiritual kingdom or church of God. Let us turn to Rom. 6: 3-4, and find out what process it takes to constitute this new birth that our Savior taught, and see if his words ever came to pass. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Now we have found out that this process consists of a burial. Let us now turn to Col. 2: 12-13, and find out how we are risen with him, and when we receive the Holy Spirit, the quickening power of God and when our sins are forgiven: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins, hath he quickened together with him, having forgiven you all trespasses." Then we must be buried in the liquid grave like as Christ was buried in Joseph's new tomb, and we arise and walk out of the water like as Christ arose and walked out of the tomb. We are now quickened with Christ, our sins are now all blotted out of the book of remembrance; we are now a child of God, because we have been born into the family of our heavenly Father. We have by the act proved the fact that we believe that our Savior was crucified and buried, and that he arose again from the dead; and we also show by the act that we have crucified our old sinful natures, and that we are dead to the sinful things of the world, and alive unto Jesus Christ our Lord.

My dear reader, you who imagine that you have entered this spiritual kingdom of Christ, by either sprinkling or pouring, I call your attention to this important subject. Remember your Savior has said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And remember that God has said he is not a respecter of persons; what he requires of one, he requires of all. And remember that straight is the gate and narrow is the way, that leadeth unto life, but broad is the road that leads to destruction. The apostle Paul teaches us there is but one kingdom or church, one Spirit, one Lord, one faith, one baptism. Eph. 4: 5. He also teaches us how the church is sanctified. He says it is sanctified and cleansed by the washing of water, by the word. We should be consistent in all things pertaining to spiritual, as well as natural things. We all know very well if there had never been a true genuine silver dollar made, there never could have been a counterfeit dollar. So if there never had been a true genuine church established, there never would have been so many counterfeit churches. If there never had been a true genuine baptism, there never could have been so many counterfeit baptisms. Paul was told by Ananias to arise, be baptized and wash away his sins, calling on the name of the Lord. Acts 22: 16. If sprinkling or pouring would have been the true way of baptizing, it would not have been necessary for him to have gotten up; he could have been baptized where he was sitting or lying, but it was necessary for him to arise and go where there was water, and much water, for afterwards in speaking of his conversion, he says he was buried with Christ by baptism. He was then free from all of his terrible sins that he had committed, because he humbly obeyed the voice of the Holy Spirit spoke by the mouth of Ananias. He was then prepared to preach the glad tidings of his buried and risen Savior, whom he had heretofore been persecuting. And if we, like Paul, humbly submit to the teachings of the holy apostles, we will be risen with our Savior and be prepared to seek those things that are above, where Christ sitteth on the right hand of God. We should now seek after and grow in spiritual wisdom and knowledge; we should not always remain childish, either in the natural or spiritual kingdom; we should not be like young robbers that sit in the nest, with their mouths open, waiting for the old mother bird to bring them a stray worm or a bug; but we must grow in order that our wings may be plumed to fly away, and so we may be able to drop a worm or a bug into other little mouths that are waiting to receive it.

Mrs. L. A. SHELZ.



## REPLY TO BRO. J. R. BRADLEY, DOWN IN THE MOUNTAINS.

My dear brother, I have reached out my hand and invited you to come up a little higher, and stand with Christ and the apostles; but you down in the mountains have been mixing things that should not have been mixed, and placing things where they do not belong; and as you have been doing those things, you cannot change, even to be in company with Christ and the apostles. I sympathize you, I know how it is; I have been there myself.

Now, Bro. Bradley, read my essay again and again, and see what is taught. And if you do see the truth, confess it. I think you now see through a glass darkly. I hope we shall stand face to face. You ask, "Is there not some kind of a change in the mind, before baptism?" Did I leave my readers in the dark on this important subject? No; I showed them that they must believe with all the heart, and that repentance and baptism follow. I would further explain, that believing with all the heart, might be said to be a change of heart, as the effect of faith on the heart is to turn its affections from the love of the world to the love of God; and loving God, he loves His word and everything that He loves, and his neighbors as himself. And the Savior says, if you love me, you will keep my commandments; hence he repents and is baptized, because he loves God and righteousness, and hates sin, and desires to be freed from the consequences of sin. He is freed from the practice of sin when he believes, but God purifies his heart (not faith alone,—faith before baptism) when he obeys the truth. See 1 Peter i: 22-23, as in former essay.

The Apostle Peter lets us know, that by obeying the truth, our souls are purified. The Apostle Paul, in Romans vi: 17-18, teaches, by obeying from the heart, the form of doctrine, we are made free from sin. Can you not see, my dear brother, from these two passages, what Paul calls making free from sin, Peter calls purifying the soul, both by obeying the truth. When God purifies the soul, he purifies the heart. He does not purify the heart in one way and the soul in some other, and at a different time. Make the heart (mind) pure, and the life will be pure. Matt. xiii: 33. Being risen with Christ, seek these things above. If any man be in Christ, he is a new creature; before, he was impure, unsaved, but now he is a new creation; old, impure man changed to a new man in purity and holiness.

The point between us is: "Is purify equivalent to justify," *save*. Now if I can convince you that it is, I imagine that you will stand with me. First, I insist that the word means *free from guilt*, (saved from sin.) See Worcester's Octavo Dictionary: not poetry. Poetry may do down in the mountains, but up here the Dictionary and the Bible are standards. Second, the Savior and the apostles so used it. See Matt. v: 8: "Blessed are the pure in heart, for they shall see God." He does not say they shall see God if they repent and are baptized. But this implies that they have done all the commands, and are saved from past sins, and are now ready for everlasting salvation. In Rev. xxii: 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (No doubt on this passage.) Can you not see that the blessing here is only equal to Matt. v: 8, and that entering through the gates and eating of the tree of life, is only equal to see God in Matt. v: 8, is not this enough from the Savior? Now let us hear from the Apostle Peter. Acts xv: 9: The Jews had been contending that the Gentiles must be circumcised and keep the law of Moses, in order to be saved,—have their hearts purified. Peter replies that God put no difference between them and us, purifying their hearts by faith. When Peter said this of them, they had not only believed, but had been baptized, and hence were pure in heart, (saved,) and by these words the Jews were convinced of their salvation, by the faith (gospel) without circumcision, (deeds of the law of Moses.) If he had only said that their hearts were purified by faith alone, (faith before baptism) then the denominations would certainly be right in claiming salvation before baptism. My Brother is with them

without knowing it; and should call them brother without a sprinkle, much less baptism. I take only those who believe and have been baptized.

It is said of those that they are new creatures pure in heart, pure in soul, saved, born again; that they are heirs of God, and joint heirs with Christ. Yes I will stand with these without rebaptism. If faith before baptism purifies the heart, then we are saved by obeying one command. This was my error. Do you not see it, Bro. Bradley? You say, however, that the Pentecostians were pricked in their hearts by what they heard, and that this is proof of their hearts being purified. I once believed it, but now I understand differently; being pricked in their hearts, shows that they believed what they heard, and they now love Jesus whom they once hated; loving him, they keep his commandments. Those who believed, but loved the praise of men more than God, did not confess him. See John xii: 42. They were lost not with a pure heart, but for the lack of it. (Failing to become obedient unto the faith,—gospel.) You admit that spirit and grace sometimes are used as equal to the gospel, and are used in place of it. Being so used, some one might accuse us of preaching what the denominations teach. All right. I teach that they save, justify and purify, when used as, and in the place of the gospel. I teach that God saves, Christ saves, the Spirit saves, and the gospel saves when obeyed. But God, Christ, the Spirit, gospel, faith, grace, and the blood of Christ, fail to save the disobedient.

But you ask, "Where is there any great error in teaching that the sinner must have his heart freed from the love of sin, his thoughts centered on heaven, salvation, the Lord, the Bible, and his mind—heart—perfectly filled with the love and a desire for these things?" There is no error in this, but if you put purify in this qualification and connection, as you have done in another place, you mix things that should not be mixed, and place purify where it does not belong. The Savior and apostles put purify after baptism. This is what you should do invariably. Your poetry is on my side scripturally considered; for "faith which works by love" leads to repentance and baptism, placing the person in Christ, where is purity, justification and salvation? We said in our former essay that there was not one single instance of any one being purified, justified or saved before baptism; after the cross. If my brother could have given one, it would have helped his cause wonderfully. But as he did not produce one such case, we take it that it could not be done, or he would have done it. I also said that there was no Scripture for baptizing any one who had been baptized; that one believing on Christ as the Son of God. (The one faith and one baptism forbid it.) If any apostle had ever baptized such a person, then some one would have given us the chapter and verse. All who baptize such persons, do so without divine precept, or apostolic example.

Now, my dear brother, I think we are safe in saying that the effect of faith is on the heart, and that baptism changes the relation (state) of the person prepared in heart and conduct, or life. And that faith, repentance and baptism all together are means of God, for the purification, justification and salvation of Jews and Gentiles,—every creature. Can we not stand together on the above? Give us your hand, I love a cordial shake. It is said, "an honest confession is good for the soul." H. L. WALLING.

McMinnville, Tenn.

## THINKING THE BEST OF PEOPLE.

Our danger is in taking just the opposite course and making the most of their badness, and perhaps attributing to them motives which never entered into their head to conceive. Certainly there are some about whom it is difficult to find much to praise, but let us be at any rate sufficiently charitable to assume that they have some good in them. Why are we continually searching our brother's eye for the mote? Better for us to turn our attention inward upon ourselves, and see there, what need there is for humility and patience. We may not fail where others do, but they also have immunity, perhaps from our failings, and so we go on, needing ever the gracious aid of One who is ever-merciful and nigh unto all of a contrite heart.—*Ex.*

## LETTERS TO A METHODIST PREACHER.—No 2.

"And I beseech you (brother) brethren, suffer the word of exhortation: for I have written a letter unto you in few words." Heb. xiii: 22.

We are now at the beginning of the personal ministry of Christ, and we will simply state in a few words, the fundamental principles enunciated by him, and then proceed to state the specific commands he has given to those who would place themselves under him, in accord with these principles. In his sermon upon the Mount, he seems to lay down these principles in a more connected form; in fact, the most of his parables and teaching at other times, seem to be examples illustrating some element of these principles, or the happy consequences upon those embodying these principles in their lives. "The poor in spirit, those that mourn, the meek, the seeker after righteousness, the merciful, the pure in heart, the peace-makers, and the persecuted," represent the principles that govern in his kingdom, and the characters that are accepted by him as his own servants. And while these may not embody all the elementary principles, we may safely assert that not a single person whose life does not embrace these principles, will ever be accepted of him. See the closing of this grand explanatory sermon; Matt. vii: 21-28.

We come to the conclusion (and it is a great advance step towards becoming a recipient of the favors of God,) that if any person be accepted of the Father, it is only through filling the character of one who is in deed and truth the embodiment of these elementary principles, and the fulfillment of these can only be obtained through an *unreserved submission* to the specific commands—the will of the Father—as revealed to us through his Son—the constituted oracle to us in these days. This being true, it is nothing to us whether we ever heard of the creation and fall of Adam; whether we ever heard of the flood; whether we ever heard of the Jewish institution as set up by our heavenly Father through Moses. So we now hear of and submit to the authority of the Lord Jesus Christ, who is the head over all things to us. And he that recognizes this fact in its fullness, takes away the large amount of rubbish—such as original sin, the ceremonial law of Moses, the substitution of ordinances, continuation of the church, etc., that cause so much alienation among the sons of men—and makes a second grand and necessary step towards the truth as it is in Jesus.

Now we come to these specific commands, that embrace the will of the Father to us in these days. The first great command is this: "That all should honor the Son even as they honor the Father. And the affirmation is, He that honoreth not the Son, honoreth not the Father which hath sent him." John v: 23. And, the reason why all must honor Jesus is, "For the Father judgeth no man, but hath committed all judgment unto the Son." 22nd verse. And also, "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." 24th verse. Now we may assert this, that a man may honor everything else in God's universe—refuse to honor Christ Jesus—and he could not have eternal life, is not passed from death unto life. Now, my friend, you see the foundation stone that God has laid for the building and securing of our salvation "in these days." Other foundation can no one lay,—no one can be safe upon any other foundation. And now, it behooves you and me to examine this much of our foundation and see whether Jesus, the Christ, be the chief corner stone, or only a chief one; whether he be the only foundation, or a part of our foundation; whether to honor him be the only aim of our building, or whether we are not honoring (whether we aim it or no) God through honoring men or men's foundation, or buildings. If through the words, the sayings of Christ, our honor would ascend to the Father, "we will not come into condemnation." But if through our own words, or the sayings of men, we would honor our heavenly Father, we are condemned already; because we believeth not the record God gave of his Son. 1 John v: 10-11. This must suffice for the present. May we both study to honor God our heavenly Father, through the person he hath appointed, is the desire of

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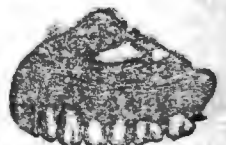
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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## THE SULPHUR DEBATE.

## SCENE.

Sulphur is a small village in Henry county, Kentucky, midway between Louisville and Cincinnati, on the Short Line R. R., situated in the midst of a fine fertile region of country, and inhabited by a thrifty, intelligent, and religious population. There are only two churches in the place, viz., the Christian church, and the Methodist church. The membership of both churches seemed to a stranger to be honest, pious and earnest, and quite friendly disposed toward each other.

## DRAMATIS PERSONÆ.

James A. Harding, the representative of the Christian church, thirty-six years old, a good scholar, with fine talents, and a very impressive speaker. His mind is quick, and his speaking ability extraordinary. His memory is excellent, and he possesses the rare gift of calling to his service momentarily whatever is available for, and advantageous to, his cause. He is always prepared for any emergency, and his zeal and honesty make for him friends on both sides of the controversy. Take him altogether he has few equals in the controversial field.

Dr. Hiner is a man, I should think, above fifty years old. He is almost a perfect specimen of the physical man. Standing fully six feet high, dignified and commanding in his personal appearance, he reminds me of the stately bearing of Daniel Webster, as he is described in history. He speaks with ease and grace, his voice is strong and statesmanlike; and in point of talent and ability stands in the first ranks among his brethren. His manners, at least during this debate, were unexceptionable, and by them alone I feel sure he made a favorable impression upon the audience.

Mr. Johnson and the writer, moderators on the occasion, were factors so unimportant as to need no further mention.

The audience was large throughout the debate. Fully five hundred people were crowded in the neat little church which would probably seat comfortably three hundred persons. Although every inch of available room was occupied, still they preserved most excellent order, and gave marked attention.

I noticed about twenty preachers of the Christian church, and about six Methodist preachers, and all seemed to enjoy the proceedings.

## PROPOSITIONS.

1. Infant baptism is authorized by the word of God. Hiner affirmed.

2. Christian baptism is immersion in water; in it there must be a burial. Harding affirmed.

Dr. Hiner, in discussing the first proposition, assumed some very strange grounds as the basis of his argument. After making an effort to answer some fancied objections to his propositions, viz., "what advantage the infant receives in being baptized," and "the destruction of individual liberty," which was very readily disposed of by Bro. Harding—he assumed that children were baptized because they were saved; and in order to place them in this state of salvation, he had them conceived in sin, but born again, by the operation of the Holy Spirit, by virtue of the atonement, before they were born the first time. Of course this absurd and ridiculous assumption was exploded by Bro. Harding; and, by quoting the discipline, was shown not only to be unscriptural and unreasonable, but otherwise in conflict with the standard authority of his church.

His arguments, such as they were, were founded upon what he called the unity of humanity in creation and redemption, the unity of the body of the church, the representative character of children, the organic law of previous relations, and the unity of covenants. Under this last item he made his principle defense, taking the old ground that baptism stood in the place of circumcision.

It is useless to say that Bro. Harding fully met and exposed these baseless assumptions. Besides doing this, he read a statement from the Graves-Ditzler debate, in which Ditzler positively admitted that the covenants had nothing, what-

ever to do with infant baptism, and on that account he and Graves agreed not to discuss the subject of the covenants. In answer to this, Dr. Hiner read from Ditzler's recent work on baptism, a statement that the publishers of the Graves-Ditzler debate—a Baptist publishing house—had allowed Graves to change, add to, and otherwise modify Graves' speeches, and that, therefore, as authority, was unreliable, and suggested the propriety of having the book ruled out of the debate. In answer to this, Bro. Harding read from the book a certificate signed by both Graves and Ditzler, that they had examined the proof, and that it was an exact reproduction of what was said in the debate; that the publishing house had given Ditzler \$500 to do this work; and then produced evidence to prove that Ditzler was absolutely unreliable in stating facts. At this point occurred the only jar during the debate. Mr. Hiner's moderator, with considerable feeling, called Bro. Harding to order, claiming that he had no right to question Ditzler's reliability in his absence. The writer, as co-operating moderator, claimed that as Ditzler had been introduced by Hiner to discredit the statements quoted from the debate, it was perfectly competent to test his reliability, or even his veracity, if necessary, as a witness. Nothing further was said, and the debate proceeded without further interruption to the conclusion.

Bro. Harding, in affirming his proposition, introduced his argument by producing twelve standard Greek-English lexicons, all of which defined *baptizo* by dipping—not one by sprinkling or pouring. He also introduced all the standard histories which declare that immersion was the action performed during the early history of the church. Besides, he founded an argument in the use of the word, particularly as used in the writings of Josephus. The arguments founded on Jewish washings and New Testament examples, were fully presented. The effort of Dr. Hiner, at refutation, was tame and feeble. His principle effort to disprove was the introduction of a negative argument on Spirit baptism. It is needless to say that such effort was abortive.

The debate closed with good feeling all round, and the general impression among our brethren was that truth had been most triumphantly vindicated, and good would result. G. G. TAYLOR.

Dear Bro. Harding: Some time during the latter part of 1883, I wrote you, after reading some articles of yours in the Kentucky Department of the GOSPEL ADVOCATE, on the subject of "Temporal Blessings," and since you were kind enough to reply, and request that I write again, I now take advantage of your request, to express my hearty sympathy with you in your effort to stem the tide of infidelity, that passes current for scriptural teaching. The Ingersoll school of writers are battling against these false teachers, and supposing they are battling against Christianity. These false prophets only cease from their internecine strife to hurl a few anathemas at the Ingersoll school of fanaticism, and again settle themselves to controversies about the "doctrines of baptisms, laying on of hands," etc., falsely supposing they are proclaiming the gospel; when, if you preach to them the gospel, the power of God, as you did in the articles on "Temporal Blessings," they fly at your throat, and pronounce you an old fogey, a special providence crank, that has not learned that you have emerged from the old dispensation, and go to the Old Testament for your faith. Now, let me ask these advanced thinkers a question: What is the gospel that the Savior commanded his disciples to teach, and by believing which we are saved? They will answer: Read Paul's definition, (1 Cor. 10: 1-6.) The answer is correct as far as it goes; but then is there not other definitions, which do not mention the fact of the "resurrection," and still is the same gospel? Then in what sense is the "resurrection" the gospel? In that it demonstrates the crowning act of the power of God, for the gospel is the power of God unto salvation, and your faith must stand "in the power of God," (1 Cor. 2: 5.) Then whatever in the Scripture teaches the power of God, is the gospel. Where is it first found? In the first chapter, first verse, of Genesis. "In the beginning God created the heaven and the earth." Now, see Rev. 14: 6-7, for a definition of the "everlasting gospel;" also Acts 14, where Paul preached it to the priests of Jupiter; also

Acts 17, where he preached to the Athenians, and see how perfectly they all agree.

The same gospel—the power of God—was preached to Abraham, and to the Israelites in the wilderness, "but it profited them nothing, because it was not mixed with faith in them that heard it." Heb. 4: 2. What is one instance of their unbelief? After having seen the plagues sent upon Egypt, the Red Sea divided—been fed with manna from heaven, having been constant witnesses of the gospel—power of God—they went to Moses and said, Let's see God furnish this people with flesh, and the flight of quails was sent, and the plague with it for their unbelief of God's power. "Though an angel from heaven preach any other gospel—or power—let him be accursed." Then we see what was the sin which Moses committed at Meribah, in saying "Ye rebels, will you have us to draw water from this rock?" ascribing the power of God—the gospel—to himself. The "oracles of God" in the possession of which the Jews had such advantage—Rom. 3: 1-2—is replete with the gospel of God's power, the last verse, as the first, teaching the same lesson of God's power, "Lest I come and smite the earth with a curse." Go on in the New Oracles and find the son of man preaching the same power of God and ascribing nothing to himself. See John 8: 14; Acts 2. Find him foretelling the crowning act of this power in the resurrection, and the apostles and the Holy Spirit bearing witness to the fact; and see the apostles always ascribing the glory or power to God through the Son, in all they did, and see the corner stone of the church laid in God's power, to give eternal life, which was a tenet of faith among the Jews, but was now demonstrated for the first time in the appearance after death, of Jesus of Nazareth, proving him to be "the Christ."

By what was he quickened? By the Spirit. He was anointed with the Holy Spirit, and he promised it and gave it to his disciples, and they the "gift of the Holy Spirit" to all that believed on him, and thereby were they to be raised up in the last day, as he had been. But there are those who deny any spirit but the word; then why not after having the word of truth, and believing, not be baptized "in the name of the Father, Son, and Holy Word?" Why not say the "word of God is the sword of the word?" "If ye have not the 'word' of Christ, etc., etc.," "how can ye have the 'word' of God?" Ye have the "word," whereby ye cry Abba Father." "To one is given the word of wisdom by the same 'word.'" See 12th chapter of 1st Cor., concerning "wordal" gifts, which Peter promised on the day of Pentecost to all who believed. Unbelieving blasphemers against the Holy Spirit, are all those who attempt to rob God's word of its power by these vile constructions, and come under the head of the last apostasy prophesied by the apostle, who speaking by the Holy Spirit in 2 Tim. 3, as "having the form of godliness, but denying the power thereof," which power he says was "of the Spirit," but God be praised it is one of the last in the category, "then cometh the end." How many of us can say from the heart with the holy apostle, "Even so, come quickly?" W. H. KITRELL.

NOTE.—I use the small letter as in "he" above, unless beginning a sentence, because it is always so used in writing the pronouns referring to God in all the Scriptures—the word "Bible" is unauthorized. W. H. K.

F. C. Sowell, Columbia, Tenn, writes: Preached at Cathey's Creek, first Lord's day in June, at 11 o'clock A. M., and at Cross Bridges at 4 o'clock P. M. We had large congregations at both places, and much interest manifested. We have but few brethren at the last mentioned place. Bros. Sammie Sewall and Willie Morton are working earnestly on the farm, and preaching somewhere every Lord's day. They expect to evangelize this summer. We have three retired preachers in Maury county, I am sure, more than we need. Bro. W. Anderson is doing good work. He is preaching and teaching. Bro. McQuiddy has resigned his pastoral work in Columbia, and is working for the Guide and preaches some where he solicits names. May our preaching brethren endeavor to manifest more zeal than ever before.



## ITEMS, PERSONALS, ETC.

M. Kendrick writes: "I have baptized seven lately at Wenasogo, Miss. The disciples are building a good house at Wenasoga—are working earnestly to build up the church of God. The Lord will bless them."

Bro. W. L. Crigler and Sister Lizzie Dean were married by Elder J. D. Floyd, at eight o'clock p. m., June 8, 1884. The ceremony took place in the house of worship at New Hermon, and was witnessed by a large audience of neighbors and friends."

Bro. J. L. Sewell, Viola, Tenn., June 5, writes: "I was with the church at New Smyrna last Lord's day; preached two sermons to large audiences; one lady obeyed the truth. This church, I think, is doing well. They have had about thirty additions in the last twelve months. I went to McMinnville on Lord's day night, and preached to a good audience; had good attention; no additions. I think this is one of the best working congregations known to me."

The Lord requires that we should deny ourselves, take up our cross, and follow him. In what have you, brother or sister, denied yourselves, that you might honor God? The command is daily to take up the cross, deny ourselves, and follow Jesus. We ought every day to seek to do something for God that will cost us something in means, time, service, denial of pleasure and comfort, to benefit our fellowmen. To benefit man with a true service, is to honor God.

W. H. Carter, Lafayette, Tenn., June 10, writes: "Bro. Rogers filled my appointment at Tiel's Chapel, last Lord's day. Preached three discourses to large and attentive audiences. Had one addition by confession and baptism. I visited the brethren at Clementsville, Clay county: Preached three discourses to good congregations. Had two additions by confession and baptism. On Lord's day we had to preach out of doors at both places, the house not being large enough to accommodate the people. There seems to be great interest manifested, and the prospects are more flattering than they have been for years."

On a test case from Memphis, submitted to the Supreme Court of Tennessee, to try the constitutionality of the gambling act, the decision of the lower court was affirmed, and the law declared valid. This places the tester in a close place, as he had been sentenced to pay a fine of two hundred dollars, and serve one year in prison, what the final disposition will be. The law licensing pool-selling on races outside the State was found invalid. These decisions of our Supreme Court are to be hailed with pleasure by lovers of order and legitimate trade.

## AN OPENING.

Bro. Scobey has determined to remove from Murfreesboro, Tenn., to Hopkinsville, Ky. This was from no breaking down of his school, or dissatisfaction with him as a school manager; but because he thought the pecuniary arrangements at Hopkinsville suited him better than at Murfreesboro. There is no better position for a school in the South than Murfreesboro. One is needed. The buildings are in good order. The prestige of success is there, and only a good manager is needed to carry on the school. Who will take it?

W. Anderson, Carter's Creek, Tenn., writes: "I have been visiting places in reach of home on Lord's days, up to June 1; namely, Leiper's Fork, Beech Grove, Thompson's Station, and Dark's Station. Hope to be able to get further from home during vacation. What efforts I have been able to put forth, have been to arouse the brethren to more zeal in the cause. I certainly believe the congregations generally need zeal and brotherly love. I know of no other way to accomplish this much needed work, than for the preachers to present the teaching of the Bible upon this matter, and earnestly insist that we all come up to the standard. Elders in front at the head of the column."

We met at Fayetteville, Bro. J. T. Eanes, who has been teaching at County Line for some time. He has been speaking to the people for some time at his home church and at Lynchburg. He is a nephew of, and raised by Bro. Seitz, of Burritt College. He is a graduate of Burritt College. He desires to change his location; wishes to teach school during the week, and be so situated that he can preach on Sunday. He impressed us as a young man of solid parts, and one that would succeed. His address is Spencer, Tenn.

At Fayetteville we met with Bros. Hart and Leonard, elders and teachers in the church at Cane Creek. Both of these are earnest and competent do men good service. Bro. Hart is hindered, by catarrhal affection, from much speaking. Bro. Leonard claims he is in debt, and so hindered going from home. We suspect that there is a constitutional timidity and sensitiveness in his way that need to be overcome. From our conversation with him, and the few words we heard him speak at the ministration of the supper, we take it that he is, in every way, competent to teach, and capable of doing much good as a speaker, if he would give himself with determination to the work.

A. Kirby, Marrowbone, Cumberland County, writes: "It has been so long since I have written anything, I will give a report of my work in Cumberland County, Ky., since the winter broke up. I have been preaching the most of my time with good success in the Southwest end of the county. We have some strong churches. But up the Northeast end they are all sectarians. We have had twenty-two additions up to this time. On the second Lord's day in March, I went to Salt-lick Bend, on Cumberland river, preached until Tuesday night, and had two additions; a man and his wife. The lady had been a Methodist; when she came forward to confess her faith in Christ, her husband became very angry, though he did not disturb our meeting. After meeting was closed, he threatened my life and said he was going to kill me. The next day I baptized his wife, and the third day her husband came to me and made his acknowledgements, and demanded baptism. I baptized him. I went from there to Sulphur Creek, and preached five discourses, and the result was nine added to the church; three of the number were Methodists, two of them were baptized, the others were from the world by confession and baptism. Two additions in the Salt-lick Bend at my last appointment, the second Lord's day in this month, both of whom were Methodists. Went from there to Judao; preached there the third Lord's day; had two additions. One on Sulphur, on Monday. And so the good work goes on. I go to Wright's Bottom next Friday. Will report again after a while. I would be glad if Bro. Rodgers, after reading this, would come over and help me this fall."

Bro. Little was a good farmer, took premiums for good crops and fine stock, before he began preaching. He now is compelled to neglect his farm very greatly in his work, and while the brethren are doing fairly well, sustaining him, according to their ability, he does not get a big salary for preaching, but says somehow he succeeds in paying off his debts as fast, and gets along about as comfortably as when he was devoting his whole time to the farm and money-making. We suspect he is satisfied to live more economically, and the fine stock and farming cost about as much as they were worth, so it comes out about even. We mention this to impress the idea that a man that lives economically and contentedly, can do so preaching, as well as in any other calling in life. In Lincoln county, as we have elsewhere stated, the cause is new, the poor generally come into the church first, meeting-houses have been to build; yet the brethren do not complain of neglect, nor of being starved out. An earnest and true faith in God, and a determination to help save humanity, will succeed anywhere. This spirit is the great lack in our work.

Some of our most valued correspondents have concluded, from our notices of long articles, that we are over-crowded, and so fail to write. It is only of lengthy articles that we complained; and we do not object, nor do our readers, to articles of good length, that keep to the point, and argue closely and clearly questions. But many divert the mind, and scatter in a way that is not profitable. Again, in the winter, when our preachers can't get out, they naturally take the time in study and writing. When the good weather comes, they get busy, and fail to write. We are crowded in winter; in summer and fall we have a dearth of matter. But we are anxious for all to write. We try to profit by all, and will, in due time, find room for all we think worthy. We are now finding room to bring out articles we have had on hand over six months.

Our printers, last week, transposed a couple of our sentences when speaking of the positions of Bro. Srygley, and the editors of the *Old Path Guide*, which prevented the true sense appearing. Here is what we said:

"Changes have taken place; yes, a year ago—a little over, Bro. Srygley told me he was preparing or making ready to prepare a series of articles against societies, from the standpoint of Allen's position with Hobb's on the organ. He did not condemn the societies as necessarily wrong. He accepted the position of Allen in reference to enforcing expediences, as true, and if wrong with the organ, it was wrong with societies. But a year ago the entire editorial corps of the *Old Path Guide* was willing it should oppose societies. Some of them were wholly with us in sentiment, the others so opposed to their management, they were willing to have the paper absolutely oppose all societies. One of the chief owners called the society movement and cognate influences "canalizing of the church."

Bro. Williams, of Cyruston, Lincoln County, Tenn., met us at Fayetteville. Bro. Williams has only one arm and one finger on that arm, yet despite these maimings, he seems to be a man of energy and force of character. Is, at present, superintendent of public instruction in Lincoln County, and is preaching to several congregations. I take it is supporting his family and succeeding in making a living better than hundreds who are whole in body. Energy and perseverance, we have noticed, compensate for a multitude of bodily drawbacks, and overcome many obstacles and hindrances to success. Bro. Smithson conquered difficulties, and by his determination, made infirmities that would have made beggars of most men, the instruments of his success. The success of such men ought to put to shame, the whinings and complainings of vigorous, able bodied men.

T. E. Tatum, Lebanon, Tenn., writes: "I immersed three near Temperance Hall, DeKalb county, Tennessee, last week. I intend spending most of the summer in DeKalb and Smith counties. About Temperance Hall is a very destitute place. The gospel has been preached but little there. Many are perishing for the want of the bread of life. They gladly receive spiritual food. We have some good brethren and sisters here, who are willing and anxious to do all they can. The Macedonian cry, "Come over and help us," is heard here, and should be responded to. These brethren are mostly poor, financially, and can do but little. Brethren, let's help them. If we can preach let us preach for them; if we can't preach, let us send some one who can. Too many of us preaching brethren are seeking for a wealthy community, where brethren are numerous, and we will receive a large salary. Let us not be afraid of these destitute localities. "Go ye into all the world, and preach the gospel to every creature." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," is the language of the Bible. Then let us go and trust the Lord. If brethren offer us a salary take it; if not go, and preach, like Paul, make tents, if necessary. Some of our congregations, too, are too anxious to keep their preacher with them all the time. Send him out, and let him rescue the perishing." You don't deed him all the time.



## Home Reading.

## TWO VICTORIES.

A hero came from battle, where the slain  
Lay piled in bloody heaps upon the plain;  
And all the people sang the hero's praise,  
And crowned him with the victor's honored bays.

A simple child fought hard against a sin,  
And won a mighty victory within;  
No one rehearsed his praise, or sung his fame,  
But Heaven's recording angel wrote his name.  
—[C. M. Sheldon, in Youth's Companion.

## HOW TWO LADIES FELL OUT.

Miss Morris and Miss Jones were young ladies and friends of the warmest kind. They were engaged in such Christian work as every well-ordered church provides for all its members who are able and willing to make themselves useful.

Educated, refined and intellectual, their Christian graces made them ornaments of society. Perhaps they were so generally admired, and so often-praised for their labors and love, that they were in danger of thinking more highly of themselves than they ought to think. Certainly they did not show it by word or look. But they were always working together: out and in each others' houses, and months and years of delightful social intercourse, with kindred tastes and pursuits, cemented their early friendship, and "their hearts like kindred drops were mingled into one." It is often said that love is blind. We cannot see faults in those dear to us as we can in others. We love ourselves so dearly that we cannot "see ourselves as others see us." So it was with Miss Morris and Miss Jones. Each admired the other; and each were just so true to human nature, she had not self-knowledge, the last attainment of the human mind. Said Miss Jones to her friend one day:

"I have been thinking it would be good for us both in proof of our friendship and our desire to do each other good, if we should point out whatever we see in the other that is not just what it ought to be, and so help in the way of personal culture: what do you think of the idea?"

"It is not a new thought to me," replied Miss Morris, "and I would long ago have suggested it but for the fear that we might neither of us like it, and so more harm than good would be the result."

Miss Jones—"What harm could come of it? We both want to improve in everything that is good, and to be cured of everything that is not lovely and of good report. It will help to make us watchful of our words and manner, and give us an impulse to higher and better living to have the gentle correction of one we love."

Miss Morris—"I suppose you are right. I have heard of societies for mutual improvement, where it was the privilege of each member and the duty of the officers to criticise every expression contrary to the laws of good taste and usage."

Miss Jones—"Did they speak right out, and make the fault known at once to the whole company: that would be mortifying and intolerable."

Miss Morris—"It was all done in good humor, and the correctness of the criticism was often challenged and discussed; sometimes the critic was condemned, but all had the benefit of the discussion, and the appeal to authority was highly instructive and helpful."

Miss Jones—"So it would be with us two! We might not confine our criticism to language, though we should always mention it when we hear the other make use of a phrase or a pronunciation not in good taste and right. But perfection in words is the least of all wants to be supplied to persons well educated. More than mere correctness or elegance in conversation is the cultivation of the heart, and you and I have tried to see how nearly we could live with the mind and spirit that were in Him whom we are serving from day to day. And yet we never ventured to say to one another wherein we fell short of the pattern."

Miss Morris—"It makes me tremble to think of 'finding fault' with anything you say or do. It is not in me to do it."

Miss Jones—"Faithful are the wounds of a friend, and I do not believe that either of us is likely to cut very deeply, if we take the knife in hand."

Miss Morris—"The proposal comes from you and I shall wait for you to begin the operation."

Miss Jones—"You call it an *operation*, as if we were about to cut one another's hand or head off. And that reminds me how we are told there is something worse than to have an arm cut off or an eye taken out. If there is any habit we have unconsciously formed, and perhaps have cherished till we love it as part of our nature, we ought to be told of it if the habit is evil, or if it is simply disagreeable to others. We should be willing to part with anything that offends our neighbor, and the sooner we find it out the better."

Miss Morris—"Yes, that is very well and very true, but it is all in general and does not touch either of us, unless you mean to say that I have some darling habits, bad habits, that are disagreeable to you and others: if so, you would do me a favor to name them and let me begin to reform them before I am a day older. I see now what you were aiming at when you proposed that we criticise one another. You wanted to get the opportunity of setting my faults before my eyes, that I might see myself as you see me, and perhaps you will like me better when I correct them and become a little more like yourself. Well, go on, begin, now is the time, I bare my bosom to the shaft: begin, the victim is ready."

Miss Jones—"Why, you frighten me: I had no thought you would be hurt and offended by what I proposed. But I might have suspected it, for it was my intention when it came my turn to speak, if we agreed to be frank in criticising, to say to you that quickness of temper, haste in taking offence, or resenting a supposed affront, is a weakness on the part of my dear friend, which I trust she will pardon me for speaking of, and will try to correct. It is greater to rule one's spirit than to take a city."

Miss Morris—"There, there, that's quite enough. My temper is just as good as yours any day, and it is not very kind in you to betwitting me for giving as good as I get, I have often had quite as much as I could do to hold in when you have been trying to make me do what I preferred to let alone, or to do in my own way. The difference between us is that I am quick to decide, but you are set in your own way and never give in. We got along well enough and all the more pleasantly because our dispositions are unlike. But when you undertake to make me over, and to be you instead of me, then we are no longer one, but two. And this is all that your criticism has come to. A 'mutual admiration society' is ridiculous, but a 'mutual critical circle' is dreadful. I have heard that some doctors take live animals and cut them all to pieces to study the effects of surgery or medicine on living persons, but this taking one's friends all to pieces, to put them together better than they were made before, is something that goes very much against the grain. So, my dear friend, I guess school's out."

In vain did Miss Jones seek to soothe the injured feeling of her friend. Indeed, her own feelings had been hurt by the plain truths from the warm lips of the young lady, who was in the habit, as she said of giving as good as she got. Miss Morris went off with a sore in her heart: her pride had been wounded, her friend had been unfeeling, and she could not think of her kindly as she did before. They did not quarrel. But they did not work together as aforetime. And by-and-by they were no nearer to each other than any other two members of the church or the same set in society.

In my experience in literary work, with thousands of writers, young and old, I have learned to say as Mr. Burke said of taxation, "It was never given to governments to tax and please." So it was never given to me, nor to any one else, to criticise and please. Self-love is offended. Criticism implies superior knowledge or skill. And every writer thinks himself as good as another. Criticism may be invited, but it is painful to the one who undergoes it. We receive criticism gratefully from a parent or a teacher whose duty it is to administer it, but from one who has no divine or human authority to chasten us we will not. It is the same in social life. If the habits of our friends are not pleasing to us it is better to bear with them and make the best of it, rather than to try to reform them. Criticism does them no good. It often separates best friends. Fault-finding is the most unamiable, disagreeable and useless of the social vices. It is very offensive to God and to all right-minded people. The good old rule to "say nothing of your neighbors if you

cannot speak kindly of them" would renovate society, if it were universally obeyed. And with this criticism of criticism, this finding fault with people who find fault, I submit the case.—*Ironides, in New York Observer.*

## FOR THE CHILDREN.

JOSEPH.

I had ten brothers, but Joseph had eleven. Have you a brother? and do you always treat him kindly? Joseph's brethren did not like him because he had a dream and told it to them; in those days God often made known things to his servants by angels speaking to them and through dreams. But it is not necessary now, for he told his son at the proper time who spoke to the people and taught them great and good lessons, and good men whom he selected wrote down what he did and what he commanded. So we have those blessed books now, which we call the Bible, and by looking into them, we can learn a great deal of interesting history as well as commands and promises that are given us.

But I sit down to tell you something about Joseph; he was a good boy, and his father loved him very much; he made him a beautiful coat, of many colors. This in connection with his dreams caused his brethren to hate him. His first dream was that he was in a field binding wheat, and when he placed his bundle upright, in the field, eleven other bundles bowed down to it; this made his brothers very mad, and he told another dream that eleven stars and the sun and moon bowed down to him; this brought a reproof from his father. But we are told that Jacob, his father, kept all these things in his heart. Jacob was very rich in herds and flocks, and they had eaten up all the grass near them, so they had to drive their flocks to a far-off country, called Dothan. One bright morning Jacob called Joseph to him, and said, "Go and see if it be well with thy brethren, and bring me word again." Joseph took the long journey alone. While he was afar off his brethren looked up, and saw him coming with his gay coat of many colors on, and said, "Look, this dreamer cometh; let us kill him and say some evil beast has eaten him." "But Reuben, his oldest brother, said no; but let us cast him in this pit," for he wanted to save him after all. When Joseph came they stripped off his coat and threw him into the great deep pit; but while they were sitting by, and eating their dinner, they looked up and saw some merchants carrying goods down to Egypt to sell. So one of them said, "Come let us sell our brother." They quickly made a bargain and counted out the money. For twenty pieces of silver Joseph was sold. But what did they do with his coat? you ask. Well they killed a kid and dipped the coat in the blood, and when they went home they showed it to their father and said, "This we have found." And Jacob wept bitterly, and would not be comforted because he thought his favorite son had been torn to pieces by the wild beast. But I have not time to tell you more; will finish the beautiful story in my next.

UNCLE MINOR.

## LETTER TO UNCLE MINOR.

Dear Uncle Minor: I have been long in writing you our thanks for the nice presents you made us last winter. I only wanted to learn to write plain enough for you to read without too much trouble. I know we little friends bother you with our letters, but you must blame yourself for having such friendly, cozy ways towards children. I finished reading the book of Psalms today. I am also reading Miss Hadley's Bible stories, and the story for this morning was young David playing and singing sweet music to King Saul, to help cheer the sad spirit of the King. I liked the story so much. I hope if no other cause, the interest of the Home-stead may bring you to our village, and then out to see your little friend.—[Pauline Montgomery, Childersburg, Ala., May 10, 1884.

We should accustom ourselves to self-denial and patient waiting; for the blessings that God reserves for his people are like fruit which will be wholesome when it has had time to ripen, but will certainly be noxious if greedily and prematurely gathered.—*Scott.*



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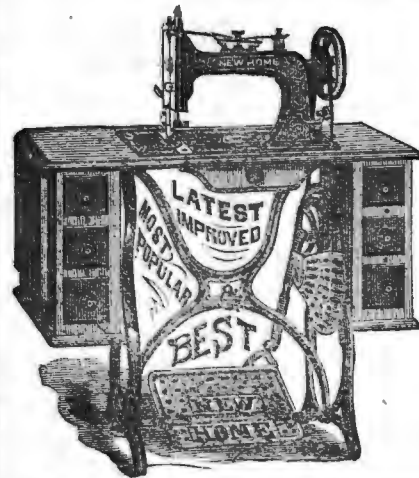


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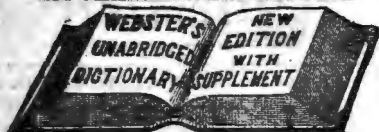
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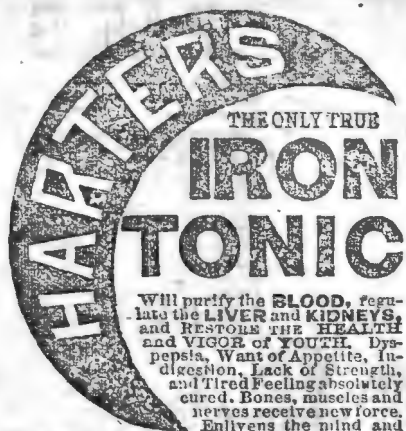
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## OFFICIAL REPORT.

Office of the Kentucky Agricultural and Mechanical Association.  
Lexington, Ky., June 23rd, 1883.

### TO ALL CONCERNED:

This is to certify that in the field trial of Twine-binders held by the Kentucky Agricultural and Mechanical Association on the farm of Mr. J. B. Clay, near Lexington on the 19th inst., in very heavy barley, the following machines competing, viz: Osborne, Deering, McCormick, Wood, Buckeye, Minneapolis, Dennett, Champion, St. Paul, Buckeye low-down and Deering low-down, the premium of a Gold Medal was awarded to the No. 11 Osborne.

Committee of Directors to Conduct Trial.

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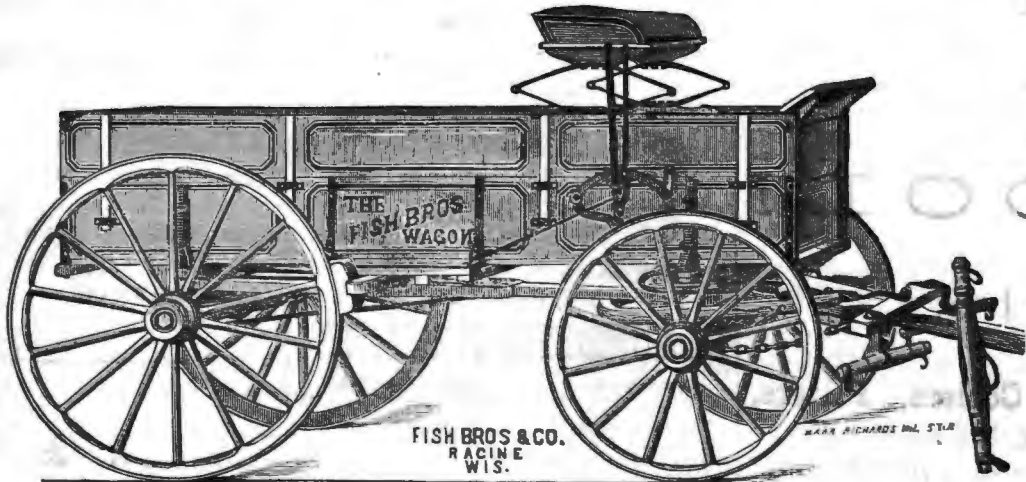
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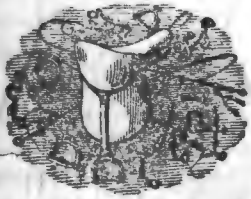
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### HEART HUNGER.

Give us to-day, our Father, daily bread ;  
And grant, O God ! that not alone be fed  
• Our perishable bodies, but supply  
The cravings of our inner life ; we cry  
With thirst all faint and hunger sore oppressed,  
For bread of life, for living water, rest—  
Rest from the tumult that will not be still,  
Food for the weakness of our heart and will,  
Drink for the burning, parching-thirst of soul,  
That all the streams of earth may not control.  
We breathe the prayer our Master's lips have said,  
Give us to-day, our Father, daily bread.

### KEEPING THE HEART.

Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4: 23. "Who shall ascend into the hill of God, and who shall stand in his holy place? he that hath clean hands and a pure heart." Psalms 24. "I have inclined mine heart to perform thy statutes always, even unto the end." Psalms 119: 112. Often are we told that if a man's heart is right, he is all right, whether he does just the things that God requires or not. In this, it is plainly implied that in this Bible land, where all have access to the word of God, and have the privilege of knowing what that word requires at their hands, have every privilege that could be granted to know the will of God, that even with all these opportunities some may be so thoroughly negligent of the will of God as to be perfectly ignorant of it, and as to be perfectly innocent in disregarding, or leaving out portions of that will. And not only this; some talk about it in such a way as to make the impression that a man's heart may be right in the rejection of known commands. As for example, some say, if a man's heart is right, it does not matter about baptism, nor about his being in the church. We do not believe there is any one in this Bible land so ignorant of the Bible as not to know that it requires all to be baptized that would be saved. To say therefore that a man's heart can be right and he be in a saved condition without baptism, amounts to saying that a man can be saved in a willing rejection of a part of the will of God. It is therefore appropriate to examine the word of God regarding this matter.

We may first ask, whether in matters of religion a man has any control of his heart or not, and whether he is responsible for the condition of his heart. If a man has a good heart, does he deserve any credit for it, or if he has a bad heart, should he be blamed for it? The idea that a man in this land of Bibles can have a good heart, a heart right, and live in disregard of the word of God in any matter that is plainly commanded, must be founded upon the supposition that a right heart is something given directly by the Lord, and in which the man has little or nothing to do. And if this be true, it involves two absurdities too great to be believed; first, that God gives to some men a right heart that are living in known disobedience to his word; and in the second place it involves the idea that those who have bad hearts, have them because God does not give them good hearts. This whole idea of having a good heart and yet refusing some of the commands of God, is upon the basis that man is

irresponsible for his actions,—that is, can neither do right nor wrong of his own accord. But is this true, as taught in the Bible? One of the passages above says, "I have inclined mine heart to perform thy statutes alway." As the Psalmist says, he inclined his heart to keep the Lord's word; this proves that he had control of his heart, and could incline it as he saw proper. He could have inclined it to disobey God, as easily as he could incline it to do his precepts. This being true, man is responsible for the kind of heart he has. If he has a good heart, it is because he has yielded it to the will of God, and if he has a bad heart, it is because he refuses to yield it in doing the will of God. To do the will of God, is to do what God commands. Not to do his will, is to refuse or fail to do what he commands. Man is therefore fully responsible for the condition of his heart, whether good or bad, right or wrong, as indicated by this passage.

But another one of the above passages says, *keep thy heart*, for out of it (the heart) are the issues of life, meaning the actions, the behavior of a man's life. And as man is commanded to keep his heart, that from which the actions of the life flow, this makes man fully responsible for his life, whether it be good or bad. He can keep his heart right, and do right, or he can keep his heart wrong, and do wrong. Therefore, whether a man's heart is right or wrong, depends upon himself. When Simon obeyed the gospel, his heart was right. When he thought the gift of God could be purchased with money, his heart was wrong. If a man in this land of Bibles can have a right heart when not doing all the Lord's will because he is ignorant of portions of it, then the more ignorant he is, the less he knows and does of the will of God, the less responsibility he has, and of course the less of that will it takes to save him. Surely ignorance is bliss in this case, and upon this principle the heathen are the happiest of all people, for they are all ignorant of the entire will of God, and will therefore be saved because they know nothing of the Lord's will.

This must be true, if it be so that men are irresponsible for their ignorance of the word of God where that word is. But this whole claim is a false one, and is contrary to the word of God, and amounts to an apology for the disobedience of men to the will of God. When the gospel was first proclaimed to the world, all had sinned and come short of the glory of God. When Jesus commissioned the apostles to the world, he never intimated that there were any that would be saved without the gospel and the obedience that it requires. He said, "Go into all the world, and preach the gospel to every creature." Not one was to be left out. He also said of the gospel, "He that believeth and is baptized shall be saved." But he never said nor intimated that he that believes and does not think baptism essential shall be saved anyhow. If he had said something like that, then this modern doctrine of man's heart being right, though he may fail to do some of God's command's, would be clearly made out. But nothing of the kind is said by the Savior. These things are only from men, not from God.

No man where the word of God is ever learns the gospel, the plan of salvation, and how man can be saved, without also learning that baptism

is required. And having learned this, and then refusing to be baptized because he thinks it not essential, not necessary, places a man against God, and man's wisdom against the wisdom of God, and makes the man that does it a rebel against God. Can a man who is in rebellion against God have a right heart? the thing is impossible, and those who thus teach encourage rebellion against God. And if such men do not cease such teaching they may find themselves fighting against God.

Jesus said, "Whosoever shall break one of the least of these commandments and shall teach men so, shall be called the least in the kingdom of heaven." Again he said, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17: 10. If when a man does all the commandments he only does his duty, when he leaves out some of the commandments he does less than his duty. He that hears and does the teachings of the Son of God, does the will of God. He that hears, and does them not, does not do his will. Only those who do the Lord's will have the promise of entering into the kingdom of heaven. The man therefore that trusts in his heart being right, when he is rejecting part of the will of God, is only trusting in men, and Solomon says, "He that trusteth in his own heart is a fool." Prov. 28: 26. A prophet of God said, "Thus saith the Lord: cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17: 5. The man therefore that turns away from the word of God, and turns to his own heart, his own feelings and emotions, has a poor showing for his salvation. And it is a crying shame and sin for men to insinuate that a man's heart may be right when he is trusting to men, and the impulses of his own heart, while he is turning away from the word of the Lord. The man that encourages men to turn away from the word of God places himself in an unenviable light in the sight of God. The prophet again said: "My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting place." Jer. 50: 16.

The Jewish people at this time had wandered so far from the word of God as to be carried captives to Babaylon for their sins. But how came them to sin so heavily? It was because they followed their shepherds, their leaders, followed what men said instead of what God said when they had access to his word. Therefore the fact that they allowed themselves to be led astray by their leaders, by men, did not shield them: they were carried off into captivity. But how was it with the shepherds, did they go free? Nay verily. God said he was against the shepherds, and would require his flock at their hands. Eze. 34: 20. Neither shepherd nor flock will go free when the people suffer themselves to be led away from the plain word of God by their leaders. How fearful it is to depart from the word of God, and how dangerous for men who claim to be teachers to lead the people astray. God will not hold either party guiltless, as is plainly shown in above passages, and many others not given in this article.

E. G. S.



## THE GREAT IMAGE.

Although about 2500 years have passed away since the Almighty presented in a vision or dream by night to Nebuchadnezzar, the great king of Assyria, the wonderful metallic image. Yet if any of our best Biblical writers, commentators, or even those who have made the predictions of the prophets a special study, has, as yet, given to the world a closely written and well developed exposition of the types and symbols contained in the great image, it has not been my good fortune to have seen it. And why not? for certainly no one will claim that God presented this image to a heathen monarch, and inspired a chosen prophet to interpret and place it upon record in his Holy Bible for the benefit or instruction of angels; but certainly for the special benefit of his faithful children, of all after generations of men, even down to the end of time. Yet I have heard it asserted that these symbols were couched in such ambiguous language and obscure metaphors, that they were beyond the comprehension of uninspired men. If this is really true, the only reply that I can give, is that it shows a lack of foresight, foreknowledge, such as prediction requires, which no one who believes in the omniscience of God can for a moment retain. While others claim that predictions of the prophets are not intended to be understood until they are literally fulfilled. And yet such persons will claim that we most assuredly are under the seventh and last trumpet, as indicated in the Apocalypse of John, and at the same time cannot give you any real assurance of the fulfillment of any of the previous six. And I regard the subject of the image as being in a very similar condition; even taking the expositions of our best Biblical writers, authors, and commentators as examples. My prime difficulty is expressed in trying to reconcile the statement of Mr. Campbell when he affirms (and I accept as true) that the old Roman empire symbolized in the image by the iron legs terminating at the ankles, entirely failed (I think) to describe what other symbol the worldly governments have been under for these last 1404 years. That the stone kingdom or kingdom of Christ was cut out, or had its beginning in the days of the Cæsars, or iron legs is not disputed. But that it has become universal, no one claims. And as it was not a worldly government, it has nothing to do with the symbols that describe the feet and toes of the great image, but to destroy and supplant it in God's good time.

But I shall regard Mr. Campbell as treating the subject on rather general principles; and in order to obtain the particulars as taught at Bethany College, (as I suppose,) I have selected an excellent work written by R. Milligan, president of the College of the Bible in Kentucky University, and entitled "Reason and Revelation." This is, as I believe, a work of great merit; and (as I suppose) may be regarded as a fair exponent of the teaching of not only Kentucky University, but also that of Bethany College, as Bro. Milligan was for some time a very acceptable teacher in that renowned institution, which, I infer, is not a bit behind any in the world on Biblical subjects. And any one who has read old Bro. Campbell's Christian Baptist, and his other writings generally, have the assurance that he and all the Christian brotherhood hold their teaching and writings as being entirely open to criticism, and fair examination. This is certainly right, because I believe that it is not claimed that any one except Jesus the Christ has yet arrived at perfection in knowledge. And this, I think, is lamentably true in relation to the predictions of the prophets, and especially in relation to the great image, which Mr. Campbell assures us embraces all the governments of the world from the days of Nebuchadnezzar down to the end of time; yet, as stated in our former article, he only gives us four Pagan governments, the last of which terminated A. D., 476, and from some cause failed to tell us what symbol or government has ruled the world since that date, which, as the reader will notice, leaves a gap of about 1400 years unaccounted for; and not knowing what Bro. Campbell's private teaching was on that subject, I have examined this work carefully. Taking it for granted that the pupil would disclose the teaching of the Master. And I find a

symbols or governments are all that either gives. Whereas, I claim that there are six plain symbols, the two last of which both symbolically and historically fills this gap of 1400 years, when properly applied, without calling in the aid of the "fragments of the old Roman empire," of which the Bible says not one word. And if so, why do we as Christians make use of the term? Is not our motto, "Where the Bible speaks, we speak; and where the Bible is silent, we must be silent." Indeed I am of the opinion that if Mr. Gibbon had not entitled his history "The Decline and fall of the Roman Empire," together with other profane authors, Christians would not have been led so far astray on that subject as to ignore or reject two plain symbols, as found in the feet and toes of the image. Daniel informs us "that the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." This clearly implies that God anticipated a very supreme character of knowledge on the part of believers.

And if we who greatly boast of the increased facilities of acquiring Biblical knowledge under the open day of Gospel light of this 19th century, do then pass over, ignore, or misapply plain symbols which God gave for our special instruction, what is the difference? Is not the result the same, whether believers or unbelievers? Now I propose to test this by first quoting from Bro. Milligan's book, and then contrast its teaching with the symbols bearing on that point. Page 64: "The fourth was the Roman empire; it and it alone fulfills all the conditions and specifications of this part of the prophecy; (1) because it succeeded the Greek empire; (2) it was universal; (3) it was on account of its great strength most properly represented by the iron; (4) but the Romans were weakened by their admiration for foreigners. And hence theirs was an empire composed of iron and clay. Mistake 1: The other three kingdoms were comparatively homogenous. Mistake 2: We have now clearly identified the image as a whole. Mistake 3: And also in its several parts." Mistake 4: This will do for the present.

Now, I think that it does not require a very discriminating mind to discover at once that our author had no just and proper conception of the true relation of the symbols, in their anatomical division, in regard to the physical man. For he uses the legs and feet interchangeably, thus confounding two symbols, making the legs the feet, and vice versa, the feet the legs; not, seemingly, considering that in the anatomy of the human body, the legs terminate at the ankles, and hence the feet are as distinct from the legs, as was the Medo-Persian arms and heart from Nebuchadnezzar's golden head; and, I claim, must be so regarded, or confusion will inevitably follow.

Having now premised this, I will quote Daniel 2: 40, which represents the legs, and not the feet at all, as I claim. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these shall it break in pieces and bruise." Now, the above Scripture certainly does embrace the symbol which represents the iron legs, and yet not one word about clay. But to make assurance doubly sure, I will call the reader's attention to the nineteenth verse of the seventh chapter of Daniel, where this symbol is duplicated, and the prophet is interrogating the angel with regard to this fourth beast, which David said had "great iron teeth and brazen claws." And no clay yet. Why not? Simply because the worldly governments had not yet reached the potter's clay and iron state. But the Romans had already inherited the brass, having conquered their dominion.

But I will here reproduce a portion of the author's reasons for his claims. "But the Romans were weakened by their admixture with foreigners; and hence theirs was an empire composed of iron and clay. The other three kingdoms were comparatively homogenous." Now, I think that his reasons are as much at fault as his premises. Let us see. I believe that Julius Cæsar's conquest of Pompey is regarded as the beginning of the iron legs, or Roman government, and was he not there in possession of say at least one-third of the world? Now, compare this with the beginnings of Alexander the Great; the small kingdom of Macedonia, and some portions of Greece, rather

when he crossed the Hellespont and began the conquest of Persia, he was only able to raise an army of thirty thousand infantry, and five thousand cavalry—thirty-five thousand in all. The smallness of his army rendered him, at first, contemptible in their sight. But God had sent him, and therefore he not only succeeded in conquering the Persians, but in the short space of ten years brought the balance of the world to submit to the power of his arms.

Now, think of the iron and clay argument, and then draw your own conclusions. Why, only think of it! The very spots on the leopard symbolized and at once determined the great variety of conquered nations, at once brought into and under his extensive empire. Also the four wings on the leopard's back symbolized his rapid conquests, as did the spots the mixed-up nations, that composed his empire. The clay argument then is a failure. And next, thus: "We have now clearly identified the image as a whole, (if so you have left him maimed and not a foot to stand on,) and also in its several parts." Then, of course, the four universal Pagan empires constitute all his parts, and which ended A. D. 476. For in the same connection he says: "And it only remains, therefore, to consider the stone, or rather the kingdom of God, of which the stone is here used as an emblem." This last makes it very clear that our excellent author entirely ignores the feet and toes simply by confounding them with the legs, thus paying no attention to the anatomy of the human form. But that we may not misrepresent his meaning, I will make a short extract from page 67, where he is speaking of the early effect of the preaching of the gospel on Cornelius and others of his day: "The image was then smitten on its feet, (when chronologically the symbol lacked about four hundred years of reaching the feet.) But the wound was mortal to the whole body. The tyrant that had governed the world from the days of Nebuchadnezzar to that hour, was slain." Now let us notice time a little. This was say the latter part of the first century of the Christian era, about 700 years after Nebuchadnezzar's day. And about 1800 years have transpired since this image was slain, and their swords beaten into plowshares, and their spears into pruning-hooks. Yet, strange to say that this slain image has been delighting itself in blood and carnage, for lol these 1800 years after its death, and is now just about as ready for war as ever. But again: "His spirit was vanquished, and his whole physical organization, consisting of gold, silver, brass and iron, and clay, was there broken into many fragments." "His spirit was vanquished." Only think of it! Yet the pen of Mr. Gibbon and other historians have indeed failed to give to the world a full description of the terrible crimes of that "vanquished spirit." And just as long as gold and silver is used as money, avarice and ambition and lust will continue, and brass and iron will be used to enslave and abuse mankind, and the clay which simply means tenant serfs on the soil. But what an indefinite term is these "fragments." Who knows anything intelligible about them?

God has given us the feet and toes of the image, and I propose now to inquire something about them. And by turning to, and carefully reading the forty-first and forty-second verses of the second chapter of Daniel, which embraces the symbol of the feet and toes of the image, which, I am satisfied, if understood and properly applied, exactly fills this 1400 years space, of which our learned men have been so long confused over. Now let us read: "And whereas thou sawest the feet and toes part of potter's clay and part of iron: the kingdom shall be divided; but then shall be in it of the strength of the iron; forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken." Now I claim, and according to the knowledge which God gives in his word, shall try to show, by appealing to history, that the broken up fragments of the old Roman empire is a chimera of the brain, as compared with the facts. And first we have the feet and toes of the image, which, as a natural consequence, immediately follow the iron legs, terminating of course at the ankles, A. D., 476. And next comes the toes as follows. The chronology is given by Bishop Loyd. (1) "The Huns A. D.



Visigoths, A. D. 378; (4) The Franks, A. D. 407; (5) The Vandals, A. D. 407; (6) The Lums and Alons, A. D. 407; (7) The Burgundians, A. D. 407; (8) The Hundi and Rugians, A. D. 476; (9) The Saxon and Anglos in Britain, A. D. 476; (10) The Lombards, A. D. 483." (Ibid, page 73.)

Now although these learned authors give these names, dates and divisions, yet they speak of them as the broken fragments, etc.; when according to the anatomy of the human body, they are as distinct as are the arms and shoulders from the head. And yet we never hear these authors claiming that the Medo-Persian government was nothing more than the fragment of the Chaldean Head, (consistency thou art a jewel) Do the potters clay and iron, and the miry clay and iron have no meaning. Does not potters clay signify that which is liable to break; and if so, nothing could more fitly represent these divisions; and again, it applies from the fact that these ten Tyrants claimed the soil and made slaves, serfs and tenants of their own subjects. The very difficulty that is now disturbing Europe to-day.

And next comes the miry clay, which as truly applies to the changes which have taken place in these kingdoms from absolute despotism to liberal or representative government like that of England, their Magna Charta being the entering wedge. Hence the difficulty now, and has been for a long time with these potter-clay kings, and their representative or miry-clay subjects, who are beginning to claim their right to that which they cultivate for these Lords over the commons; and they would accomplish it if it were not for the iron,—that is, the sword which the Lord saw would accompany all these governments. And just as long as the lion roars, and the bear growls, (gold and silver) the nations of the earth will tremble; because the Leopard (the brass) and the dragon (the iron) always furnish the lion and the bear plenty of human flesh, when they furnish the money to pay for it. Yes, indeed, the sword could be allowed to rest in its scabbard; the small arms would be thrown into the ditches where the last battle was fought; the artillery would remain on the hill; the ships of war would be allowed to rust and rot in their harbors, if it were not for the gold and silver that prompt their ambition and sustains their avarice, and feed their lust; yes, I will repeat it, you take away from these proud monarchs and kings of the earth, together with all character of monopoly and oppression, their gold and silver, which have been forced or drawn by some deceptions or pretext from their subject, and others, by monopoly and overreaching their fellow man. Destroy the covetous idolatry that there is in gold and silver, and they would all be like Sampson shorn of his locks. Yea, like him! They might all go out and shake themselves, but their strength would not return; and this is just why God will destroy the whole image; because man has so terribly abused these gifts of nature. And the apostle was right when he said "that the love of money was the root of all evil."

This may appear as a digression from the symbol in relation to the feet and toes of the image. But as the main feature, and that which appears to be least understood, is to arrive at the meaning of the potters clay and miry clay, and iron; and those who wish to examine this important matter farther, I would advise them to take up the history of England, whose advances from an absolute to a limited monarchy are very similar to that of the others, and Magna Charta, which the Barons forced from King John, A. D. 1215. But it was about 1688 when the bill of rights was signed. By this "bill" the powers of the sovereign and the rights of the people were defined. And from this time on, the miry clay or representative element began to have great influence in the councils of the English nation. But about this time there were three historic events which occurred, which served greatly to advance the right of man, and especially the common people, viz: The art of printing, the great Reformation under Martin Luther, and the discovery of America by Christopher Columbus, 1492. And men of superior and marked ability seemed to arise,—such as Sir Isaac Newton, Milton, John Locke, Pope, and many others. The miry clay element became still more conspicuous.

And Mr. Campbell says, on page 262 of his debate with Robert Owen, "That John Locke's essay

on 'Toleration' first burst the chains that held England and Europe fast bound under a religious and civil despotism. This essay gave the first impulse to the spirit of inquiry, and laid the foundation for our present liberties. This Christian philosopher drafted the first instrument called a constitution, imported into America. It was a form of government for the Carolinas."

And now, in order to further eliminate the potter's clay and miry clay elements, we will turn our attention to the religious and moral aspects of Europe, and, as before stated, the great change in the intelligence of the people, (mainly brought about by Luther's reformation and the art of printing,) from serfdom to fair knowledge of the rights and wrongs of man. The effect of the preaching of the gospel in something like its original intention or purity, soon brought on a conflict between these reformers and the old bigoted Roman Catholics, and other forms of religion, supported by these potter's clay kings, which not unfrequently caused the shedding of blood, which the reformers (who certainly were the wisest and best men of that nation) were anxious to avoid. Of course entire separation was desirable, but Europe was too circumscribed in extent. But God had just now opened a large domain, America, which became an asylum, a place of refuge, for these oppressed people, and they eagerly sought its shores; they were quite willing to expose themselves to the danger of a sea voyage, three thousand miles across, and whatever hardships might await them on their arrival, if it would only be the means of separating them from their European oppressors. Hence the colonists of New England, Jamestown, and Lord Baltimore, in Maryland, and the settlers of the Carolinas, were all actuated by a very similar motive, viz., freedom in religion and politics, for one is the handmaid of the other. Yet these colonists had to endure many hardships in their new homes. The severity of the northern winters, the difficulties in obtaining provisions, and sickness, together with their hostile conflicts with native Indians, whom, perhaps, they did not always deal with on the pure principles of justice and equity. But in short, these conflicts not only with the Indians, and also with the French, were under the guidance of him who knows the end from the beginning—simply a military school and experience, where the officers and soldiers were trained for the inevitable conflict with the mother country, which, at the proper time, only needed a pretext to open the conflict of arms. England soon furnished this in her act, viz., "taxation without representation." This, with other grievances, led to the throwing the tea overboard; then the Lexington and Bunker Hill fights, and many other battles; the final result—after a seven years' war—being the declared independence of the colonies from the potter's clay and iron rule of Great Britain. And now comes the question, What character of government shall the colonists adopt? They had learned to hate royalty and crowned heads, by that which they had suffered at their hands; and to adopt a similar one would give no assurance that they might not even soon be oppressed from a similar cause. Hence it was a question of deepest thought and open debate, even after they had drafted their constitution. They had no real example in history; hence it was new. And Patrick Henry said that it was so new that it needed a name.

Having premised this much, let us now turn to the second chapter of Daniel, and carefully read the forty-third verse, which immediately follows the forty-first and forty-second verses, already quoted. Let us read: "And whereas thou sawest iron mixed with miry clay, (liberal principles supported by the sword,) they (the people) shall mingle themselves (voluntarily) with the seed of men: (that is, choose from among themselves their officers and representatives in this government;) but they (the citizens of this government) shall not cleave one to another (why?) even as iron is not mixed with clay, simply because they are two discordant elements, or principles, which cannot be perfectly united. This is Republicanism or Democracy. And if I am not mistaken, God knew and determined in the councils of his own will about 2400 years ago the character of our government before it had a positive existence. And notice, especially, in contrast with the former symbol, as contained in the forty-first and forty-second verses, that the words kingdom di-

vided, "partly strong and broken," are not named in the forty-third verse. Besides you will notice at once that this is the very last symbol, and found at the very end of the miry, muddy toes of the great image. And just as sure as Daniel stood before Nebuchadnezzar, the great King of Assyria, and affirmed that he represented the head of gold, just that sure does this government, termed the United States, represent the three miry toes and iron; for do not forget that this government was also cut out and defended by the sword, even as our hundreds of thousands slain do testify; and even professed Christians strew flowers over their graves, and rejoice in the blood and carnage, and desolated homes, and murdered innocence that followed their bloody pathway; and expend large amounts of money in building monuments to their memory.

But you are ready to say that this is a Christian government. Very well; let us see first what God says will become of it, and of which the forty-fourth and forty-fifth verses assure us the character of government that entirely supplants and represents the miry clay and iron government. Let us read: "And in the days of these kings (the Cæsars) will the God of heaven set up a kingdom (not a republic) which shall never be destroyed; and the kingdom shall not be left to other people, (but to the saints) but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Will not all Christians rejoice to see that day? Forty-fifth verse: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, (that is physical means) and that it break in pieces, the iron, the brass, (all the implements of war) the clay, (kingly right or claim to the soil) the silver and the gold, (banking monopoly) the great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure." Now certainly no Christian can read these passages without feeling an earnest desire to learn (if possible) something more definite in relation to the time of their fulfillment, lest we be overtaken as a thief in the night, which our Lord and Savior Jesus Christ warns us of. And if I am correct on the symbols of the great image, just as sure as Daniel assured Nebuchadnezzar that he represented the head, just so sure do we stand at the very end of miry and muddy toes. I have studied this subject long and with much interest, and if I have not arrived at the truth, trust that it may become an humble means of enlisting a more competent hand. Hence, I now throw my banner to the breeze, trusting in God for the consequences. JOHN CAMERON.

#### IN MEMORIAM.

Died June 10, at the residence of her husband in Edgefield, Tenn., Sister Emily, wife of James Morrison, aged sixty-six years. She has been a member of the church of God for more than forty years, thus having spent nearly a half century in the service of her Savior. And as her life was giving way, and death appearing, her faith and hope afforded her great consolation in the closing scenes of mortal life. Sister Morrison was a good wife, and tender and loving mother. She was a dear lover of home, and took great pains in making home a cheerful and happy place for husband and children, and for all that might sojourn with them. She adorned the premises with bright and beautiful flowers, and her house was made melodious with the cheerful songs of canaries. No one could enter and leave her home without being impressed with the cheerful aspect of everything around. Truly her home life, and her efforts to make home happy are well worthy of imitation by others. She leaves a husband and six children to weep over their loss of an affectionate wife and tender mother. But they have the assurances of the gospel, and the precious hope of eternal life for her, to comfort and cheer their hearts in this their sad affliction. Sister Morrison will be greatly and sadly missed by her family, will be missed by the congregation, and by the whole community. But doubtless their loss is her gain. Let all therefore strive to prepare through the mercies of God to meet her where parting will be no more. E. G. S.



## WE MUST FIGHT THE FIGHT OF FAITH.

Time, talent, and money in great quantities have been consumed in writing and publishing books, in which are recorded the lives and earthly achievements of men. These are handed out to the world as great valuables, to be honored and cherished. But how quickly do they all pass into the back-ground of obscurity, when we read couched in few words, the life and success of the apostle "Paul." He sums it up thus: "I have fought a good fight, I have finished my course, I have kept the faith." What a grand utterance. This is worth honoring, cherishing, and imitating. We may desire to, and strive to follow those that have attained to a high degree of worldly honor and fame; or to be rocked in the cradle of wealth and luxury, but this should not be. Every Christian's heart ought to be filled to overflowing with the desire to be ready, at any time, to exclaim, "I have fought a good fight," etc. Why? Because with the knowledge of God's word, we can look to the day of adjustment, and see suspended from the hand of "justice" the two rewards. One eternal life, the other eternal punishment. Reader, which do you prefer? Which do your actions in life indicate that you will obtain? What if you gain a great name, or acquire a large fortune, when in that dark and trying hour you see them fade away, while rises before you your just reward, eternal death? "What doth it profit a man, if he gain the whole world and lose his own soul?" While these words of the Son of God are placed before us all as a warning not to strive after perishable things, yet many Christians are walking in that direction. Paul showed a strong hope, "Henceforth there is laid up for me a crown of righteousness."

But, dear brother and sister, Paul's hope had for its foundation a successful warfare, "I have fought a good fight." He says that all will receive a crown that love the Lord's appearing. Let us ask ourselves the question, whether or not we would love to see the Lord descend from heaven with his mighty angels. Many would be the answer, "I am not ready." Being a true soldier in the Christian battle gained for "Paul" the hope. And he knew that it was laid upon every soldier of the cross to fight. Hence he says to Timothy, "Fight the good fight of faith, lay hold on eternal life." While all are commanded to fight, yet full directions are given as to how, and with what to fight. We are not left to ourselves to choose our own weapons of warfare. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds," etc. 2 Cor. 10: 4. "But put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6: 4. In the 17th verse he gives the finishing touch to the soldier. "And take the helmet of salvation, and the sword of the Spirit which is the word of God." But, say some, "this is a hard world, the devil is too strong, I can't conquer." Stop! look at the battle fought between the "captain" of our salvation and the king of evil ones—the devil. Luke 4: "And the devil said unto him, If thou be the Son of God, command this stone that it be made bread." What does the Lord do? He draws his weapon, the word of God, and levels his enemy with one stroke upon that proposition. And Jesus answering, saying, "It is written that man shall not live by bread alone, but by every word of God."

Dear Christian, does the devil ask you to pull down your barn, build larger ones, and fill them, and say unto your soul, "Soul, thou hast much goods; take thine ease, eat drink and be merry?" If so, it is written, "Man shall not live by these alone, but by every word of God."

"And the devil taking him up unto a high mountain, showed unto him all the kingdoms of the world in a moment of time, and said unto him, all this power will I give thee, with the glory of them, for that is delivered unto me and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Dear Christian, does the devil lead you up into the high mountain of sin, and show you all his kingdoms, his subjects arrayed in costly apparel, rustling silks, braided hair, dangling jewelry, how-

ing to the pride of life, the lusts of the flesh, and promise that you shall be like unto one of these creatures? If so, it is written "Thou shalt worship the Lord thy God, and him only shalt thou serve." Does he plead with you to stay at home and entertain company upon the first day of the week? If so, use your weapon: "Forsake not the assembling of yourselves together." Does he ask you to sit still with the strings drawn tightly around your purse, and not put into the Lord's treasury? If so, it is so written, "Let every one lay by in store upon the first day of the week as the Lord has prospered him." Does he ask you to sit down to the table and fill your stomach, without returning thanks for the blessings before you? It is written, "In all things give thanks unto God in the name of Christ." Does he plead with you to creep off to bed without getting down in the presence of your family upon your knees, and thanking God for his goodness? If so, it is written, "Rejoicing in hope, patient in tribulation, continuing instant in prayer." Does he tell you to harbor a bosom full of envy, and unforgiving spirit? If so, it is written, "If we forgive not, how can we expect to be forgiven?" Does he persuade you to join some "society," for the purpose of trying to save human souls? If so, it is written, "The church is the light of the world."

Clad in the uniform of heaven, in the armor of God, how beautiful does the soldier of the cross appear, in the ranks of Israel, and with ease he can conquer the great enemy. But upon the other hand, if we adorn ourselves with only a portion of the garment, while it trails in the dust of carelessness and indifference, what a spectacle do we present. We toil, we labor to adorn ourselves in the perishable garments, fashioned by the world, while we refuse to wear that "blood-bought dress, offered free to all, by him who endures forever. Dear soldier of the cross, let us rally to the front, the battle is raging. May the Lord help us fight the "good fight of faith."

Bunker Hill, Tenn.

F. W. SMITH.

## A SEEMING CONTRADICTION.

In John 14: 2, the Savior says, "I go to prepare a place for you," and in Matt. 25: 34, he says, "Inherit the kingdom prepared for you from the foundation of the world." Now some, taking *kingdom* and *place* to mean the same, have concluded it is almost, if not quite, a contradiction. I think all would be plain, if we would consider the time when the Savior will say to those on the right hand, "Enter into the kingdom prepared for you," etc. *This will be said in judgment.* The Savior did prepare this place, or kingdom, before the commencement of the Christian age, and hence in judgment will say to Christians, "inherit the kingdom prepared for you from the foundation (commencement) of the world," (age.) As regards what the Savior said in this preparation, I think we will never know. I would like to know that, that the Lord has revealed, but don't feel like trying to find out anything God has not revealed. Deut. 29: 29 will show that it is none of our business to know what the preparation was. The place prepared as it is, and when it was, has nothing to do with our part of the work. Jesus will be there, all our fathers and mothers who have done God's will are there; no death there; eternal life there, and what more do we want? O, that God may help us to do our "whole duty," so that we may go to that goodly land!

J. R. BRADLEY.

## LETTER FROM BRO. KITCH.

Bros. L. & S.: On the morning of January 29, 1884, I and my wife bid adieu to kind relations and friends, and boarded the Nashville and St. Louis train, at 7 o'clock A. M. destined for Paris, Texas, for the purpose of joining Bro. Officer in his noble effort to establish the gospel of peace among the people, who are stretching forth their hands, pleading for gospel light and civilization. The next day we had the pleasure of dining with Bro. Officer and his family, having made the trip in about 30 hours. The route traveled was, via McKenzie, Memphis, Little Rock and Texarkana. This is the shortest and quickest route to either North or Central Texas. The entire trip was made without a single mishap or detention, other than a short wait at McKenzie, for the L. & M. train crossing the Mississippi river at Memphis,

just as nature began to draw her sable curtains round and retire for the night, we bade good-bye to old Tennessee. Passing through Arkansas in the night, we arrived at Texarkana just as good morn had stripped the dark mantle from off the earth and waked the slumbering throng for another day of toil. 'Twas then for the first, our thoughts turned back to memoried scenes, and hal-lowed spots, and loved ones left behind; 'Twas then our mind began to grasp the quickened roll of time, and count the moments as they passed; 'Twas then we lisped a prayer to God for his protecting care.

After a stay of about a week at Paris, enjoying the hospitalities of Bro. Officer and learning of the death of Bro. Askew, our Indian evangelist; and that the sore hand of affliction was heavily laid upon Bro. Overton, Governor of the Nation; and finding our plans for Indian mission work disconcerted for the time being, a different field of labor suggested itself.

After consultation with Bro. Officer, I made up my mind to direct my course to this part of the Lord's vineyard. I accordingly directed my steps thitherward, leaving my wife at Bro. Officer's until I ascertained more definitely the situation of affairs. The whole route lay through a most beautiful country, passing on the way, Honey Grove, Bonham, Sherman, Fort Worth, Cleburne, and many other places of less note. Texas truly is a great country. On arriving here, I soon found kind brethren and sisters who welcomed me to their hospitable homes and fire sides. A more generous, kind-hearted and hospitable people can not be found than those of Crawford and vicinity.

After consultation with a few of the brethren, a business meeting was called for the purpose of taking into consideration the reorganization of the scattered remnant of a once congregated brotherhood, who had failed to meet—many of them for twelve months—as the Lord has directed. It required but a few moments to grasp the situation and the best course to be pursued. The wolf had found its way into the fold; trepidation had seized the minds of all; persecution had done its work; and, like a covey of frightened birds flushed by the huntsman's dog, some of them had sought cover in the world. Like Israel of old, they appeared content to dwell in the tents of Midian, rather than buckle on the armor of the Lord, to fight their way to the promised land. But, thanks be to God, a few blasts from the gospel trumpet had a good effect. The scattered band is rallying once more beneath the folds of the blood-stained banner of King Emanuel; zeal has taken the place of trepidation, and the walls of persecution are crumbling beneath the plastic touch of the gospel hand. The organization is complete, and the word is "onward!"

I have been with the McGregor congregation seven miles south of here on the G. C. and Santa-fe railroad twice, in regular appointment. The brotherhood at that place have built recently a house of worship. This we lack at Crawford, but hope to have one at no distant day. We are looking for Bro. Clark, of Add-Ran, to pay us a visit soon, and expect a treat on that occasion. Bro. Clark is said to be one of our ablest preachers now in Texas. My regular appointments now are Crawford, McGregor and Prairie Chapel, seven miles Northwest from here. I go to the Chapel on next Sunday on an extra occasion. Recent rains have done much damage in different parts of the State. All crops well cultivated look finely. Wheat and oats will make an abundant yield. I am expecting to start in the month of July on a trip to the Stake Plains country, to look out a location for a Ranch, with McClelland and Ford. Our objective point will be Hale county, in this State. Expect to be out about forty days. Wife and self enjoy health.

WM. KITCH.

Crawford, Texas, June 5th, 1884.

He who regards himself as deserving special attention from others is sure to be disappointed. He will go through this world fretting and chaffing because he does not receive it. We are not in this world to be waited upon, and we must not measure men by their ability or willingness to serve us.—*Southwestern Christian Advocate.*

Ill habits gather by unseen degrees, as brooks make rivers, rivers run to sea.—*Orin.*



## A Week in Obion.

The most of it was a week. I stood not on the order of my going, but went at 1 o'clock a. m., Wednesday, June 4, leaving the inmates of the "castle of indolence" in the arms of death's brother. Boarding the train at the Chattanooga depot, we plunged into the outer darkness toward rockless Obion, trusting our lives to God's care and the engineer's arm. I saw nothing of interest until we reached Johnsonville, on the Tennessee river, which, at this place, is a broad, sluggish, sullen-looking stream, that, lying between low, swampy banks, averts rather than invites admiration. The country between the river and McKenzie is noticeable chiefly for its monotonous repetition of uncultivated sand-hills and uncultivable swamps.

Changing cars at Paducah Junction we reached Obion Station about 9:30 o'clock. From this station an immense quantity of lumber is shipped every year. Fifteen saw-mills, with an average daily capacity of 225,000 feet, find an outlet through this place. From here I had a jolly, "bouncing" drive of ten miles over a mud-road patched with Mississippi corduroy, (and the patching not skilfully done.) Nothing to mention appeared on the road save a rather too frequent attempt on my part to carry away the top of the buggy with my head, which feat was induced by the unexpectedness of the road. A little past noon I rested from my journey in Wilsonville, my destination, and refreshed the inner man (not according to Paul) at the hotel kept by friend Dean.

Wilsonville is a smart little town surrounded by some of the finest farming land in Tennessee. Here I found the church to have on its roll somewhat over one hundred names. Bro. Henry Trickett, of Ohio, held a meeting here last year, and had fifty-three accessions to the congregation. But many of them have gone back to walk with the world. I think that the preacher who holds a successful meeting here any time soon, will have a Herculean work to perform; for the re-action after the fever of last year's meeting has left the church in a worse condition than it was before. It was like putting too much green wood on a feeble fire, making it more feeble. Not more than half a dozen of those brought in are continuing faithful to their vows. The watchword of many preachers seems to be, "With all thy getting, get additions, and make a showy report in the 'progress of the gospel.'" I preached nine discourses with no other apparent result than to persuade one erring sister to renew her allegiance to her God, and one man to determine for "newness of life." Most of my audiences were small, the excuse for which was the continual rain, the real cause of which may be found in what I have written above.

Of the faithful members at this place, I must make particular mention of Bro. Jas. M. Wilson, the oldest brother here. This good man had long been a member of the Masonic order, and had reached a high rank in it, but being convinced that it was perverse of God's honor on earth, he resolutely resigned his place in its ranks, and stands to-day unqualifiedly opposed to all human institutions that in any way supplant the church of God in the work of doing good to humanity. He also lately quit the use of tobacco.

This county is the field of labor

of Bro. Isaac Sewell, an older brother brother of the junior editor of the ADVOCATE. W. L., Jr.

## What is it to Follow Christ?

To follow Christ, includes attendance on his doctrine. John 10: 27: "My sheep hear my voice, and I know them, and they follow me." The sheep of Christ are not those included in any eternal decree, before the foundation of the world to the exclusion of others from the yearnings of the bowels of infinite mercy; but they are those who hear, believe in, faithfully, heartily, constantly follow and obey the Savior of the world in all his appointed ways. To follow Christ, includes strict obedience to all his commandments without murmuring or complaining, whether we comprehend the full import or not.

If we follow Christ, we will love and keep his commandments; if we keep his commandments, we will love him, and both He and the Father will love us. John 14: 21: "He that saith he abideth in him, ought himself also to walk even as he walked." He who not only professes to know Christ, but also to have communion with him, should prove the authenticity of his profession, by living a life of devotion to God, and of benevolence and beneficence to his fellow man. Neither can we follow Christ and hate our brethren. "He that saith he is in the light and hateth his brother, is in darkness even until now."

Kind reader, is there a poor child of God wandering about upon the earth whom you hate? If so, you hate your brother, if you are a child of God yourself. If you hate your brother, you are in darkness, and not in the light. If you hate your brother, you are not imitating the Savior's example; if you do not imitate his example, you are not following him; if you do not follow him, you will not be saved.

On the other hand, if we do not love one another, we do not love God, for this commandment we have from him: "That he who loveth God loves his brother also." "If any say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Then to follow Christ we must not hate, but love our brethren. Often with an air of solemnity brethren will sing, "O, how I love Jesus, because he first loved me;" when, perhaps, there is a brother in the same congregation upon whom they would willingly lay the hand of violence and drag him down into the lowest depth of ruin and degradation. Then they don't love God.

Others will say, I can forgive the wrong of my brother, but cannot forget it. Are you one of the latter class? If so, your are acting under a delusion of the devil which will ruin you in time and eternity. Listen to what God says about those who rebel against him. "Their sins and iniquities I will remember no more." You are a follower of Christ, yet remember the faults of your brethren. What a delusion! just the opposite to what God does. When you thus speak, you have not forgiven your brother; if not, God will not forgive you.

Faith, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—H. Muller.

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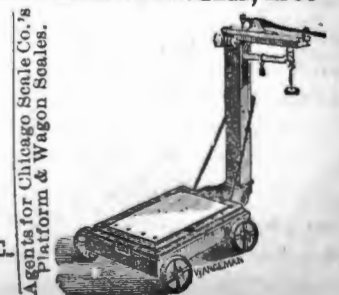
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NASHVILLE, TENNESSEE, JUNE 25, 1884.

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## JUDGE REID'S SUICIDE.

The *Christian Evangelist* in speaking of Judge Reid says:

"Having been attacked upon the street and horse-whipped, in a most cowardly manner, he was subsequently challenged to fight a duel by the same miserable, time serving spirit."

The *Evangelist* is mistaken; to have been attacked on the street would have been real bravery compared with the cowardly and prutal manner in which he was assailed. He was invited into the office of a brother in the same congregation, one whom he supposed to be his friend. No one else was in the office, and the office was up stairs. While the Judge was looking over a paper handed him, sitting down with bowed head, his supposed friend and brother hit him a terrible lick in the burr of the ear with a hickory stick. This blow, which knocked poor Judge Reid almost senseless, was followed up fast and furiously by other blows. The distracted man by instinct retreated to the street as best he could: his assailant, who is a tall, powerful man, following him with a cowhide, which he drew from under his coat, and with which he seemed to try to cut the Judge's eyes out. Taking into consideration Judge Reid's position before the world, and his known physical disability, Corneilson's attack was too cowardly for description.

He was not challenged to fight a duel. These are some of the terrible facts, Bro. *Evangelist*, as they are currently reported here.—*Apostolic Times*.

Why do not the brethren tell more of this matter? The secular papers publish that this disgraceful and cowardly attack upon one brother by another, which resulted in Judge Reid, under the reproaches of cowardice, shooting himself, was fomented, if not originated, by the animosity existing between the two rival missionary societies that had been formed among the women of the church of Christ in Mt. Sterling, Ky. Mrs. Reid, the wife of Judge Reid, was president of the Woman's Foreign Missionary Society. Mrs. Munnell, mother-in-law of Corneilson, was president of the Woman's Home Missionary Society. The rivalry and animosity between these two modern improvements on the church of Christ, for saving men, became so great that it was carried into the political field. Mrs. Reid, whose husband was a candidate for Congress, in her zeal for foreign missions, is charged with saying the souls of the poor mountaineers were not worth saving. Corneilson, to retaliate, is charged with publishing this up in the mountains, to prevent these same mountaineers from voting for the husband of this Christian woman, who thought their souls not worth saving. Excited by these things, the result above pictured followed. Then Reid, condemned and chided as a coward, for not shooting his cowardly assailant, by the devoted Christians,

and especially the women of the Foreign Missionary Society, who should have encouraged him, shot himself. So the secular papers publish. If these things are not true, they should be corrected. If they are true, and are concealed for fear that they will injure these societies, it shows a corrupt Jesuitical spirit, that is unworthy of professed Christians. To conceal the truth is only a step short of telling a falsehood. God delights to honor "him who swears to his own hurt and changes not," who tells the truth as fully when it injures, as when it benefits him. The following extract is from the *Times*, of Louisville:

"Inquiring for particulars, he told me in substance that some difference had arisen between the Foreign Missionary Society of the Christian Church, of which Mrs. Reid was President, and the Home Missionary Society, presided over by Mrs. Munnell, Cornelson's mother-in-law. It was merely a question, I believe, as to which of these meek and lowly charities should occupy the higher seat in the synagogue, but produced a great deal of acrimonious feeling among the zealous members of the congregation. This matter had been published in circular form, containing also the statement that Mrs. Reid had said that the mountain people had not souls worth the saving, which naturally incensed the dwellers on the hill-tops against her husband. Mr. Thompson said this circular had been so adroitly distributed that it would have been impossible to counteract its effect before the community, and the thought that he was thus misrepresented, without power to set himself right, did much to drive Judge Reid to insanity. I have since seen something of this sort in the *Mount Sterling Gazette* of May 7. It is a full statement from Cornelson, containing the substance of what Mr. Thompson told me, and fills the entire paper except the advertising columns. I presume that is the circular he spoke of."

## THE CAUSE IN TENNESSEE.

There is a great effort made just now by a number of young men connected with the *Old Path Guide*, to introduce new influences among the churches in Tennessee, and to change their modes of operation. What good is to be gained by this effort? Division will grow up among the disciples. More destitute points are being reached with the gospel in Tennessee, than in any State in the Union. The churches are as active, a greater portion of the members meet for worship, than in any community in the United States. A man who attends church to hear preaching, but who will not meet to worship God without the preacher, does not attend the worship of God.

Our most thoughtful brethren coming from abroad, and studying the condition of the churches, bear testimony to this as true.

We remember well that Bro. Lard, on a visit to Tennessee, some time before his death, said: "The outlook for the truth and for the purity of the churches, is much better in Tennessee, than in any State north of it, known to me." He added: "Could I see my way clear in my pecuniary affairs, I would prefer to cast my lot among them, to any people I know."

Dr. J. L. Richardson, a brother of Dr. R. Richardson, associate editor of the *Harbinger*, and author of "Memoirs of A. Campbell," wrote, last November: "I was aware of the fact that the plea for reformation, based upon apostolic authority, was more consistently maintained, and more intelligently plead, in the latitude of Nashville, than in other localities." Dr. Richardson spent much of his life in Northern Kentucky, and has been living, for some years, near Cincinnati, Ohio. He is a man of large observation and tried fidelity to the truth. He states that his brother, Dr. R. Richardson, saw that the reformatory movement in the main would prove an abortion; that is, the masses of those entering it would not be sat-

isfied with the simplicity of the divine order, and said "another swarm will have to go forth and form a new hive, before they can be content to remain in the truth?"

Recently Bro. W. L. Butler, of the *Apostolic Church*, Louisville, made a visit to Tennessee, and spent some days in Gallatin. Brethren tell me that he said, "The hope of the reformatory movement is centered in Middle Tennessee." These young brethren in seeking to introduce these new and strange influences, and this new order are striving to destroy this last hope of the effort to return to apostolic ways.

These brethren spoke from no personal partiality for us here. On the other hand, we had given offence to both Bro. Lard and Bro. Butler. But they were men who did not let their personal dislikes close their eyes to the truths concerning the churches, or make them sacrifice the truth of God for personal interests and feelings.

## QUERIES.

Where, in the New Testament, is the promise of pardon? Where does the Holy Spirit speak of one law of pardon for the alien sinner, and another for the erring Christian? Again, if a man has committed no crime, how is he in an unsaved state? Is not sin the transgression of the law?—[S. B. Grandstaff, Cherry Valley, Wilson county, Tenn.]

We do not know what is meant by asking where is the promise of pardon. If he means where in the New Testament, we answer in the commission as given by Matthew, Mark, Luke. In Acts 2: 38; 3: 19, and in every single example of conversion presented in the New Testament. If it is meant, where in the process of conversion, the promise of pardon is found. We answer when the man believes, repents and is baptized, he is promised pardon.

The alien sinner is told to believe, repent and be baptized for the remission of sins, as in the Scriptures and examples presented. When Simon who had believed and been baptized sinned, he was told, "Repent of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts 8: 22. James says, "Confess your faults one to another, and pray one for another, that you may be healed." John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These are all for the erring Christian.

A man may be a very great sinner and never commit what is called a crime. Sin is the transgression of law, but to think evil, to fail to obey God is transgression of law. The moment an individual arrives at years of responsibility, to think or cherish an evil thought, or to fail to promptly obey God in all his commandments, is sin. Hence, "no man liveth and sinneth not." "If we say that we have not sinned, we make him a liar." All have sinned and fallen short of the favor of God. It is idle to talk of a man not being a sinner because he has not transgressed a law of God.

But a man may be in a state of sin and not be a sinner, just as a man may be in a republic and not be a republican, or may be in a monarchy and not be a monarchist. This world is a state of sin. Because man the ruler of the world is a sinner, and the devil by man's treason to God became the ruler of the world. But Jesus Christ was in the world, was in a sinful state, but was no sinner. Infants inherit a sinful state, are in that state where sin abounds, but are not sinners until they commit sin. A man may be in this world and not sin, but he is in a sinful state. But no child can grow to years of responsibility in this state of sin, without sinning. The sinful surroundings lead him to sin. Only Christ could resist these.

D. L.



## TRUE ORDER OF WORK.

Quite an opposition has been stirred to the ADVOCATE in a number of preachers. Bro. Harding's articles have been the cause of this. But why should they? The principles he set forth for the making and going forth of preachers, have been accepted by Bro. Allen, as shown in his discussion with Bro. Munnell.

That Bro. Harding has run to an extreme in some things, or given expression to sentiments that appear extreme, we think true. Not to have done so would have been more than human. In the discussion between him and Bro. McQuiddy, we were anxious to see the just medium of truth developed, but when Bro. McQuiddy run to the extreme of teaching that no temporal good is promised to the Christian, we knew that no ground of truth could be developed. We have been told, Bro. McQuiddy recently abandoned the position by requesting the brethren to pray for the recovery of a sick brother. Health is a temporal blessing.

We will note a few points in which it seems to me Bro. Harding has gone to an extreme.

1. Some expressions, rather than the general drift of his argument, led many to think that he taught that the preacher who preached trusting the Lord, would never have trouble about means of support. Paul had trouble. He preached. He was as faithful as any can hope to be now. He had to divert his attention from preaching to make tents, in order to supply his wants. God will not be more careful of the preacher's wants at this day than he was of Paul. When Bro. Harding puts it that this necessity of working with his own hands, that he might preach, was for his good, then we most heartily endorse it. All things work together for good to them that serve the Lord. Paul needed spiritual training as well as uninspired men. He had to labor and the Lord had to discipline him, just as is requisite with uninspired men to fit them for his work. Joseph's sale, slavery, imprisonment, all were requisite to modify his self-will and self-importance, and to fit him for the saving of his kindred and others.

The preacher now needs the discipline of trial to fit him for the Lord's service. It was a sin in the early Christians to let Paul be compelled to work for a living. It was good for Paul. It wrought God's purposes by training Paul. It was a sin in Joseph's brethren to sell him into slavery. It was good for Joseph. It wrought the Lord's purposes.

The failure to sustain every self-denying, true teacher of the word of God, laboring to bring men and women to Christ, is a sin for which Christians will be held to a strict accountability in the sight of God. But never has God let suffering or trial come upon one of his children, that was not for the good of the child, and that if received as discipline or judgment from God, would not work the good of that soul and the purposes of God. He is no true child of God who turns from the work of God, rather than endure the discipline, or submit to the trials God lays upon him. In other words, an All-wise hand so arranges and so overrules human wickedness and human weakness, that the delinquencies and sins of the one are made to minister the discipline needed to correct the faults and perfect the characters of the other. Bro. Harding, I know, will accept this, and with this explanation, his position is true. And he who turns from the work of God on account of these trials God lays on him, (it is God does it, whether through the sins and delinquencies of professed Christians or the persecutions of avowed enemies,) is no true servant of God, and it is a blessing to the church

of God when those who by these can be, are driven out from among his servants. God uses these trials to purge out the unworthy from among his servants.

Bro. Harding refuses to communicate with his brethren as to his wants. The Phillippians communicated with Paul as concerning giving and receiving. Paul must have communicated with them. The revision says, "Not that I seek for the gift, but I seek for the fruit that increaseth to your account." This clearly expresses that Paul sought a gift of them not as a gift to himself, but that it might increase to the account of the Phillippians. But the point is, he sought the offering from them. He used it not as a gift to himself, but as being enabled by this gift to labor, the result of this labor might be put to the account of those who aided him.

In writing to the Colossians 4: 7, "All my affairs shall Tychicus make known unto you, \* \* whom I have sent unto you for this very purpose, that ye may know our estate, (condition) and that he may comfort your hearts." "They shall make known unto you all things that are done here." No other conclusion seems possible than that Paul sent Tychicus and Onesimus to make known his condition, his wants and necessities.

To the Thessalonians, he says we might have been burdensome to you as the apostles of Christ. 1 Thess. 2: 6-9. The same to Corinthians. To the Ephesians 6: 21: "But that ye may know my affairs and how I do, Tychicus, the beloved brother and faithful minister, shall make known to you all things; whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts." Now these Scriptures seem to teach that Paul did write and send messengers to his brethren to let them know his condition. He writes to the brethren at Rome, "for I hope to see you in my journey (into Spain) and to be brought on my way thitherward by you." This was for means to help him on his journey, I take it.

These Scriptures clearly indicate that it is not violative of the most trusting faith in God, to let a congregation who desires to aid the preacher, know his condition, and when the church that desires to fellowship a teacher in his labors and through him bear fruit that shall abound to its account, asks to be informed of his wants and necessities, it is proper for him to let the church know them.

I don't mean by this that he is to barter and chaffer and dun and twist means out of unwilling hearts. It is better for the teacher to labor with his own hands, to work and suffer, than to accept other than a free-will offering to the Lord.

But when a man is laboring and the church desires to fellowship him, and knows not what he is receiving in the field of his labor, it is not wrong for him to make known his condition to it. Paul at least did it.

Again, I am not sure that Bro. Harding does not go to an extreme in refusing all aid from those without. That it is wrong to beg from those without I am well satisfied. All begging by preachers, or permitting others to beg from others to sustain the cause of God, is wrong. But when it is voluntarily tendered, I am not so certain. "Ye showed kindness to the children of Israel when they came out of Egypt," was told the Kenites as a reason why they should not be destroyed with the Amalekites. Israel accepted the kindness. David and Solomon accepted help tendered by those not of the house of Israel, in building the temple of God. So was done by the servants of the Lord in the rebuilding. It seems to me just as bad to accept food or other accommodation from an outsider, as to accept money. Will we refuse to eat a meal or take shelter with one when it is kindly offered? Did the Savior or the apostles do this?

Yet I am certain that the principle of not allowing the church to seek help of the world, or to depend upon the world in such way as to be

tempted to court its favor, is one vital to the purity and life of the church of God. While we think that Bro. Harding in these matters goes to an extreme, no man is able to keep the exact line of moderation and truth in all things. And this is a much safer extreme than the one so common of not trusting God, but of seeking help of the world, and of applying the rules of an unbelieving world to the workings of God's church. The ministry of the church has greatly become mercenary, and there are so many out on that end of the balance that we can well bear some extra weight on the other end. There is not the least danger of the equipoise being lost by too much weight on the end of trustfulness in God.

The church needs badly the example, the teachings of men who have faith in God, who are willing to trust him, and who are willing by example and precept to teach the church, trust in God and in his workings. Nor do we see why any Christian should fall out with Bro. Harding in consequence of his teaching or practice. While we do not believe his course in the matters pointed out is binding; it is permissible.

Paul on certain occasions made known his wants. In certain others he refused to do so. All men have not the same talent, cast of mind or ability for certain kinds of work. If Bro. Harding sees fit to act on this principle, he does not sin in so doing. But the trouble in these matters is, so many preachers now make the gospel merely a matter of merchandise,—they preach only where they can get money for it. They have no confidence in God in the matter. They have no ground for it. God never promised to bless those who serve him for a living.

There is not only a lack of faith in God, but there is a wide-spread infidelity among the teaching of the religion of Christ. We hear many expressions, we see them in writing, that we know cannot spring from a heart trusting fully in God. Some teachers have gotten into the ministry as a profession. They follow the profession in that way that will make the best living for themselves, and in so doing fail to hold to the truth of God. We may some day point out expressions showing an entire lack of confidence in God. Other good men in the ministry look at things entirely from the preacher's standpoint. We are one-sided at best. Any position that seems not to build up and give importance and power to our position and our work, is set down at once as wrong. Hence we frequently find men that insist no church is doing anything unless it has a regularly employed pastor. We tell them that the brethren are as intelligent, they meet as promptly, they induce their neighbors to become Christians as much, they give as much or more for the spread of the gospel, and in all the elements of Christian character and work, they are equal to the best in the land. Still these brethren will not admit they are doing any good. The meaning is, the course of these churches does not make a place for a pastor, and we just know that what does nothing for us and our work, does no good. We have always maintained to get back to the divine model, is best for every true preacher of the gospel, best for the whole church, and best to purge the mere place-hunters out of the church of God. It seems to be every believer in Christ must recognize this. Then our whole object ought to be to get back to primitive ways.

We are constrained to believe the opposition excited by Bro. Harding's course, is much of it, from the feeling that it destroys the positions and places that support the professional preachers. While we would criticize any extremes into which we think Bro. Harding runs, we thank God that he is teaching the life of trust in God, instead of in human wisdom, that this age of rationalism, of unbelief, of infidelity, even among the teachers in the church of God, so greatly needs.

The thing needed in the church is self-consecration, self-denial, for Jesus' sake. Whatever does not produce this in teacher and taught, is hurtful. The teacher cannot impress self-denial on his hearers, without showing he is willing to practice it himself. The relief from self-denial and suffering on the part of the teacher, is to be found in the self-denial of his brethren, to help him. His self-denying, consecrated spirit, works a like spirit in those who are taught by him. And their disposition to self-sacrifice relieves him of the necessity of undue sacrifice. Suffering for Christ brings its own joys and reliefs. D. L.



## Obituaries.

Died, at his residence, near Gadsden, Crockett county, Tennessee, September 6, 1883, H. W. Reaves. He was born March 12, 1819, and was married in March, 1861, to Miss Elizabeth McCorkle. He was immersed by Bro. James Holmes over thirty years ago. Bro. Reaves was a good man. His widowed companion, in her loneliness and widowhood, feels, perhaps, more keenly than any one else can, her loss in his death. Deprived of a loving husband's tender care and protection, left alone to bring up their young children in the nurture and admonition of the Lord, she can but feel the need of Him to whom she had ever looked for counsel and guidance. An orderly, obedient family of children, the older ones of whom are members of the church of Christ, tells what he was as a father. The esteem in which his neighbors held him attests his worth to the community. The sadness, sorrow and gloom, depicted on the countenances of his brethren and sisters, the tears of sorrow and sympathy they shed over his lifeless remains, show what brotherly love that was felt for him, in the family of God. Although greatly afflicted, he was ever cheerful. His kindness of heart was ever manifest. Whoever visited his house felt themselves at home. He died at Milan, in Gibson county, having gone there to attend a horticultural association. After weeks of suffering, he said, "It is better for me to pass over the river, and rest under the shade." May hope give comfort to his bereaved companion, and may his children imitate his many virtues.

T. E. SCOTT.

Our beloved sister, Amanda C. Vantrees, died April 28, 1884. Sister Amanda, as we loved to call her, was the daughter of Henry and Mintha Borum. She was born in Tennessee, May 23, 1857; was married to William Bryan, October 23, 1878. He died soon afterward, leaving her a widow with one sweet little boy, whom she loved dearly. But her only hope of happiness in this life was soon to be destroyed by the death of little Willie. She was almost overcome by grief, but found comfort in the word of God, and in the belief that she would meet her loved ones again in heaven. She was married to her second husband, Nick Vantrees, November 5, 1882, with whom she lived as a devoted wife till her death. Sister Vantrees took her stand with the people of God during the year 1874. One more universally loved was not known to the writer. She was kind and affectionate to all. She told her sister, a few days before she was taken away, she did not fear death. Oh! what a great thing it is to say, "I do not fear death!" Sister Vantrees leaves a little babe, a husband, an aged father and mother, three brothers, one sister, and many friends, to mourn her loss. But we mourn not as those who have no hope.

W.

"One by one we cross the river." Multitudes have been swept away from earth, and oblivion's waves have covered the last vestige of their memory. Friend after friend departs. Then those that knew them and loved them are taken, until after awhile the river of death has borne from earth all that was known of those once held in high esteem. But while those who now live, still live, the name of David P. McCorkle will not be forgotten. His memory will be kindly cherished by those that knew him best, for he was a man who had to be known to be appreciated. Our estimate of him was heightened as our intimacy with him increased. He was once a member of our congregation at Lamalsamac; and when I can first remember, his seat was seldom vacant. Endowed by nature with fine powers of mind, and with a memory very retentive, his mind at the time of his death was well stored with valuable information. His discriminating judgment, his strict honesty and integrity, made him prominently useful as a business man. I heard an old man say about the time of his death, that he had known him from his youth, and that he had never heard him accused of an intentional wrong. In whatever capacity we view him,—whether as a Christian, as husband, as father, as citizen, as magistrate, as surveyor, or as chairman of the court of his county,—we find that he always commanded respect. Having some years ago removed from his kindred to Obion county, where he died, and having been confined only one week, his brothers and sisters were wholly unprepared for the telegram that announced his death. His wife and children were surprised at his sudden demise. Sorrow reigns, but thank God the promise of a glorious resurrection gives hope of a brighter day. The sorrowful realization of parting scarce enters the heart until the joyful hope of meeting is there. Sorrow shall one day flee away, but joy shall fill the soul forever. Bro. McCorkle was born May 19, 1830; was immersed in 1852 or 1853; was married to Miss Margaret L. Scott, December 15, 1857; was married to Miss Bettie Amos in 1864; and died May 7, 1884.

T. E. SCOTT.

A. M. Kenton died February 23, 1884, having been confined to his bed for five months and twenty days, with consumption. He was born January 6, 1854. Age, thirty years, one month, and seventeen days. There was, perhaps, no young man in our county more highly respected than he was. A high-toned gentleman in all his business transactions; a moral man, and one that took an interest in the country's welfare. When the Disciples of Christ undertook to build a house of worship in Livingston, he was one of the leaders; yet he had not obeyed the gospel, was not a Christian, until February, 1884. At this time the writers of this notice were sent for, and baptized him in a large box, prepared for the purpose. He was very weak, and some of his friends were uneasy, for fear he could not stand the shock. Yet he said he was going to be baptized, if he died in the act. He said the great mistake of his life was that he had not obeyed the gospel while in health. He died in hope of a happy resurrection from the grave, having obeyed that form of doctrine delivered us. He leaves a widowed mother, brothers and sisters, and many friends, that mourn their loss; but they sorrow not as those that have no hope. Believing that Jesus died and rose again, we expect all them that sleep in Jesus to be brought with him. We very much desire that his many friends, and especially his aged mother, brothers and sisters,—in fact, all his many friends, that have never submitted themselves to the gospel, would at once obey the commands of God, and live the Christian life, and be prepared to meet beyond the river, where parting will be no more. May we all live the humble and devoted life that God's will requires, is my prayer. His body was buried in the family grave-yard at Bethlehem church, by the Masons, as A. M. Kenton was a member of that body. Sleep, dear brother, sleep till God shall bid thee wake.

W. H. FLEMING,  
J. F. OWNSBY.

Bro. J. N. Cathey was born January 14, 1840, and died of consumption, January 4, 1884. He leaves a wife and six children to struggle with the hardships of life. Bro. Cathey obeyed the gospel in September, 1882. His religious life was short, still it is a consolation to his brethren and friends, to believe that he died with a firm and unwavering confidence in the God who gave him being, and the Savior who died for him. Farewell, dear brother; sleep on and rest until the Master shall call for you; then you shall come forth to receive your reward.

J. L. B.

Died, of consumption, April 5, 1884, at his residence, near Salisbury, Tenn., Bro. James E. Tracey. He was born May 6, 1841; age, forty-two years, ten months, and twenty-nine days. He leaves a wife, an aged mother, and other relatives, to mourn his loss. His funeral (the assurance of the resurrection and subsequent judgment) was preached by the writer, at Commerce, Wilson county, Tennessee, on June 1, to a large audience, assembled to pay a tribute of respect to the memory of their departed friend and neighbor.

Castalian Springs, Tenn.

P. W. HARSH.

Sister Catharine Daniel, consort of Bro. James P. Daniel, was born August 11, 1826; died December 30, 1883; was married to Bro. R. B. Hardison, December 13, 1853, who died in January, 1861. She and Bro. Daniel were married January 25, 1866. Sister Daniel was a sister of Bros. D. R. and W. J. Sowell. She obeyed the gospel under the preaching of Bro. J. K. Speer, in early life, and lived a consistent member of the body of Christ to the day of her death. When we say she was a good woman, we express enough; but we sometimes fail to receive the proper impression from language that embodies all, after hearing it so often. We feel that too much could not be said of Sister Daniel's virtues. We have known her for several years, and have always found her devoted to the cause of God, and the interest of the congregation of which she was a member. On a visit to her son's—a mission of mercy to the sick—the axle-tree of her buggy broke, and she became entangled, and was dragged by the horse some distance over a rough turn-pike. Her sufferings were intense for one week, but were borne with the fortitude of one who has confidence in God's promises. Not a complaint was heard; but words of encouragement to the sorrowing family and friends, entreating them to be more faithful to the Lord, assuring them of her confidence in the happy meeting of the righteous "by and by." She leaves a devoted husband, two sons, and many relatives, brethren and friends, to mourn her sudden departure. We should not sorrow as those who have no hope; for we can but believe that our sister and mother in Israel will be among those "who have part in the first resurrection." That we may all imitate her virtues, and the congregation at New Lasea, which she so much loved, may live in peace and harmony, and finally meet in that better world "where congregations ne'er break up," is our sincere prayer.

W. ANDERSON.

## TO MY MOTHER.

How hard to realize that one  
Who, a few short days ago,  
Was full of life and tenderness,  
Has gone forevermore.

As I stood by mother's bedside  
And watched her fleeting breath,  
I knew, before the sun went down,  
She would be still in death.

And if the kingdoms of the earth  
Had all been mine to give,  
I would have given them every one  
If mother could have lived.

But, alas! it was not so to be;  
God said that she must go  
To his dear home in heaven,  
Where storms can never blow.

'Tis hard to give her up; but then  
We know it's for the best;  
Or God would not have called her  
To his eternal rest.

Then, mother, up in heaven  
Watch o'er your children two;  
Guide their failing footsteps,  
And make them good and true.

Then some time in the future,  
When we both come to die,—  
We'll meet you up in heaven,  
Beyond the starry sky. DAVID L. PARMER.

Died, May 11, 1884, Mrs. Ruth Pruitt Hall, daughter of Yeatman and Sue F. Moore, aged twenty-one years. Mrs. Hall was born in Colbert county, Alabama, June 12, 1863; attended school in Tusculum from her eleventh to her fifteenth year; was subsequently a pupil of Dr. Blackie's, in Nashville, and completed her course of study in Columbia, Tennessee. She became a member of the church of Christ in October, 1879, which high and holy position she filled with becoming fidelity until called to a purer world than this. March 12, 1882, she became the wife of Mr. J. H. Hall. She leaves a host of admiring friends to lament their loss. Beautiful, intellectual and good, she was very captivating, and drew tenderly and bound strongly to her all those who knew her well. A short time before her death, but when she seemed to have promise of long life, talking to her mother of the Eternal city, she said, "Imagination can never grasp the resplendent glory, grandeur and beauty of the holy place." About the same time she said, "Those pearly gates will soon be opened for me." Farewell, dear friend, till we, together, shall behold the beauties of our eternal home.

A. FRIEND.

Death has again touched with withering fingers one of the jewels of the household, and sister Ella B. Holt, daughter of Thomas P. and Tabitha C. Holt, called to "come up higher." She was a worthy, consistent, zealous member of the church of Christ, and our congregation at South Harpeth loses one of its brightest jewels. Sister Ella peacefully passed away through the valley and shadow of death, at home, at 3:45 o'clock, on the morning of June 2, 1884. She was just verging into womanhood; had she lived until August 14, she would have been eighteen years of age. She was a loving, dutiful child; gentle, amiable, and affectionate, as a sister and friend; one of the loveliest girls of my acquaintance. Nearly two years ago her young heart bowed in submission to Jesus our Savior, to whom she yielded humbly; and I am sure she walked worthy of the high vocation whereunto she was called. But now her place is vacant: her voice, which used to be the music of her home, is silent, and we are left to mourn and miss her sadly. But we "sorrow not as those who have no hope." To the bereaved mother, father, brothers and sisters, and sorrowing friends, we tender our heart-felt sympathies; for we know what a shock—coming so suddenly, so unexpectedly—it was to them. She was only sick about sixty hours, from flux. She had just returned from the Normal College, where, for the past ten months, she had diligently studied; for she was ambitious that none should excel or be her superiors. She greatly desired to be qualified to teach, saying she "wanted to be useful in this life." Oh, 't is but a step across the dark river of death; we but close our eyes on the cares of earth, and then we wake in the lasting brightness, and gaze on the never-fading beauties of the Golden City of our God. Let the gospel of Christ be our solace; its commands, our delight to obey; its promises, our pleasure to enjoy; and if our armor has been worn in battle for truth, it will be exchanged for a robe of righteousness, to be worn in the rest that remains for the people of God. The writer, assisted by Rev. James Marshall, officiated upon the occasion of her obsequies; and seldom has he witnessed a more general expression of sorrow. Loving hands laid her body away in its quiet resting-place, to await the trumpet sound, when the voice of God shall bid death loose his hold, and set the prisoner free. The last enemy that shall be destroyed is death. "Blessed are the dead which die in the Lord."

E. B. CAYOR.



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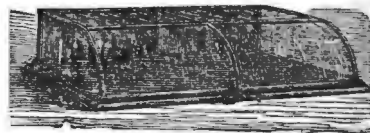
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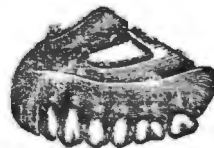
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## NOTES.

J. C. Mason, Texarkana, Ark., June 17, writes: "Fourteen added here recently, at our regular meetings,—seven from the world, four from denominations, and five by commendation."

Bro. F. C. Sowell, Columbia, Tenn., writes: "Preached to a large congregation at Shady Grove, Hickman County, second Lord's day. On account of rain our congregation was quite small at Elmwood, in the afternoon. The brethren at Shady Grove are getting stronger in the Lord. We try to give them a feast of heaven-born truth every time we visit them. The Bible teaches us the food that makes Christians must be feasted upon daily, in order to make perfect men and women in the kingdom of Christ. We must work, and now is the time, for it is day. Let us pray, for we are weak. We should try to keep ourselves unspotted from the world. Truth and falsehood cannot dwell together. We should endeavor to possess the spirit that would battle for the Lord and against the devil. If we will live righteously here, we will bloom in perfection in the world to come."

W. B. C., Smithville, Tenn., June 16, writes: "Our church at this place is in a flourishing condition, but still room for improvement. Bro. J. M. Kidwill preaches for us twice a month. One accession last Lord's day, from the Baptists. Bro. S. W. Womack, colored, of Nashville, preached a few discourses here last week. He is the first colored preacher, of the church of Christ, we have had to visit our town. He is an able speaker, and made a very favorable impression while here. By the way, we should all turn our attention to enlightening the colored race more than we do. Christ said, "Go teach all nations," and here is a people who are groping their way in darkness, who are being led by those who need to be enlightened themselves, and we allow them to follow off after superstitious ideas and doctrines, and never proclaim to them the blessed gospel of Christ. Of course this is not universally the case, but such it is throughout the country away from cities and large towns. Brethren, we need more men like Bro. Womack in the field. Such as he can do more to bring the colored race out of superstition and ignorance on the subject of religion, than white preachers. Still we can all do something, and for the sake of Him who died for us, let us do it. Can't we take some steps to keep such men as the one referred to in the field, and prepare others for such work? Let us have a suggestion from some one."

"A letter from Borden Springs says: "We are almost dead spiritually. The loss of our meeting house by fire, last year, was a sad blow; and though nearly a year has elapsed, a bush arbor is the best we can do. There has been about enough money subscribed to rebuild, but the freshet of April 12, carried away the nearest saw mill, and it has not got fairly to work again. We have had no preaching this year, but an effort is being made to secure the services of Bro. Avery of Centre. On the night of April 12, Wm. Knighten, one of the oldest of New Bethel congregation, breathed his last. He died of consumption, that dread and delusive disease. During the following week Elder Washington Bacon (familiarily called by those who know him, uncle Bacon) was stricken with paralysis. For days we had no idea he could recover; but he has regained his faculties, and almost the use of his body. His tongue still troubles him, as there are a great many words he cannot call. Uncle Bacon is eighty-five years old; and no more will his voice be lifted from the pulpit, persuading men and women to be Christians. He is only lying patiently and resignedly awaiting the final stroke, which he knows must soon come. Several years ago, while living near Scottsboro, Ala., he had the first stroke, not so severe as the second one, and it is likely a third one will end his days. He says he will be glad to die that way, as he is unconscious, and feels no pain. His father died in that manner, his grandfather also. Oh! if the world was only filled with such men as he, how much better it would be! A short time before his illness I carried the *Advocate*, containing an account of the meeting at Scottsboro, over to him. He read it aloud, and his eye kindled, and his voice grew strong, as his heart warmed over the good news. He had known those people, and loved them, and his soul sang praises to God that another—a younger

and better preacher, perhaps—had made a stand for Christ there, and gathered some into the fold. We who love the *Advocate* are very partial to Bro. Harding. I, for one, like every word he utters; and that he is thoroughly in earnest, none can doubt. And as for Bro. Poe, if I did not love him for anything else, I would love him for his cold-water principles. I don't mean baptism—I mean drinking."

## THE LUTIE GRAPE.

The Lutie Grape, originated by Dr. L. C. Chisholm, near Nashville, Tenn. Well-rooted vines (one-year old) of this new seedling grape will be offered for sale this coming fall and spring. To avoid all possibility of deception, and to place the superior merits of the Lutie fairly before an intelligent fruit-growing community, the originator of this new grape gave notice last November through some of the Nashville papers, that in advance of all seasons, favorable or unfavorable, he would show this grape in bearing at his vineyard, five miles from Nashville on the 25th of July, 1884; and claimed that more good qualities were combined in the Lutie alone for profitable grape culture than fifty other varieties grown in the same soil and like cultivation. As the time is approaching, he hopes all who feel the least interest in the development of choice fruit will not fail to see the Lutie while in bearing. Will be able to show fifteen vines of second crop and over one hundred vines with first crop. The latter will have been set out two years and six months at ripening time. As stated in a former notice, H. R. Coleman has purchased a half interest in the Lutie, and this variety alone will be sold under the firm name of Chisholm & Coleman. As they have only a limited stock for the first season, and cannot hope to supply all, therefore will receive orders and place them on file as received; then the orders will be filled as they come till the present stock is exhausted, of which due notice will be given. Price will be given after the exhibit, say August 1, 1884. P. O. address 98 Union Street, Nashville, Tenn., Chisholm & Coleman.

## SOME THINGS HARD FOR ME TO UNDERSTAND.

1. I cannot see how the M. E. Church can be right and wear a human name, and be governed by a human creed.

2. I cannot see how a man can belong to the M. E. Church, and endorse her name and creed, and preach the gospel acceptably to God the Father.

3. I cannot see how a man can hear such a preacher, with such influence, preach (as it is said by some) the gospel and Methodism mixed, and obey God, enter into the M. E. Church, live there, die there, and go to heaven. If a man can obey God and enter into the M. E. Church, will some one tell us why he cannot obey God and still remain there? If he cannot obey God and still remain there, why try to get him out? But if we cannot obey the Lord and remain in the M. E. Church, he certainly cannot obey him and get in there. They do not indorse Methodism any more to remain, than they do by becoming a member. Well, but, says some one, there is where he did wrong by uniting with the church. But can a man do right and wrong at the same time? The same thing that we say he obeyed God in, took him to the M. E. Church. Methodism says baptism inducts into the visible church of Christ. It also makes baptism its door. Now can a man enter into both churches at one and the same time, by one and the same act? If so, a man can do right and wrong at the same time. If he cannot do right and wrong at the same time, then the whole is either right, or else wrong. If right, then it is right to become a member of the M. E. Church. If so, every man refusing to join the M. E. Church is guilty of disobedience. But if the whole is wrong, what authority have we for receiving persons from them, and count their baptism valid? Here I stop, and wait for some one to answer the above.

Altamont, Kansas.

P. S.—The above can be applied to any organization that is not the church of Christ. F. H.

If the man was baptized to obey the Lord, it did not put him into the Methodist Church. If he joined it afterwards, he did wrong. D. L.

## LETTERS TO A METHODIST PREACHER—No. 3

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

We now come to examine further the will of God as expressed to us through the Son. We came to the conclusion in our last letter, that to honor the Father we must honor him through the specific commands of Christ. Now what are these? We may suggest, however, that in honoring the Father he has made special promises to us: "If any man serve me," said Jesus, "him will my Father honor." God proposes to pardon us of our past sins, to adopt us as sons and daughters, and make us the recipients of eternal life, and heirs of all that pertain to heavenly things in the New Jerusalem, with Christ as our elder brother, through whom these promises are made. But there are conditions to these different specific promises, and the conditions pertaining to each promise must be complied with, before that promise can be realized as ours. The first promise to us is the remission of sins; we must be saved from the effects of our past sins, before we can be adopted as sons; must be sons before we can inherit the blessings promised to sons, etc. And now, what commands of Christ will (when obeyed in accordance with the elementary principles evolved in his sermon on the mount) free us from sin? will obtain for us the pardon, the remission of our past sins? Paul, who was an authorized exponent of the will of God through Christ says: "But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. Seeing that Paul makes faith the first thing towards seeking a reward, we have only to see if Jesus confirmed this. Turning to John 8: 24, "For if you believe not that I am he, (Jesus Christ, the Son of God, see John 8: 15-18), ye shall die in your sins." Again, John 1: 12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We may then state it as a momentous fact, that faith is a condition towards the remission of past sins; that without it, there is no remission, no promise of pardon.

It is needless, at this point, to notice the many subdivisions of faith, or the power or office of each division of faith that has been made and suggested by men; for they only present a show of worldly wisdom. But we may notice how the will of God divides faith. Jesus said, "Not every one that heareth (believeth) the will of God, but he that doeth," etc. In the parable of the sower he makes the believing and doing constitute acceptable faith, while only hearing, receiving, believing, without the corresponding "bringing forth," doing something, not of any value. Paul inculcates the same idea in speaking of Abel, Enoch, Noah, Abraham, Isaac, and others. And James speaks expressly of a living, a perfect faith, and a dead faith, James 2: 14-26. And he says emphatically, that a man is not justified, saved, by faith only. James 2: 24. We find that living faith, a faith that justifies, is made perfect by work; not works of our own, but the works of righteousness, the works of God—the things commanded. See Heb. 13, what Abel *did*, what Noah, Abraham, Jacob, Joseph, and Moses *did*, the work, and wonders the ancient worthies *did*, works that God commanded them, and therein made their faiths perfect and accepted of God. We need neither to attempt to follow up the teachings of men as to how we obtain faith, but look into the perfect law of the Lord, and see what its expounders teach. Paul answers this squarely: "So then faith cometh by hearing, and hearing by the word of God." Rom. 11: 17. Faith in men comes by hearing the words of men; faith in God and in his Son comes by hearing the words of God. And hence Jesus said to his apostles, "Go ye, therefore, and teach all nations, teaching them to observe all thing whatsoever I have commanded you, Matt. 28: 19-20. "Go ye into all the world and preach the gospel to every creature." Mark 16: 7. "Preach my words that they may have faith in me, a faith made perfect by doing the work that I have commanded them." That you and I, my friend may obtain our faith through the words of the Lord; that we may perfect our faith by the works he demands of us, is the desire of A DISCIPLE.



## ITEMS, PERSONALS, ETC.

Bishop Sympton, of the Methodist Church, North, lies at his home, sick, without hope of recovery. He has since died.

Bro. W. B. Carnes, of Smithville, editor of the *Index*, was in our office during the week. He is a grand-son of Bro. W. D. Carnes.

Owing to ill health, Bro. George W. Campbell has resigned his position as principal of Lynnville Academy, Lynnville, Tenn. The trustees desire to secure a competent teacher to take the position.

Our contributor, "Ailenroc," has been suffering much from catarrhal affections through the winter and spring. She is better now, we are glad to say, and will furnish our readers with an article soon.

Bro. Creel has recently held a meeting in the new house of worship at Martin, Tenn., with seventeen additions to the church. The brethren in their new house of worship feel that their prospects for the future are good.

Dr. A. J. Baird, one of the most prominent preachers of the Cumberland Presbyterian Church, died on June 16th, in New York City. He had started as a delegate of the Pan Presbyterian Church, at Belfast, Ireland, and was taken sick and died in New York City.

Married, near Franklin, Tenn., at the home of the bride's mother, by F. B. Srygley, Bro. F. C. Sowell to sister Mollie Evans. They started immediately for Union City, where they will spend about a month in visiting her relations, and preaching as opportunity is offered.

A brother from Indiana writes: "I admire your reply to Bro. Srygley on 'Missionary Societies.' It is not too late to remind him that the *Jesuitical* 'Societa de propaganda fide,' is older than any protestant institution, and that we have simply borrowed it from the Man of Sin!"

Any information concerning his whereabouts, would be very thankfully received by the parents of Jimmie Smith, a boy sixteen years of age, (having dark hair, blue eyes, a large nose, and small mouth,) who ran away from home in May. Address Birch Smith, Beulah, Tenn., via Lebanon.

We have on our table a neat 28-page catalogue of Burritt College, for the session ending July 11, 1884. They catalogue 195 students for the session. This indicates a healthful prosperity for the school. This catalogue includes a list of all the graduates of Burritt College. Send to Pres't A. T. Seitz, Spencer, Tenn., and get a catalogue.

Bro. J. L. Bryant, of Rural Hill, Wilson county, Tenn., gave our office a call last week. Bro. Bryant is a young man that with few advantages of education, and with what is regarded unfavorable surroundings, heard the truth and obeyed it. He had that faith which led him to bear his part in the worship; he then began to talk in the retired nooks and corners of his neighborhood. His growth has been gradual but constant, and promises to be so for the future. He is doing a good work, and I am persuaded will abound more and more in usefulness, as he grows in years and experience.

W. H. Carter, Lafayette, Tenn., June 19, writes: "Preached at Flippen, Ky., last Lord's day. Owing to measles in the community, did not have a large crowd. Bros. J. H. Smith and U. Wright were present. Bro. Wright gave us a splendid discourse on "Love," at four o'clock, p. m. The church at Flippen is doing very well. It is quite a treat to be present at their Sunday-school. Bro. Isaac T. Reneau will begin a meeting at this place (Lafayette) on Saturday before the second Lord's day in July, and continue ten days."

We are sorry to have to go to press this week without any thing from our associate editors. Bro. Harding's article came to hand Saturday morning, but too late for this issue. In the absence of something from him, we keep his memory fresh by a little criticism of some of his positions.

From a circular just received of his school, we note that Bro. J. W. Grant, principal of Forest Hill Seminary, of Montgomery County, Tenn., near Guthrie, Ky., which is his post-office, will begin his next session of ten months on Monday, September 1, 1884. We are satisfied that brother Grant is a good teacher, and we hope he will receive liberal patronage.

H. L. Walling, McMinnville, Tenn., June 16, writes: "I preached here at 11 o'clock A. M., on third Lord's day, to an attentive audience, and at 3 P. M., at Kell's school house, two miles out, at which place we had one addition, from the Baptists, John said, 'He must decrease, but Christ must increase.' And so it is; and angels, (I imagine) rejoice."

John Marcrom, Winchester, Tenn., June 17, writes: "We are having a good interest at Shady Point, two and one-half miles southeast of Winchester. Baptized two last Lord's day. We have a good Bible class. But we have no church house. We would be thankful for any donations the brethren would make for the building of our church house. As ever your brother in the kingdom of God."

J. L. Sewell, Viola, Tenn., June 12, writes: "I preached at Philadelphia, Warren County, last Lord's day, to a large audience, and one young lady came forward and confessed her faith in Christ. Philadelphia is the oldest congregation in this part of the country. All the members that belonged to this congregation when it was first planted have died, but one, and he has about reached his four score years; but there is yet a large membership, and they are doing a good work, both in the church and Sunday-school."

J. M. Kidwell, Smithville, Tenn., writes: "At Watertown we had one addition from the Missionary Baptist Church, the second Lord's day in this month. The third Lord's day we had one to unite with us at Smithville from the Primitive Baptists. Both men of mature age, heads of families, and good citizens. I expect, the Lord willing, to hold a meeting at Livingston, Overton County, beginning Friday night before the fifth Lord's day in June, and continuing one or two weeks."

F. B. Srygley, Lebanon, Tenn., June 13, writes: "I preached five times this week at Riddleton. There was a good interest manifested all the time, notwithstanding the rain. On Monday night it rained on me very hard before I got to the school-house, but I managed to preach myself dry, and my sermon was possibly dry enough to dry the entire congregation. At any rate they came back Tuesday night. One added, from the Baptists. I left a promise to preach a week for them in the summer. May the Lord bless the faithful few in that neighborhood."

A good Presbyterian said: "I endorse every word you said to day, except what you said about baptism. I think one drop is as good as an ocean." I had not said a word about a drop or an ocean of water, neither did I mention immersion. But I used Bible language, and said one should be buried with him by baptism. Now, why did he conclude that I meant immersion, and yet contend that Paul meant something else? We both used the same words; then why the difference? No wonder fire doesn't mean fire, and water doesn't mean water. If I say repent and be baptized for the remission of sins, every one knows what I mean; but there are a great many that can't understand the same statement from Peter. Let us state our propositions in the language of the book. It has a fine effect.—[F. B. Srygley.]

## APPOINTMENTS FOR PROTRACTED MEETINGS.

Third Lord's day in July, at Pinewood, Tenn.; fourth Lord's day in July, and it may be over first in August, at Antioch, near Viola, Warren County, Tenn.; at Rich Pond Station, Ky., second Lord's day in August, beginning Wednesday night previous. This meeting in fact will be begun by Bro. B. F. Rogers first Lord's day in August, and we will join him Wednesday night. In North Mississippi from third Lord's day in August over first Lord's day in September, but do not yet know the points where meetings will be held. Will announce as soon as notified. At Watertown, Tenn, second Lord's day in September, and have promised one meeting or more in September, in Warren County, Tenn.—[E. G. S.]

We learn through a letter to Bro. R. Averitt, of this city, from Bro. Pink W. Lee, of Martin, Tenn., the congregation at that place have completed their new house of worship, with which they are pleased and quite thankful. Bro. J. C. Creel had just closed a meeting with some seventeen additions. The brethren greatly rejoice. Much prejudice removed, consequently much good accomplished.

## General News.

A few days ago a man giving the name of Dr. Warren, of Philadelphia, but afterwards changing it to James K. Lawrence, of Dover, Del., was arrested in Chicago, on a charge of obtaining money by false pretenses, from two or three physicians of that city. He proves to be the notorious ex-governor Moses, of South Carolina.—It is reported that a large cave, possible a rival of Wyandotte and Mammoth, has been discovered near Nurom, Sullivan County, Indiana, the entrance having been unearthed by a recent land-slide. A skeleton of a man and a dog, and a number of Indian relics, were found in it.—A requisition has been made by the State Department for the extradition of John C. Eno, the defaulting president of the Second National Bank, of New York. The British Minister at Washington, telegraphed the Attorney-General of Quebec, ordering that Eno be held for extradition. The Second National Bank has brought suit in the Supreme Court against Eno to recover \$3,185,000 and an attachment has been made against Eno's property in New York.—Mr. Tilden has written a letter, stating that he is not a candidate for the Presidential nomination of the Democratic party, and that he would not accept the nomination under any circumstances. His advanced years and feeble health is assigned as the reason.—Women now serve on juries in Washington Territory.—The total number of separate farms in the United States is 4,000,000, and their aggregate value is estimated at \$19,000,000,000.—The number of female doctors in the United States has increased nearly 7,000 per cent in the last twenty years.—The State Democratic Convention met in this city on the 18th, to nominate delegates to the Chicago Convention, and a candidate for governor. Gov. Bate was re-nominated by acclamation. After a hard fight during the best part of two days, they passed a platform in favor of tariff for revenue only.

FOREIGN.—Theebaw, King of Burmah, has poisoned the Queen, and her mother, and has married the Queen's sister.—A Swedish explorer is going to London to make an appeal for a subscription to defray the expenses of an expedition to the South Pole. He estimates that expedition will cost £200,000. The Spanish government has promised to pay part of the expenses of the enterprise.—For the first time in many years the gates of the palace yard were locked the night after the sitting of Parliament. This is a sure evidence of the widespread fear of dynamite.—The project of erecting a monument to King Victor Emmanuel in the Pantheon at Rome, has been abandoned. A simple tablet will take the place of the proposed monument. A conflict with the Vatican will be avoided. The anti-clericals denounce this step as a weak concession to the church.



## Home Reading.

## A WEATHER PROPHET.

It rains; this morning on a tree  
We heard a shrilly chirring;  
We searched to find it carefully,  
For well we knew the rogue must be  
A little tree-frog purring.

Blue as a larkspur was the sky;  
The bees went booming, humming;  
White clouds like slow fair ships sailed by;  
No sign was there to any eye  
Of sudden rain-storm coming.

But chirr, he piped, and chirr and chirr-r;  
The children sighed "Provoking!"  
Quite out of sorts indeed they were  
That that small hidden thing should stir  
The sweet air with his croaking.

Their play was planned for out of doors  
When first they heard him calling.  
And now a heavy darkness lowers;  
Rain pattered first, but now it pours  
As if the sky were falling.

I fancy he will find some chink  
With twigs and leaves for cover,  
Where he can safely sit and blink,  
And thrust his nose out for a drink,  
Until the rain is over.

You'd like to see him some fine day?  
Only quick eyes can find him.  
He has a most mysterious way  
Of being gray if bark is gray,  
Green, if there's green behind him.

His guesses are not always right  
To the extent of bringing  
A thunder rack of black in sight;  
Yet sweet as the whistle of Bob White  
Is the little tree-frog's singing.

—By Mrs. Clara Doty Bates.

## UNCLE BEN ON GROWING.

"Here, youngster, if there isn't any hurry, bear a hand a minute, will ye?" shouted Uncle Ben, as Sam was passing his gate. The boys all called him Uncle Ben, for he was an old sea-captain turned farmer, and every boy of them longed to be just like him.

"What's the matter, Uncle Ben? I ain't in any hurry," answered Sam.

"Let me toss you up aloft then. This 'ere vine hain't no notion o' climbing up to the mast-head, but I've got a notion it shall. I'll hist ye. There now! You stand there on the roof, and hold it up so, while I lash it to the mast."

"Don't I wish I was tall as you, Uncle Ben?" And Sam looked on admiringly as the old sailor stretched up his tall figure to tie the vine. "I don't see's I'm ever goin' to grow. All the rest of the boys are growing, though."

"Don't be in a hurry, boy," said Uncle Ben. "I ain't so powerful tall myself, but then I didn't grow in a minute. Besides, what's the matter with your pants? I should say you'd been growing since those were made. Why, your feet are reaching down as if they were feeling for anchor-age far below; and as for your hands—why, they hang 'most a fathom out of your jacket sleeves. I guess there's some hopes o' you growing, so don't be discouraged."

"I don't see's I grow a bit, Uncle Ben. That's only because my clo'es are shrinking, I guess. Any way, I wish I could grow up all in a night like Jonah's gourd, and be as tall as you are all of a sudden."

"There, that vine's all right now," said Uncle Ben; "so down with ye again, my boy. Now, look here; I want to say a word to ye about this growing business. You'd like to grow up like Jonah's gourd, you say. Did you ever think of it, how that gourd wasn't good for anything after that first day? In fact, when Jonah wanted to sit down and cool off under the shadow of it, to be sure, it wasn't there. It had all perished, the Bible says, just because of a little worm that killed it. Now, I tell ye, boy, there's something that's a great deal better than growing tall, and that is, growing good. Don't let any worms of bad habits get in to eat out the right thoughts and right wishes which the Holy Spirit puts into your heart. There's one thing I've often noticed, and that is, that most things that are good for anything—are slow about their growing. Just look at that crop of toadstools down there at the foot of the tree. Why! there wasn't one there last night; but now, there they all stand, as pert as if they thought a great deal of themselves. But the fact is, they ain't good for anything,—don't you see? Now, look at that tall oak. What a nice shade it makes for us in hot summer days! And what a splendid mainmast it would make. If I wanted to build a ship, I should be for cutting it down, and then it would help carry me all over the world. That tree's good for something.

It might be good for lots of things. But how long do you suppose it's been growing? In the first place, the acorn didn't sprout in one night nor two. I don't know how long it took to make as much show as one toadstool, and now it's been growing a hundred years or more. I say, boy, don't be in a hurry to grow tall, but take care to grow so as to be good for something when you are grown up. Who wouldn't rather be an oak, if it does take a hundred years, than a toadstool or a gourd which are good for nothing?"—By Lillian Payson, in *S. S. Times*.

## SHARPER THAN A SERPENT'S TOOTH.

A week or two ago a young man, belonging to an influential, honorable family, cheated a couple of business firms in a great Western city, by false representations, out of a couple of thousand dollars. The matter was brought before his father, an old man of stern integrity. The young man was his only child.

"Gentlemen, I can do nothing," he said. "I have paid nearly half a million dollars already to make up sums which he has embezzled. He has brought me to beggary. The law must take its course." He turned away. The road between him and death was short, and it would be dark and hard.

On the same week an elderly woman was seen to throw herself into the Schuylkill river, near Philadelphia. She was rescued with difficulty. She held in her hand a satchel containing gold, notes, and bank-books representing several thousand dollars. When she recovered her senses, she was asked—

"Why did you do this? You were in no danger of want."

"No; I had money enough. But I had five children once—three boys and two girls. They all went away. They have not wanted me to visit them, and they do not write to me. I have waited for years, and they have not come back. Folks tell me they were doing well, and were fine gentlemen and ladies; but they have forgotten their old mother. I was so lonesome that my head got queer. Indeed, gentlemen, I tried to do all I could for my little children; but when they grew up they were tired of me."

No words of ours can add to the force of these two chapters of actual life. Very few sons and daughters are as guilty as these, but how few are wholly free from such guilt? Many a man or woman who would not take the life of the poorest living creature kills the souls of those who love them best by years of passive, cold forgetfulness and neglect.—*Youth's Companion*.

## THE PEACEFULNESS OF DEATH.

How peaceful is the dwelling-place of those who inhabit the green hamlet and populous cities of the dead! They need no antidote for care—no armor against fate. No morning sun shines in the closed windows and awakens them, nor shall, until the last great day. At most a straggling sunbeam creeps in through the crumbling wall of an old, neglected tomb—a strange visitor, that stays not long. And there they all sleep, the holy ones with their arms crossed upon their breasts, or lying motionless by their sides—not carved in marble by the hand of man, but formed in dust by the hand of God. No one comes to them now, to hold them by the hand, and with delicate fingers to smooth their hair. They heed no more the brandishments of early friendship. They need us not, however much we need them. And yet they silently await our coming. Beautiful is that season of life when we can say, in the language of the Scripture, "Thou hast the dew of thy youth." But of these flowers death gathers many. He places them upon his bosom, and he is transformed into something less terrific than before. We learn to gaze and shudder not; for he carries in his arms the sweet blossoms of our earthly hopes. We shall see them all again, blooming in a happier land. Yes, death brings us again to our friends. They are waiting for us, and we shall not long delay. They have gone before us, and are like the angels in heaven. They stand upon the borders of the grave to welcome us, with the countenance of affection which they wore on earth; yet more lovely, more radiant, more spiritual! He spake well who said that graves are the footprints of angels.—*Longfellow*.

## FROM WINTER TO SPRING.

With respect to clothing, one needs to consult the thermometer at this season more than at any other in the year. In the middle of the day it may be expedient to throw off some of the clothing which was worn in winter, but it should be resumed promptly with change of temperature. The system cannot endure with impunity abrupt changes from heat to cold in the spring as well as it can in the fall. Shut up in the house as we have all been more or less during the winter, the blood hasn't been sufficiently oxygenated, and we have grown tender. Underwear, in this climate should not be changed from heavy to light until after the middle of May.

A change in diet is very seasonable. Heavy meats may be largely discarded. Rich puddings and pastries should give place to lighter forms of dessert. Vegetables and fruits are suitable articles of diet, and all the open air one can have should be enjoyed. With a light diet, warm clothing will not be uncomfortable. Put less coal in the furnace and give but little draught, and you reduce the temperature as surely as though you opened doors and windows to cool off. So, feed lightly, and dress warmly during the changing spring weather, and health will be secured. Said a druggist the other day: "It's astonishing how most every kind of medicine will sell. But you see most people eat too much, and these medicines that act on the liver and kidneys and bowels simply help to carry off the overplus of food that has been taken. One doesn't need as much carbon to keep up the health of the body when the mercury stands at 50°, 60°, 70°, as when it ranges near the freezing point or drops below zero, and the complaint of want of appetite is only an admission that Nature knows what she is about, and makes light demand when small supply is needed."

## WARTS.

E. L. F. writes: "Our servant's wrist is covered with warts, but she does not want to burn them off. How can they be removed painlessly?" We give various remedies that from time to time have appeared in this column. 1. Burn a piece of linen or cotton on any piece of steel and rub the moisture left on the metal by the burning on the wart three or four successive times. 2. Rub the wart with a strong solution of potash till it disappears. 3. Wet gum ammonia and rub it on the wart at night just before going to bed. 4. Cover a few sprigs of arbor vitae with hot water; when the tea is quite strong, pour off and bathe the warts with this, or crush the juice of the leaf directly on the wart three or four times till it disappears. Take five cent's worth muriate of ammonia, wet a crystal in water and apply several times during the day. 5. Cover the warts with baking soda, wet with water and tie them up. A few applications will remove them.—*Tribune*.

## LETTERS TO UNCLE MINOR.

Dear Uncle Minor: I am a little girl, eight years old. My father takes the GOSPEL ADVOCATE, and I like to read your good letters. I go to Sunday-school, and read in the Bible class. I have two brothers and three sisters. We have preaching sometimes twice a month. But fearing my letter will be too lengthy, I will close, hoping you will write often.—[Maggie Simpson, New Castle, Ala.]

Dear Uncle Minor: Reading so many nice letters from other children to you, I thought I would write you one, and ask you if you ever heard of a little village called Plantersville, Alabama. We have a Sunday-school four miles from Plantersville. I attend regularly. My papa is superintendent. I received a nice picture of the ten commandments and Lord's prayer, Christmas, for good lessons. Wish you could come to see us. We have not had preaching since last July. For fear my letter will be too long I will close.—[Idell T. Walker, Plantersville, Ala., June 6, 1884.]

There is one place where the Lord cannot live, and where he will not live, and that is in the heart that has become lukewarm, in a proud and uplifted heart, a heart that is filled with its own self. The more we have of self the less of Christ  
Geo. E. Rees.



**A Prominent Minister Writes.**

Dr. Mosley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.

REV. C. C. DAVIS, Elder M. E. Church South.  
No. 28 Tatum St. Atlanta, Ga.

**From Two Prominent Ladies.**

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

Mrs. B. H. BLOODWORTH, Griffin, Ga.

Dr. H. Mosley: After years of suffering from indigestion, great debility and nervous prostration, with the usual female irregularities and derangements accompanying such condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.

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S. Pratt, druggist, Wright City, Missouri, writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

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It cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration and all other diseases caused from diseased Liver and Kidneys.

Fifty cents for one pint bottle, one dollar for pint and a half bottle. Sold by druggist generally, and all wholesale druggist, Louisville, Ky.

**Miscellaneous.****"Do Likewise."**

Dr. R. V. Pierce, Buffalo, N. Y.:—"Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking your 'Favorite Prescription' and using the local treatment recommended in your 'Common Sense Medical Adviser.' In three months I was perfectly cured. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send full particulars to any one writing me for them and inclosing a stamped envelope for reply. I have received over four hundred letters. In reply, I have described my case and the treatment used, and earnestly advise them to 'do likewise.' From a great many I have received second letters of thanks stating that they had commenced the treatment and were much better already." Mrs. E. F. Morgan, New Castle, Me.

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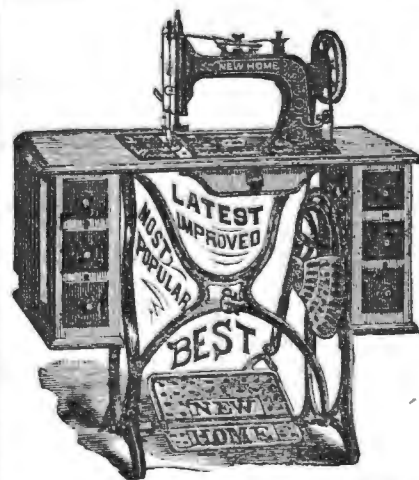


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### FOR SUNDAY.

"Song Worship," (35 cts.), the New Sunday School Song Book; or "Male Voice Choir," (30 cts.), a collection of Sacred Songs; or "Beauties of Sacred Song," (\$2).

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### TO READ.

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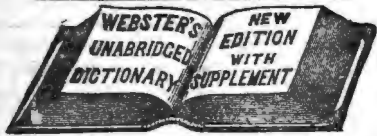
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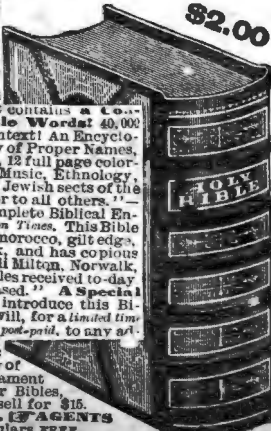
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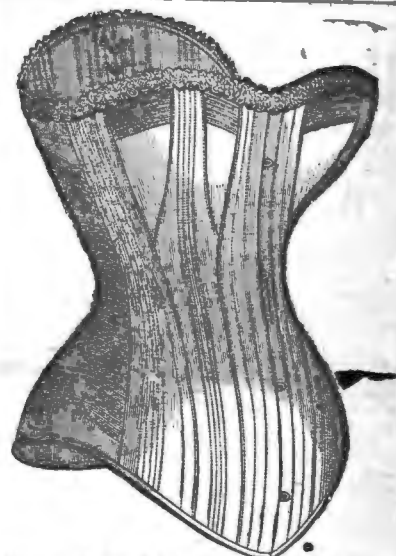
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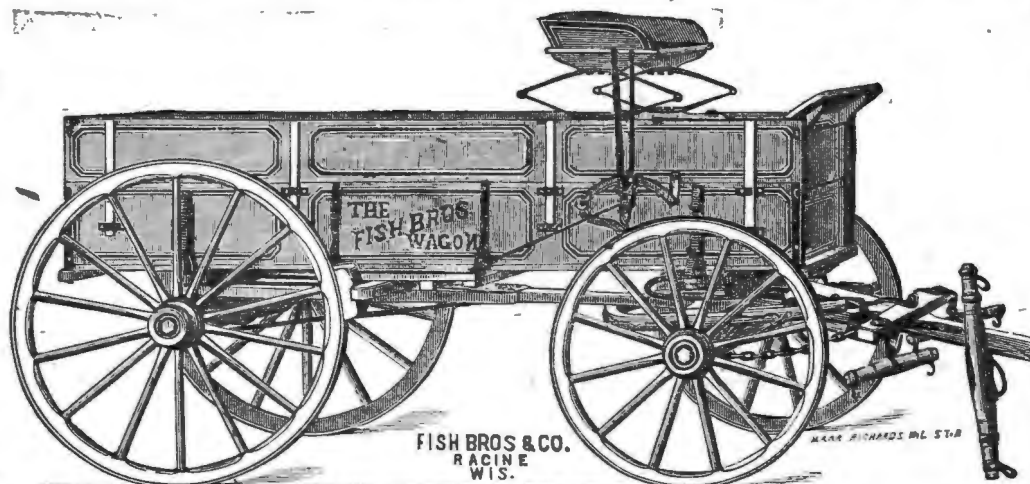
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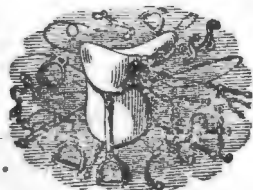
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## ACTS OF APOSTLES.

This book occupies a prominence among the books of the New Testament that can never be too highly esteemed by Bible students and teachers. How to enter into the kingdom of God, the different steps to be taken, what these steps are, and the order in which they come, can only be learned from Acts of Apostles.

However much may be learned of other things elsewhere in the Bible, and whatever of variety may be gleaned from other portions of it, when this one lesson of conversion, of becoming a Christian, of entering into the kingdom of God is to be learned or taught, to this book we must go, or this lesson can never be learned or taught. This book is the key-stone of the New Testament. The first four books bring us to this, and prepare us for it. The letters of the apostles to the churches take us up at the end of this, and give us in full the practical development of the church of God. But neither the gospels nor the epistles to the churches will supply the place of Acts. Every institution has its beginning, its gradual stages of development, and its full establishment, and then its practical workings. And it is surely as important to understand the full establishment of an institution, and the way of entrance into it, as any other part of its development. No matter how much one may learn of the preparatory state of the kingdom of God, or how well he may understand its practical workings, if he never learns the laws of initiation into it, he will be but little benefited by what he has learned. A man may study the origin of Free Masonry, and of its practical workings all his life, and yet if he does not learn how to enter into it, but remains outside, his other knowledge regarding it will be of precious little service to him. We need to learn the whole of the Christian institution in all of its parts, that we may be benefited by it. The gospels begin with the introduction of the Savior into this world, together with his forerunner, John the Baptist, and tells us how John introduced him to Israel at the river Jordan where he was baptized of John in the river. These books also give us an account of his personal life, his his heavenly instructions and his wondrous miracles. These books show us that the life of Jesus, though he appeared as a man, differed widely from that of any personage that had ever appeared before him. They give us a brief and unvarnished history of some of his wondrous miracles, that prove him to be the son of God. They make no attempt to give any coloring to these wonderful works. They were so much concerned about the facts themselves that they never for one moment thought about trying to beautify them with eloquence. In this regard these four books, Matthew, Mark, Luke and John differ from all the biographies ever written by uninspired men. Uninspired men in writing biographies take pains to present their heroes in the most attractive light possible, and make special effort to adorn and beautify their actions in the most eloquent language, and strive to present only those words and actions that will make the most favorable and agreeable impression upon their readers. This one characteristic of these first four writers of the New Testament is suffi-

ent to prove them inspired by the Spirit of God. As men, they *could not* have written such books, if they would, and *would not*, if they could. Mortal men never did write any such books, and never would have written books so thoroughly condemning every impulse and desire of the human heart and flesh as such. But the main thing we wished to say regarding these four books in this essay, is that they give us a history of the plan of salvation prepared by the Son of God for lost sinners. They give us the history of his life, his death, his burial and resurrection from the grave, and some of them, of his ascension to heaven also. They also give us an account of the commission he gave to his apostles, when he ordained that they should go into all the world and preach the gospel to every creature. But the things to be preached by these apostles, and the things to be done by the sinner in order to salvation, are so briefly told, and in such comprehensive terms, that from these alone we could not learn how to enter into the kingdom of God. But these books also tell us that the Savior promised the Holy Spirit to these apostles, to aid them in carrying out this commission, and that he charged them not to depart from Jerusalem, not to begin the work till endowed from on high. At this point these histories stop, and leave us without any instructions as to how they did their work. We learn from these books that the gospel was to be preached to all, and that faith in it would be necessary, and that baptism must be complied with, and that repentance and remission must be preached among all nations; but the order in which these should come, and precisely what these things were, is not given in these books.

This leaves a necessity for another book, to give us a historical account of the work of these apostles, in order to give us a full development of the whole matter. We need a history of their preaching, to teach us what the Savior meant when he commanded them to preach the *gospel* to every creature, promising salvation to all that would believe it and be baptized. We must know what the gospel is before we can believe it. And as the Savior did not tell when he commanded the apostles to preach it, and as these first four books close without giving the information, another book, to give a full development of this matter, is a necessity. The Lord knew this, and hence he has given us the book of Acts. And this book has been placed just in the right place by those who arranged the order of the books of the New Testament. If it had been placed at the first, it would have thrown everything into disorder and confusion, and would have appeared all out of joint. Or if Acts of Apostles had been placed after the epistles, it would have been wholly out of order, and utter confusion would have been the result. But as it is, placed immediately after the gospels and before the epistles, it is in the only truly natural place for it in all the oracles of God. Placed here, it gives us the right instruction at the right time, and in the right place. It tells us just when and where the apostles began to carry out the great commission that Jesus gave them, and tells us what they preached in preaching the gospel, and what sinners were required to do in order to obey it and become Christians, and the order in which these things were to come in every sinner's case. Drop out Acts of apostles, and this information is lost.

This book gives us the only account we have in the New Testament of how the apostles preached in making converts to the gospel, and how sinners were saved by it. It gives only a brief account of only a few of the apostles. But this account runs through a good many years, gives us an account of their preaching in many places, from Jerusalem to Rome, and of the conversion of thousands and tens of thousands of sinners. And the great importance of this matter is that it is the only account we have of the conversion of sinners under the last commission of Christ to the apostles. Leave this out, and you search in vain for this information. The letters of these apostles to the churches begin with them as Christians already, and teach them how to live the Christian life; but do not, in one instance, teach sinners how to become Christians. Brief and figurative allusions are sometimes made in these letters to the conversion of those addressed, but the details in order are never one time given, and no one can learn in fullness how to become a Christian from these.

This book of Acts, therefore, fills a grand place in the economy of man's redemption, and gives us instruction without which none could find their way into the kingdom of God. No man, therefore, can teach a single alien in fullness how to become a child of God, without appealing to this book for information on the subject.

The preachers of the denominational world draw but lightly from this book in preaching to convert sinners. They prefer the figurative allusions to conversion that are made in the gospels and in the epistles, such as they can more readily turn to favor their mystical ideas of conversion by the direct work of the Holy Spirit, and that without baptism. And even our own brethren are sometimes so much afraid of going along in the old beaten paths, and of preaching like our pioneer brethren did on these matters, and thus being considered old fogies, that some of them have almost ceased to use Acts of Apostles in their preaching. Even in protracted meetings, when the conversion of sinners is the object of their effort, whole meetings are sometimes gone through with, without one single case of conversion ever being clearly given from Acts during the meeting. When our pioneer brethren preached for the conversion of sinners, they dwelt largely and long upon the cases of conversion given in Acts. They would read them and present them one after another in their full connection from time to time during their meetings, giving line upon line, and precept upon precept from the pages of this book, until all who heard thoroughly understood the requirements of the gospel in their fullness, and in their proper order, so that if they were willing to be Christians, they knew exactly how to become such. In some sections this appeal to Acts of Apostles, and the repetition of its teaching, is not needed. But in other sections we are certain it is timely. When preachers are too far advanced in theology to preach Acts of Apostles where sinners are to be converted, need that some one shall them again the first principles of the Oracles of God. This book will never be too old-fashioned, or too old-timey, or too common to be preached, so long as there is one lost sinner to be saved. And when men are afraid they will be regarded as common, as old fogy, as being behind the age, if they repeat these cases of conversion found in this book when preaching to convert sinners, to save souls, they are surely ashamed of the wisdom of God and of the Lord Jesus Christ, and of the wisdom and teaching of the Holy Spirit. Such men have progressed beyond that wisdom that inspired and guided the apostles of the Son of God in the glorious work they did in converting sinners, as recorded in this grand book.

We may in future take a few rambles into this book, and give in brief some of the specific cases of conversion so plainly and so beautifully given in this, the fifth book of the New Testament.

E. G. S.



## JOE HARDING, THE EVANGELIST.

The Christian church of the present day has many eloquent preachers and earnest evangelists, and their different styles of presenting the gospel are about as various as their number; but we have only one Joe Harding, with a style peculiarly his own. He is not what the people would call great; indeed, on first acquaintance, they are prone to say something to his discredit, though their denunciations might not develop in them a large amount of goodness of heart. Some go so far as to class him with fanatics, or cranks. The Louisville papers give him the appellation "Weeping Joe;" for what reason does not appear. The writer recently attended his meetings about a dozen times, and although the preacher grew earnest, and occasionally almost excited, still there were no signs of weeping. But the world and the papers may call him what they please, none of these things move brother Joe. No one, however, must call him ugly or lazy, as, he says, his wife would not be pleased with either designation. Besides, each is untrue. In personal appearance he is comely, with raven-black hair, a moustache and goatee of the same hue, and features forcibly reminding the observer of the French type. And as to energy and herculean labors, he has no superiors, and very few equals. Either appellation, therefore, would be singularly inappropriate. His education has certainly been neglected, and he prides himself that he never attempts to "polish" his sermons.

Objections to his mannerism, which occasionally borders on the theatrical, are loud and frequent, as, for instance, when he was recently preaching on "heart religion," the stage—a reasonably wide one—became too confined for his dramatic description of a Roman Catholic girl in Cincinnati under the influence of "heart religion." For a second or two the preacher was off the stand to show how he pleaded with the girl's employer, a hotel keeper, to allow her time to attend mass, brother Joe volunteering to be her substitute to wash dishes or do other work while she observed her religious rites. The point the preacher was making at the time, was that heartfelt earnestness in any religion did not make that religion right.

On another occasion he ran all along the aisle of the meeting-house to show how readily and quickly the prodigal son ran after he *willed* to return to his father's house. The change of will explained his repentance, which was the subject of discourse.

Yet, with all brother Joe's peculiarities, there is a magnetism about the man which is remarkable, and saints and sinners, the "learned and the rude," and people well-informed in biblical knowledge, go repeatedly to his meetings. They are attracted, no doubt, by the manifestation in brother Joe of an ardent desire for the salvation of mankind, shown in his indomitable energy and constant labors in their behalf, preaching to-day in the meeting-house, to-morrow in the grove, and daily from house to house, warning sinners of their danger if they continue in disobedience to the gospel. He waits for no call from a church to hold a meeting, but always obeys one when it is made; but the command is, says he, to go, and in obedience to it he goes to a grove, or seeks a large room in a populous district, for night meetings, while the hours of the day are employed in visits to invite people to attend his meetings. Occasionally he seeks large work-shops, and asks permission to preach to the men while they are discussing their mid-day lunch. If such constant, devoted work does not fill the measure of the exhortation to "be instant in season and out of season," it is difficult to know which way to turn to seek its fulfillment.

While at meeting every muscle in brother Joe's body seems to be moving. He rests not for one moment. If he is not singing, praying, or preaching, he goes from seat to seat to take the people by the hand and greet them. Failing eye-sight prohibits him from reading a chapter, and he manages to sit tolerably still while another reads and prays. But should a familiar face appear while brother Joe is leading the song, or is making an introductory speech, you need not be surprised to see him going half-way down the aisle to greet the new comer with "I am glad to see you, Bro. Lowber," and conduct him to a seat, and after that the speaker would calmly proceed with his speech.

While preaching, he holds a staff in his hand, and as he is not afflicted like Jacob after his wrestle with the angel, the use of the staff is not apparent, except that it serves as an implement for exercise to his disquieted muscles. With it he occasionally points to printed charts being up on either side and in the rear of the platform, of which he has four. One is in the form of a wheel, the hub being an open Bible, prominently displaying the words: "Preach the word" and "walk in the light." Between the spokes are Scripture reference, denoting the word in creation, in preservation, in redemption, among men, in regeneration, sanctification and glorification; the words of the commission serving as the tie. A second chart denotes the starlight, moonlight and sunlight ages of religion, and its prominent motto is our rightly dividing the words of the faith. A third is an inscription of the ladder of faith, which, with repentance and baptism, are at the bottom round; on the other rounds are inscribed the Christian virtues which are to be added to faith, while at the top is eternal life. The fourth chart is the downward ladder of apostasy, and people who start from the top round of that ladder (the loss of first love) get to the bottom (infidelity) very quickly, while the climbing of the ladder of faith is a life-time work.

In this I am not penning Bro. Joe's obituary. Far be the sad day when that solemn task should be undertaken! But I make an effort to show Joe Harding as he really is, "with all his faults and foibles," there being a disposition to undervalue his true worth as a preacher of the glorious gospel of the kingdom. In this connection I have but very few words to say. The results of his herculean labors overshadow all his oddities, insomuch that by some he is almost regarded as a "chosen vessel unto Jesus to bear his name before" the poor and the neglected of the earth; and the result of Joe Harding's labors is the best exponent of his worth, and the worth of other disinterested brethren to the church who go and do like him. The conversions and the additions to the church brought about through the labors of Bro. Harding, are large. His labors of a few months resulted in adding about one hundred and fifty members to the Portland Avenue Christian church, Louisville, Ky.; and two weeks' labors with the Central church in the same city, where he is still laboring, resulted in twenty-five additions.

Do the people still persist in calling Joe Harding a fanatic and a crank? And will Bro. Thos. Munnell classify him with the humble brethren whom he sometimes in his writings derisively designates "scalawags?" (Now wouldn't the reader like to be a "cultured" Christian gentleman, so that he with propriety might use that classic term "scalawag" when referring to a devoted class of laborers for the Master?) If Bro. Harding is placed in such ranks, then I pray the Lord to send us more fanatics, cranks and scalawags, and fewer pulpit dudes and starched parsons, whose chief joy are empty titles and fat livings.

SAMUEL OWEN.

Louisville, Ky.

## BRO. H. L. WALLING—AGAIN.

Our brother admits that *heart* is used synonymously with *mind*, but still contends that the purification of the mind is equal to pardon of sins. Now is this not the same as saying, "an individual's sins are all in the mind?" As soon as the mind is purged—purified, (see Webster) the sins are gone. Gone from where? *From the mind, of course.* A sin of the mind would be to know a thing to be a sin, I understand. Paul sinned in persecuting Christians, but did not know it to be sin. "Did it ignorantly in unbelief," and found mercy on account of his ignorance. See 1 Tim. 1: 13-14-15. And, too, in this connection, says he was the "chief" of sinners. This is, of itself, sufficient to show that we may be in sin, and at the same time the sin not in the mind. Bro. Walling, will you—ah can you get yourself out of this difficulty?

Bro. Walling says: "He (the sinner) is freed from the practice of sin, when he believes, but God purifies his heart (not faith alone—faith before baptism) when he obeys the truth." Now right here he introduces as proof, that God purifies the heart in obedience. 1 Peter 1: 22-23. *Peter did not say so.* He said that the soul was purified to the truth. Bro. Walling,

please give us in your next your reasons for making *heart* and *soul* equal. Is it only the *mind* that has rest and peace with God after death? John saw the "souls" of them that were beheaded for a witness of Jesus." (Rev. 20: 4.) Was it only their *minds* that John saw? The Savior (Matt. 10: 28) teaches that "we are not to fear man, who only has power to kill the body, but to fear God who has power to destroy both *soul* and body in hell," and this is the *mind*, is it Bro. Walling?

My brother, I am perfectly willing that our readers may see who is into this "mixing" business. In my other article, I say: "Where is there any great error in teaching that the sinner must have his heart freed from the love of sin, his thoughts centered on heaven, salvation, the Lord, the Bible, and his mind—heart—perfectly filled with the love and a desire for these things?" To this, you reply: "There is no error in this, but if you put purify in this qualification and connection, as you have done in another place, you mix things that should not be mixed, and place purify where it does not belong." If "there is no error" in so teaching, and these thoughts are pure thoughts, and his (the sinner's) mind is perfectly filled with such thoughts, has he not a pure mind—heart? Now, Bro. Walling, are such thoughts as I named pure thoughts? If not, then the best Christian on earth has an impure heart, for such thoughts fill the Christian's mind. Now you must do one of two things—that is, deny that such thoughts are pure, or give up that new theory you have up there in the mountains.

Dear brother, I admit, and have always taught, that Rom. 6: 17-18, James 1: 21, 1 Peter 1: 22-23, all have reference to a purification of the *soul*, pardon of sins, but thought never for once of so "mixing" things as to make these Scriptures equal to a purification of the *mind*. You again speak of Matt. 5: 8, My brother, who is the Savior addressing in this language? His disciples, of course. Those who had "obeyed the form of doctrine." He has no reference in this to the state of mind with the penitent before he is baptized. Our Savior here is speaking of the blessings that God will give to Christians—those who retain "pure hearts." Christians must practice purity, or these blessings they cannot have.

Bro. Walling says: "When God purifies the soul, he purifies the heart. He does not purify the heart in one way, and the soul in some other, and at a different time."

This is the "mixing" to which I object. "If our brother would prove this, it would help his cause wonderfully." I wonder if "Worcester's Octavo Dictionary, not poetry," will help our brother here!

Bro. Walling, I have a suggestion for you which I hope you will receive kindly. It is this: You have become so frightened at the errors of Babylon, and in your flight from these errors, you have gone a little beyond Jerusalem. Why, my brother, I know that my mind was never more filled with pure thoughts, than when, with Bro. Larimore hold of my hand, I confessed the Savior. But then according to the gospel, I was not pardoned—not freed from sin—my soul was yet stained, for I had only believed and repented. My brother, I am going to hold you to it. You have already admitted that "it is no error to teach that such thoughts as I have named must perfectly fill the mind." Now can the mind be any more than perfectly full? And are such thoughts pure? Say yes, my brother, and then I am ready for that "cordial shake." Why, Bro. Walling, that "inner man," that "deathless spirit," the soul cannot be simply the mind.

Bro. Walling, I think we have said enough. I am tired of so much war in the camp. I tell you, I do believe that some of the discussions in the ADVOCATE are doing a great injury; especially so, when such little matters are the thing disputed about. You say: "If you do see the truth confess it." Bro. Walling, I want to be saved. I could not though if I were so dishonest as not to confess the truth when I saw it. Bro. Walling, I don't know that I will write any more against your position, I am afraid but little good will be done. I, though, would be glad to hear from you again.

J. R. BRADLEY.

Goodness, like the river Nile, overflows its banks to enrich the soil and to throw plenty into the country.—*Calder.*



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## SIN AGAINST THE HOLY SPIRIT.

"And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Matthew 12: 32.

That this is true no one can doubt; but why it is so, is a question that but few have answered even to their own satisfaction. As to him who did or does sin or blaspheme, against the Son of Man, and against the Holy Ghost, at the same time with the same mind and purposes in so doing, I cannot see any difference so far as the sin and individual are concerned; but in both instances they would be the same as to character.

Therefore the reason why it could be forgiven in one instance and not in the other, must be in something else than its mere character. And when we remember that the Son of Man did and taught all that he did or taught by the Holy Ghost, and that he was in the Father and the Father was in him, and that the words he spake and works he did was the Father's that dwelt in him, (John 14,) it could not be because the Holy Ghost, was more authoritative or more superior than the Son of Man. And I conceive the true reason is found in the fact that the sin and blasphemy against the two were not, and could not be committed at the same time, and under the same circumstances. And if that be so, it turns out those pharisees did not sin and blaspheme against the Holy Ghost, when they charged the Son of Man with casting out devils through Belzebub, as is generally believed; but did sin and blaspheme against the Son of Man. And that they could not commit the sin against the Holy Ghost, until after it was given when the Son of Man had been glorified. Hence the difference in time and circumstances.

They might commit the sin against the Son of Man and be forgiven, for after the Son of Man should complete his mission, God in his forbearance would send the Holy Ghost by which he would make his last appeal to man to save him from sin, on the principle and conditions of his own choosing. To those who rejected these there would be no remission here nor there. And that I am right in saying the Pharisees and scribes did not commit the sin against the Holy Ghost in the life-time of Christ, I give the following:

"After the Savior had been raised from the dead in possession of all power of Heaven and Earth, he said to the Apostles, Go into all the world and preach the gospel to every creature—not one excepted. He that believeth and is baptized shall be saved. So we see no one at that time could be guilty of an unpardonable sin. And if possible to show the fact more forcible, we turn to Acts 2, in which is recorded the teaching of the Holy Ghost itself. It says, through Peter, to those who rejected and spoke against the son of man; 'you with wicked hands crucified and slayed him.' And to the same after they had believed, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, etc., and not a word about an unpardonable sin. Also see the five thousand (4&4 of Acts.) and Saul of Tarsus, the chief of sinners and vilest of persecutors. In Paul's letter to Romans, not a word does he say about the sin against the Holy Ghost, but all Israel could be saved on faith in Christ in a Gospel sense.

N. R. GIBBONS.

Dear Bro Poe: I like your Bible class, and wish to join it. It is hardly fair to ask questions without first answering some, but I will ask this one.

Who unwittingly disclosed the nature and design of Baptism before the Gospel was preached?—[Joel M. Yowell, Hickory flat, Miss., June, 12, 1884.

Dear Bro. Poe.: I send a question for your Bible class. In Act 10, 16, we have this language; "And this was done thrice." What was done thrice? The class will turn to it and read the context carefully before answering. This is an interesting part of your department.—[John S. Durst, Junction City, Tex.,

## NOTICE.

All persons expecting to attend the State Meeting at Bryan, July 16, will please write to either of the following persons.

E. C. FERGUSON,  
N. W. RECTOR,  
WM. HALE.  
D. S. ANDERSON.

## CORRESPONDENCE.

Bro. Lipscomb: Your request in the ADVOCATE of June 18th, in regard to T. Fanning dragging the altar out of the meeting-house, carries us back over fifty years. For I have been a member of the church some over fifty years. In those days we had no meeting-houses of our own, had to preach in private houses, in groves, just anywhere a hearing could be got. So the brethren concluded to have a camp-meeting and hands went to work, and by the appointed time, all things were ready. A large arbor was put up with an altar fixed before the stand, Methodist fashion, tents put up and all had moved in for the meeting. T. Fanning and T. V. Griffin and one or two more preachers were on the ground in time. They went to their tent, for one was prepared for them. In a short time they came out to the stand, looked around a while, and as they started to leave, to go back to the tent, Bro. Fanning said that he would rather get people into the water than into that thing. So that night after meeting, and after all had gone to bed, that altar was pulled down, and carried down the hill out of sight of the stand. I have no doubt but Bro. Fanning was leader in it all; and as you say, I think that put a stop to the mourning bench business, with the disciples in that community. I do not know that Bro. Fanning himself ever made a practice of calling for mourners to come to the altar for him to pray for them, but as you say, I am certain that he preached with those who did do it in his presence. This is all that I think necessary to say, as these things took place a long time ago, though they are facts. My father camped at the meeting and I was there. At this place I joined the church fifty one years ago, if I mistake not. There my father and my mother united with the church and were baptized out of Methodism into Christ. There your father and mother took their stand with the disciples on the Bible. If I were as good a writer as I have been, I would like to fill out this sheet in regard to the past. I am well nigh my three-score and ten. I am nervous, my hands cramp, and I will have to stop, and had I known some one else would comply with your request, I would not have said a word.

E. H. McDANIEL.

Sulphur Rock, Ark., June 17, 1884.

## FAILED AND SUCCEEDED.

Men admit that no man is equally great in all things. Yet they often do not see that a man's failure in one line of work is no reason why he may not succeed in a different calling.

An incident, which occurred some years ago in a London linen store, illustrates this blindness.

A young man whose bluntness was such that he was of no use as a salesman, was told that he did not suit, and must go. Seeking the head of the house, the youth said:

"Don't turn me away; I'm good for something."

"You are good for nothing as a salesman," replied the principal.

"I am sure I can be useful," continued the youth.

"How, tell me how."

"I don't know, sir; I don't know."

"Nor do I," said the principal, laughing at the boy's eagerness and ignorance.

"Don't put me away," continued the youth; "try me at something else. I know I can't sell, but I can make myself useful somehow: I know I can."

Moved by his earnestness, the principal placed him in the counting room. Immediately his aptitude for figures showed itself. In a few years he became the head cashier of the concern. Throughout the country he was known as an eminent accountant.—*The Youth's Companion*.

Bro. Larimore's meeting closed in Columbia, Sunday night, June 22, with five additions to the church. The people gave him a good hearing.

## General News.

It is announced that the dedication of the Washington monument, in Washington, is to take place on the 22nd of February next.—Two police officers seized each other some nights since at Saugerties, N. Y., upon an alarm being caused by thieves breaking into a store, and held on to each other so long that when they discovered their mistake, the thieves had escaped.—Mrs. Sarah Koons, and Mrs. Annie Stern, aged respectively 60 and 70 years, were killed by a coal train last week while crossing the Lehigh & Susquehanna Railroad track at Walnutport, Pa. One of the ladies had fallen and the other sought to help her, when they were caught by the engine of the coal train and run over.—The people of Iowa are to celebrate the Fourth of July by beginning the practice of the State's prohibitory law. Unfortunately, again, a defect has been found in the law. It was intended to forbid all officials to grant licenses for the sale of liquor. It now appears that the country commissioners were not in the forbidden list, and some of them are granting licenses to wholesale dealers.—A big raid was made on Chicago gamblers last week, resulting in the arrest of nearly two hundred keepers and inmates, and the destruction of nearly \$10,000 worth of fine gambling implements. The keepers were fined \$10.00 each, and the inmates \$5.00. New outfits were procured and the houses re-opened, all of them closed at 6 p. m. except one; there a half dozen dealers were arrested and \$800 worth of new implements were destroyed. The gamblers declare war against the Mayor.—A conference of Independent Republicans of New York and vicinity was held last week. George William Curtis, editor of *Harper's Weekly*, was made chairman, speeches were made Carlschurg, ex-Gov. Chamberlain, and others, resolutions were adopted opposing the nomination of Blaine and Logan, and looking to the Democratic party to nominate men that they can support.—A museum of natural history liberally endowed, was recently founded at Tuft's College, Mass., but until last week the name of the founder was kept a secret. At the commencement dinner, President Copen announced that P. T. Barnum, was the owner.

FOREIGN.—A dispatch from Paris says that the committee appointed to consider the advisability of widening the Suez Canal, or building a second one parallel with the present, have decided in favor of the former plan.—The French Senate, during a consideration of the divorce bill for second reading, adopted the article abrogating the law of 1816, which abolishes divorce by a vote of 158 to 115.—The freedom of the city of London has been conferred on Lord Shaftesbury as a recognition of his life-long services in behalf of the young, the suffering, the degraded, and oppressed.—The Prince of Orange did in The Hague on Saturday, June 21st. Since his death the Cabinet has decided to resort to the provisions of 1848, and will convene the chambers forming the States general in a plenary Congress. This Congress will proclaim Princess Wilhelmine successor, under the Council, to the regency, with Queen Emma as the regent and the President of the Council as Chancellor. The cabinet has determined to refuse to share tutelage with any German branch of the royal family. Prince Bismarck, during the illness of the Prince of Orange caused the German representatives of the various European courts to declare that any attempt to make the successor to the regency in Holland. A European question would find instant opposition from Germany. This declaration is taken to mean that Germany alone has the right to meddle in the affairs of Holland. The King of Holland is ill, and his death is near. On his death the Duke of Nassau, failing to obtain the throne of Holland, will claim the grand Duchy of Luxembourg.

Dear children, God has work for us all to do, and sometimes he calls very young people to do important work. He chooses only those whom he sees are fitted for the work. The pure in heart and life and the earnest and faithful ones are those he wants. Try to be what he would have you, that you may be fitted and able to do the work he gives you.



## TOO LATE.

What silences we keep year after year,  
With those who are most near to us and dear;  
We live beside each other day by day,  
And speak of myriad things, but seldom say  
The full, sweet word that lies just in our reach,  
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—  
These close familiar friends, who loved us so;  
And, sitting in the shadow they have left,  
Alone, with loneliness, and sore bereft,  
We think with vain regret of some fond word,  
That once we might have said and they have heard.

For weak and poor the love that we expressed  
Now seems beside the vast, sweet unexpressed,  
And slight the deeds we did, to those undone,  
And small the service spent, to treasure won,  
And undeserved the praise, for word and deed  
That should have overflowed the simple need.

This is the cruel cross of life, to be  
Full visioned only when the ministry  
Of death has been fulfilled and in the place  
Of some dear presence is but empty space,  
What recollected services can then  
Give consolation for the might have been?

—[Selected.]

## LITERATURE NOT A SUBSTITUTE FOR RELIGION.

It is remarkable that some of the most prominent apostles of that sort of science which, if it be not strictly materialism, is materialistic in its drift and its actual influence, manifest a disposition to recoil from the consequence of their own theory. They discern that, if they were to make out their case the situation in which mankind would be left would not be altogether desirable. The pessimist philosophers put on a bold front. They bluntly declare that the world is a bad one in its essential make, and that human life is not worth living. Not so the materialistic or semi-materialistic school. They are, frequently at least, indisposed to give up the warmth and and hopefulness natural to unperverted men who have not given up all ideas of any good in the future. We may instance Mr. Tyndall, the famous propounder of the "prayer-gauge." He is, to be sure, not a consistent thinker. He asserts that there is a gulf between matter and consciousness, brain and thought, which nobody can ever bridge over. Yet he is inclined to assume that everything can be traced, in a genetic line of purely mechanical causation, back to a fiery cloud. Out of that imagined cloud, the primitive being, as the ultimate source, came the conceptions of Plato and Shakespeare. But Mr. Tyndall still suggests that religion is a demand of the emotions. He sees that man is not man, if the emotions are extirpated. No, we cannot wholly give up religion; we must take it out of the domain of thought, however, and relegate it exclusively to the emotive side of our being. How anything that deserves to be called religious faith—anything that can give strength or comfort to a human soul—can subsist in so tenuous an atmosphere—in a vacuum, we might say—passes comprehension. Nevertheless the suggestion of Tyndall is worth a good deal as an admission. It is a frank confession of a gifted man, that theories to which he appears to lend his sanction require supplement or qualification. Human nature, fed with them alone, would starve.

Others, who embrace agnosticism, or a more dogmatic denial of Christianity in its miraculous features, look to literature for consolation. An old philosopher, Boethius, wrote a famous book called "The Consolations of Philosophy." But these, of whom we now speak, are commonly little inclined to metaphysics. Literature is their delight. They would make it their main resource. They contend against the devotees of science who think lightly of the classics and belles-lettres, and insist that being now deprived of the spiritual help and comfort which modern views of the universe have robbed us of, literature is indispensable as an elevating power and as a solace. Something like this has been urged in a recent lecture of Mr. Matthew Arnold. We cannot live upon science; the old ideas of theology, it is said, are obsolete; without literature, our spirit will be given up to barrenness and ennui.

But when the men talk about the soothing influences of literature, as a surrogate for the Christian faith, it must be remembered that it is of literature with religious belief eliminated

from it of which they are talking. Not to dwell on this consideration just here, it behooves every thoughtful person to ask himself whether literature has the supreme virtue, which is tacitly ascribed to it, of sustaining the human heart in the exigencies of life,—for example, in bereavement, in sickness, and in death. Leave out of view its greater or lesser capacity to guide and purify the tempted and erring soul. The question now is, whether literature, as distinct from religion, contains in it a balm for sorrow, anxiety, loneliness, the anticipation of death. Will it take the place of Christian faith and hope? No mistake can be more real and more contradicted by experience, than such a theory, which raises literature to the rank of an idol, and substitutes the worship of letters for the worship of God. The affections and yearnings of the human soul are such as books cannot permanently satisfy. Do they enable us to dispense with father and mother, wife and children, brother and sister, friends and country? No more do they avail to satiate those profounder yearnings of the spirit which demand an eternal resting-place and rock of refuge for our dependent finite nature.

Macaulay, in his younger days, wrote an eloquent essay on the Athenian orators, in which he set forth in glowing periods the pleasure to be derived from the rich and imperishable literature of Greece. In his review of Mitford's History of Greece, with still more brilliant declamation, he sets forth the inspiration and consolation which the works of Athenian genius have afforded to great men, especially in hours of pain and trial;—"by the lonely lamp of Erasmus, in the tribune of Mirabeau, in the cell of Galileo, on the scaffold of Sidney." Few men have drawn more delight from books than Macaulay. But let the reader turn to the last pages of Trevelyan's life of this eminent man. It will be seen there that as a physical infirmities and the prospect of death afflicted him something else than literature was needful. In a letter not included in the memoir, an English clergyman disclosed the comfort which the dying scholar and statesman gained from the Christian truth which he was now led to apprehend more practically and trustfully than he had viewed it before. It was with Macaulay as with Dr. Johnson, of whom he had written so much. It was in his very last days that Johnson was consoled by the perception of the way of reconciliation through the Savior's death.

There is one other consideration which those who would make literature do the work of religion, and of the Christian faith strangely overlook. Take out of literature the recognition of the truths of religion, expressed or implied, and you strip it of its real efficacy. The life and soul are gone. The comforting power disappears, as well as the kindling, elevating, purifying energy. This may be proved by experiment. One may take the greatest of the ancient poets, Sophocles. Divest his dramas of the sublime references to an all-governing Deity, watchful of men, whose throne is the seat of eternal right, and those glorious productions become flat and spiritless. It is the background of the supernatural, and of faith in the supernatural, which is the indispensable condition of their power to inspire the reader. The same experiment may be tried on any of the tragedies of Shakespeare. One may take Hamlet and perform, if he can, a like process upon it. Take out the recognition of God, of his retributive providence, of Christ and his salvation, of heaven, and of hell, and see what you have left.

To substitute literature for religion, then, is a vain dream. Besides, if it were attempted, the wheat which literature contains would have to be sifted out, or converted into chaff. We have instanced Shakespeare and Sophocles. We might refer, for another illustration, to the masterpiece of medieval literature, the Divina Commedia of Dante. Those solemn views of the divine government, of the sacredness of religious duty, of the world to come, which constitute in a main part the atmosphere of the work, when they are dissipated or resolved into mere illusions of mythologic fancy, leave these immortal poems shorn of their power. It would be curious to see what sort of literature would grow up in an educated community thoroughly permeated with Buckleism or Spencerism. We should have an absolute reign of Dryasdust. The deepest wells

of imagination and sentiment would be choked up. Literature would afford about as much refreshment to the spirit as the Desert of Sahara yields nutriment to the flesh.—Prof. George P. Fisher, D. D. LL. D., in S. S. Times.

## MAKING THE MOST OF IT.

Some of our pedobaptist brethren are working the newly-discovered "Teaching of the Apostles to the Gentiles" for all it is worth and a little more. Let it be remembered that it is the sole extant copy of an anonymous work of uncertain age; that, supposing the original work of which this single exemplar is known had the antiquity claimed for it, we have no evidence of the trustworthiness of the copy, from the want of other copies with which to compare it; that, conceding it to be a genuine production of the second century, we know nothing of the degree in which it is entitled to credit as a representative document,—how far it speaks the general belief and describes the general practice of the churches of that age. And even if it could be proved that at any time between the middle and the close of the second century anything like a general consensus of the oriental churches existed corresponding with the testimony of this manuscript, on what ground is such consensus invested with authority over our faith and practice, as against the unambiguous teaching of the Scriptures? Yet Baptists are solemnly called on to review their position in view of what is said of the baptismal rite in "The Teaching of the Apostles."

But Baptist, we are told, cannot "retreat" to this ground, for they have themselves appealed to Church History. Appealed, from what? Not from the Scriptures, certainly. Appealed, for what? Never for authority, but merely for testimony corroborative of the testimony of Scripture, of which there is enough and more than enough. Even in this newly discovered teaching it is clearly manifested that immersion is treated as the proper act of baptism. But in an emergency, when immersion is not practicable, something else may be done. And what is the emergency? A fancied necessity, due to the superstition that a person dying without baptism was lost. This doctrine of the necessity of baptism arose very early, and was the ground of both infant baptism and of affusion or aspersion for baptism. And yet, so evident is the testimony of Scripture to immersion that the Greek Church has never allowed of a substitute, and infants are thrice immersed in the coldest parts of Russia.

The *Andover Review* claims that this "Teaching" proves an early consciousness of liberty of variation." Variation from what? From the sense of Scripture? Only Scripture itself can authorize such a variation. An early liberty of variation was taken, but not till a perversion of Scripture had made the occasion, and led to the substitution of an ordinance of man for that of God. When the "Teaching of the Apostles" is more exactly identified, its source discovered, its date more satisfactorily fixed, it will be of considerable value, no doubt, as elucidative of what is called ecclesiastical "Development." But it cannot be admitted as in any sense an appendix to the New Testament.—*Boston Watchman*.

Bro. N. B. Wallace, from Athens, Ala., writes: "I think the prospect is somewhat better than formerly in North Alabama, for the gospel plea. Bro. Weatherford and I have too large a field, though working constantly, we cannot do enough preaching; we get a fine hearing everywhere we can attend; we very seldom have the pleasure of being together for lack of time, each having more than he can do. I will be off (Lord willing) for Salem, Lauderdale County, in the morning, (Saturday.) Our Father in the last great day will judge of the merit of our work. I hope we shall be able to do it to divine acceptance. It is useless to say anything of my humble appreciation of your great work, it speaks for itself, and will stand the test of honorable criticism, from whatever source it may come. It is useless for men to kick against the goads. Truth is mighty and must prevail. I am glad to have the privilege of reading it, and being refreshed by the fragrance exhaled from its pages. Its stand against the innovations sought to be introduced among us, is most commendable."



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## False Teachers.

The business of preachers should be to teach the truth, the whole truth, and nothing but the truth. They should prayerfully seek to understand just what the Bible teaches, and they should preach the same without any mixture of error, remembering their accountability to God.

But this cannot be said of all professed preachers of the Gospel. There are those, and not a few such, whose aim and endeavor are, not so much to set forth the great truths of the Bible, as to pervert them. It is not so much their aim and endeavor to explain and enforce the truth, as to explain it away, and to teach error in its place. They employ their ability to this end. They take a plain passage of the Scripture, whose meaning, it would seem, none could mistake, and they seek to teach just what it was evidently not designed to teach.

For example, there are many passages which plainly teach the future misery of the wicked: their everlasting punishment." We don't see how any language could teach it more plainly. We don't see how any unprejudiced mind could read these passages and doubt that it shall be ill with the enemies of God in another world. Such passages are not single and solitary in the Bible, but they abound there. But there are many preachers whose ministry is spent in endeavors to give them a different meaning from what they were evidently designed to teach. They are false interpreters of the Divine word.

And the same is true of another class of passages, viz.: of such as teach the divinity of the Lord Jesus Christ. The Bible teaches he was God as well as man. It teaches His equality with the Father, not less plainly than his humanity. This great truth is taught both directly and indirectly. It meets us everywhere on the pages of the New Testament. But there are professed preachers of the Gospel who employ all their talents to controvert this doctrine, and to give to those passages that teach it another, a different meaning. They would have their hearers to believe that Christ was but a man, or at the best, but a finite, created being.

It is a solemn business even to preachers of the truth. "Who is sufficient for these things?" was the anxious question of the great apostle. But how fearful the business of those preachers whose great endeavor has been to undermine and destroy the faith of their hearers in the fundamental doctrines of the Bible? Truly may it be said of them: "They know not what they do."—*New York Observer.*

## Concerning Advertising.

It is said by those who are posted in advertising, that the first time a man looks at an advertisement he does not see it; the sixth time he turns up his nose at it; the ninth time he wonders if there is anything in it; the fifteenth time he resolves to try it at some convenient time; this he does not do till the twentieth time, when he rushes frantically out

and buys it. What is true of everything else, is true of the Christian Sower Tract Fund's wares. It is forced to advertise. It only wishes it could present you a notice daily, instead of occasionally. Not one third of our folks have ever heard that there be any such tract fund; not one in ten appreciate its needs and claims; not one in a hundred have ever resolved to help it; and not one in a thousand have ever sent an order to buy tracts, or a contribution with which to furnish destitute fields. Why all this apathy? What shall we do? Are you waiting for the twentieth appearance of its advertisement? While you are waiting through choice, scores of destitute fields are doing it through necessity. Let the orders and the gifts come quickly. Behold! now is the time. —[J. W. Higbee, Madisonville, Ky.]

## A Correction.

Brethren L. & S.: I found published in the GOSPEL ADVOCATE, dated June 18, 1884, that Dr. P. F. Bellamy, who has been lately charged with high crime, was a member of the church of Christ, which I desire to correct. I have known Dr. Bellamy ever since I was a boy. He has always been regarded as a gentleman; has lived in the ninth district of Montgomery county, Tenn., nearly all his life; is the son of a Methodist preacher, and has been a member of the Methodist church himself for quite a number of years, and never had anything to do with the church of Christ in any way, though he has been a citizen of our quiet little village for more than six years. Hoping you will publish this to vindicate the church we so dearly love, I am ever yours in the one faith. A FRIEND OF TRUTH.

Oakwood, Tenn., June 23, 1884.

[Our news reporter learned on what he regarded as good authority, that the Doctor was a member of the church of Christ, and so stated it. If true, we were willing it should be stated, as we are always willing for the exact truth to be told, whether it hurts us or ours, or not.—EDITORS.]

## That Sermon Book.

Bro. A. G. Logue, of Morrison, and one of the elders of Philadelphia congregation, in Warren county, Tenn., writes: "I have obtained twelve bona fide subscribers for J. L. Sewell's book of sermons, if the cost of the book does not exceed two dollars. One good brother says he wants it to lend out. This is the true missionary spirit. In his life Bro. J. L. Sewell has been instrumental in the hands of God in showing thousands the way of life, and I desire that his sermons be published in a book that will continue to preach long after he shall have passed over the river. If all the churches in Tennessee will do even as well as this one, I think the book can soon be in the hands of many of our unconverted friends, preaching to them effectually, provided we do as the brother mentioned—lend it out. Brethren, let us assist Bro. Sewell in meeting the expense, so he will not lose anything. He has given his life from a boy to the cause of the Master, and the fruits of his labors have been an abundant ingathering into the fold of Christ, and his sermons, if put in a book and put in circulation, is destined to bring in thousands more. Let us have the book."

Silence is the wit of fools and one of the virtues of the wise.—Bonnard,

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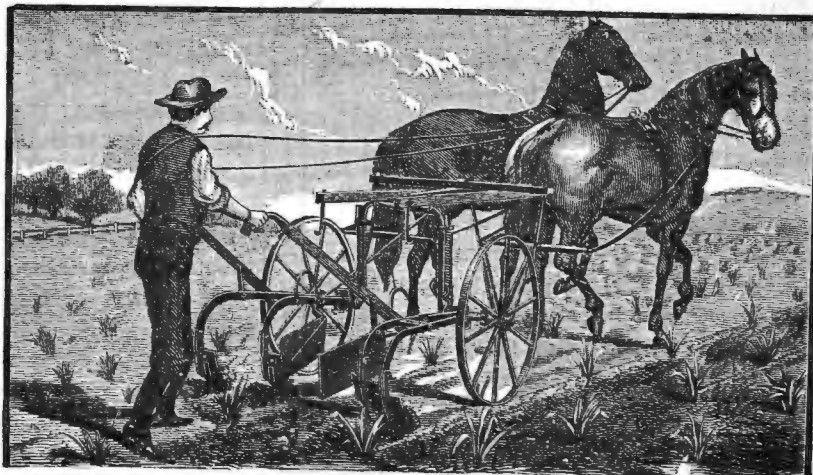
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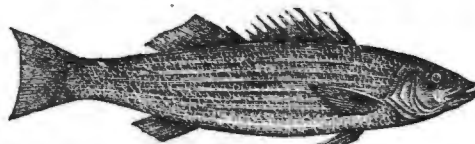
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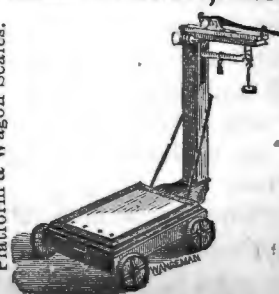


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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JULY 2, 1884.

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## HOW DID HE KNOW?

"A brother in the GOSPEL ADVOCATE says: He lived a consistent Christian for some months, and then was tempted to attend the dance, which he did and engaged in the sinful exercise, soon he felt that he had committed a great wrong—his conscience hurt him. He did not feel like going to church and partaking of the Lord's Supper. It is a little curious that this brother had so much feeling upon these things, and recognized his feelings as evidence, and when God forgave all of his sins at the time he became a Christian, he discarded all feelings as being any evidence of his conversion—in fact did not claim to have any feeling upon the subject. Where is the consistency?"

Why is it that our Baptist friends will misunderstand the position of disciples on the various religious questions on which they have written? The writer says here that this brother "discarded all feelings as being any evidence of his conversion—in fact did not claim to have any feeling upon the subject." Both these statements are incorrect. That brother said nothing about his feelings at conversion. No one ever said feelings were no evidence of conversion. Conversion is something that takes place in and on man, and his consciousness is a good witness of what occurs in and on him. His consciousness is here called feelings. A man is conscious of his faith, of his repentance, of his baptism. His consciousness or feelings attest his faith, his repentance and his baptism. These are the steps that accomplish conversion. I do not think an intelligent Bible student ever said that consciousness or feelings did not give evidence of these steps in conversion. It is true the consciousness is an unreliable witness until faith and repentance have been tested by obedience. When tested by obedience, it is consciousness that attests the willingness to obey.

What the Bible teaches is not a subject of feeling, is not conversion, but remission of sins. Remission of sins is not the same as conversion. Conversion takes place in and on man; remission of sins takes place in the mind of God. Conversion is the change in man, in the heart, life and state of man; remission of sins is the change in the mind or purpose of God with reference to the individual who is changed or converted.

Feelings or human consciousness cannot take cognizance of, or be conscious of the change in the mind of God, save as God reveals that change

to the person. That change is not revealed to man save through the Scriptures of truth. God there says, When man believes in his heart, repents in his life, and is baptized into Christ, God will forgive him. Human consciousness or feeling can tell when the changes take place in man, but man is dependent upon the revelation of God as to when he is pardoned, or his sins—remitted.

No disciple of the blessed Jesus ever said he had no feeling in conversion. The *Missionary Baptist* is challenged to present a single case. If it can not do it, a nice sense of honor would prompt a retraction of the statement, a low sense of it would forbid its repetition. The brother of whom he speaks did not give his feelings as an evidence that he had sinned. The word of God taught him he had sinned, and he felt bad because he believed he had sinned, he had violated the law of God, just as in the other case happy and joyful feelings are no evidence of pardon but are the fruit of the faith based on the promise of God. The feelings—good or bad—are no evidence of acceptance or condemnation with God. Our feelings can be no evidence of the mind of God, but are the fruits of our obeying or disobeying God, or of our belief that we have obeyed or disobeyed him. According to our faith, so our feelings are.

Did John baptize the Vipers that came to him? Elder Griffin (we take it) in the *Missionary Baptist* in an article on "remission of sins" assumes that John refused to baptize those, whom he commanded to bring forth fruit meet for repentance. I am not sure but this is the more popular idea, but I am constrained to believe it erroneous. The context is as follows:

"Then went out unto him, Jerusalem, and all Judea and all the region round about Jordan, and were baptized of him in Jordan confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father, for I tell you God is able of these stones to raise up children unto Abraham. And now the axe is laid at the root of the trees, every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire."

The point is, did John tell these persons to bring forth fruit meet for repentance before he would baptize them, or did he baptize them, and warn them no longer to trust in their fleshly relations to Abraham, but to bring forth fruit meet for the repentance unto which he had baptized them?

I am constrained to believe it was this latter that he did.

The context shows clearly that the people were baptized confessing their sins. The religious teachers, Scribes and Pharisees came in large numbers,—they had relied greatly on their descent from Abraham, and the observance of the traditions of the elders. Under cloak of religion they had deprecated and set at naught the commandments of the Lord. He calls them a generation of vipers, and tells them they cannot rely on their blood relationship. The axe is now laid at the root of the trees; every tree that bringeth not forth good fruit shall be hewn down and burned up. Judgment is begun. Every institution and every man that does not bear good

fruit shall be cut down,—he points them to Christ, then adds, "I indeed baptize you with water," but he who cometh after me will baptize you with the Holy Ghost, and with fire. Here John speaking to these very Scribes and Pharisees, says "I indeed baptize you," showing that he did baptize them. He first baptized the people. When these teachers came, he warned them that in being baptized, their life must correspond to the demands of the repentance unto which they were baptized—and gives as an incentive to this, Christ comes after me, he will baptize with the Holy Ghost, and with fire. He will purge his floor, the wheat will be gathered into the garner, the chaff shall be burned with fire unquenchable. Mark 1: 5 makes no distinction as to the two classes, but applies the language given to the two classes, to all, and says he baptized them, showing he treated all alike. Luke 3: 8 does the same; groups all together and applies the language spoken to each class to the whole. More specific instruction is then given as to the fruits that are meet, for this repentance unto which they had been baptized. Let him that hath two coats give one to him that has none. The tax gatherer must not collect more than is lawful. The soldier must do violence to no man. These things which constitute the fruits to be brought forth, were required of those who had been baptized, not before baptism as a prerequisite to it.

I am constrained to believe from these statements that all were baptized, that all were, on being baptized, warned to bring forth fruit corresponding to their profession. Each was warned in reference to the special besetment of his calling. Matthew mentions what was said to the Scribes and Pharisees, the religious teachers, Luke, what was said to the common people, the tax collectors and the soldiers. Mark groups together, and in general terms tells all were warned to bring forth fruit worthy of the repentance unto which they were baptized. They were baptized unto or into a state or life of repentance toward God. They were baptized for the attainment of repentance toward God; they were baptized in order to repentance. They were baptized with the baptism of repentance for the remission of sins. We may notice some other things in elder Griffin's article, but it is so philosophical that the ordinary mind finds a difficulty in seeing the point he relies on to establish his position. D. L.

## A NEW WORK COMING.

MANUAL OF BIBLICAL GEOGRAPHY, OR TEXT BOOK ON BIBLE HISTORY.

The above is the name of a book that will be issued soon, by the Continental Publishing House, Chicago. This work will be profusely illustrated by maps and charts, illustrating all Bible lands at different stages of Bible history, giving the land of Canaan as originally inhabited by heathens, and then as inhabited by the twelve tribes, and as inhabited and ruled by kings, and in the New Testament times, and the countries surrounding, and especially the countries and cities named in the New Testament. From what we can see, from specimen pages and maps, which we have examined, we think the work will be both interesting and profitable to Bible students, and worth far more than the price charged, though that may seem high to some. The book will be sold only by agents. Look out for them. J. T. Dawson of this city is agent for this county. The price of this work will be, in boards, \$3.75. In cloth \$4.50. Brief historical accounts of the countries, towns and cities mentioned in the Bible will be given making a good sized book of large pages, and good sized print. E. G. S.



## Queries.

Please State through the GOSPEL ADVOCATE to whom Christ had reference in John 1: 47, "Jesus saw Nathaniel coming to him, and south of him. Behold an Israelite in whom is no guile." A very able preacher and his flock, have decided that Jesus had reference to himself, and not Nathaniel, when he said, "Behold an Israelite in whom is no guile;" while a very little preacher timidly rejects said exegesis, claiming that Christ had reference to Nathaniel. We agreed to refer the matters to the editors of the ADVOCATE. Now who is right?—[M. H. Northcross, Bunker Hill, Tenn.]

Nathaniel was undoubtedly referred to. Christ never commended himself in that way.

A young Brother preacher here, who left the Methodist church about one year and a half ago, preaches for a little band of brethren at this place. I heard him; he neither sings or prays in his meetings; and more than that, tells his brethren that it is a sin to pray in public. Please give us your views of such teaching through ADVOCATE. Many inquiring of the truth. The church is much concerned over this matter.—[J. Villanton, Prairie Plains, Texas.]

Christ and Stephen both prayed in public places in the presence of their enemies. Stephen kneeled down in the presence of them all and prayed. They prayed aloud so their enemies could hear them. Paul, 1 Cor. 14, gives direction how they shall conduct their worship in the church; he speaks of their praying and singing, and in giving directions, says, "If all prophesy, and there come in one that believeth not or one unlearned, he is convinced of all, he is judged of all and thus are the secrets of his heart made manifest: and so falling down on his face he will worship God, and report that God is in you of a truth." Here is clear evidence that unbelievers attended the worship of the church at which they sang and prayed, and that they were convinced and made believers through the worship. If it had not been customary to pray in the presence of the world, there would have been no occasion to tell the disciples not to pray to be heard of men. If it is right for one sinner to attend, it is right for a hundred. If it is wrong to pray before sinners in church, it is wrong for the father or mother to pray with or before the children at home. Such hobbies betoken evil to the individual and the church.

Will you please explain through GOSPEL ADVOCATE the following: Isaiah 44: 3; Isaiah 52: 15; Joel 2: 28. Does pouring out of the Spirit here mean that Christ was to pour out his spirit when he should come? Can pouring water spoken of in Isaiah 44: 15, mean baptism? If not, why not?—[Pupil.]

Pouring water cannot mean baptism, because baptism is immersion. Just as well ask can pouring mean immersion or burial, as to ask can pouring mean baptism. Baptism is as well fixed in its meaning as immersion or burial. There is not a lexicon in the world that does not so define it. If baptism is ever called a washing, a wetting, a dyeing, it is because these results are accomplished through immersing the thing. Pouring or sprinkling may antedate baptism or be preparatory to it. I have seen water poured into a box or trough, or bathing tub, to prepare for a baptism, to get the fluid in shape that a baptism may be performed in it. The Spirit of God was poured out from heaven until it filled all the house where the disciples were, that they might be buried or overwhelmed with the Spirit. They were then baptized in the Spirit. But the pouring was preparatory to baptism, constituted no part of it, no more than the pouring the water in the box constitutes a part of the baptism performed in the water, after it is collected in the box.

formed in the water, after it is collected in the box.

The passage in Isaiah 44: 3, the connection clearly shows, is the promise of showers on the earth after a season of drought. The drought had been brought about by disobedience, and the promise is, "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing on thy offspring, and they shall spring up among the grass as willows by the water courses."

Thirsty people are not baptized, nor is the dry land flooded by baptism. God promised to pour out his Spirit and bless his children, and make them numerous and rich, if they would obey him.

Isaiah 52: 15, when properly translated, means I will astonish all nations, or make them to wonder. The context shows this is its meaning. He refers to Christ, "Many were astonished at thee, his visage was so marred—more than any man, and his form more than the sons of men, so shall he astonish many nations, the kings shall shut their mouths at him, for that which have not been told them; shall they see; and that which they had not heard, shall they consider." None of these things accompany sprinkling. They all indicate astonishment, wonder. When the revised Old Testament appears, the passage will or ought to be changed as above.

Peter explains that the prophecy of Joel was fulfilled on the day of Pentecost when the Spirit was poured out on the disciples. Christ did not pour out the Spirit when he came. He said if I go not away the comforter will not come. If I go I will send him. The Spirit did not come to the till Christ went away.

The political excitement is already growing warm. It is true there seems to be no defined differences in the ends and aims of the parties. And it would seem that wise men would feel but little interest in the election. Party leaders manipulate these party organizations for their own ends, and through these organizations work up a fury among the people. If any man can tell any special advantage to come to the country through the triumph of one party or the other, he is a wiser man than any whose writings we have seen.

Does any ordinary working man believe he is the poorer for Hawkins having been Governor, or that he is the richer for Bate being Governor? Does any except office seekers and speculators think if one party or the other elects its President, they will be the richer or poorer? Do they think a higher standard of morality obtains in one party than the other? Every sensible man must answer, no, to these questions. Then why will Christians make themselves fools and footballs to serve the selfish purposes of ambitious partizans?

A healthy religious interest exists throughout the churches in the country in which the ADVOCATE circulates, as can be seen from the number of converts reported as occurring at the ordinary church meetings. If the brethren engage in the strife, this will all be destroyed, and coldness and indifference will reign in the churches, and sinners will cease to be converted to God. Brethren, why will we sacrifice the good of the church, the salvation of souls, for worse than a mess of pottage?

Scene—a Sunday-school. Young lady catechizing the children on the plagues of Egypt. Young Lady—"And what became of the plague of locusts?" A pause; then small boy at bottom, suddenly—"Please, miss, I know; John the Baptist ate them."

## BAPTIZING A DYING INFANT.

One writing from Murfreesboro to the Daily American, gives the startling statement:

"It is with sadness that we chronicle the death of Jordan Stokes Dinwiddie. The little fellow was given in consecration to God, by his parents, and baptized by Dr. Leftwich, just a few hours before his death. Though but a few months old, he was the light and joy of the happy home. Why baptize an infant on its dying bed?"—*Missionary Baptist.*

That looks as though a dread of infant damnation, without infant regeneration through baptism, lingered in the minds of our Methodist friends.

## NOT COMPLIMENTARY TO PROTESTANTS.

Ex-Senator McDonald, of Indiana, is spoken of prominently as a Democratic candidate for the Presidency. The great trouble in his way, seems to be he has fallen into the loose marriage ways of his State, and his wife has another living husband. The politicians seem afraid that this will offend the Roman Catholic vote. Why are they more afraid of the Catholic vote than the Protestant? Either because the Protestants do not regard the sanctity of the marriage relation as the Bible teaches, or because the Protestants fail to regard their religious convictions when their political interests are at stake. Neither of these are complimentary to the Protestants. Why are they less regardful of their religion than others.

A lack of moral courage is the fatal lack of the great portion of the human family. This is true of preachers especially, whose calling requires high moral courage. A sad manifestation of this is given in the case of a preacher, who testifies in the murder cases near Clarksville, that some years ago he was holding a meeting near the house of the murderers. The elder Morrow was the deacon in the church. He was putting up at his house; Morrow furnished the preacher a horse to ride to meeting. While at the meeting the horse was taken away, and the deacon told him it was taken away by the boy, to murder a negro, and the preacher says he became so interested in the meeting the whole affair passed out of his mind. He was so full of religion that this murder by the deacon and his boys as a variation of the religious exercises, was forgotten. They doubtless thought they could perform this godly work of murdering a poor negro during the prosy part of the sermon, and return to join in the closing "rousings," and the preacher went ahead with his meeting and forgot it all, until the murderers are under arrest years afterward. He doubtless shutting his eyes to this murder, was enabled with the help of the murderers to work up a glorious revival. The preacher was just as guilty morally, as the Morrows themselves. It is strange with such times serving worshipers of wealth, as teachers in the church, religion is not more despised than it is. Does any one believe if the Morrows had not been wealthy, the murder would have been forgotten?

We cannot go to that house where was the "upper room" where the disciples met on Pentecost: not to the site where it stood. These points are left unnoticed, after the mode of Christianity which is in nothing a religion of circumstance in everything a religion of principles.—*Tongue Fire.*

There are two plans of life. The right one is doing the will of God. The wrong one is willfulness, or doing our own will. Saul took the latter, and ruin followed. The ruin would be just as real if we did not see it in the subsequent life of the king.



## Obituaries.

William Robb, our aged father, passed quietly away, June 11, 1884. He was cotemporaneous with Washington. Was born November 10, 1798, having lived eighty-five years, seven months, and one day. He united with the church of Christ in the year 1835, and lived a consistent Christian during half a century in the Master's cause. He filled a number of places of trust in early life. When he united with the church, he gave up all political aspirations, and did not even vote. He was a man of strong convictions, and did what he considered right, regardless of consequences. He was a loving husband, kind father, and benevolent citizen. He was married over sixty years to the wife who survives him. The closing sentence of the aged brother who preached at his funeral, was—"Bro. William Robb lived a Christian, died rejoicing, and is gone to glory. I never witnessed as triumphant a death."

BOLIVAR ROBB.

Brother Newton C. McGlasson was born in Jackson County, Tenn., March 1st, 1834, and departed this life at Spencer, Van Buren County, March 31, 1884; aged forty-six years and one month. At the age of seventeen he became a member of the church of Christ, and by his upright, noble and godly conversation during the remainder of his life, beautifully exemplified before men the excellence of the Christian religion. He was a paragon of truth and scrupulously honest, rendering unto all men the things that were due them. Bro. McGlasson was married on the 17th of January, 1859, and in the domestic circle ever exhibited that kindness of disposition that characterizes the true Christian. A few years ago he moved to Spencer to secure for his children the educational advantages of Burritt College. During his stay here, he made several successful business trips for that institution as many readers of the *Advocate* will remember. After an illness of fifteen days of measles, succeeded by typhoid fever, Bro. McGlasson quietly passed from life unto death, giving his family and friends who survive him, every assurance of his willingness to obey the call. We can but commend his bereaved companion and children, who survive him, to the fountain that healeth all sorrow, for consolation in their deep affliction. We can say with the poet:

"Dearest brother, thou hast left us,  
Here thy loss we deeply feel:  
But 'tis God that hath bereft us—  
He can all our sorrows heal."

Yet again we hope to meet thee,  
When the cares of life have fled;  
Then, in heaven, with joy to greet thee,  
Where no farewell tear is shed.

Gainesboro, Tenn.

J. R. HOOVER.

How fondly we cherish the memory of loved ones. A melancholy pleasure fill the heart while memory recounts the worthy deeds and kindly words of departed ones. A sad melancholy loneliness, a feeling that usually attends our reflections concerning those of whom death has robbed us, prepares us more effectually to ascend in thought and in affection to him who "gave" and who "has taken away." "By the sadness of the countenance, the heart is made better." While with a sad pleasure we review the past, hope points her joyful finger to the future, and points to our admiring gaze a picture all beautiful and bright. By the touch of her magic wand, sorrow flees away, and joy unspeakable and full of glory stands before us beckoning us on to the "land celestial." Surely none but the wicked can fail to be made better by thoughts of those gone before. The pure spirit of our much loved Bro. R. W. Locke, of Newbern, Dyer County, Tenn., took its flight from earth on the 3rd of May, 1884. We love to think of him whether as we used to see him at his home, at the house of God, or as by faith we now see him in Abraham's bosom. Let his faults be forgiven and forgotten. His brotherly kindness, his Christian love, his accommodating, obliging disposition can never be forgotten by those fortunate enough to be associated with him in any relationship of life. These traits shone with such brilliancy in his acts, his countenance, his friendly words and cordial greetings, as to characterize the man; so prominent in life memory dwells on them now he is gone. Remembered love and kindness endear him to many hearts. Bro. Locke outlived two companions, his last survives him. His children are both in their graves. His step-daughter, on whom he bestowed much love, still lives to mourn his loss. He was punctual in his attendance at church, and ever ready to help in every good work. He did more to circulate the *Advocate* than any other man in our community. Some men are praised, some are esteemed, some are admired; Bro. Locke was "loved." He suffered a long time, and finally fell a victim to consumption in the forty-eighth year of his age. For some time before his death, both his body and mind gave unmistakable signs of failure. May those that loved him meet him on the shores of deliverance and share with him, and all the redeemed the Christian's rest. T. E. SCOTT.

It is sad to contemplate death. Even when we truly believe that our dear ones are only "absent from the body" that they may be "present with the Lord," there is a feeling of melancholy connected with it that we cannot shake off. Sister Ruth Belinda Hodges, wife of Thos. Hodges, departed this life March 1st, 1884. Her disease was pneumonia with some chronic troubles. Sister Hodges was the youngest daughter of Bro. Calvin Curlee, who was known throughout Middle Tennessee as one of the pioneer preachers of the ancient gospel. She was born May 18, 1820. She obeyed the gospel in her fifteenth year, or thereabout; was married to Thos. Hodges September 16, 1835. She was the mother of ten children; six of these, three girls and three boys, are still living; her husband and one daughter having preceded her to the spirit land only a few months. Of those living, all are in the church of Christ except two boys. May God grant them time that they may yet repent! Sister Hodges, with her husband, moved from Tenn., where she was born and reared, about the year 1850, stopping in Arkansas. After living there several years, they again moved and settled in Denton County, Texas. In November, 1879, with her youngest daughter, she returned to the land of her nativity, to visit her relatives and also in the hope of improving her health. She died at the home of her brother, C. E. Curlee, only one of her children being present. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13. Our sister, of course, was not perfect, but she has left us an example of meek, quiet and cheerful submission to the will of God, that we may well follow. She expressed herself ready and willing to go, even before her last sickness came on; and during all she was patiently resigned to the will of God. O what consolation we find in the blessed promises of the gospel! We sorrow not as those who have no hope. God is able to heal our wounds. I would say, then, to her sorrowing relatives and friends, take courage and press on! Our sister is not lost, but gone before. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4: 14.

L. M. OWEN.

### LETTERS TO A METHODIST PREACHER—No. 4.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. 14: 37.

I believe that we may take it as a fact, that we showed from the word of the Lord, that faith in Jesus as the Christ, the Son of the living God, is a condition to the remission of past sins. We may hope also that we showed that there is but two kinds of faith found in God's word—a living, or perfect faith; and a dead, or devil's faith. The first being made perfect by the works of righteousness (God's work) is well pleasing to our heavenly Father; the latter being of no service, standing alone. We trust, also, that we found (notwithstanding the theories of men) that the faith required of any person comes from hearing the word of God; that the reception of these words (being the spiritual seed) into honest and meek hearts will generate and grow on unto perfection, and become a perfect faith acceptable to our Lord. And as a conclusion, we may affirm that all the faith a person can have in God and in Christ, is to believe all that God has spoken to us in the Bible, his full revelation to us. And to believe this to that extent that we submit to *everything* he commands in that revelation, is as high degree of faith as man can have, and is acceptable to him. No one can have more faith in God than to believe all he has said; nor can any man do more (that is acceptable to God) than to yield a hearty submission to all he commands.

But we will now notice another condition (seeing that "faith only" is dead) required of man to obtain the remission of his sins "that are past." Luke, in speaking of the commission, says, "That repentance and remission should be preached in his name." Then repentance is connected with remission of sins in some way; what that connection is, is now what we want to know. We must call the apostle Paul again, as he seems to know what people should learn. Speaking of God's dealing in the past with man, he says, "And the times of this ignorance God winked at, (passed by,) but now commandeth all men everywhere to repent." Acts 17: 30. Jesus said, "Except ye repent, ye shall all likewise perish." Luke 13: 3-5. He also said, "For I am not come to call the righteous but sinners, to repentance." Matt. 9: 13. We need look no farther. "Sinners

to repentance." That is what Jesus came for—to call sinners to repentance. Now, like faith, men have made many kinds of repentance, and how repentance works, etc. But we need only find a kind of repentance acceptable to our heavenly Father. Paul comes to our rescue at this time of our need, and says, "For godly sorrow worketh repentance unto salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7: 10. How is this godly sorrow produced? Jesus said, "The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonah: Matt. 12: 14. There then we have an example of acceptable repentance, caused by preaching. What was preached? "Yet forty days and Nineveh shall be destroyed." Jonah 3: 4. And by reading the chapter we learn that when the Ninevites heard the word of the Lord through Jonah, they believed, they sorrowed after a godly manner, did what was necessary to show their sorrow. That led them to a repentance not to be repented of. They turned away from their evil ways, turned unto God, and were saved. And Jonah was grieved. Yet God showed him that his principle was the same to all nations, for "he that worketh righteousness is accepted of him." Now we learn from this, and God's word harmonizes with itself, (though it does not with men's theories,) that the Ninevites' faith came by hearing the word of God, that it was perfected in repentance, doing works meet for repentance, and acceptable to God. We find not a little faith at the beginning, not an increase of that faith by mourning, nor a preparation by their fasting for a saving faith. But it was a faith so strong at the hearing of God's word that they set about the work of saving themselves, according to God's method, and accomplished it.

Thus we see God's way of doing things. "Preach the word, that the people may hear it, that they may have faith in the promises to that extent that they may perfect that faith by obedience, that they may enjoy the promises. That such may be the determination (by the help of God) of you and myself, with all who desire to be saved from sin, is the desire of A DISCIPLE.

### CORRESPONDENCE.

Mrs. Mollie L. Driskill, Thornton, Texas, June 10, writes: "We have had many trials recently. My beloved mother (Mrs. Annie J. Chambers) died the 28th of April, of typhoid-pneumonia, and my dear sister (Mrs. Ella Harper) died just ten days later (May 8,) of the same disease. We have requested brother C. W. Sewell to write their obituaries.

Bro. Driskill's health has failed so much that he has not only had to discontinue preaching, but also to withdraw from his position as teacher in Thornton Institute, at least till fall. Thornton Institute of which my father, E. C. Chambers, is president, has been largely attended this session. Brother Sewell preaches for us monthly, and we think he is doing much good. At his last appointment two young men of the Institute made the noble confession. The church meets every Lord's day, but oh! the void that is made by the vacant seats of my dear loved ones! May the God of peace help us to be faithful to the end."

[We deeply sympathize with Bro. Chambers and family in their sad bereavement. We well remember our stay of several days at his house, on our last visit to Texas. We remember, too, the impression left on our mind by Sister Chambers, as a quiet, meek, but earnest and godly woman, and the daughters as modest and sweet-looking girls. We trust Bro. Driskill will soon be restored to health and usefulness.—D. L.]

E. A. Land, Linden, Tenn., June 18, writes: "I was with the brethren on Sulphur Fork of Beaverdam, Hickman County; preached on Saturday and Sunday; three persons confessed the Savior, and was buried with him in baptism; one man, about seventy years old, who had lived under sectarian teaching, but had turned his attention to the word of the Lord and learned the truth; and I am satisfied that there are several more at that place that are almost persuaded to be Christians.



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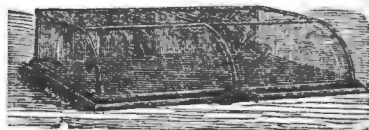
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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## A REPLY TO BRO. TAYLOR'S QUESTIONS CONCERNING THE SUPPORT OF EVANGELISTS.

In the *Advocate* of June the 11th, Bro. G. G. Taylor, of Fisherville, Ky., editor of the *Question Drawer of the Old Path Guide*, addresses a letter to me on "Evangelistic Support." Judging from this letter, and from the pleasant interviews we have had on the subject, I suppose there is little if any difference between us on this point. The following sentence from Bro. Taylor's letter expresses my understanding excellently well: "Now, just as the Lord stands behind nature, with an eye overlooking all its complicated machinery, and with a hand holding and governing its varied, massive and intricate forces, in order that the faithful husbandman may gather in his harvest and fill his stores, so God sees to it that the faithful evangelist shall not be forsaken, nor his children beg bread." So the Bible teaches most clearly; and hence it is only necessary for the evangelist to be faithful. When he does his duty as a minister of the Lord, trusting in God, he solves the "bread and butter question;" for he will be supported, as the worker in every other field is supported, by the providential care of the Lord. Bro. Taylor continues in this expressive way: "There are just as many, and certainly as efficient channels transmitting blessings from the full hand of God to the door of him who publishes the good tidings of salvation, as there are supporting the wants of others; and any other hypothesis would be an impeachment of both the wisdom and goodness of God, as well as a shipwreck of faith in the holy Scriptures. God's providential arrangements are over the minds, and hearts, and lives of men, just the same as they are over the material things of nature; and the springs of benevolence, charity, and religious obligations are as much affected by those providences as are the winds and seas."

Yes, the eyes of the Lord are over the righteous, and his ears are open to their cries; the very hairs of their heads are numbered, and not one falls to the ground without his knowledge; he knows just what they need even before they ask him, and is readier to minister to their needs than the young mother is to care for her first-born; he tells us to cast our cares upon him, and promises that if we will ask we shall receive.

But notwithstanding all these rich promises there is one great trouble among us to which Bro. Taylor calls attention: the fields are white for the harvest but so few laborers go forth to the reaping. There are many preachers who desire to give their whole time to the ministry, but in concern they cry, "What shall we eat? and, what shall we drink? and, wherewithal shall we be clothed? and then they hasten away to seek a church that is able and willing to support them, that they may take the "pastoral care" of it. In the meantime the harvest fields go without reaping; the eldership is supplanted and falls into disuse, until it has dwindled away and become almost worthless.

Thus among the disciples there are hundreds of men who should be evangelists, that are worse than wasting their time as pastors of congregations. I say they are worse than wasting their time for they are not only neglecting their duty, they are subverting God's order by doing that which he has commanded others to do,—or rather by attempting to do it, for no man can properly do the work of the eldership. For the best of rea-

sons, no doubt, God has committed this work to a plurality of peers.

All this confusion of work, and neglect, on the part of the evangelists, of the field, arise from two considerations, I think; viz. (1) a fear on the part of the preacher concerning the bread and butter question, and (2) a disinclination on their part to deny themselves and endure hardships incident to laboring where they have none, or very few brethren to help them by their presence or personal co-operation.

Bro. Taylor's letter asks three questions concerning the first trouble. He asks me to answer them in the light of the Bible and of my own experience. This I shall endeavor to do. His first question reads thus:

1. "Is the evangelist to take into consideration the means by which he is to be sustained?"

If by this question Bro. Taylor means to ask if the evangelist should see to it that his support is guaranteed by men before he enters upon his work in destitute fields, I reply, No; let him trust in God, and go ahead. Jesus says, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly father knoweth that you have need of all these things. But seek ye first his kingdom and his righteousness; and all these things shall be added to you."

If it be said that this passage applies to all Christians as well as to evangelists, I reply certainly it does. All that any Christian needs is to do now the duty of the hour; he should be perfectly free from care about the future; God promises to take care for that. If it is his duty to preach, let him preach. It is a fact that has been very generally overlooked, or, the importance of which has been very much underrated, that not a single preacher of the New Testament made any contract concerning his support with the church from which he departed, or with any co-operation of brethren, before entering upon his labors. When a man understood that it was his daily duty to evangelize, if he had the proper spirit he went about the work. God cared for him, sometimes by moving upon the brethren to send contributions to him; and sometimes, when it was better, by giving him an opportunity to make tents as he preached. But in the latter case preaching was the business, not tent-making. The preachers of those days realized that Christ sent them out, and that he had obligated himself to care for them. "Yes," it is said, "but he cares for us through means and we must use the means. He gives us the sunshine and the rain, the seed and the soil, the seed-time and the harvest, and we must use these blessings if we would have wheat, and corn, and cattle." Let us see about this. Suppose we apply the same reasoning to another matter. Suppose Washington's army had so reasoned in the days of the revolution. The soldiers would have said one to another, "We have not a week's provision in camp: it is a man's first duty to take care of himself and family: our commissary department does not do its duty at all, (and indeed it did not:) let us every one go forth and lay up stores enough to last us for a few years—say ten or fifteen—and then we can renew the fight, and gain our independence."

Had they so reasoned and acted there never would have been the glorious victories, achieved by self-denial, sacrifice, and toil, by which our government stands. Nor would any but idiots have reasoned thus. Verily, the children of this world are wiser in their generation than the children of light. The army has its commissary department, its garrison; its field forces, all un-

der the direction of the General-in-chief. It is not the duty of the troops in the fortress, nor of those on the battle-field, while the fierce conflict is raging, to turn aside to see the commissary does its work, or to help it discharge its duty. Such a procedure would ruin any army on earth in a few days. Shall we act thus in our great conflict. Jesus the Christ is our great leader and Master shepherd: in the army are many companies with their elders and deacons and there ought to be many evangelists in the field, but, sad to say, the great majority of them have rushed back to join the foraging parties, and to help hold the forts. As I understand it, they do not sufficiently trust in the wisdom, power, goodness, and providing care of the great Commander. There are on this continent thousands of people who have never heard the gospel in its simplicity. "Why," said a gentleman to me in the south not long since, "I would have become a Christian thirty years before I did, had the gospel been preached to me in such a way that I could have known how to do to be saved." This gentleman is a diligent, earnest worker; as good one, perhaps, reader, as you have in your congregation; he has been thus faithful for several years; but by neglecting to go into his country, we lost thirty of the best years of his life for the cause of Christianity. Doubtless there are hundreds and thousands of cases like this. By the way, the case enables me to answer Bro. Taylor's question, "Is the evangelist to take into consideration the means by which he is to be sustained?" from another standpoint. Any true man who is at all fitted for the work may safely calculate that that he will turn a sufficient number of such men to the Lord to secure a sufficiency of food and raiment by their voluntary co-operation. Remember how the church of Philippi stood by Paul, how they ministered to him for years. He could not have foreseen as he stood before that little band of women on the river's bank, or as he and Silas lay in a prison at midnight that he was making friends who would always love him, and who would minister to him from time to time as long as he should live; but such was the fact.

It is a matter of very great consequence that we should preach the gospel. People are living in ignorance of the will of God; they are passing at every second into the unseen, many of them wholly unprepared to meet the great Judge. And there is a dreadful woe pronounced against the watchmen on the walls of Zion if they neglect to warn the wicked. (See Ezek. 33: 1-9.)

Bro. Taylor asks me to speak also from my own experience in answer to his question. It gives me pleasure to do this; for by it others may be encouraged to devote more time to the work.

I have been devoting my energies almost wholly to evangelistic work for ten years. During this period I have given much more than half of my time to very poor and weak churches, and of late have given the most of my time to laboring where we have no churches at all. It has often been the case that the field in which I worked did not furnish enough to pay traveling expenses, and that too when the brethren did much more in proportion to their ability than wealthy churches usually do. For instance, during the first five months of this year I conducted five protracted meetings. At only one of these places did the disciples have a meeting-house. Bro. Daugherty was with me at three of the places, and Bro. Vanhook at one. Several times the money we received from the brethren with whom we labored did not pay our expenses in coming to the place, and running the meeting, by a good deal. I do not believe that all the money we re-



ceived in the field in the five months would have payed the expenses of the meetings, including our railway fare etc. How then did you live and support your families? you inquire. In the first place we try to exercise rigid economy; in the second, we receive in the most unexpected ways, and at the most unexpected times, uncovenanted contributions from brethren who are interested in the work; and in the third, Bro. Daugherty has occasionally found time to teach a class in music.

It is startling to receive, month after month, the supplies that you need, as you need them, *and no more than you need*, without being able by any possibility to foresee whence they would come!

When this has happened month after month, and year after year, you begin to realize that there is much indeed in the providential care of God. One thing is certain, I should not hesitate to go anywhere that a sense of duty might call me, without stopping for one moment to consider the question of support.

Bro. Taylor asks two other questions; but doubtless I have said enough in this to make clear what my answers to them would be. I trust that he may favor us with another letter on this most interesting subject, and that we may move many to greater diligence in the glorious work of saving men.

END OF KENTUCKY DEPARTMENT.

#### ITEMS, PERSONALS, ETC.

He that giveth most largely, does not always give most liberally.

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them, shall have mercy."—*Solomon*.

He that giveth five hundred dollars out of a salary of five thousand dollars, does not give so liberally as he who gives five dollars out of a bare living.

Bro. Jesse L. Sewell will begin a protracted meeting with the Beech Grove church, near Carter's Creek, Maury County, first Lord's day in August.

Bro. Walling says, "I preached to a good congregation at Irving College last Lord's day. Bro. P. G. Potter preached at Sink Creek same day,—one confessed."

J. Harding, Louisville, Ky., writes: "I am in the midst of a grand meeting at this Central church in this city, in their new house on the corner of Second and Kentucky streets. Twenty-seven have been added during the meeting and a growing interest."

Prof. J. S. Hammond, of Kerrville, West Tenn., captured a fair daughter of Maury—Miss Rush Tyler. They were married on the 26th. We did not learn who officiated at the service. We hope their life may be useful and happy here, and happy in eternity.

We never know the result until the work is done. Our duty is to do the work God has given us to do, and leave results with him. Frequently, when all seems dark and gloomy, and it looks as though our work was in vain, it is but the darkness that precedes the dawn.

W. H. Sandy, Noblitts Chapel, Tenn., June 12, writes: "Several of our little band met here last Lord's day, but I am sorry to say that some of them passed the church and went to hear the old school Baptist; we have some very weak brethren, while others are doing good work. Bro. H. C. Abernathy has been called to Alabama to hold a meeting. Our Lord's day school class is getting along splendid; our lesson for next Lord's day is the 12th chapter of Luke, commencing with the 15th verse."

A. L. Glenn, Gadsden, Ala., June 16, writes to Bro. Harding: "The congregation here received, a few days ago, five dollars aid towards building a house of worship from a sister (no name given) in Oxford, N. C. Please acknowledge in ADVOCATE receipt of same, with many thanks."

Bro. Scobey, not satisfied with carrying his own family to Hopkinsville with him, decoyed sister Fanny Sowell away from the home of her parents in Maury County, and carried her to Kentucky with him. They were married by Prof. Wm. Lipscomb, at the residence of Bro. W. J. Sowell, on June 25th. We pray a Father's richest blessings may be with them.

Please answer the following questions for our Bible Class: How many of the Apostles were brethren in the flesh? Why is James, the less (Mark 15: 40) called the Lord's brother and also the son of Alpheus? Was Simon the Canaanite, he of whom Matthew writes. (Mark 15: 54,) or was he Nathaniel of whom John wrote? (John 21: 2).—[T. M. C. Moore, Elm Dale, Ala.]

H. G. Orr, Red Oak, Texas, writes: "Bro. T. W. Caskey, one of the fathers of the 'Louisville plan,' said in one of our State meetings a few years ago, that it was a failure, would not work, and Bro. Srygley knows he is not an advocate of societies now; yet no one has ever been known to abate in mental and will force on his side. I thank you for your article in last ADVOCATE."

W. H. Dixon, Petersburg, Lincoln County, Tenn., June 23, writes: "I preached yesterday at Friendship, Lincoln County, to a fair audience, and in the evening at Petersburg. We have no organization at the last place. Hearing was slim; divisions and indifference a great hinderance. Paul classes such with the things of the flesh. But it would be wicked in us to apply the language. We have a good little band at Friendship."

J. L. Sewell, Viola, Tenn., writes: "I preached at Fairfield, Bedford County, last Lord's day. There are some ten or twelve members there; but they have no house, and are not meeting, but are speaking of meeting in one of their dwelling-houses until they can build. I preached in the Baptist house, attentive audience. I preached them two sermons. I think this a good field for preaching. There was one lady baptized."

T. C. Little, Lafayette, Tenn., writes: "Since my last report I have visited McAlister's chair factory, first Sunday in June; found them still improving; had a good hearing. There is a growing desire on the part of this people to hear the truth. Third Lord's day was at Flat Creek, Bedford County, Tenn. Here we always meet a good-sized audience, under favorable circumstances. The brethren here are doing good work for the Master. We always enjoy a visit to them."

J. M. Barnes, Highland Home, Ala., June 16, writes: "The bad weather caused us to stop work in Montgomery for awhile. We baptized four, and I will return on the fifth Lord's day to baptize another. We worked up a fine interest, and were having fine audiences when the rains broke them up. The gospel can be planted in the cities of Alabama, and if the Lord will help we will do it. I want to raise about four or five hundred dollars to carry on the work in Birmingham. As said before, Bro. Jordan and I will work at our own charge; the people feed us, and do it well. Gentlemen in Montgomery who did not believe as we do, told us to make their home our homes. All who wish to help the city work in Alabama, send us money. It shall all go in that way. Preachers who can give time to this, volunteer at once and we will assign them work. There is work for all. We want preaching and money, and we want the money because our country needs the preacher."

E. A. Land, Linden, Tenn., writes: "I have commenced my summer's work. My health has improved, am now able to preach some. Was at Boon's Creek, Carroll County, the first Lord's day in June. Preached at Clarksburg Saturday night, and at Pritchard's School-house Lord's day evening: had a good hearing at every place, but no confessions. Expect to be there again the first Lord's day in July, the Lord willing. Will be at Carmel, in Benton County, the fifth Lord's day in this month."

R. W. Officer, Paris, Texas, June 16 writes: "I am supported by the church here, and I go over and preach and scatter books, papers, etc., among them Indians. Since Bro. Askew died I have not been able to find a man who would undertake that work, but we will find one soon, and then can use all we can get, and more, no doubt, than we can get. If you wish, and will send me an extra copy or two, and pamphlets etc., I will put them to work. Two additions here last night."

F. C. Sowell, Columbia, Tenn., writes: "On account of rain our congregation was small at Thompson's Station, third Lord's day. On June 18, we (the one who joined me in the labors of life, on that day, and myself) left Middle Tennessee for this place (Union City.) Expect to begin work here next Saturday, and perhaps will continue several days. We hope to visit several places before we leave West Tennessee. We desire to get back to Middle Tennessee the last of July. We hope to be able to labor in Williamson, Maury and Hickman Counties this summer and fall."

#### APPOINTMENTS FOR PROTRACTED MEETINGS.

Third Lord's day in July, at Pinewood, Tenn.; fourth Lord's day in July, and it may be over first in August, at Antioch, near Viola, Warren County, Tenn.; at Rich Pond Station, Ky., second Lord's day in August, beginning Wednesday night previous. This meeting in fact will be begun by Bro. B. F. Rogers first Lord's day in August, and we will join him Wednesday night. In North Mississippi from third Lord's day in August over first Lord's day in September, but do not yet know the points where meetings will be held. Will announce as soon as notified. At Watertown, Tenn, second Lord's day in September, and have promised one meeting or more in September, in Warren County, Tenn.—[E. G. S.]

Henry Hehorn, Jr., Whitleyville, Jackson County, Tenn., writes: "Bro. E. H. Rogers, of Lafayette, Tenn., began a meeting at Teles Chapel, on Jennings' Creek, Jackson County Tenn., on Saturday before the second Lord's day in June, and preached three sermons. The brethren speak favorable of his sermons as a true exhibit of Bible teaching. One was added to the church. The congregation at Teles Chapel is in a good working condition. Each and every member seems to realize that there is a work for all to do in the church. A better working congregation can not be found in this section of the country. Bro. Rogers is an earnest worker, laboring diligently in the Master's cause. Like Judah of old, he contends earnestly for the faith once delivered to the saints, and for primitive apostolic christianity. He does not strive to make display of eloquence and oratory. But he labors to make a discrimination between the truth and the doctrines and traditions of uninspired men. We need men like Bro. Rogers, that will battle for the pure word of God, as it is now revealed to us in the Scriptures, and fight against creeds, man-made theories, human inventions and innovations. May the Lord own and bless his labors."



## Home Reading.

## HESTER'S PARTY.

"Hester! Hester Arnold, where are you?"  
 "Is that you May? Here—in the parlor."  
 "What! asleep? I have been hunting you  
 "hither and yon."—Your mother told me you  
 had gone down to the cherry tree."

"Well, I did go; but I felt so warm I came  
 back to the house, and this cool place was so—"

"Oh! never mind that, I have much more im-  
 portant news. Guess!—but I know you can't.  
 Mrs. Mayfield is going to give a big party Thurs-  
 day night. Oh! won't it be delightful? You  
 know how large and airy her house is—so many  
 halls and galleries to promenade in: but, best of  
 all, she is going to send to town for the band and  
 let us all dance. I declare, I can hardly wait for  
 the time to come! Why Hester, what is the  
 matter? You look like I had been telling you  
 of a funeral instead of the nicest party we have  
 had in a "month of Sundays." Aren't you glad?  
 Don't you want to go?"

"You know, May, I joined the church not long  
 since, and I don't think it is right for Christians  
 to go to dances."

"Pshaw! Hester, I hope you aren't going to  
 settle down and be an old woman just because  
 you've joined the church. And you needn't  
 dance if you don't want to; Mrs. Mayfield's par-  
 lours, I am sure, are attractive enough to detain  
 you there—besides, Charlie Mayfield will take  
 leave of absence from his school long enough to  
 come and participate in the enjoyment of the  
 evening, and you know very well whose presence  
 will charm him most, although he loves to dance  
 so well."

A quick blush stole over Hester's face. "But  
 May—"

"But nothing! Come on, and let's go and see  
 what your mother says on the subject."

So the two girls started, May ahead, for Mrs.  
 Arnold's room.

"Say, Mrs. Arnold, do you think it will be any  
 harm for Hester to go to the party?"

May almost startled Mrs. Arnold by her ex-  
 cited, emphatic speech.

"What party, child?"

"Why the grand one Mrs. Mayfield is going to  
 give next week."

"No, I reckon not. Why! Mrs. Mayfield is  
 one of the nicest ladies I know."

"But, mother, they are going to dance, remon-  
 strated Hester, although her eyes could not hide  
 the secret longing of her heart to engage in the  
 coming entertainment."

"Yes, but I told Hester she needn't dance.  
 Charlie Mayfield, I know, will forego the pleas-  
 ures of the dance to bask in the sunlight of her  
 smiles," and again the rosy blush mounted to  
 Hester's cheek.

Mrs. Arnold was justly proud of her fair young  
 daughter, and her mother-pride was gratified by  
 the attentions of the wealthy, accomplished  
 Charlie Mayfield to her, marked as they were,  
 giving her a field in which to sow bright fancies  
 of her darling's future; so she stilled any whis-  
 perings of conscience which might have lurked  
 in her heart and said: "Young people will be  
 young people," and I can't see any especial harm  
 (I wonder if the Lord makes the various differ-  
 ences in harmful things his followers do?) there  
 will be in Hester's going, provided she doesn't  
 dance."

"But, mother, brother Marks said in his ser-  
 mon the last time he was with us that—"

Oh! never mind what "brother Marks" said,  
 your mother is as good as he is. I know my  
 mother is as good as anybody, and I have heard  
 her say many a time she didn't think it was any  
 harm to dance, much less just go to one. Now  
 you have no excuse, and if you don't go it will  
 be an everlasting offence," so with this final  
 thrust from May, Hester yielded. ("Mother said  
 so" has led many a pure, young life to eternal  
 degradation and woe.)

The next day was the Lord's day, but too rainy  
 to go to the assembly of the saints. Hester felt  
 restless and sat down to read her Bible in order  
 to try to assure the troubled conscience of her  
 loyalty to its Maker. In turning over the leaves  
 her eyes rested on the verse commencing, "Love  
 not the world—." She thought within herself,  
 "These epistle's over here are so hard to go by, I

don't reckon any body ever was as good as they  
 require; I will turn over to Psalms, they are so  
 comforting and sweet." The first was the one  
 her fingers turned to, "Blessed is the man that  
 walketh not in the counsel of the ungodly—,"  
 here she stopped, the thought flashing across her  
 mind that perhaps she was being lead by such a  
 character. "But no, that doesn't mean May, I  
 know—that word sounds too harsh for her," and  
 when the enquiry came into her breast, "Who  
 are the ungodly," she wouldn't take time to solve  
 it. At that moment her brother Harry called  
 her to come see his pet colt, and she answered  
 the summons with alacrity. That night when  
 she knelt by her bed-side, and the words, "Lead  
 us not into temptation," framed themselves on  
 her lips wounded conscience experienced a sharp  
 sting, but it was silenced by the thought,  
 "Mother wouldn't sanction anything that was  
 wrong." (Ah! mothers, we little realize the  
 power we have over the young hearts in our  
 keeping.)

The next morning May came bounding into  
 the room, all aglow with excitement, as was her  
 wont.

"Hester, what are you going to wear to the  
 party?" she asked of the sweet-faced girl, whose  
 expression had gained its accustomed calm over  
 the basket of mending which sat heaped up by  
 her side.

"I expect to wear my new figured lawn—it will  
 be cool and light."

"Oh! that will never do, all the girls are going  
 to have thin, white dresses, made ball-room style,  
 and it will never do for you to go in that."

"May, I'll not dance and I don't see that it  
 will make the difference you seem to think,"  
 calmly returned Hester.

"Well, I would hate to be the only one there not  
 "dressed up." Come, I am going to get mine  
 now, get you one and we'll have them made  
 alike. Can't she, Mrs. Arnold?"

Mother-pride again entered the mother's heart  
 and she gave her consent for Hester to go.

The long-looked-for night came at last, and  
 Mrs. Mayfield's elegant mansion was ablaze with  
 light and life. Hester took her place in the par-  
 lours, having but few companions; but according  
 to May's prediction, the young host lingered near  
 her as much as politeness to the other guests ad-  
 mitted. As the evening progressed, the parlours  
 were more and more deserted. Finally, Charlie  
 Mayfield came in bearing May on his arm.

"Miss Hester," he said, "I have brought Miss  
 May in to add her entreaties to mine to persuade  
 you to go into the dancing-hall. She looks too  
 pure to be contaminated, doesn't she?" he added,  
 in an undertone to May.

And she did look like a snow-drop in her white,  
 gauze dress, with her fair face surrounded by a  
 halo of sunny hair.

Their entreaties proved too powerful for the  
 young girl, and she suffered May's escort to draw  
 her hand through his other arm, and lead her  
 away to the "halls of mirth."

"Partners for another set," the prompter called  
 out, as they entered.

A dashing young fellow came up and claimed  
 May's hand, and left Hester alone with Mr.  
 Mayfield.

"Miss Hester, I do wish you would dance this  
 once with me, won't you?" bending over her, and  
 adding in a lower tone, "You know that would  
 give me more pleasure than to dance with the  
 Queen herself." Then more tenderly, "For the  
 sake of 'auld lang sime,' just dance this one last  
 time with me."

Hester averted her head, and whispered, "It  
 would be wrong; I cannot."

Just at that moment a voice called out, "Char-  
 lie Mayfield, you and Miss Hester come and fill  
 up this set; the others say they are 'danced down.'"

"Won't you go?" he pleaded.

Under the excitement and impulse Hester suf-  
 fered him to lead her away.

"Was ever a set so long?" Hester asked herself  
 over and over; and before it closed she overheard  
 a spiteful voice say,—

"I thought she was too good to even come into  
 the dancing-hall the first of the night; her Chris-  
 tianity must have forsaken her suddenly. But I  
 might have known Charlie Mayfield could have  
 persuaded her to do anything."

The weary set ended at last, and with burning  
 cheeks Hester begged to return to the parlors,

where she could not be entreated to stay long.  
 Deep tears of contrition rolled down her cheeks,  
 as she disrobed herself of the filmy ball dress and  
 sank down on her bed, feeling like the poor pub-  
 lican, who would not even so much as lift his  
 eyes to heaven, but cried, "God be merciful to  
 me a sinner."

Let us be thankful she felt the sting of sin,  
 and fled from its thorny way so soon. Many,  
 many young lives have been lured to ruin by not  
 having power to resist after yielding to the first  
 temptation. Young Christians, beware of the  
 enticing traps which Satan lays for your tender  
 feet.

L. B. H.

## TRIMMING ELEPHANTS' FEET.

Yesterday, Prof. George Arstingstall and four  
 assistants were occupied all day in trimming the  
 feet of two elephants. The operation is per-  
 formed three times a year—once on the road,  
 once in the fall, and again in the spring. The  
 sole of an elephant's foot is heavily covered with  
 a thick, horny substance of material similar to  
 the three toe-nails upon each foot, and as it grows  
 thicker and thicker it tends to contract and crack,  
 often laming the animal. When the work of  
 trimming is undertaken, the elephant stands  
 upon three legs and places the foot to be operated  
 upon, across a big tub. Two men hold the leg  
 down, and one stands at the animal's head to  
 prevent him from turning. Then Prof. Arstingstall,  
 with a two-foot drawing-knife, proceeds to shave  
 off great pieces of bone from the sole of the foot.  
 Shavings of bone six inches by four, and a quar-  
 ter of an inch thick, are rapidly cut, the edges of  
 the foot being carefully trimmed. Often pieces  
 of glass, wire, nails, etc., are found imbedded in  
 the foot, which have been picked up during street  
 parades. Sometimes these irritating morsels  
 work up into the leg and produce a festering sore.  
 A large nail was found recently in Pallis's foot  
 imbedded over three inches from the bottom.  
 Prof. Arstingstall extracted it with a small pair  
 of pincers, then syringed the wound with warm  
 water, and subsequently covered it with tar. The  
 professor, when hurried on the road, sometimes  
 draws out such nails with his teeth. Pallis ap-  
 parently suffered great pain, but seemed to know  
 that the operation would give relief. He held  
 the foot high and quietly of his own accord until  
 all was finished, then flourished his trunk,  
 trumpeted, and expressed almost in words his  
 sincere thanks. After paring the foot, each toe-  
 nail is cut between, and then filed down, giving  
 each foot a white, clean look with its setting of  
 polished nails. It takes about six hours to finish  
 dressing an elephant's feet, and it is said to be  
 one of the hardest bits of work that men have to  
 do.—*Boston Globe*.

## WIT AND HUMOR.

"This is the poetry of motion," said the editor,  
 as he shied a bundle of very blank verse into the  
 waste basket.

"I wonder what has taken away my appetite  
 for breakfast?" asked a festive Fifth Avenue  
 man. "I suspect it was your happy tight last  
 night, dear," replied his wife.

"You just take a bottle of my medicine," said  
 a quack doctor to a consumptive, "and you'll  
 never cough again." "Is it as fatal as that?"  
 gasped the consumptive.

"Excuse me," said a polite citizen to a colored  
 man. "I didn't kick you on purpose." "No,  
 sah, kicked me on de shin, sah. Scuze yer dis  
 time, but don't git in de habit ob it, sah."

A dandy with a cigar in his mouth entered a  
 menagerie, when the proprietor requested him to  
 take the weed from his mouth, lest he should  
 teach the other monkeys bad habits.

Teacher—What part of speech is the word 'egg'?  
 Boy—Noun, sir. "What is its gender?" "Can't  
 say, sir, until it's hatched." "Well, then, my  
 lad, you can't tell me the case?" "Oh, yes, sir—  
 the shell."

Josh Billings says: "There is one thing about  
 a hen that looks like wisdom. They don't kackle  
 much until after they have laid their egg. Sum  
 pholks are alwuz a bragging and kackling what  
 they are going to do be-forehand."



**A Prominent Minister Writes.**

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.  
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**From Two Prominent Ladies.**

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.  
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Dr. H. Mozley: After years of suffering from indigestion, great debility and nervous prostration, with the usual female irregularities and derangements accompanying such condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.  
Mrs. E. DENNIS,  
Mo. 46 Chapel St., Atlanta, Ga.

H. Pratt, druggist, Wright City, Missouri, writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

Dr. Mozley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall Street Atlanta, Ga.

It cures all biliousness, constipation, indigestion headache, malarial, kidney disease, fever, chills impurities of the blood, loss of appetite, debility and nervous prostration and all other diseases caused from diseased Liver and Kidneys.

Fifty cents for one pint bottle, one dollar for pint and a half bottle. Sold by druggist generally, and all wholesale druggist, Louisville, Ky.

**Miscellaneous.**

**Consumption Cure.**

Dr. R. V. Pierce: Dear Sir—Death was hourly expected by myself and my friends. My physicians pronounced my disease consumption, and said I must die. I began taking your "Discovery" and "Pellets." I have used nine bottles and am wonderfully relieved. I am now able to ride out. Elizabeth Thornton, Montgomery, Ark.

Major H. W. Hines, Boston writes: "Samaritan Nervine cures me of fits." \$1.50, druggists.

Eminent J. J. Caldwell, Baltimore, Md.,

States: "I have used Goldens Liquid Beef Tonic largely in debility, febrile and nervous diseases, and I have found it one of the most reliable of nutrient tonics now in use or to be found in pharmacy." (Take no other.) Of druggists.

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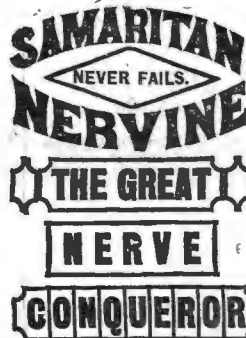
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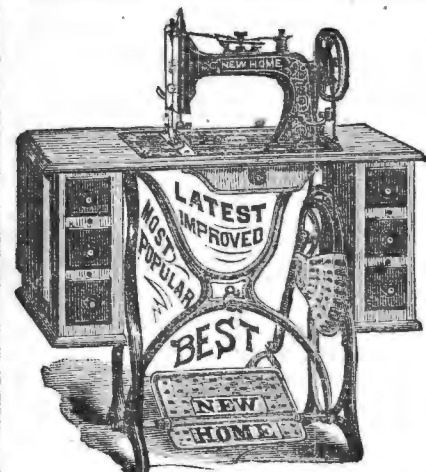
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"Gems of English Song," (\$2); or "Minstrel Songs," Old and New, (\$2); or "American College Song Book," (\$2); or "War Songs," (50 cts.); or "Rhymes and Tunes," (\$1.25). This last is a choice collection of Home Songs.

## FOR SUNDAY.

"Song Worship," (35 cts.), the New Sunday School Song Book; or "Male Voices Choir," (40 cts.); a collection of Sacred Songs; or "Beauties of Sacred Song" (\$2).

## TO PLAY—FOR PIANO.

"Gems of the Dance," (\$2); or "Gems of Strauses," (\$2); or "A-Cluster of Gems," (2.50); or the easy "Fairy Fingers," (1.25); or that good collection of Piano Duets, the "Piano at Home," (2.00); or the classical "Schumann's Album," (2.00).

## TO READ.

The musical novel, "The Soprano," (1.00); or "Student's History of Music," (2.50); or "Mendelssohn's Letters," (2 Vols., each 1.50); or "Mozart's Letters," (2 Vols., each 1.25).

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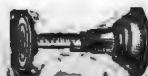
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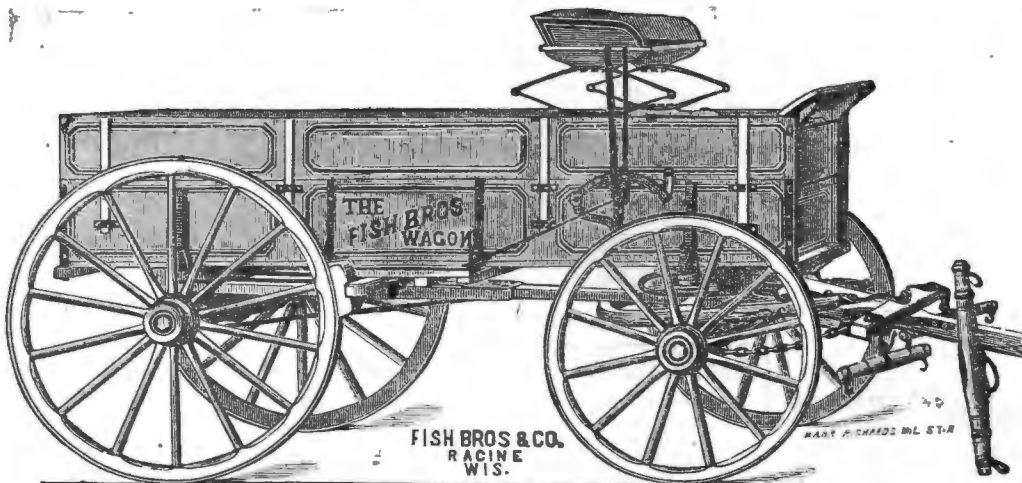
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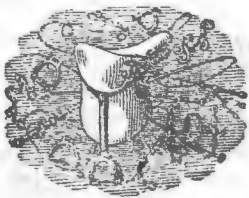


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## Mars Hill College.

With pleasure we lay before our readers the following extracts from the Fourteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness.—Editors.

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D. LIPSCOMB,

E. G. SEWELL.

### THE FIRST CHAPTER OF ACTS.

While there is nothing directly on the subject of conversion in this chapter, there are some things preparatory to it, and they are very important, and well worth studying. Luke, the writer, goes briefly over the time, forty days, which intervened between the resurrection of Christ from the dead and his ascension home to heaven. There are a few things regarding the time of the establishment of the kingdom of Christ in the first part of this chapter of decided interest. Luke says that during the forty days that he was with the disciples, before his ascension, he spake with them concerning the kingdom of God. But the disciples did not yet understand the nature of his kingdom. They still thought it an earthly kingdom, and felt great anxiety for its establishment at once. When the disciples were with him just before his ascension, they imploringly said, "Lord, will thou at this time restore again the kingdom of Israel?" They thought his kingdom would be an earthly one, like that of David and Solomon, and they were impatient for its establishment. Jesus saw their difficulty and said to them, "It is not for you to know the times or the seasons the Father hath put in his own power." That is the time had not come for them to understand the time of establishment, or character of his kingdom. But said he, "Ye shall receive power, after (when) the Holy Ghost is come upon you, and ye shall be witnesses etc." The implication here plainly is, you will understand the nature and establishment of my kingdom when the Holy Spirit comes upon you. This is evidence positive that the kingdom of Christ was not established up to this time, and that it was not time yet for them to understand it. Surely it would be passing strange if the kingdom was then established, and the disciples in it, and yet did not know it. Such an idea is most unreasonable.

But the time for its full establishment was just at the door. He tells them "Ye shall be baptized with the Holy Ghost not many days hence." They were therefore to receive power, and be able to understand the nature and establishment of the kingdom in a few days from that time. This indicates most clearly that those who place the full establishment of the kingdom of Christ earlier than this are mistaken about it. It cannot be otherwise. For if the kingdom was then set up, the disciples were in it, and did not know it, this thought would be absurd, that these disciples should be in the kingdom, compose the kingdom, make up that kingdom, and yet not know anything in the world of it. It could not be so.

When this conversation occurred Christ was not crowned king in Zion, in heaven; he had not then been placed as head over all things by the Father. There was therefore no king crowned, no head over the church or kingdom. The Spirit though promised, had not then come to take up its abode in the church. The church is the body of Christ. But if a body then, it was a body without a Spirit. Impossible therefore that it should have been established then. But be assured the time for it to be is near at hand. Only eight days after this the Holy Spirit came as promised. And they were to know when the Holy Spirit came

These facts therefore show us the time Jesus ascended, the establishment of the kingdom was at the very door.

Up to this time, and even now, the kingdom or church of God is spoken as in the future. Such expressions as "on this rock I will build my church," "the kingdom of heaven is near at hand," "the kingdom of God is come nigh unto you," and many more like these, were all along from the time that John the Baptist began his ministry up to this last conversation of Christ with his disciples, just before his ascension. But after this time it never again so represented. But whenever the church or kingdom is spoken of after this time, it is mentioned as actually present. In the last of the second chapter we have the expression, "and the Lord added to the church daily such as should be saved." This shows at this time the church was really present, and the people were being added to it daily. In the beginning of the first chapter, the kingdom was not yet set up, nor the time come when the disciples themselves could know or understand it. In the end of the second chapter, the church is actually set up, actually present, and people added to it daily.

With these facts before us, we may with certainty conclude that the full establishment of the kingdom, the church, was between the beginning of the first, and close of the second chapter. This being the time, it appears as a matter of certainty that the church of God was first fully established on earth on the day of Pentecost in the city of Jerusalem, and that three thousand were added to it that very day. In the first part of eighth of Acts, we are told that "there was a great persecution against the church at Jerusalem." Here again the church is present, and suffering persecution. And from that day of Pentecost forward, the church or kingdom is spoken of as present. This gives us a very important item regarding the kingdom of God. And that is, we need not go back behind the time of its establishment to learn the way into it. We cannot learn even from the first chapter how to enter, but must come to the second. Those who go back to any event, or to any system of teaching before this time, to learn how to become Christians, how to enter the kingdom of God, go too far back. Even the thief on the cross is entirely too far back.

Those therefore that want to be saved as they say he was, will be sadly disappointed. Just as well think of offering a kid or a lamb for a sin offering, and expect to be pardoned by that, as to think of being saved like the thief. He was too bad a man to want to be saved like he was. He never obeyed God in anything that we know of. When he saw he had to die he became apparently very humble, but it was too late then for him to obey God. Were I to take any man of olden time as my exemplar, I would rather take Abraham. He obeyed God from his youth. He never at any time refused to do anything God commanded, and thus lived and died a servant of God, and on this account is called the friend of God, the father of the faithful. But those of to-day that want to be saved like the thief, want to be saved without obedience, want to be saved in disobedience. They refuse to be baptized, and want to be saved that disobedience. The thief is a thorough example of disobedience all his life, till placed upon

the cross to die, and even then if he had been turned loose there is not a bit of certainty that he would have been from that time on a servant of God, ready to do all God required. But good old Abraham never faltered, never failed to do anything God required. If people will act that way now, will go forward and obey the gospel as the Lord commands, will believe, repent and be baptized as the Lord requires, they will as certainly be saved as the Bible is true; that is, be pardoned. But if like the thief they disobey, refuse to repent and be baptized, but expect the Lord to save them without obedience, they will come under the condemnation of those who obey not the gospel of our Lord Jesus Christ, which is to be punished with everlasting destruction from the presence of the Lord. See first chapter of Thessalonians. People must obey God if they wish to be saved. Abraham did what was commanded him, and sinners now must do what the gospel requires them to do, or they can have no promise of salvation.

Not only can no one be saved like the thief, but it is also true that no one now can be saved like any one else was saved, before the ascension of Christ to heaven. Many were saved before this time, but not by doing the same things that are required to be done now. No one up to this time was ever required to be baptized into Christ. From Pentecost onward, all had to do this. So this first chapter of Acts just brings us up to the time when we can learn how to be saved by the gospel of Christ, how to become Christians. All denominationalism breaks down here. They all have the kingdom of Christ set up previous to this time, some at one period and some at another, but all of an earlier date, and are very ready therefore to have sinners converted and saved by something that was given before this time. Some even go to the Psalms of David to teach sinners how to be saved. Some to the miracles of Christ, as where he opened the eyes of the blind, cast out demons, healed the paralytic, or pardoned the sinful women by his word. But all these things took place too early in the history of time to be examples for people now. We must come to the right place, and the right time to learn what people now are required to do. And when we get to the right place the lesson is quickly, easily learned.

We have now reached the point where in one single chapter, the second of Acts, we are plainly taught how to become Christians. And surely when we have got to where by just studying one chapter we can gain full information on so important a matter as that of becoming a Christian, we will be willing to study that chapter patiently, carefully. It would not take long to memorize every word in it, and study the meaning of every word and its relations to others. The reason why conversion has seemed a mystery to so many, is because they have been pointed to the wrong place to learn it. They have been, and are referred to cases that belonged to other dispensations, and that were saved by different laws, and they cannot see how these things can be. And indeed if these things were correct, conversion would be mysterious sure enough. But in our next, we will show what will make a Christian.

E. G. S.

Jesus says, "Come now," not "Come when every thing else has turned out bitter."



## BAPTIST SUCCESSION GIVEN UP.

There are some who contend that the fact of an unbroken succession of Baptist churches, from the days of the apostles to the present time, can be established from the records of history. Prof. Norman Fox, of Wm. Jewell College, Mo., took ground against this, and his position being criticised, he supplies this further article to the *St. Louis Baptist*. It is valuable for the record of opinions it contains. He says:

Rev. Heman Lincoln, D. D., Professor of Church History in Newton Theological Seminary, kindly writes as follows:

"In glancing over the columns of the *Central Baptist* I was attracted by your article. Its sober views, sterling common sense and candid historical criticisms pleased me greatly. Your views accord with those of all scholars who have given the question a thorough investigation. I have never known but one Baptist of large learning and sober judgment who held a different opinion—the late Dr. J. Newton Brown. He believed that a succession of true Baptist churches could be traced in direct line from the apostolic age to our own time. Therefore, the Publication Society employed him to prepare such a history. Five years or more passed, I think, before the first volume of the work was ready for the press; but when the manuscript was submitted to wise judges, it failed to receive their approval and was never published. Your position, I think, is the only safe one. We can attempt nothing more with our present data than to prove the existence of Baptist principles from the apostolic age to the present time. To trace a line of churches holding these principles, unmixed with radical errors, no wise and cautious student will undertake."

So much for our oldest Baptist theological school. And now let me quote another high scholar whom we all so profoundly respect—Dr. William Williams, who has so ably filled the chair of Church History in Greenville Theological Seminary. In a letter now before me he says:

"There can be no doubt in the world that in our so-called histories of the Baptists, many sects are claimed as Baptists, which, if now reproduced, would not be acknowledged as such by any church or association, e. g., the Novatians, Donatists and Paulicians. From the fifth to the sixteenth century inclusive there are no churches (unless we except the churches of the Mennonites with some errors) that can be called Baptist churches."

"As history now stands (what future researches will develop we can not tell) it is impossible to trace any chain of Baptist churches from the days of the apostles until now. Those Baptists who are urging our claims on the ground of an historical succession are only doing harm to us with all intelligent and well-read people. We do not need such aid for the success of our principles, however much Romanists and High Church Episcopalians may think they need it."

Our country has few scholars equal to Dr. R. J. W. Buckland, Professor of Church History in Rochester Theological Seminary. In a private letter, he says:

"My historical investigations make it perfectly clear to me that a continuous line of Baptist churches from the time of the apostles to the Reformation period has never been established. Orchard's attempt to do it is sadly weak, and would disgrace any historical writer. He quotes the Fathers as holding views which they condemn, ignores many facts which would utterly disgrace his position, and shows throughout the folly of working from secondary sources of information. The valuable collection of Benedict is marred with the same faults and mistakes, and Mr. Ray's 'Baptist Succession' falls into like errors. I am fully persuaded that, taking Baptist churches in the strict modern sense, Baptist succession can never be historically established. Your position, as you state it, meets my hearty endorsement. There were bodies which held some of our principles, but they held them only in part, and added to them others which we reject. We do reach a distinctively Baptist Church line in the Petrobrusians in 1104, and I believe that we may claim that our distinctive principles were perpetuated continuously from that date onward into the Reformation period, and so to

and the line may be a broken one. What we ought to rest upon is the historic continuity of Baptist principles and their immortality."

Among some old letters, I discover one from Dr. Geo. W. Northrup, President of Chicago Baptist Theological Seminary, and one of our ablest Professors of Church History. He says:

"The idea of an unbroken succession of regular Baptist churches from the days of the apostles to our day is a sheer historical picture. My opinion is, that it is altogether impossible to make out an 'unbroken succession' of 'witnesses for the truth outside the Roman Catholic Church.' I should prefer to attempt almost any other intellectual achievement conceivable. The Donatists are often spoken of as an essentially Baptist sect, but the statement seems to me to be wide of the truth. The Donatists had their Bishops, Presbyters and Deacons, nor did they differ from the Roman Catholic Church in regard to the proper mode and subjects of baptism. It would not strengthen our denominational position one iota to make out an unbroken succession of regular Baptist churches from the earliest times to the present. We depend on the 'law and the testimony,' not upon an unbroken succession, for the evidence that the Church to which we belong is a scripturally constituted one."

Rev. David Weston, Professor of Church History in Hamilton Theological Seminary, says:

"I think your position entirely correct and tenable."

He also quotes the following from a private letter from Dr. J. M. Cramp, author of "Baptist History." Dr. Cramp says:

"Many of our brethren indulge in the pleasing thought that Baptist churches may be traced all the way back to the apostolic age. That they existed in that age I know very well, but from the establishment of infant baptism to the Reformation is a very dreary time. The chain may be there, but it only appears now and then, and the connecting links are wanting. Some of our historians are credulous, some careless."

Dr. Howard Osgood, Professor of Church History in Crozer Theological Seminary, and one of the most painstaking investigators that our country has produced, says, regarding this discussion:

"So far as I know, history does not tell us with a clear voice of Baptist churches from A. D. 500-1000. I do not think the unbroken succession necessary to establish the validity of any Baptist Church."

By the above letters it appears that in every single one of the six Baptist Theological Seminaries of our country the same views are enunciated. It really seems a pity that not one of our Baptist schools should be "sound!" Again: if not one of the able scholars whom I have quoted has been able to find a succession—if, as Dr. Lincoln says, "no Baptist of large learning and sober judgment" claims to be able to make out such a line, may we not conclude that history fails to make known to us this unbroken descent?

We clip the above from the *Evangelist*, the Baptist organ of California. We wish it preserved for the valuable information it contains. We are rejoiced to see that light is breaking upon the Baptists, through all their theological schools. We have often wondered how any man of "large learning and sober judgment" could hold to Baptist succession, or any other kind of succession. We bid these Baptists God-speed in getting out of the fogs of Babylon.—*Bible Expositor*.

## HONOR THY FATHER AND THY MOTHER.

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Linchfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them for a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterwards Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard-toiling father; so when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went to the market place at the time of

an hour in the pouring rain, on the very spot where the bookstall used to stand. "This," he says "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing there in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctors's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered the acts of unkindness to good father and mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. "The father, on his return, was almost gone. He could only say to the weeping boy, 'Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, farewell.'"

Through all his after life, Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grow old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away, that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father, and thy mother."—*Dr. T. L. Cuyler, in Youth's Companion*.

## A PORTION FOR THE AGED.

A youth setting out to attend a festival said within himself, "I should be perfectly happy but for the thought of what wretchedness I must feel in returning home, that high pleasure so long anticipated all gone by." However, when the hour arrived, his ardent soul had become sated, and his physical nature weary, and he said in leaving the place. "How I long for rest! To dream over the enjoyment of these scenes will be sweeter than to have them back again, if that were possible." So, commonly, the hardship of growing old and being compelled to drop the joys and activities of our prime, lies in the dread rather than in the reality. Man's decay, like his growth, usually embraces a period, and is effected gently, insensibly, the faculties meanwhile accepting the harmony of existing conditions, as a serene lake reflects the changing hues of autumn. To a reflecting, religious mind, all nature's processes commend themselves. The leaves, ripened and illuminated as the years decline, at least or detached from the bow easily, and float away as by their own instinct or tendency.—*Watchman*.

At the Congregational Club, of New York, Dr. Clapp said, among other evils of the present, one was the building of two costly churches. "Better build fifty churches for the poor than one \$500,000 temple. I do not believe the Lord cares whether a church costs \$10,000 or \$500,000; but I do believe he cares whether there is one church or fifty



## MARRIAGE AND DIVORCE.

Dear Bro. Lipscomb: In looking over a copy of the *Advocate*, I see a reply to Texas correspondent, on law of divorce, in which you take the position that a man can be separated from his wife for "adultery," and marry again. Permit me to show that you did not "rightly divide the word of truth."

In the first place, I admit that Jesus taught that if a man put away his wife, save for the cause of fornication, and married again, it was adultery. You said Christ restored the "ancient order of things." In other words, Christ restored to the Jews the idea of the law of divorce, as given by Moses. He never instituted any law concerning divorce. Hence that law, as taught by Moses and by Jesus, he nailed to the cross; and unless we can find where it is bound into the new covenant, (for the apostles had power to bind,) then it is a nullity, so far as we are concerned.

Now, my brother, let us see if the apostles taught divorce, as did Moses and Jesus. Paul is the only one that speaks definitely on the subject. You might as well talk of Christians being divorced from Christ, and have divine right to be married to another, as to say that a man can put away his wife, and have the sanction of heaven in taking another. See Romans 7: 1-5. But in first Corinthians, seventh chapter, Paul speaks plainly on the subject, and it seems that the Corinthians had trouble about the divorce matter. Paul says, (verse 11,) "But if she (the wife) depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Again, (verse 39,) "The wife is bound by the law so long as her husband liveth; but if he be dead, she is at liberty to marry whom she will, only in the Lord." A man and wife are Christians in the fullest sense of the word, when they are married to Christ. They were married to him by complying to divine law. Now they live so that it is necessary for them to be divorced from him. Does this law of divorcing (withdrawing) make the law of marriage a nullity? If so, then when they come back to Christ, (their husband,) they (1) believe, (2) repent, (3) be baptized. This is the divine law of marriage to Christ. The law of marriage of husband and wife is divine law. Hence if they violate that law, it does not make it a nullity; it is binding till death. God said so. So of the marriage to Christ; it is binding till death. You may violate that law, so that it is necessary to be divorced, and you must remain single, or be reconciled to Christ (the husband) by repenting of your sins. The law of marriage is still binding on you. You violated that law, but that is only the worse for you; it does not change the law, nor make it a nullity. Now Paul teaches that a husband bears the same relation to the wife that Christ does to the church and to Christians. See Eph. 5: 23-32. The world and the church is to-day full of adulterers and adulteresses. Flee such things, O man of God.

J. W. DENTON, JR.

Why does our brother say Moses' law was the original law? I did not say it was. I carefully drew attention to the fact that Jesus said, "Moses commanded to give a writing of divorcement, but it was not so from the beginning." The original way is that which was in the beginning. Second, he who breaks the law is not absolved by his breaking it from the obligations of the law. No one ever contended he was. But how about the other party when one breaks the covenant? Is the innocent to suffer the penalties of the guilty? Is Christ still bound by the law to bless, and save, and observe his part of the covenant, when the sinner violates it? So is the innocent party to the marriage covenant bound, while the guilty one violates and tramples it under foot? There is no question about the guilty one. But if one violates the law so as to destroy the obligation, if one by adultery makes himself one with a harlot, is it right, is it permissible for the innocent one to continue one with him who is one with a harlot? Paul plainly says a brother or sister is not bound in such a case. If not bound, if released from the marriage bond by the other party breaking the marriage covenant, then is the innocent one not at liberty to marry? That is the only question of doubt. We do not see that it is touched in the above.

D. L.

## RESOLUTIONS OF RESPECT.

## RESOLUTIONS OF M'CLURE INSTITUTE SUNDAY-SCHOOL.

Whereas, It has pleased an allwise God to remove from our midst, our much-loved teacher, H. J. Griffis, who departed this life in peace, May 26, 1884.

It is seldom that any Sunday-school or community is called upon to mourn the loss of one so useful and so universally loved; one whose life is such a commentary on virtue, integrity and candor. While we feel that our loss is irreparable, he having faithfully discharged his duty as scholar, teacher and officer, and sadly realize that no more will we be encouraged in our labors by his genial smile and words of instruction, yet we bow in humble submission to the will of Him who doeth all things well; feeling that he who has so faithfully labored with us so many Sabbaths on earth, and whose well known voice led us in hymns of praise, is now pouring forth strains divine, and enjoying a never ending Sabbath beyond the pearly gate. If we could hear his song to-day, we doubtless would hear—

"I am anchored in port, I have reached the bright strand,  
And the voyage of life is now past;  
With my Savior I'll dwell in this beautiful land,  
And with rapture I'll shout, 'Home at last!'"

Therefore, be it resolved, That we tender the deepest sympathies of our stricken hearts to his bereaved brothers and sisters.

Resolved, That we as a school, while we cherish his memory; will remember his life as one worthy of the closest imitation. That we may ever be ready, as he was, to read a "title clear" to the rewards and glories "beyond the sunsets radiant glow."

Resolved, That these preambles and resolutions be spread upon the minutes of the school, a copy furnished the *Marshall Gazette* and the *GOSPEL ADVOCATE* with request to publish.

Committee. { ALICE ALLEN,  
EMMA BRYANT,  
M. M. CHARLTON,  
C. B. WOODS,  
J. M. EDMONDSON,  
Committee.

The above resolutions were unanimously adopted by the school. A. J. GRIFFIS,  
June 22nd, 1884. Superintendent.

## LOST IN SIGHT OF HOME.

A few years ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down and die almost in range with the "light of his own window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the foot steps that would come no more; for long before morning dawned, the icy touch of death had forever stilled that warm, loving heart. The sad death made still sadder by the fact that he was lost in sight of home. How many wander from the Father's house and are lost in full glare of the Gospel light. They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's promises, all tending to direct their footsteps heavenward, and yet from all these they turn away, waiting for the more convenient season, and are lost at last, in sight of the many mansions.

## KIND WORDS.

Never is the deep, strong voice of man, or the low, sweet voice of woman firmer than in the earnest but mellow tones of speech, richer than the richest music, which are a delight while they are heard, which linger upon the ear in softened echoes, and when they have ceased, come back to memory many years after, like the music of a distant hymn. It is pleasant to listen to such voices. I have heard such voices—voices that were music from the soul and to it—the very music of thought and of thought, that was the very soul of goodness. Very pleasant are such voices—pleasant on the fragrant air of a summer's evening; pleasant by the fire on a winter's night; pleasant while they last, pleasant to remember, even with sorrow when they are silent, when their melody shall never, never sweeten the air of earth.

How sweet and agreeable to our ears are kind words! Delightful and melodious they steal into

our hearts in such a fascinating way that we cannot force them back. They never cause us to feel unhappy, but they ever come to us as a sweet message to cheer and encourage us.

O the power of a kind word on the hardest heart! And it costs so little. A word fitly spoken is oftentimes better than gold. Up and down this world go many fainting, discouraged ones, waiting for a kind word or smile. Give it to them; it will not cost you anything, and oh, how it may gladden their hearts! Words cost but little, and they too often mean but little and amount to little. But this is not the worst of it. If words do little good, they may do much harm. A word once uttered cannot be recalled. Many a friendship has been broken and a hope blasted by a thoughtless word. There are words which sever hearts more than sharp swords; there are words which sting the heart through the course of a whole lifetime.—Linda McHan.

## PRAYING EVERYWHERE.

We are not like children, that must go out from our father's house in the morning to spend the working day away from him, and only to come back to him at evening. No; we are with Him, and He with us, all the day through. We never leave His presence; He is beside us through all our work, our weariness, our perplexity, our worry, all the day. And we may tell Him what we want, and how we are feeling—not stiffly and formally, twice a day at morning and evening—but as often as we please. He will not weary of listening to us if we do not weary of speaking to Him. We need not limit ourselves to morning and evening prayer. Twenty times, and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up; the brief word may carry up to God's ear the story of your need and of your trust in Him. Sitting down at your desk, and taking up your pen, if that be your work, oh, you do not know how much better you may do it for just covering your eyes with your hand for a minute, and asking God's blessing in prayer. Or, dealing with your fellowmen, some of them impracticable and wrong-headed enough, some of them sharp-set and low-principled enough, some of them provoking and stupid enough—how much better you will keep your temper amid the provocations of business—with how much clearer head and kinder heart you will treat with your fellow-sinners, for a word of silent prayer! If you desire to influence any for good, remember how wisely it has been said that the shortest road to any human heart is found by God; and explain to your heavenly Father all you wish to do. Every little pain will be better borne, and every little joy enhanced, by a moment's silent mention of them to God. You can, alone with Him, speak of a host of little things, which really make a great part in your thoughts and in your life, yet which are less suitable for speaking of in united prayer with other people.

## WESTWARD THE TRACT FUND TAKES ITS WAY!

The Trustee of the Christian Sower Tract Fund, having accepted a call to preach for the church at Mexico, Mo., expects to move the tract fund to that place about the middle of August. He now has a large number of tracts on hand consisting of seven kinds of card tracts and eight kinds of pamphlet tracts, and desire to dispose of them at once partly to avoid the cost and trouble of transportation. During a trip lately made he was so fortunate as to raise money enough to relieve the present distress, and is thus enabled to give away a goodly number to those unable to buy. But this time of plenty will not last long, unless the brethren are liberal in sending orders accompanied with the cash, gifts to the work, and money to pay off old accounts. Owing to our splendid postal system the move will not in the least injure the work as tracts can yet be easily sent all over the world. Let us work while it is day. Address J. W. Higbee, Madsionville, Ky.

The faith of eighteen is that society exists for its sake. Middle age is generous and tolerant, and does not care to tell the young that they are valued mainly for their future, and that the real work of the world is done by men who have ceased to be ornamental.—Amelia Barr.



## TO THE DISCIPLES OF CHRIST IN SOUTH ALABAMA.

It will soon be big meeting time, and many are the calls I receive to hold meetings. I will venture if all were interrogated, I mean all the churches, there would not be one that would not say brother Mack ought to hold us a meeting in July, August or September. Now I am at the other end of the line, I cannot hold meetings for all in that short time, and I can see it, but it does not make you the less persistent in your demands that I shall visit you. Some brethren even take it in hand to administer reproof to me and that rather severely. I always allow myself to be scolded. I suffer men and women who have never done much for the kingdom, who have never planted a church, or built up a declining congregation, to file their objections to my ways in life; yes, I make no great objection to men who are very inconsistent in life and unpopular at home, to say what they please. I know not who may be the man that will stir or drive me on to duty, and this done, I should be very thankful, praise God and care not by whom it was accomplished. I can say freely and frankly that there is not a place in all this Alabama, that I would not gladly hold a meeting right now. But I cannot visit many places. I am at a loss what is best to do, and where best to go. The churches should learn this, that the prosperity of Christ's kingdom is not dependent upon one man. Whilst solicitous about my doing my duty, have you done yours? The spasmodic efforts annually made, with the sacrifice of a great many pigs, bullocks, goats, kids, chickens, ducks, turkeys, and the offspring of innumerable number of pies, custards, cakes, jellies, jams and preserves, is better than nothing somewhat, but it is far from what should be done. Now, do your duty and the cause will be built up where you live. Righteousness is like leaven, it will effect the whole lump. Now be certain to break bread on every first day of the week. The meeting should not be made up of a few "true blues" who put in their appearance on Lord's day, but all of the congregation who can, should be certain to be there. Do not wait for a preacher to help you serve God, you are priests, and can offer up your own sacrifice and look to the one Mediator, Jesus Christ the righteous. Teach your own children, your neighbors and their children the word of the Lord, and you will find that your members increase if you practice what you preach.

What course will the preacher follow when he has been transported to your place at some expense? If he be a good preacher, he will rely upon teaching from house to house. Then he can explain, and the man who does not know a thing can tell him his difficulty. Why not you do the same. Public speaking is not the only way of reaching sinner's hearts. When people are not going to do their duty or try to do it, what is the use of adding more of the same sort of do nothing, care nothing sort of material to a congregation? A lesson that we should learn, is that when born the new creature has life. A new born babe goes right to work drawing rations and lives. Activity belongs to Christ's kingdom. Preachers cannot do you any good my dear brethren, unless you practice what you know. You may send for big preachers, or little ones, and it will be all the same. Big guns cannot shoot you away to heaven, high flying orators cannot sail you to immortal bliss. It is written, "Work out your salvation with fear and trembling," and you must do it. It is not needful that I go around and feed you on spoon victuals ever and anon. I would teach the same lessons were I to go to see you again. I taught you years ago to pray, to have family prayer; do you do it? I taught you to meet every Lord's day to break bread; do you do it? I told you that you must help the poor and hold up the hands of those who preach the gospel; do you do it? Why do you not do these things? Is it too small a matter? Now I am going, the Lord willing, to do all I can for the cause in Alabama, but remember it retards the work whenever you fail to meet on Lord's day to wait upon Jesus. Now you may run off visiting, go to sectarian meetings and all this kind of business, but you are just tearing down the work others are doing by so acting, and I want you to know it. One thing more, be certain to encourage young preachers. Do not stifle the life's breath out of them by your

coldness, by your remarks that you prefer some one else, or by failing to help them when they labor for you. With these remarks I close, trusting you will read them, and hand the paper around. J. M. BARNES.

## LETTERS TO A METHODIST PREACHER—No. 5.

"For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge to the end." 2 Cor. 1-13.

Well, my friend, I come to our subject at once in this letter. You will notice that we found that the Ninevites did two things—believed and repented—and we conclude that there were two conditions to them, and having complied with them, God saved them from destruction. We find that these two conditions are applied as commands that we might obtain pardon of our sins. We presume that if these be the only conditions, we shall find it so recorded, but if there be other conditions we shall be sure to find them in God's word. And I trust, we care nothing for conditions imposed upon us by man—in as much as we know, that they are vain, and sinful. The Apostle John says: "whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God." 1 John. 4-15. But this is spoken to those whom John calls his little children, and brethren, and refers more properly to those whose past sins have been pardoned, and called sons of God, 1 John. 3: 1, 2. Jesus said, whosoever confess me before men, him, will I confess also before my Father which is in heaven, Matt 10: 82. While this may not be a specific command to confess, it clearly involves the necessity of it, Paul says: "For it is written as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Rom. 14: 11. See also Rom. 15: 9. Also Phil's, 2: We see not how this could be made more strong—Jesus makes it a necessity, in order to be acknowledged by him before the Father. Paul says it is written, that every tongue shall confess. We learn also, that at Ephesus, many that believed came and confessed, and showed their deeds. We find then that confession of Jesus as the Christ the son of the living God necessary that we make ourselves assured of God, and we find that it is made after faith, because the Ephesians believed, came and confessed. I know that many suggest its unimportance, but when we see the blessing promised to those who do confess, and find it written that every tongue shall confess, and many did confess. And that the word of faith, which we preach, saith, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believed unto righteousness and with the mouth confession is made unto salvation. We see not how righteousness, and salvation can be attained, "unto," without believing and confessing. Here then my friend, you see why I, as a disciple of Christ, teach the necessity of confession, it is an acknowledging of Jesus Christ as the son of God, the Lord of Lord and King of Kings. Our High Priest, our Mediator, Saviour, and the only one in whom to put our hopes of salvation from sins, and our anticipations of being resurrected from our graves, and of being clothed with immortal life, and having the privilege of enjoying the felicities of heaven, but us loose from faith, we could not attain "unto righteousness," cut us loose from repentance, and it would leave us with our sinful desires, our rebellious conduct, and without that meek and humble walk and disposition, that alone receives the blessed promises, cut us loose from confessing our Lord and Christ, and you sever a link in the chain of conditions through which the blessings are promised to sinful men and women. Let us never despise nor call a single means through which our heavenly Father dispenses his blessings unessential, if we do, they may never reach us, but leave us battling through this life in alternate hopes and fears, and launching into an unknown world, unprepared to receive a single blessing, but our presumptuousness and disobedience, we be driven from the Father and sanctified host that live in exstatic joys throughout the ceaseless ages of eternity. That you and I with all mankind may humbly bow the knee, and confess our prince and Saviour before men, that we may be acknowledged before the Father in heaven the desire of our hearts.

A DISCIPLE

## CORRESPONDENCE.

Bros. L. & S.: I see an article in GOSPEL ADVOCATE from Borden Springs, saying they are almost spiritually dead. There is something the matter. Is it possible, out of a membership of over two hundred and fifty, that they are going to die for the want of a preacher and a house to worship in? I am a member of that congregation. I live sixteen miles from New Bethel church, too far for me to visit them often. I am six to sixteen miles from any brother or sister except my wife. I haven't heard but two sermons in over twelve months. I am here where sectarianism reigns supreme, but I am not spiritually dead. I have the word of God to cheer me in my darkest hours. Now I like preaching as well as any body, but I am not going to die spiritually because I can't hear preaching every Lord's day. New Bethel congregation is the oldest in this part of Alabama. I tell you, brethren, you must rise and go to work, build a good log house if you can do no better, I will guarantee you can get a preacher. The writer was baptized about eight years ago unto John's baptism, into the Baptist church. After being a member of Christ's church two years, was baptized about one month ago in the name of the Lord Jesus. Now, brethren, let us put on the whole armor of God and go to work, quit talking about being spiritually dead. Shame to you! If I was to begin to weaken here where I now live, it would almost ruin the cause around here. I have said so much about the cause, but by the grace of God I will stand. W. H. DUKE.

New Goshen, Ala., June 28, 1884.

[A man must not only stand, but work; and a working Christian is not often alone long at a time.—D. L.]

Bro. Lipscomb & Sewell: We, the brethren of Potter's Springs church near Rodgersville, Ala., have a brother that is blind, and he has been preaching for us about a year. He has not the complete bible, has only a part, the brethren of this place would like for the brethren elsewhere to help us get necessary books for him, as the church here is not able to get all that he needs to work with. If any of the brethren feel like they could help us get books, we will appreciate it very much.

Brethren you will please publish this for us if not to lengthy. J. B. McMURRY.

P. S.—Our brother Martindale, if he can get the books, will make a useful man in the cause of Christ.

[We take the brethren desire books for the blind. We have heard from others of this blind brother, and the promise of usefulness he has. If any of the readers of the Advocate have books suited for his use, or means to aid in such a work, they will at once forward help to him.—D. L.]

MANY persons writes, Mr. Spurgeon, set small stores by any service unless it has a spiritual aspect. It seems to us that our Lord gave more prominence to cups of cold water, and garments made for the poor, and caring for little ones, than most people nowadays. We would encourage our friends to attend to those humble, unobtrusive ministries which are seldom chronicled, and yet are essential to the success of the more manifest moral and spiritual work. Those who are content to fill their niche and say nothing about it, have no reward on earth, but they shall not be forgotten in the world to come. If they show strangers into seats, cut up bread and butter at meetings, place forms in the aisles, or lead blind people to service, it may appear to be a small matter, but it shall have its reward. We want more Christian ministries of the practical sort, who do not despise "the fruit of the lips," but the work of the hands is by no means a secondary result of divine grace upon the heart.

A man is no better than the picture he loves to look at. If your eyes are not pure, your heart cannot be. One can guess the character of a man by the kind of pictorial he purchases. When the devil fails to get a man to read a bad book, he sometimes succeeds in getting him to look at a bad picture.—Dr. Talmage.



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## Cultivate a Sweet voice.

There is no instrument of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice, to tell what it means and feels, and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and while at play, to get an keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be acquired.

You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. If any of them get vexed you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one get a voice and tone that is sharp, and sticks to him through life, and stirs up ill will and grief, and falls like a drop of gall on the sweet joys at home.

Such as these gets a sharp home voice for use and keep their best voice for those they meet elsewhere, just as they would save the best cakes and pies for guests and all their sour food for their own board. I would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. And a kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.

## The Miracle of Enoch's Translation.

"He was not, for God took him." If these words were not so singular, if they did not present so strange a contrast to the standing refrain of "the book of the generations of Adam," we might put a very simple and easy interpretation upon them. We might say, "Walking with God is walking to God; and, of course, when the faithful and saintly Enoch died, God took him home to himself. But if Enoch went home to God through that gate and avenue of death through which we all have to pass in turn, why is this strange and exceptional phrase employed to denote an occurrence so common and inevitable? It must surely mean more than that.

It does mean much more than that. It was intended to convey, it did convey the idea—not of a death, but—of a triumph over death. How the ancient world, both heathen and Hebrew, understood it, we learn from their respective traditions. The Hebrews say (Ecclus. 44: 16) that Enoch was "translated" or as the word means, "transferred;" the heathen, that he was "transported into heaven." And the Scriptures, both of the Old Testament and of the New, demand and confirm this conception of his end. The very verb used by Moses to denote Enoch's translation is used in the Book of Kings to des-

cribe the the rapture of Elijah again and again (2 Kings 2: 3, 5, 9, 10;) while the writer of the Epistle to the Hebrews puts the matter beyond all doubt, by telling us in so many words that Enoch was translated that he should not see death. . . . Read in the light of the New Testament, these singular words can mean nothing less than this—that God took him bodily into heaven.

This miracle of mercy speaks not to the men of that generation alone. It speaks to us all. It gives us, besides the kindly warning that it bore to them, a hint of what great things God had provided for men had they been true to the true law of their life and held fast to him. In the translation of Enoch, as in the rapture of Elijah and the assumption of Moses, we are taught that, for us at least, whatever it may have been to the pre-Adamite world, death is the consequence of sin; that had not we and our fathers "wronged our own souls," we need not have passed through the purifying agony of death, but have risen, with eyes yet undimmed and natural force not abated, from this life to more life and fuller, corruption putting on incorruption, and this mortal, immortality in a moment, in the twinkling of an eye, without strain or pang. And which of us can doubt that, though for our own sins we must needs die, yet in Christ Jesus there is provided for us something as good as, if not better than, the grace vouchsafed to those great saints of the pre-Christian world? and that we shall pass through the cleansing ministry of death to a life even more free and large and blessed than that which was revealed to them and of which they laid hold by faith?

In order to be thoroughly furnished to every good work we must study the word of God itself. We must read it daily in private and in the family. We must use it in the class and in public worship, so that the truth may be doubly impressed upon us through the eye as well as the ear. We must commit the Scriptures to memory in order to become familiar with the language of the Bible. If we do this we shall be able and "ready always to give an answer to every man that asketh us a reason of the hope that is in us," the word will be a lamp unto your feet and a light unto your path, and we shall be able to say with David, "Thy word have I hid in mine heart that I might not sin against thee."

Referring to the riot in Cincinnati, the *Century* for June says: "A city that tolerates such Sundays as those of Cincinnati;—that opens its theaters, and its dance-houses, and its liquor-shops, and bids its people carouse and dissipate on this day of rest—will have always its streets full of a multitude, restless, excitable, turbulent, ready to be stirred up to all sorts of demoniac enterprise. And when the whirlwind is reaped, it will be easy to tell how and when the seed was sown."

An effort made for the happiness of others lift's us above ourselves.—*Lydia M. Child.*

Godliness consists not in a heart to intend to do the will of God, but in a heart to do it.—*Jonathan Edwards.*

It is only necessary to grow old to become more indulgent, I see no fault committed that I have not committed myself.—*Goethe.*

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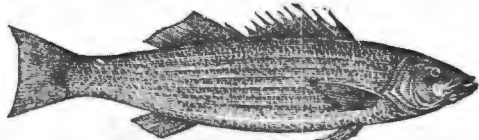
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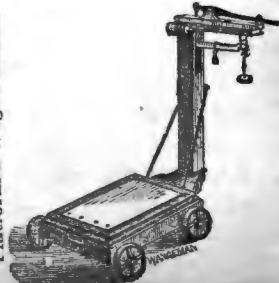


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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JULY 9, 1884.

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## Queries.

Can you tell me how an officer can be made out of a king or priest? For I learn in the Scriptures that Christians are kings and priests unto God. I ask this sincerely for information, for it has been a stumbling block to me. The broad guage men haven't quite killed the Advocate; it is fast recovering. I hear those that believe in the truth pretty generally speaking up for it.—[Richard H. Wisenbaker.

We have heretofore been regarded as so heretical on the subject of officers, that we were inclined to not say much. But recently in a discussion Bros. Munfell and Allen, if we understand them, agreed an officer is one appointed to a special work or service. This conclusion gave us heart, and we now endorse their agreement, and say in this sense the word may be allowable, but in no other in connection with a church of Jesus Christ. A king and a priest may be appointed or directed to the performance of a special work.

I have a neighbor Adventist, who claims that we are keeping the wrong day; will you through the Advocate give us the strongest Scriptures bearing on this point, in order that I may be able to satisfy this Bro. Adventist he is wrong. He claims that Saturday is the right day. Also give your views on the first chapter of Revelation and tenth verse.—[James A. Wells.

You will not convince your brother Adventist unless he is a remarkable man. A man before he can be a sabbatarian must be wise enough to know the law written on stone was not taken out of the way—the glory of it was not done away—and that Christ did wrong in meeting with his apostles only on the first day of the week, and that the apostles and early Christians did wrong in meeting to break bread and worship on the first instead of the seventh day. He must be wise enough to know that the seventh day instituted as a memorial of God's rest on the completion of the old creation, is more important to be observed than the day on which Christ burst asunder the prison walls of hell and came forth a triumphant victor over death and hell, and brought life and immortality to light. The sabbatic observance is honor rendered to the institution of life on earth, the fleshly life, the material creator. The first day observance is honor to the institution or gift to man, of spiritual, eternal life. He who observes the first day exalts the fleshly, physical life, dishonors and

depreciates the spiritual, eternal life. Hence our sabbatarian friends lay but little stress upon the resurrection of Christ. There are back of this question of which day of the week to observe, principles that lie at the very foundation of the claims of Christ to be the Son of God. If your friend understands what sabbatarianism is, and has adopted it, he is wiser than Jesus Christ or the holy apostles. He is gone.

Tenth verse, first chapter of Revelation says, "I was in the Spirit on the Lord's day." I think the Lord's day was the first day of the week, because that day had become the day of worship under the Christian dispensation.

Please give us an explanation of 15-17 verses of 6th chapter of 1st Timothy, and especially the 16th. Who is it that only hath immortality? 2. Are immortality and eternal life synonymous?—[J. R. Lane, Chilton, Falls County, Tex.

The connection is, Fight the good fight of faith, lay hold on eternal life. \* \* \* I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ who witnessed a good confession before Pontius Pilate, That thou keep this commandment without spot, unrebukable, until the appearing of Jesus Christ, which in his times he shall show, who is the blessed and only potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see: to whom be honor and power everlasting," which (appearing) in his (appointed) times God will show, who alone possesses immortality, and who dwells in the light inaccessible, (to mortals.) It has always seemed to me that in this last verse God and Lord Jesus Christ are spoken of and personified as one. Christ would be the grammatical subject of the sentence, but the sense requires a reference to God the Father, or the two, spoken of as one.

God alone is possessed of immortality, whether in his character of Father, Son or Holy Spirit. Men seek for it, and God confers it on them.

Eternal life as distinct from eternal death embodies immortality. Immortality is freedom from corruption, suffering or decay. Life, as it comes from God, is immortal; as corrupted by sin, it is eternal, but not immortal. Life corrupted by sin or derived from the evil one through service to him, may be eternal, but is full of corruption and suffering, hence is not immortal.

## INVITATION SONGS.

We have had on hand for some time an article of ten pages of fools-cap, defending the idea that it is wrong to sing a hymn of invitation to sinners. Neither the matter, nor the style, nor the subject, justifies its publication. The only point made is in these words: "The gospel is the power of God unto salvation to every one that believeth." Singing is not the gospel, therefore singing is not a means of salvation. Again, 2 Thess. 2: 14: "Whereunto he called you by our gospel to the obtaining the glory of our Lord Jesus Christ." Singing is not the gospel, therefore singing is not a means of invitation.

His writing seems to indicate that he thinks all preaching is gospel; but in singing there is no gospel. The truth is, nine times out of ten there is a hundred-fold more gospel in the hymns sang, than in the exhortations delivered on the occasion of inviting sinners to Christ. Our brother singles out one hymn especially to condemn—"Come ye sinners, poor and needy." That hymn is only an exhortation to sinners to obey God. Why is it worse to sing

than to speak an exhortation? Then this exhortatory hymn teaches the sinners they are poor and needy; poor in spiritual resources, and greatly in need of a Savior. This accords with the teaching of the Savior, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," and "Come unto me, all you that are weary and heavy laden, and you shall find rest unto your souls," and it constitutes a part of the gospel. I believe there is not one exhortation in a thousand, delivered by our brethren or other exhorters, that have as much pure gospel truth and scriptural exhortation as this and other hymns sung in which gospel truth is sung. The gospel can be sung, and exhortations be made in song as well as in speech. A mind that cannot see this is hardly competent to teach the Scriptures to the world.

Bro. McQuiddy writes a lengthy "correction" of our statement that "he took the position that no temporal good is promised the Christian," and "he had abandoned the position by requesting the brethren to pray for the recovery of a sick brother." He quotes largely from the discussion between him and Bro. Harding, that we think not necessary to the understanding of his position. It is all stated in this. "I argued that the Lord did not bestow temporal blessings—temporal blessing used in the sense of money or its equivalent, on preachers for their support. In proof of this, I showed that the righteous did not have more than the wicked. That I did use it in this sense will be seen from the entire drift of my argument." This embodies Bro. M.'s explanation, and we understood this as his meaning and used the word in precisely the same sense. Our article was in reference to the support of preachers, and when we said that "he run to the extreme of teaching that no temporal good is promised to the Christian," we meant of course to the Christian as such, more and above what was promised to the sinner. What temporal good is promised to man as man, saint and sinner, is not promised to the Christian? Certainly no one but Bro. M. understood us differently. But then we claim health, in this sense is temporal good, is the equivalent of pecuniary blessing. It may be more than this, but to every one, it is this. Bro. M. says he has a thousand times prayed for health to the wicked. He has in this prayed a thousand times for temporal blessing as the equivalent of pecuniary aid to these sinners. And if his prayer has been granted, God has a thousand times in answer to Bro. M.'s prayer granted the equivalent of pecuniary aid to the sinner. Certainly he will do as much for the Christian in answer to prayer. We used the term in precisely the same sense that Bro. M. did; hence did not misrepresent him, and think his position is understood. For him to be inconsistent with himself would be nothing strange among the best of men. D. L.

## APPOINTMENTS FOR PROTRACTED MEETINGS.

Third Lord's day in July, at Pinewood, Tenn.; fourth Lord's day in July, and it may be over first in August, at Antioch, near Viola, Warren County, Tenn.; at Rich Pond Station, Ky., second Lord's day in August, beginning Wednesday night previous. This meeting in fact will be begun by Bro. B. F. Rogers first Lord's day in August, and we will join him Wednesday night. In North Mississippi from third Lord's day in August over first Lord's day in September, but do not yet know the points where meetings will be held. Will announce as soon as notified. At Watertown, Tenn, second Lord's day in September, and have promised one meeting or more in September, in Warren County, Tenn.—[E. G. S.



## THE STRIFE OF THE WORLD.

"Two nations are in thy womb and two manner of people shall be separated from thy bowels," is the language used by the Lord to Rebekah before the birth of Jacob and Esau. The two children, in their antagonism, struggled in the womb before their birth. Whether this was intended by the Lord to be typical or not, nature and providence love their own types and work after their own models.

In the womb of every movement there are two nations, two manner of people. I am not sure but that in every individual there are two diverse natures, struggling to lead in opposite directions. At one period of man's life, the self-reliant, aggressive tendency of his nature predominates, at another period, the conservative elements control.

There never has existed a movement in human society, that in it two tendencies are not developed. A principle becomes the basis of a movement in society, a community of people by the working of that principle are separated from the rest of the human family. Very soon in the application and development of this very principle two diverse tendencies are manifested. One is iconoclastic, destructive of authority, reliant upon human wisdom, having a tendency to follow the impulses of the flesh, to go with the crowd, rely upon human wisdom, interpret with freedom and looseness the obligations of law, and as consequence to take large privileges with laws and institutions established by authority. This class has confidence in its own wisdom and correspondingly lacks confidence in God, as the governor and guide of the universe. The other principle is conservative, recognizes authority, respects law, lacks confidence in self or in human wisdom, and is always willing to do the biddings of God, use his appointments and leave consequences with him.

The two principles doubtless struggled in Adam's bosom in Eden. The triumph of the one caused his sin, his expulsion from Eden, and brought sorrow and death to the earth.

In the next generation each principle found its distinct personal manifestation. Abel respected divine authority, was content to follow God's appointments, and brought the offering ordained of God. Cain's own judgment told him, and he just knew that, offerings of the fruit of the earth were just as meritorious, just as acceptable to God, as the bleeding lamb. So he taking counsel of his own wisdom, set aside divine authority, and followed the wisdom of his own heart and the reasoning of the world. Abel was content to follow God's appointments, to walk in them, to worship through them and receive the divine blessing that flows only in the channel of divine appointments.

In the days of Noah the development of the two spirits is again contrasted. Here the whole human family with its wisdom and learning stood the exponents of one principle, Noah and his family of the other.

When by the cataclysm of destruction brought upon the world by so few being left as exponents of the conservative principle, Noah and his family were the only occupants of the world. Even in this family so wonderfully saved, both principles are found. Wheresoever found, whether in the mother's womb or in external life, they are in a struggle. The conflict between them is irrepressible.

Ham represents the principle that relies on self, trusts fleshly wisdom, and fails to reverence authority human or divine. Shem and Japheth were representative of the spirit that regards authority, respects the proper relations of life, human and divine. Ham was the true type of

what is known as young America, that fails in respect for age, for parents, for authority in those rightfully invested with authority, and transferred to God, this same spirit has little reverence for God, for his institutions, lightly changes them and thinks the ways and institutions of human wisdom of equal authority with the wisdom of God.

Passing over many examples, these two at war in Rebekah's womb became marked exemplifications of the two principles. Jacob and Esau. Jacob was less amiable, more unjust by nature, than Esau. Esau was the more genial nature, less overbearing, less unjust in his personal bearing, than Jacob. Jacob, with his personal faults, had regard for God. He revered him, sought God in his distress, and did not forsake him in his prosperity. This reverence for God was the means by which the personal faults were corrected. God esteems reverence for him above any personal qualities. One reason for this is, reverence for God will correct personal infirmities. Personal qualities, however amiable, have no tendency in themselves to correct our relations to God. Lying is bad, defrauding is bad, but neither is so bad as destroying respect and reverence for God. This injures humanity more than those do. This destroys the only true ground work for the maintenance of those. Esau's disrespect for God, his failure to look to the recompense of reward, his amiable indifference to the future, were worse in the eyes of God, than Jacob's lying, defrauding, selfish nature, while it respected God. Jacob's reverence for God was a means through which to work the cure of his wrongs. Esau's pleasant qualities arose from the absence of that firmness, positiveness, individuality, that is the ground-work of all true and positive good in men. The worst crime against humanity is to destroy its confidence in God. The greatest crime against God is to lower divine authority before the world; or to exalt human authority, human institutions, in the place of the divine, which is the same as to depreciate the divine.

While Jacob himself was the representative and exponent of the principle that looks with reverence to God and trembles at his word, soon in his family was developed the other principle that follows its own wisdom and devices, its own ways, rather than walks in the appointments of God.

The history of the Jewish nation, as given by God, is a history of the wandering off after the devices of human wisdom, the creating human devices in place of divine guidance; the adopting of what others not true to God had invented, and that seemed efficient, and the substitutions of these for heaven's appointments, the punishment God inflicted on them for this infidelity to him, and for their rejection of his appointments. The life of the Jewish people was a continued wandering off in ways, and in using means not ordained of God, until their final rejection and dispersion as a nation.

Christ came to give an example of a perfect satisfaction in divine ways, of a perfect walk in divine appointments, as an example of one who had no will but to do God's will, no ways but to walk in God's ways. He announced that to be poor in spirit and ways of our own, was the first foundation condition of divine favor. He emphasized that to walk absolutely in God's appointments was essential to divine favor. Among his followers, Judas thought the wisdom of the world preferable to obedience to God. Paul warned the Jews against the sin that at all times and in all places did so easily beset man; that sin was a disposition to forget God, to depreciate his institutions, their efficacy and power, and to follow in the ways and appointments of men. That is the

sin that in all ages beset the followers of God, as a warning against which that long list of worthies, that great cloud of witnesses, was arrayed by Paul.

Paul warns that in his age the mystery of iniquity or lawlessness did already work. That can be nothing else than a disposition and tendency with man to go his own way, and use his own devices to accomplish God's purposes, rather than to walk with God; to substitute human wisdom for the divine law.

When Paul had passed away, the principle speedily grew and involved almost the whole church of God. The two principles were at work in every religious movement from the days of the apostles to the present day. One exalting divine authority, insisting on fidelity to the law of God, and claiming the all-sufficiency of the word and appointments of God for the accomplishment of all of the divine ends on earth. One guarding with a jealous eye all substitutions of divine institutions and displacement of divine ways, with those of human wisdom. These principles have been in conflict in every reformation, in every movement to turn back to God. It is the struggle between the flesh and the Spirit. Human wisdom is of the flesh, divine guidance is of the Spirit. Those who follow human wisdom, follow the guidance of the flesh. Its thoughts and influences control. Those who follow the divine guidance, cling to divine institutions, and object to all additions to them, or substitutions for them, follow the Spirit.

Are we to-day exempt from this tendency to follow human wisdom? Is not the same spirit that has tempted the human family away from God at work among us? It frequently has done this work under the guise of greater zeal, are we exempt from this temptation? In what direction is it tempting us who claim to exalt the word of God as our only rule of faith and action? Is it not under the guise of religious zeal tempting us to substitute human inventions for the appointments of God? Is it not decrying the sufficiency of the church of God for the conversion of the world, unless amended by these devices of human wisdom? We ask all to seriously ponder this question and their condition before God, lest they in these matters be found to fight against God. D. L.

F. C. Sowell, Union City, Tenn., June 28, writes: "Preached Saturday and Sunday nights at this place, and Bro. Roullac preached on Lord's day. Bro. Hall, of Louisville, Ky., is to begin a meeting here next Wednesday night. We have a goodly number of brethren at this place, and some very good, earnest, working brethren. We expect to start to-morrow for Palestine, where we will preach some. We have met some friends here from Williamson, Maury, and Hickman counties. Thus far our visit has been very pleasant. The country round about Union City is good, and people are prospering."

W. Anderson, Carter's Creek, Tenn., writes: "I went to Water Valley, fourth Lord's day in June, in place of Bro. F. C. Sowell, other matters of importance demanding his attention at that time. We had a good audience in every respect. Think this a good place for work. The fifth Lord's day in June we spent at old South Harpeth, our old home. We went on Saturday and returned Tuesday. Had a fair audience of good people. Was glad to meet the friends and brethren of our boyhood. The brethren seem to be doing well. This is an old congregation. A few of the old "stand-by's" are still there. We regret that we failed to see Bro. Wm. R. Hooten. Hope to be there again during the summer."



## Obituaries.

Died, on Wednesday, June 25th, Mrs. Martha Lawrence, at her residence in Davidson County, Tenn., in the 65th year of her age. Her maiden name was Peebles. She was married in early life to Wm. Cato, to J. D. Lawrence in 1873. In early life she became a member of C. P. Church, in which she lived a consistent life for thirty-five years. About seven years ago the writer began preaching in her neighborhood, she attended and heard regularly, although she was a woman of strong feelings and decided character, she recognized the truth, and about six years ago united with the church of Christ. She was an industrious, economical woman, firm in what she believed to be right, conscientious in performing her duties, was a good and kind neighbor and true friend.

Bro. G. A. Foster died at the residence of his daughter, in Sumner County, Tenn., June 2nd, 1884, in the 69th year of his age. Bro. Foster was born in Virginia; was raised and lived in Nashville until 1856, when he moved to Gallatin, Tenn. Bro. Foster was baptized fifty years ago by Elder G. W. Elley. He was a quiet man, unaggressive in his temperament, but firm and unfaltering in his fidelity to the truth. He loved the church of Christ and the service of the Master. He was a tailor by trade, never cared to accumulate property, but was free in using it to help the needy and to advance the cause of Christ. He was one of the few members in Gallatin that for years stood faithful, hoping to see the church of God built up. He was a man universally beloved by those who knew him, and was respected as an honest man and conscientious Christian. He raised a large family of children, all of whom we believe are earnest members of the church.

D. L.

With a sad heart, I announce the death of Sister Charlotte W. Bowman, wife of Bro. Z. Bowman. Sister Bowman was born in Gwinnett County, Ga., December 12, 1822; departed this life at her home, near Eden, in St. Clair County, Ala., April 10, 1884. She was sick nearly two weeks before she died, during which she suffered a great deal; yet she bore it patiently, seeming perfectly resigned to the will of the Lord. She was a true wife and a devoted mother, "who lived for the good of others. She leaves a husband and ten children to mourn her loss, all of whom are grown. She set good examples before her children, loving the cause of our Lord and Master, in whom her faith was strong. May they emulate the example of their dear mother, that when the Lord shall call for them they may be ready. It is in this life we must prepare to meet God in peace. I pray God to bless the husband of the deceased. May he be more useful to the cause of Christ than he has ever been. May he take courage at this dispensation of providence, put on the whole armor of God and having done all to stand. God help us all to be more humble and faithful.

W. A. Tipton.

Easonville, Ala., June 16, 1884.

Carroll McCanless died at his residence near Triune, in this county, at 10 o'clock, p. m., June 19th, 1884. He was 58 years' 3 months and 1 day old. In many respects he was a remarkable man. Commencing life as he did without a dollar, and succeeding in amassing the property he did by honest labor, is an example worthy of imitation. He was highly endowed with energy, industry and economy directed by good judgment and guided by honest motives. His neighbors testify that he was always ready to assist the struggling worthy poor. In early life he united with the Christian Church, in which he lived till death. For many years past he has labored personally and with a liberal use of his means to get his neighbors to see the plain, simple gospel of Christ, and a failure in this to a great extent was the source of his greatest earthly trouble. He leaves a sorrowing wife and nine children to weep for him and struggle still longer in the conflicts of life. He remained rational during the entire eleven days of his intense suffering, and a few hours before his death he called each of his children to him, and bidding them good-bye, exhorted them to a faithful discharge of the duties of life. When his grief-stricken wife approached him he said: "Bettie, seek for honor, for glory, for immortality." Such a life as his, rich with the golden fruits of the Spirit, is followed by memories that soothe the anguish of those who weep over his loss. Let us forget his faults and emulate his virtues, and "labor to enter into that rest prepared for the people of God." Peace to my best friend. S. T. F. K.

Sister N. C. Daniel, wife of Jas. P. Daniel, was born August 11, 1826, and was taken from earth across the "dark sea" December 30, 1883. She was baptized by old Bro. J. K. Speer, and continued earnestly in the vineyard of our Master till God saw fit to take her from the things of this world to the world which is brighter and better than this.

As long as I knew my dear aunt, she was a lover of the truth, because she always tried to do just as it directed her. We can have her here with us no more, but if we will obey the commandments of the Lord, we will have the privilege of living with her again "over there." My kind, affectionate and good aunt was taken by the Almighty, from the transient things of this life, over the dark gloomy river of death; the river over which all must pass in order to get on the shore of eternity. "Sometimes the shadows are deep;" but we are very thankful to the God of mercy that we are blessed with the precious light which comes from the fountain of eternal love; the word of God which strengthens and lifts up the drooping heart. A true, faithful and ready soldier was taken from God's army when the dear woman of whom I am writing was called to join the band on the bright, beautiful and happy side of eternity. She bore patiently, the time she was with us, her crosses, to which we are subject in this life, till she reached the dark deep river of death; and there, and then, they were taken off, and by the death angel she was conveyed quietly and gently over the river, and on that side she will be crowned with love, peace, joy and everlasting felicity. The great weight of her afflictions here is not worthy to be compared with the weight of glory, which will ever bloom upon that perfect, living monument in the Paradise of God.

F. C. Sowell.

### LET YOUR LIGHT SHINE.

I was at Prof. Lintell's examination last Friday. He insisted that I should make a speech. In my little talk on the subject of schools and teachers, I insisted that the teachers ought to be paid better. It is a fact, any bar keeper, grocery keeper, whiskey vender, makes more money than he who day in and day out works at the little ones. I advised that the money thus spent by fathers should be withheld from him who corrupts society, and given to him who is trying to improve the mental and moral condition of the children. He who spends money in this way, and allows his children to be neglected, defrauds them of what justly belongs to them. It is robbing too, the helpless. Whiskey is a power for evil in the land. How shall its influence be overcome? That is the question. As much of evil as the dram seller and the worldly dram drinker produce, they are not the most guilty parties in the world at this time. Just consider the condition of the world when the small army was led forth from Gallilee and Judea, under the leadership of Prince Messiah. Look at the changes that were wrought by the preaching of Christ. Who could doubt for a moment that the Lord Jesus could drive from the land whiskey and all its friends, if he only had an army? Has he no army? Oh, yes! But when a great part of any force fights on the enemy's side, they give far more strength to their opponents than any member of one's own side. Traitors are always despicable. If those members of the church who frequent the bar rooms, saloons, or other dram shops, and those saints who slip into drinking establishments by the back door, and those "Christians" who drink three times a day and oftener, and keep it for that purpose, and those disciples who are even glad to meet a sinner with his bottle or flask, were to throw the full weight of their influence on the side of temperance, the conquest over whiskey would be easy.

While two forces are engaged, it is easy, for a few traitors, to turn the tide against the one side or the other. Shall the bar keeper, the whiskey maker, and the dram drinker, or the preacher, the school teacher, and the love of morality prevail? "That is the question." Society, church and State are alike interested in this subject. It stretches out its importance until every State in the union feels it, and many of the wise are asking anxiously, what shall be done? Some are urging that an appeal should be made to Caesar. It would be better, I think, to make a strong appeal to Jesus. But our Lord will never conquer in the fight with an army, the majority of which give encouragement to the enemy. Is it the part of wisdom to conclude that Caesar can do what our Savior cannot? or that Caesar can do it more successfully than Jesus? I believe that Christ can stop the manufacture of ardent spirits, the sale of it, and the drinking of it. How? How did he put a stop to so much wickedness in apostolic days? How does he make so much difference in natures where he reigns and where he is not known or little known? Is it alone in the particular of drinking that Christ is weak? I expect there is more drunkenness in what are

called the enlightened nations, than in any others. Poor civilization! I have never seen any statistics on this subject, but I would not be surprised if England and America do not stand at the head of the list. Law makers, and law executors, Christian men league with the devil for money. I heard a man say this morning that the rulers of his town prescribed to the bar keepers that they should pay the eighteen hundred dollars necessary to defray the expenses of the burg. The love of money is a power that moves them; the love of whiskey drives them to spend their money, sacrifice wife, children, friends, character and life itself. Some crave money, others whiskey, and between the two Jesus' kingdom, morality and civilization suffer. When all the influence of God's people is withdrawn from whiskey, you will see it flourishes poorly under the closely cloud of Christian disapprobation. How many evils do well with God's people unitedly working against them? This is applied to all, is it not? Professed followers of Jesus may be found who apologize for every species of sin. Horse racing, and other gambling, dram drinking, theaters, circuses, dancing, yes murder itself and stealing, find so-called Christians with broad cloaks ready to conceal them, or microscopes to make them appear very small offenses. Here is the trouble; yes, here it is. Let your light shine before men, so that they seeing your good, may glorify your Father who is in heaven.

J. M. BARNES.

[This is the latter half of an excellent article, the first part of which we have mislaid.—Ed's.]

Only those who love God will keep his commandments. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." It is vain to pretend to love and follow God, and still live in opposition to his will.

Every requirement of the gospel is obligatory on the children of God. A failure in any requirement is a sin. "Forsake not the assembling of yourselves together," is a requirement. Therefore, not to assemble ourselves together is sin. Some, judging from their actions, would read the passage thus. "If convenient forsake not the assembling of yourselves together."

Those same Christians can go fifteen or twenty miles to barbecues, political harrangues, shows, and such like, but can not go to church on a week to worship God. Yes, if there is money to be made, worldly honor to be gained, they can travel for miles over mountains, through valleys, and deserts, on dark and gloomy nights, while storms are sweeping and howling over the land, but can not go to church if there is a cloud to be seen even in the far off skies. Others have what is known as "big meeting religion," these are regular attendants while the meeting is protracted, and perhaps attend once or twice besides, that is if the preacher comes again. Sometimes they don't find out he is coming until he has gone.

Why brother is it plain that you are following the preacher and not the Lord. Your brethren meet each Lord's day to worship Him, why are you not there? You sing at the "big meeting."

"In all my Lord's appointed ways,  
My journey I'll pursue."

Perhaps you will not be at church any more, until the next protracted meeting, to say nothing of the other requirements of the gospel. By so doing, are you following your Master? There are many other things that are binding upon the Christian which we can not now mention. Please remember, my brother, when you do anything not enjoined by Christ, either by precept or example, you are following man, and not the Savior. If we will lay aside all political affairs, all worldly honor, malice, hatred—clothe ourselves with humility, fall in obedience at our Savior's feet, resolve that we will be valiant soldiers in the Lord's Army, the cause will move on more grandly in the future than in the past. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there any praise, think on these things.

Thus we will follow Christ to a land beyond the reach of pain and death.

J. D. BILLINGSLEY.

Hampton, Ga., June 11, 1884.



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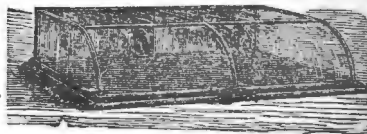
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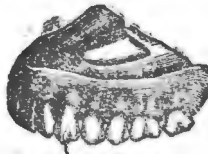
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BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

### THE NEXT STEP, AND ITS PIONEER.

Doubtless most of our readers are familiar by this time, by report at least, with the "Teachings of the Twelve Apostles," an ancient manuscript, recently discovered. It was probably written at some time in the second or third centuries. Chapter 7 reads thus:

"Now concerning baptism, thus baptize ye, having first uttered all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in running water. But if thou hast not running water, baptize into other water; and if thou canst not in cold then in warm. But if thou hast not either, pour water upon the head thrice, into the name of the Father, and Son, and Holy Spirit. But before baptism, let the baptizer and the baptized fast, and whatever others can; but the baptized thou shalt command to fast for two or three days before."

In commenting upon this in a recent number of the *Apostolic Times*, J. W. Caldwell, of Corinth, Ky., says:

"If we receive this as an authentic document of historic value—as a faithful statement of the practices of the church in the first half of the second century—what are we to say about pouring water on the heads of those who cannot be immersed? Does the Lord tie us to immersion or nothing? I would be glad to see some of our able men answer this in the broad light of Scripture and learning. Who will solve the problem?"

This is the very first note, so far as I know, sounded by any worker in this "restoration movement" that seemed to favor under any circumstances, pouring for baptism. J. W. Caldwell seems to be in doubt as to whether we should pour water on the heads of those "who cannot be immersed." He asks plainly, "Does the Lord tie us to immersion or nothing?" And then he calls upon some one of our "able men" to answer "in the broad light of Scripture and learning." His question seems to indicate that he is a little restive under the burden of "immersion or nothing."

He wants it settled "in the broad light of the Scripture and learning." Well, without assuming to be one of "our able men" I nevertheless hasten to give the desired light. And for the encouragement of J. W. Caldwell let me preface my answer with this comforting remark: He shall have both immersion and pouring.

1. The immersion we get from the Holy Scriptures, seeing that the word *baptizo* means dip or immerse; and seeing that the baptizing was done in rivers, pools, etc.; and seeing that they were buried in baptism, and had their bodies washed.

2. The pouring we get "in the broad light of learning," seeing that Novatian had water poured upon him as he lay upon his bed, Anno Domini 251. By the way, this is the first case of pouring for baptism that the broad light of learning gives us. But it is a well established fact that it was gradually changed to sprinkling or pouring, until finally the laying of a moistened hand upon the head for baptism is not unusual. The old manuscript from which J. W. Caldwell quotes was written most likely after the case of Novatian. But had it been written by some one who lived in the days of the apostles, I would not, on account of its teachings, do "by the authority of Christ" that which he has given me no authority to do. The rule by which we should be guided is the "perfect law of liberty," the word of God. We are to look in that and continue in it.

As I have said, doubtlessly this document was written after A. D. 250, but suppose it had been written in the very days of the apostles, (which no one claims,) do we not know the apostles themselves tell us the "mystery of iniquity" was beginning to work even then? Do we not know that there were false teachers even at that early period? So the question is not simply, how early was it taught? but, who taught it? If it comes by inspiration, we must observe it; we sin if we do not: if it is a tradition of men, we become liars and vain worshipers when we do it in the name of Jesus Christ.

Grant, for the argument's sake, that these "Teachings" were written as early as A. D. 120, that was twenty years after John, the last apostle, died, and at least forty or fifty years after his active ministry. It is now only 108 years after the declaration of independence, (our national pentecost,) yet mighty changes and revolutions have taken place in our government. Within the last twenty years revolutionary soldiers, men who fought under Washington, Greene, Wayne and Putnam, have died. I am but thirty-six, yet I have lived for sixteen years or more cotemporary with such men. But consider the great changes that have taken place in affairs since the election of the first president; how differently has the constitution been interpreted by the different parties! how often have the "Fathers" been represented as teaching in that document that of which they never dreamed.

No, no, my friend, it won't do to practice, in the name of Christ, by the authority of Christ, that which was never heard of until many years after the last apostle died. That is, it won't do if we desire to follow the Lord: if we are willing to follow "able men" the case is different.

Does not J. W. Caldwell deserve the title of pioneer in this pouring business among us?

### "INEFFICIENT ELDERSHIP."

"The one universal complaint of the brotherhood engaged in the work of restoration is an inefficient eldership. Of course there are many good and efficient elders, but, as compared with those who are otherwise, they are exceptional. We think it probable that we have been less successful in restoring the apostolic eldership than in any other feature of our reformatory work."—*Old Path Guide*.

This extract, written, I judge, by Bro. Allen, sets forth most clearly a sad fact. Very few of the congregations have scriptural elderships. In this particular our efforts at restoration have, for the most part, most signally failed. What are the reasons for the failure? The *Guide* gives seven reasons as follows:

(1) Want of ability; (2) Want of spirituality; (3) Want of realization of responsibility; (4) Want of application to preparation and work; (5) Neglect to discipline the church; (6) Unwise discipline; (7) Too dictatorial.

But in commenting on these various "reasons," it fails altogether, I think, to point out the real trouble; and hence it fails to give us a practical remedy for this sad state of affairs. It is with the hope of assisting in restoring the primitive eldership, and of committing it to the proper work, that I now write. What were the duties of the elders in the first age of the church? An answer to this question will help us much in solving the problem before us. By examining the Scriptures we find that the elders are (1) To take heed of the flock, the church; (2) To take the oversight of it; (3) To feed it, i. e. to teach it.

Paul says to the elders of the church at Ephesus, Acts 20: 28. "Take heed unto yourselves, and to all the flock, in which the Holy Ghost hath made you bishops (or overseers,) to feed the

church of God, which he purchased with his own blood." And Peter, in addressing elders says: "Tend the flock of God which is among you, exercising the oversight, not of constraint but willingly, according unto God; nor yet for filthy lucre, but of the ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." 1 Pet. 5: 2-3. If, in addition to these passages, the qualification which Paul gives in his letter to Timothy and Titus, as necessary to fit one for the work of an elder are considered, it will be clearly seen that I have not erred in giving his duties: he must take heed to the flock—be greatly interested in it; he must take the oversight of it, directing it in its work; and he must feed it, giving the "sincere milk," or "strong meat" according as the flock is able to receive. Hence Paul teaches that the elder must be a vigilant man, a man competent to rule, apt to teach. Now it is a fact which I presume none will deny, that this work, which the Holy Scriptures gave to the elders, has been in these last days given to the preacher. Most of the congregations have a nominal eldership, but, as a rule, they are nothing more than the preacher's cabinet, or board of counsellors; they neither take the oversight of the church, nor do they teach it; nor are they expected by preacher or people to do either. The preacher is expected to care for the church, to oversee it, and to teach it. And hence, to use the phraseology of the day, he is called to the "pastoral care" of it. He is paid to be the shepherd, to oversee, and teach, and care for it. That is, the work that God in his wisdom gave to a plurality of properly qualified peers, we in our wisdom give to one man, who often has few, sometimes not any, of the qualifications. This custom we have borrowed from Rome and her daughters.

No wonder Bro. Allen exclaims, "The one universal complaint of the brotherhood engaged in the work of restoration is an inefficient eldership." "We think it probable that we have been less successful in restoring the apostolic eldership than in any other feature of our reformatory work." He then begins to tell the elders about the defects in them. If he would strike more directly at the root of this trouble, he should, it seems to me, endeavor to induce the preachers to return to their proper work. As Bro. Allen very properly says the elders "were not itinerants;" the preachers or evangelists were: for while they sometimes remained at one place for more than a year, it was in building up the cause there; it was never with the view of making the place a permanent home. The evangelists went to a city, made converts, built up a church, remained with it till it was in a condition to meet, attend to the ordinances, and edify itself without him, and then he hastened on to another place to repeat the same work. Oftentimes also evangelists visited established churches to see how they prospered, and to encourage and strengthen them. But as we have just seen the elders were directed by the Holy Spirit to take the oversight of the church and to teach it; they are directed to be pastors to the flock.

I have had the good fortune to meet with several congregations that try, upon principle, to live in accordance with the divine requirement. And they are the best ones I know. I am, at this writing, in a meeting at Meaford, Ontario, Canada. The work of restoration was begun here about forty years ago by William Trout and a brother Geo. Jackson. In a little while this Bro. Jackson moved away, but his place was filled by Bro. D. L. Layton, who remains one of the elders this day. This has been the mother congregation of all this country, many of its members moving into the



regions around about, and thus helping the cause on. The church now numbers about one hundred and sixty members who attend regularly, those who come to the meetings irregularly not being regarded as worth counting. This congregation has never called a preacher "to take the pastoral charge of it," or to speak regularly for it, at the Lord's day meetings. There are in it seven or eight men who preach and teach successfully. They not only speak at Meaford, but they have appointments at places round about for laboring in word and doctrine.

The talent of the church has thus been developed by the elders; brethren Trout (who has been dead for sometime,) Layton and Sinclair. I observe that the members generally in coming to church bring also their Bibles and hymn books. In this church, as in every other one thus conducted that I have visited, the attendance of the membership at the regular meeting is much better than is usual under the "pastoral system." God's way is better than ours.

END OF KENTCKY DEPARTMENT.

#### ITEMS, PERSONALS, ETC.

A letter from Hopkinsville says: "Bro. Scobey is with us, and prospects are bright for a large school. He is as bright as a new pin, with his good-looking young wife."

Bro. Rufus Green, of Enon College, Tenn., will labor during the summer months, in Newton county, Missouri. After 15th of July, his address will be Kent, Newton county, Mo.

A lady of experience, competent to teach the English branches, Latin, and music on piano and organ, desires a situation as teacher in a school or private family. References given. Address, "Teacher," ADVOCATE office.

John T. Poe writes from Jacksboro, Texas: "Began preaching here last night; have preached twice; six accessions to present, four confessions; meeting moves off finely, and hope for grand results. Will camp here as long as I can do any good."

We have received a catalogue of Kentucky University and Bible College, Lexington, Ky., for 1883-84, and announcement for 1884-85. The catalogue indicates a prosperous session, with a promising outlook for the future. This is true of both the University and the Bible College. Send for catalogue.

J. R. Lane, Perry, Falls County, Texas, June 30, writes: "I am on my way home from a new place where I preached yesterday at 4 o'clock, and one lady united with us by confession and baptism. I think good can be done here, and I have agreed to return in August and hold a meeting for the people."

A brother with comfortable surroundings, in a quiet neighborhood in North Alabama, with one little girl, desires to employ a Christian lady as teacher, competent to teach the English branches, Latin, Music, French and German, to instruct his and a few other children. Address this office and name will be given.

We are sorry to learn of the death of Bro. S. P. Lucy, superintendent of Midway Orphan School. We have no personal acquaintance with him, but since we have been trying to get in operation the Fanning Orphan School, we have sought information and counsel from him and others connected with Midway. These have been so cordially and fully given, and he manifested such a kindly interest in our effort that we felt sure he had a warm heart developed by Christian training that prompted it. We regret his death.

We have received an account of the commencement exercises of Bethany College, June 19. The report shows ninety-eight students in attendance the past session—fourteen of these young ladies. There were eleven regular graduates. Pres. Pendleton retires from active labor in the teaching and discipline of the school. Prof. Hagerman takes his place as chairman of the faculty, and is vice president, acting as president. Pres. Pendleton will engage in the work of increasing the endowment of the college.

E. B. Cayce, Franklin, Tenn., June 30, writes: "I preached yesterday and last night at Beasley's Chapel, on Lick Creek, in Williamson county. Had one confession last night, a beautiful young lady, (daughter of Bro. Wm. Sparkman.) I immersed her this morning. Made an appointment at Beasley's Chapel for Bro. Wm. Lipscomb, Sr., for the second Lord's day in July. I believe if a series of sermons, or a protracted effort could be made there just now, much good could be done, though there is strong or stubborn opposition to the church in that neighborhood."

B. W. Lauderdale, Bailey, Tenn., June 30, writes: I give my whole time to the ministry of the word this year. My field of labor is North Mississippi. Yesterday, the fifth Sunday, I preached to my home congregation in Colliersville, Tenn. A young woman made the good confession, and was baptized. Happy those who remember their Creator in the days of their youth. Bro. A. C. Henry, of Alabama, will preach for the church in Colliersville. He will begin a protracted meeting there Wednesday before the fourth Sunday in July, and afterwards visit the church once each month. We welcome Bro. Henry among us. May God bless his labors."

A. J. Denton, Spencer, Tenn., June 30, writes: "Bro. E. A. Elam, of Lebanon, Tenn., has just closed a series of sermons at this place. Thirty were added to the church by confession and baptism, twenty-eight of whom are students of Burritt College. Bro. Elam was for several years a student of Burritt College, and after an absence of five years, preaching the gospel continually, he re-visited the scenes of his school life, with the result mentioned above. The church was greatly edified, and a good impression made on the public mind, and it is to be hoped that the good seed sown may yet germinate and bear more fruit to the glory of God."

F. B. Srygley, Lebanon, Tenn., July 2, writes: "I preached three times this week at Heron's school-house, fourteen miles from Lebanon on the Murfreesboro pike. Fine crowds, good attention, but no visible result. This school-house is four miles from Hebron. Several of the brethren from that congregation were present. We learned they have no preaching, and are doing nothing to have the gospel preached to their neighbors. Sinners are dying all around them. We preach that "faith cometh by hearing," but our actions do not indicate that we believe it. Brethren, do you not desire to co-operate in the salvation of your neighbors? Consider this matter now. Talk it up among yourselves by fall. May the Lord bless you."

J. L. Sewell, Lebanon, Tenn., July 3, writes: "I preached last Lord's day and Saturday evening before, at Bellwood, Wilson County, Tenn.; had a large audience on Lord's day and good attention with some interest manifested, but no additions; and from what I saw and heard in the Sunday-school and Bible classes of the congregation, I think they are doing a good work. This congregation is capable of doing much for the cause of Christ, if they will properly use their talents. There are many of the members well informed in the Scriptures, and they are able financially to sound out the word of the Lord around them, and I pray that they be enabled to do their whole duty."

#### GENERAL NEWS.

Five hundred and one Mormon converts, four hundred and one Scandinavian, and one hundred English arrived at New York recently in charge of twenty-five missionaries.—The U. S. Circuit Court is considering a case in which seventeen hundred acres of land, in the heart of Duluth, Minn., worth \$7,000,000 is involved.—It is good news to both publishers and their readers that the postage on second class mail matter, which includes all periodicals, has been reduced from one cent for two ounces to one cent for four ounces.—The Senate has adopted a resolution directing the committee on expenditures of Public money to investigate the recent defalcation in the departments and the frauds in the Navy Department, and to inquire into the system of making disbursements and purchases of supplies with a view of determining whether it embraces sufficient safeguard against defalcation and fraud.—Fifty thousand dollars, with three thousand dollars accumulated interest, a legacy of the late Charles A. Reed, of Newton, Mass., to the United States toward the payment of the national debt, has just been paid into the sub-treasury.—William Reed, of Sewickly, Pa., while drilling a wildcat oil well on the Criswell farm, near Butler, struck a heavy vein of gas. The pressure is so great that the roar of escaping gas can be heard for several miles around.—A fire in New Orleans last week caused a loss estimated at nearly \$400,000. Three large furniture stores were destroyed.—Sulphur from the coal mines along the Youghiogheny river, West Virginia, is causing great mortality among the fish. For a distance of twenty-five miles the river was reported to be filled with dead fish, floating with the tide, or drifting the shore, where they lie in the heavy grass and shrubbery decomposing and tainting the atmosphere. It was estimated that in twenty-four hours five tons of dead fish floated down the river.—Members of the Siamese Embassy have arrived in New York on their way from Washington to Siam. Before their departure from Washington they called at their White House and Department of State, and took official leave of the President and Secretary of State.—The Yale Harvard boat race was rowed at New London last week. Yale won by three boat lengths, in twenty minutes and thirty seconds, thus beating all previous records of the winning crew. Yale also won the Inter-collegiate base ball championship, the tie game with Harvard being played and won in Brooklyn, N. Y., last week.

FOREIGN.—The cholera has broken out in Southern France. The head-centre thus far has been Toulon, where the first case, which was kept a secret, occurred on June 4th. So far as has been ascertained, thirty two deaths have occurred in Toulon. The disease has spread to Marseilles, where eight deaths had occurred before the first of July. In Marseilles the chateau, which formerly belonged to the ex-Empress Eugenie, is being prepared for the accommodation of 500 patients. At a meeting of the physicians in Toulon the majority expressed the opinion that the disease was Asiatic cholera. A general quarantine has been established throughout the Mediterranean, and all European governments are taking precautions against the spread of the disease.—In the Reichstag, Berlin, on the 25th, the Windthorst bill abolishing the expulsion and imprisonment of the clergy for exercising their functions without civil authority, passed its third reading by a vote of 246 to 34.—The Franco-American Committee will deliver the Bartholdi statue, "Liberty Enlightening the world," to U. S. minister Morton, July 8, in the presence of Prime minister Ferry and a delegate representing President Grevy. The statue will be shipped to New York late in July.—A dispatch to London says that Gen. Gordon surrendered to El Mahdi, in the latter part of May. There was no massacre, and the prisoners are being well treated, Gen. Gordon especially.

R. W. Officer, Paris, Texas, writes to us: "The God of love bless you for package of books received this day for Indian Mission. I run over and preach at night, and scatter books, papers, etc., among them, for a week at a time. The work is slowly moving—no spasms, no fits and jerks. Thought is doing its work suggested by the reading matter we send them."



## Home Reading.

### LOOK AT THE OTHER SIDE.

Should you hear a strange, uncanny tale  
From the lips of gossip bold—  
A tale of wrong, perhaps of shame,  
That fills you with grief untold,  
That makes you lose your faith in man,  
E'en the trusty and the tried—  
Don't take it too much to heart, my friend,  
Till you've looked at the other side ;

Till you've weighed in the balance of the just  
All the minute words and deeds,  
Aye, winnowed the wheat and left the chaff,  
And counted the golden seeds,  
Who knows; when you let the sunlight in,  
Open the window wide,  
But you'll find more white than black, my friend ;  
Then look at the other side.

Although in all your daily toil  
To hurry may be your plan,  
Go slow and let moderation reign  
In judging your fellow man ;  
Just put yourself in his place awhile,  
And then be sure to do  
As you, when the saddest trials come,  
Would have men do unto you.

If we try to follow each day we live  
This beautiful golden rule,  
Be sure of this in the wide, wide world  
The talebearers we may defy,  
Whatever they may confide,  
For we shall be sure ere we condemn  
To look at the other side.

—Selected.

### SOME STRANGE BIRDS.

Among our own native birds there are many that are most remarkable for singularity of shape, song, and plumage, but there are some foreign birds that far excel them in all these particulars, and are the oddest creatures in the world. Take the Campanero, for instance, about the size of a jay, with plumage as white as Alpine snow. From the centre of his forehead rises a spiral tube three inches in length. This tube is jet black, spotted all over with white patches. An air passage, which communicates from the palate with this tube, enables the campanero to inflate it at will. When inflated, it stands erect on his head, but when the bell is not tolling, it hangs flaccidly down. It is by means of this tube that the campanero produces his singular call, the notes of which are loud and clear, and are precisely similar to the sound of a deep-toned cathedral bell, which can be heard, so travellers say, at a distance of three miles. As the morning dawns you hear a solemn toll sounding through the woods. Then a pause of a minute, then another toll, then a pause, and the toll comes again; then a silence for six or eight minutes, and the forests echo once more to the bell of the campanero. It must seem Moslem-like that he sounded the time of prayer for morning and evening worship, for it is only at those hours that he is heard in the silence of the woods. This bird comes from Guiana, where some of the oddest birds are to be found.

In the forests of Guiana there are some marvellous old trees, called the mora, rising to the height of two hundred, sometimes two hundred and fifty feet, two-thirds covered with vegetation, which is not always all their own, for in their giant limbs the wild fig takes root and grows to be a goodly tree, while a hundred other parasites cover the old branches, almost deceiving one into the belief that it is its own bloom, when it really is only a false mask, for the entire top of the tree itself is bare and white, not a leaf visible. Here upon the topmost pinnacle, inaccessible to man, this singular bird loves to sit. There he feels safe, and there he tolls his matin and vesper chime until the woods echo and re-echo, like the aisles of some vast cathedral, to the vibrations of his solemn bell.

Another strange bird is the Ouizale, a Mexican bird, a very dandy in appearance; for there are birds as well as men who endeavor to improve their looks, having their own ideas of personal decoration. We often laugh at the people of the South Sea Islands for tattooing their faces and putting rings in their noses, so proud are they of their personal appearance; but here is a bird that builds his nest with two entrances, he is so proud of his tail, in order that he can pass in and out without the necessity of turning round, in this way saving any ruffle of the feathers, or other accidental hurt.

And then there is the Houton, of Guana, a very handsome bird with a green body, bluish wings and tail and a splendid top-not or crown on the top of his head. But the tail, handsome as it is, does not quite suit the bird, and it cannot be worn in its natural state by any houton that thinks anything of himself; for as soon as it is full grown the houton goes to work to get himself up in fine style, as he thinks, and he has a nice implement to work with in his bill, which is so made as to act as a sort of scissors, and with this he does his tailoring—cutting two large gaps, each an inch long, in the web of the longest feathers of the tail. Having accomplished this mutilation, the houton is fitted to appear in the best regulated society among the birds, with this strangely adjusted ornament.

Another bird that deserves particular mention is the Duck Bill Platypus, something like a camel on two legs. "All his feathers are hairs," as the Irish would say. This queer, hairy bird, with its long legs and invisible wings, is to be found in the dense forests of Australian slopes, feeding always by night, and has a exceedingly funny way of getting at his worms, as you will see. Selecting a piece of ground, he goes to work kneading it with his heavy feet; of course the worms have gone to bed hours before, but as they can hear as well as other creatures, they wonder what can the matter be, and accordingly creep to the top of the ground, pop out their heads to discover who it is that can so disturb their nocturnal slumbers, when suddenly the duck bill, who has been watching impatiently for just such a disclosure, pounces upon them, not only seizing the opportunity, but the worm.

The Garrulous, Honey eater, another oddity, would at once entertain you with his performances, were you to come in his wake, to lead you away from his nest. At any rate, the moment he sees you he begins a series of summersaults. At the end he deliberately stands on his head in the air! While you are astonished at this he will revolve like a wheel on the end of a twig, with his wings spread out horizontally. When over with this the next performance is to stand on one leg, turn his head on one side and look at you most attentively as if to see the effect, as much as to say: "Don't you think that is pretty smart?" and no doubt you would. You move away, and the strange bird follows you, still insisting that you shall watch his acrobatic performances, which he keeps up, at the same time uttering his sharp, shrill note.

What more wonderful bird lives than the Satin Bower bird, with which you are more familiar? It builds its long arcade of shapely sticks and delicate tree-tops, curving inward, so as to form an arch, while the walled floor is paved with a mosaic of small gay-colored stones and other decorations, while the roof and sides are ornamented splendidly with tapestries of colored grasses, and all this to serve, not as a nest or refuge only, but as a "pleasure house," a "golden house," where the birds play the livelong day; scampering up and down, stopping perchance on the way to change some decoration or to add a new one. The satin birds are inveterate thieves and help themselves to anything they can lay their hands on.

There is the Cloud bird, seen at a long distance with its wings spread, looking like a mass of white smoke, and the Lorient, whose blinding plumage glows like a lamp of gold. The Toucan with its wonderful beak, and the crested Aracari, from the banks of the Amazon, whose head looks as if it had been in the hands of a French barber for an evening party, and last on the list, the Central American "cock of the rock," that in spite of his gorgeous plumage, lurks in the very darkest holes of the mountains, where he so shines as to give them the appearance of being on fire.

Is there any end to the wonderful creations of God, and every one made by him for some particular purpose?

An old Negro at Weldon, North Carolina, at a recent lecture, said: "When I sees a man going home with a gallon of whisky and half a pound of meat, dat's temperance lecture enough for me, and I sees it every day. I know dat eberyting in his home is on the same scale—gallon of misery to every half pound of comfort."

### MAMMA'S LOOK.

Mamma just looked at Flora; that was all. She never spoke a word, but Flora knew what she meant. The child had been disobedient. She had gone outdoors without her hood and overshoes. Flora had been sick, and mamma had forbidden her to run out in the cold, damp yard unless she was warmly dressed. But Flora was forgetful—very. She forgot her mamma's strict "must not."

Now breakfast was ready, and mamma called, "Flora! Flora!" and in popped the child at the back-door. Then her mother looked at her; she just looked, and then Flora cried.

Do you remember about Peter in the Bible? He had denied with strong wicked words that he ever knew Jesus. Jesus just looked at him when he came in sight, and Peter went out and wept bitterly. When I was a child, and my mother wished to direct or reprove me, she often had only to look. It makes me think of a verse in the Bible, "I will guide thee with my eye." If we keep close to God, and look up to him every day, he will guide us as easily as a mother can with her eye. How beautiful to be guided so, dear children, without a word—just by his eye. Let us keep looking into our Heavenly Father's face, so as to catch in a moment just what he wants us to do. When we have done right he will smile, and when we have done wrong how sad and grieved he will look, just as Flora's mother did.—*Sunbeam.*

### LETTERS TO UNCLE MINOR.

Dear Uncle Minor: I am ten years old; I live eighteen miles East of Nashville; three-fourths of a mile from the T. & P. R. R. I go to the Sunday school at Silver Springs. Bro. J. L. Bryant preaches for us once every month. We like him very much: We take the GOSPEL ADVOCATE, and I like to read your good letters to the children. We have a large fish pond; I wish you would come to see us and go fishing. Did you ever see any german carp? We have the mirror variety, and they are very pretty. I have seen so many nice letters in the GOSPEL ADVOCATE from Uncle Minor, and I would like to know something more about you. Have you got a little girl? I would like so much to see you. Fearing that Bros. Lipscomb & Sewell will not wish to publish my letter, I will stop.—[Hattie T. Carver, Mt. Juliet, June 16, 1884.]

Dear Uncle Minor: As the little folks are writing to you, I take pleasure in writing you a few lines. I am nine years old, I am an orphan child; I have neither father nor mother, sister nor brother, but I have the Bible to read. We have preaching once a month; Bro. B. C. Goodwin is preaching for us. The people are well pleased with him. I live in Elkmont. We have no Christian church, but we have preaching in the Cumberland church. As this is the first, I will close.—[Alice Chamber, Elkmont, Ala.]

The following are said to be the seventeen American inventions of world wide adoption: "The cotton gin, the planing machine, the grass mower and reaper, the rotary printing press, steam navigation, the hot air machine, the sewing machine, the indian rubber industry, the machine manufacture of horseshoes, the sand blast for graving, the guage lathe, the grain elevator, artificial ice making on a large scale, the electromagnet in its practical application, the telephone and the mint julep."

God made both tears and laughter, and both for kind purposes:—Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—*Locke.*

Our forefathers had clocks put on the outside of churches that they might not be late in getting to service; we put the clocks inside the churches lest we be late in getting out.—*Rev. H. A. Tupper.*

Man's works, even in their most perfect form, always have more or less of excitement in them. God's word's works are calm and peaceful, both in Nature, and in his Work.—*Hare.*



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

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**Miscellaneous.**

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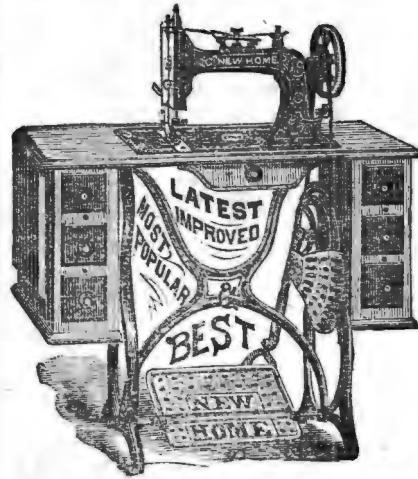


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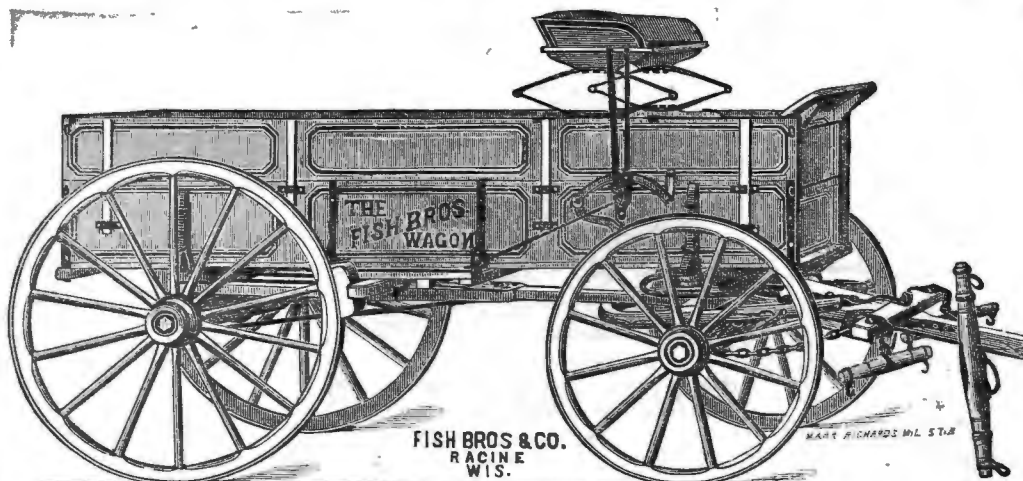
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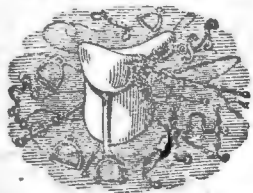
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## EDITORS:

D. LIPSCOMB,

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### "THEY ARE AS THE ANGELS."

I have seen a vision of angels,  
As I walked this earth of ours,  
They had neither crowns, nor snowy wings—  
Not so much as a wreath of flowers.  
There is nothing about them glorious  
That the common eye might see,  
But faith's keen eye can look on high,  
And discern what they shall be.  
The grub has nothing of beauty,  
But we know that enfolded there  
Is the butterfly bright, that on wings of light  
Will float on the summer air.  
One is a poor blind woman,  
Her life is a long, dark night,  
But God gives her grace, with a smile on her face,  
To sing "The Lord is my Light!"  
And one is a wife and mother,  
Toiling without a break;  
But her cross and her cares she cheerfully bears,  
All for the dear Lord's sake.  
Her cross is a drunken husband,  
Her cares are her children small,  
Too busy to weep, or scarcely to sleep,  
She works and she prays for all.  
And one is a youthful sufferer  
In the hospital's quiet ward,  
He would fain share the strife and the battle of life,  
But a wise and loving Lord,  
Has chosen it thus—so he lies content  
To suffer and not to do;  
But he little conceives of the golden sheaves  
He shall reap when he winneth through.  
All—all—the blind and the toiling,  
The suffering, fevered brow,  
Shall one day shine with a glory divine,  
They have some of that beauty now.  
The beauty of trustful patience,  
Of self-forgetting love,—  
His beauty divine in Whom they shall shine,  
With undimmed glory above!

## SECOND CHAPTER OF ACTS.

In preceding articles we have advanced as far as the second chapter of Acts, and now we propose to give some items of its contents. This chapter should be carefully considered, on two accounts: first, because it is the first in the Bible from which any one can learn in fullness how to become a Christian, and the order in which the requirements come; secondly, because the things to be done in order to become Christians are more fully given in this than in any other chapter in the Bible. These facts make the study of this chapter a necessity. It serves as a sort of key to all the other cases of conversion recorded in Acts, which is the book of conversions. The first thing in this chapter is an account of the pouring out of the Holy Spirit upon the apostles, to inspire and prepare them for the work to which the Lord had called them; that is, the work of preaching the gospel to all nations, and in all languages. And this qualification was fully imparted, for the record says, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

These apostles are now fully qualified for the work of preaching the gospel in all countries, as they begin at once to speak with other tongues, in other languages. But when the Spirit thus came upon the apostles, and qualified them for the work enjoined upon them, none were present

except disciples. Not an alien sinner was present, so far as the record shows. But there were many of them in the city at the time, and just as soon as the news of this wonderful inspiration was made known out in the city, the multitude came together, and were astonished beyond measure in hearing these uneducated apostles speaking distinctly in languages they knew they had never learned. This miraculous power manifested by the apostles, prepared the people to hear what they had to say to them. They were astonished beyond measure when they heard the Spirit of God talking to them through these uneducated men in their own language and tongue wherein they were born.

The next thing done was that Peter arose, asked their attention to his words, and explained to them that this wonderful manifestation of the Spirit which they then heard, was but a fulfillment of a prophecy of Joel, and closes the explanation by repeating the promise that whosoever shall call upon the name of the Lord shall be saved. Peter then again asks their attention to what he then had to say. This was in reality the Holy Spirit asking their attention to its words. The Spirit had now come down to make Christians, and in order to do this it talks to them in their own language, and tells them what they must do. In the divine commission the first thing to be done was to preach the gospel. Exactly true to this order, the first thing Peter did after having explained the miraculous occurrence, was to preach the gospel to the thousands then present. He said, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Acts 2: 22-24. Here in three verses the gospel is preached, in fullness and plainness.

Paul shows in first of fifteenth of first Corinthians that the grand facts related in these three verses constitute the gospel by which men are to be saved. The Corinthians were saved by it, and so are all others, that are saved at all. Paul there defines the gospel to be "how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." The above three verses therefore in second of Acts present to us the gospel plan of salvation by which men are to be saved. And these facts are so plain that they need no explanation. They need but to be told, and they are plain enough for any responsible being to understand them. The Holy Spirit therefore did not stop one moment to explain the gospel. God knew it was plain enough for all to understand it. If all preachers now would preach thus plainly, would faithfully repeat what the Spirit presented then as the gospel, the plan of salvation, and the things for sinners to believe in order to be saved, all would understand it without any difficulty in the world.

These few plain facts, which are so easy to be understood, are the things to be believed, in order to be saved. When Jesus commanded the apos-

ties to preach the gospel to every creature, he added, he that believeth and is baptized shall be saved. So in this second chapter of Acts, when Peter had preached the gospel, he at once proceeded to prove the resurrection of Christ by the Psalmist David, closing that argument by a demand for faith. He said, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." This is truly a strong demand for faith. There never was any thing any plainer on this earth than the gospel facts, the plan of salvation as preached on this occasion. They were so plain they could not be made plainer, and all that was needed was to give evidence of their truth, and require the people to believe. And no sooner was the demand made than many of them yielded.

The next item in order therefore is the statement, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?'" This verse shows that the people did understand, and that they did believe it. Never was anything plainer than the gospel, as presented, understood, and believed on this occasion. Those preachers in modern times who make the whole matter of conversion a mysterious sort of thing would be wonderfully enlightened, if they would humbly and earnestly study this chapter. One very short sermon was all that was needed to make three thousand believers on this occasion, although that was the first time they had ever heard it. And as they could so readily understand and believe it then, they could understand it quite as easily now, if presented with the same plainness, as then.

The next item is, that Peter in great plainness answered their question. The answer is just as plain as the gospel is, that brought about their faith. "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." This answer is so plain that explanation could not make it plainer. A simple definition of the words used is the only explanation that could possibly be needed, and this but seldom. Almost every one knows what repentance is, and what the baptism of the New Testament was. No definition, no explanation was needed then, and none was given. An earnest exhortation to do the things commanded was given, and the people began at once to comply. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." This shows what a plain simple thing it was to become a Christian in the days of the apostles, when the Holy Spirit of God directed, and when its plain directions were heeded. But these days, a very large number of the preachers do not believe that the plain matters required here will make Christians. This is the only trouble there is in the whole matter. All understand it, but many do not believe it. Not one preacher of the denominations in all this land has faith enough to take just what is written here and just preach that, nothing more, and nothing less, and urge the people to obey it, and trust God for pardon. Not one of them could do it, and not imperil his standing in his church.



Surely this is a pretty state of affairs, that those claiming to be ministers of the word of God are either afraid to preach that word as it is, or else do not believe it. But it is even so. They certainly take upon themselves a terrible responsibility in so doing. Why should frail men, not able to save one single soul from his sins, hesitate to proclaim the word of God, the word of him who is alone able to save? God promises that this will save when men obey. Men will not give this plain command and these definite and full promises of God to the people, but give instead their own wisdom, and their own promise. Preachers take sinners at the very point the above three thousand were at, when they asked what to do, and instead of giving the same answer, will give one entirely their own so far as this connection is concerned, and say, believe, only believe, and you shall be saved, when the truth of the matter is, they already believe, and only need to be told what the Spirit through Peter told the people on the day of Pentecost to do, which was to repent and be baptized. When preachers thus refuse to give the word of the Lord to the people, and then give their own words which have no power to save, they are withholding the word of God, the words of life, from perishing souls, and giving them instead the poor lifeless, powerless husks of man's wisdom, all of which is foolishness with God. These three thousand were as certainly saved, pardoned, as that the Bible is true. And as they were thus saved, so all will be saved that will do as they did. And if all had faith in the word of God, they would. How different the preaching in modern revivals from that of Peter on the day of Pentecost. And what makes this difference? Simply that men have made void the commands of God by the doctrines and commandments of men.

In no other chapter in Acts are the conditions of pardon so fully given, and in the very order in which they come, as in this one. But there is enough given in each case to show that just the same things were preached, and the same things done every time that a soul was converted to God. This is a most beautiful and harmonious order of things. We certainly need one chapter in which the matter of conversion is fully given, as a standard of fulness to which we may refer others not so full. This we have in completeness in the second of Acts. This was the beginning, the first preaching done upon the full establishment of the gospel dispensation, and it was most appropriate and opportune that on this occasion the whole matter should be given in full. For had there been a lack here, there is not another chapter in the whole Bible that would supply the deficiency. Any lack or imperfection here would be fatal to a full understanding of conversion. But thanks to God the full gospel plan, and all the conditions upon which pardon depends are given here in such fullness that no one needs fail to understand.

Reader, if you are not a Christian, study this chapter well, in connection with the last commission to these apostles, and the way to become a Christian will be as plain as words can express it. The Lord has manifested fulness of mercy and goodness in preparing for men a plan of salvation so fully and perfectly adapted to their necessities, and revealing it so plainly to them.

E. G. S.

J. D. Floyd, Flat Creek, Tenn., July 8, writes: "At the regular appointment at Fosterville, last Lord's day, one was received into the congregation. Protracted meeting will be held fourth Sunday in this month, and week following. Preaching by Bro. E. A. Elam. The outlook for the cause is favorable there."

## Queries.

In the *Review* of June 19, 1884, I find this question and answer, which you will please comment on. Did not Cornelius pray before he was baptized? Answer—Cornelius did pray before he was baptized, and God heard his prayer. (See Acts 10: 4.) But these prayers were made before baptism was commanded. After Christ came, and the command of baptism was in force, Cornelius must be baptized into Christ, and go to God in Christ. See Gal. 3: 27-28; John 9: 31. —[H. L. Thurman.]

It is very easy, but very needless, to run to an extreme on the subject of the sinner praying. A man does not pray at word of command, nor can he. Man prays because he feels or realizes his own weakness, helplessness, sinfulness, and has confidence in the goodness and power of God to help. When he realizes these he will pray. The prayer is only offensive to God when it is accompanied with a refusal to do the will of God. When man prays to God for a blessing, and refuses to do the things commanded by God on which the blessing is conditioned, when he prays to God while refusing to submit to and honor God, that prayer is unacceptable to God. Baptism had been commanded; but not made known to Cornelius when he prayed. Prayer must be in Christ, but so must eating, drinking, all that we do must be done in him. But while this is true, it is not a sin to eat, to drink, to live while seeking an entrance into Christ. Diligently striving to know and do his will. Nor do we think a prayer made to God while striving to know and do his will, unacceptable to him. It is the prayer that is made while turning away the ear from hearing his law, that is unacceptable. To teach this is enough to guard properly the truth of God in relation to prayer.

Jude 3rd verse, "Contend for the faith once delivered to the saints," does he mean the word or doctrine? In Hebrews 11: 1, "Now faith is the substance of things hoped for, the evidence of things not seen." We cannot hope for the word, we have that; and of things not seen cannot mean the word, for we see that. The cause of my writing, a brother preacher said that faith always meant the word or doctrine. Answer the above and oblige.—[F. M. McMurray.]

In Jude it certainly means the truths delivered by God to the church to be believed. In Hebrews it shows what believing that word or truth does for man.

There must be always caution used in interpreting the word faith. The word faith is more frequently than otherwise used in the Bible to indicate the confidence of the person. Only when it clearly refers to the thing to be believed, is it to be used as synonymous with the word of God, or the truth of God.

The faith, the truth of God, addressed to man's faith never saved a soul, save as it was received by the personal faith of the individual. We think, over nine times out of ten, the word faith as used in the Bible, refers to the personal confidence of the individual in God. In interpreting Scripture, the usual meaning is to be attributed to a word unless the connection clearly requires a different one.

Please explain through the GOSPEL ADVOCATE Matthew 23: 15.—[Mrs. Julia A. Morgan, Bowling Green, Ky.]

The Scribes and Pharisees were the religious teachers among the Jews. They were laying much more stress on the traditions of the elders—the doctrines, inventions and devices of men, than on the commandments of the Lord. In their zeal to make converts to these things, they

are said to compass or pass over sea and earth. After he is changed from his fidelity to the appointments of God to these devices of men, he is said to be ten-fold more the child of hell than themselves. Exactly why they could be worse than these teachers, I do not see, unless it is that new converts are more zealous and so run to a wilder extreme in rejecting God's appointments, and in advocating the teachings, devices, institutions of men than the teachers. This is generally true, the man who first teaches a doctrine, seldom develops in his own life the extent of its influences. Only those who come after, carry it to its logical results.

Please give me your views on the 29th verse of the 15th chapter of 1st Corinthians.—[W. W. Dansbee, Gentry's Mill, Texas.]

The verse is, "What shall they do who are baptized for the dead, if the dead rise not?" We do not know what it means, and have no views on it. We have sometimes thought it might mean they are baptized in view of the fact they must die, but the construction is forced and unsatisfactory.

Your article on divorce does not seem to me to meet all the cases that come under my observation. First, a person living with his second wife, the first living, makes confession, what does the Scripture require of him? Second, a brother and sister have been excluded for adultery for living with a second wife, the first being divorced, they apply for membership, what does the word of God require of them that they may obtain membership? Please answer these questions, and oblige your brother in the faith.—[Thomas N. Saffoon, Earlington, Ky.]

Our sins cannot change the law of God. Nor can we take advantage of our own wrongs.

A man living with a second wife, divorced from the first, without Scriptural cause, while the first still lives, is guilty of adultery. He is as much guilty of adultery at the end of five, ten or twenty years, as he was the first day of living with her. And he cannot become a member of Christ or his church, without repenting of the sin quitting and putting away the woman.

So of the others, they must separate if the cohabitation is unscriptural before they can be accepted in the church of Christ. If this seems hard, turn and read the last chapter of Nehemiah and see how God required the Jews to put away their wives and children of unscriptural marriages, even when entered into in ignorance of the divine law, and see that God will not bend his law to suit our whims and fancies, or to accommodate us when in disregard of his law we rush forward into difficulties of our own making.

When a Christian gets behind in harvesting his small grain on account of much rain, is it right for him to run his reaper on the Lord's day through fear of not being able to save his grain the next day on account of more rain? I know a neighborhood where a meeting was appointed to organize a congregation, and when the day arrived, a few brethren—only four or five assembled, and soon learned that some of the leading brethren of the intended organization were in the wheat field with the reaper. It seems to me that a brother who would "neglect" to assemble with his brethren on the first day of the week to cut wheat, would find equally as good an excuse for disregarding every other requirement of the gospel under similar temptations. Would not a little of Bro. Harding's "trust theory" help such brethren.—[N. A. Bostick, Comanche, Texas.]

There is great lack of faith among Christians. Lack of faith is infidelity.

To deny as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—Payson.



## LETTERS TO A METHODIST PREACHER—No. 6.

"Now the things which I write unto you, behold, before God, I lie not." Gal. 1: 20.

My much respected friend, if you have examined my last letter, you are now ready for the present one. I dare say, you find that I write in a positive manner. To you, I need make no apology, for you are too well acquainted with me, and my manner of speaking, to attribute my manner of writing to egotism or presumption. I trust we, in our last letter, showed that there was at least three conditions, or three steps, (so to speak,) that intervene between a person called in the Scripture an alien, or foreigner, and in the state or relation called pardoned, redeemed, or adopted son of God. Or, if you please, at least three things a sinner must do to obtain the redemption of his sins. And if we were correct, he that assumes that a *responsible person* can be pardoned in accordance with God's will as revealed to us, without doing these three things, shoulders a responsibility that angels in submission to God never assumed, so far as revealed to us.

We then want to know if there be any other condition, or conditions, between a person who has taken (in humility and confidence in God's promises) these three steps, or has complied with the three conditions. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. Here is a fact stated plainly, unequivocally, that "except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Now, if we can find what to be born of water means, and what the kingdom of God means, then may we know when a person is born of water, (and if born of the Spirit) and when he enters into the kingdom of God. Whatever "born of the Spirit" may mean, it is something beyond man's power to produce it. All men (as far as I am acquainted with their teaching) understand the kingdom of God to be his church. The church of God then (at least in this passage) is the same as the kingdom of God.

You will notice another thing just here. A man is passive in this birth. He does not do something himself that produces the birth, but submits, or suffers; is passive in something being done for him, or rather to him, that is called a birth, or born again, because he was born once from his mother's womb.

Whether all men agree as to how a man is born of the Spirit, or as to exactly the idea intended by the term kingdom of God, they are agreed that to be born of water is to be baptized.

I need not refer you, my friend, to all the different confessions of faith, nor Scriptures; because you are aware that you read this same passage of Scripture from your Discipline every time you baptize a person, and that the kingdom of God is his church. You will also see and know. Discipline, page 194. If, then, to be born of water is to be baptized, and without this birth of water (and birth of Spirit) no man can enter into the kingdom, the church of God, how important must be baptism, to obtain the remission of sins, to enter the kingdom, the church of God; for I understand that where remission of sins takes place with a person, he is then said to be in the kingdom, in Christ, in the church of God. Now we look to find what else Jesus has said upon this subject. After he had selected his apostles, had been crucified, had been raised by the power of the Father, and just before he ascended to the Father, he said to them, by virtue of the authority given him, "Go ye therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. Here are positive commands given to the apostles—one as essential for them to perform, as the other. They were to teach all nations, and to baptize. There is no restriction here; but as all Scripture must harmonize, we will see if there be any restriction as to who shall be taught, or who shall be baptized. It is evident, however, that baptism is here restricted to those who are taught, for teaching is to be done first, and then to baptize the taught. And as the person to be baptized (as in the birth) is to be passive, we presume none are to be baptized who do not willingly submit to it.

We now turn to Mark 16: 15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth

and is baptized shall be saved; but he that believeth not shall be damned." Now what do we find here? One command to the apostles to preach the gospel, and a promise to every one that believeth and is baptized, and a threat of damnation to every one that believeth not.

Now let us put the narratives together. To teach all nations is to preach the gospel to every creature. The taught and the believers are the same characters. The apostles are commanded to baptize the taught, and no others; the believers are to be baptized, and no others, for all unbelievers are to be damned. Here none but believers are to be baptized; there none but the taught, those who receive the apostles' teaching. If unbelievers are baptized, it does not free them from condemnation; they must be born of water and of the Spirit; not water alone, not Spirit alone, (if such an anomaly could be,) but of water and of the Spirit.

Let us think over this humbly in the sight of God, and for our own good, is the desire of—

A DISCIPLE.

## CORRESPONDENCE.

I preached for the church in Ashland City, Cheatham county, Tenn., on the fifth Lord's day and night in June. The church at that place seems to be in good condition. They meet every Lord's day to break bread. They have a good Sunday-school, though not organized, but seem to be doing very well. We noticed the first Bible class, composed of the elders, deacons, and senior members of the church, using the little Lesson Papers, asking and answering such questions only as they find in the papers. While these papers are very good for children, it does look to me that men who ought to be teachers, and able to think for themselves, ought to get more out of the lesson than the little Lesson Paper. Bro. William Lipscomb, Jr., preaches for them regularly this year. But the most interesting feature connected with our visit to Ashland, was our meeting with the Rev. Dr. Orman, Presiding Elder of the M. E. Church, who happened to be holding his quarterly meeting at Ashland at the time we were there. Dr. Orman's fame as a ranting Campbellite killer, and a perverter of the gospel of Christ and the right way of the Lord, and a setter forth of strange doctrines, has already gone out, especially among the disciples of Christ. On this particular occasion he was advertised to preach on "justification by faith only," and as he could find nothing in the word of the Lord to support this peculiar dogma, he took his text from the ninth article of the Methodist Creed. He then turned all his artillery loose on an imaginary something vulgarly called Campbellism; telling his audience that A. Campbell, being a charter member of the church, he never practiced what he taught, and that he was converted in an old field and made gloriously happy, and upon this he depended for salvation. He also stated that our brethren in Kentucky and Tennessee had repeatedly been challenged to debate these questions with them, (the Methodists,) and that they would not accept, for Dr. Brents and others had said that no good comes to our cause by debating these questions with Methodist preachers. Now, who of our Kentucky or Tennessee brethren have refused to debate these questions with Methodist preachers? If so, why? Speak out and let us know who you are. The church at Ashland informed him at once that they would accept his challenge, and that if his church would endorse him, that a representative man from our ranks would be called to meet him in Ashland City. This bulldozing, bluff style won't ruin every time. The brethren are determined to put his back to the wall, or make him come to time. He has since been conferred with concerning it. Do not know what will be the result. If anything more comes of it, the readers of the ADVOCATE shall have the benefit of it.

A NEW METHODIST. W. B. WRIGHT.

## RE-BAPTISM.

Bro. Lipscomb, I feel it my duty to aid you by way of suggestion; and if you can find room for my article, I think I will settle some, or you can have my suggestions at all events. I affirm that the authority of God alone makes the Bible binding. And submission to God's authority makes religious acts acceptable to him and right. In John 7: 22, Christ condemns the Jews for cir-

cumcising from wrong authority. He says you do it "Not because it is of Moses, but of the fathers." To receive immersion from the fear of hell, is not submission to the authority of God. If remission of sins is the *primum mobile* of my immersion, then the authority of God is not the moving cause.

I suggest that we are not commanded to believe in the Holy Spirit, in faith, repentance nor baptism. The faith that saves is, "I believe that Jesus is the Christ, the Son of God." This faith sets up Christ in my heart as king; as having all power or authority, in heaven and on earth." Having such faith, Paul said, "Lord, what wilt thou have me to do?" Paul asked for no whys or wherefores. Had he so done, it would have shown his want of full trust in Christ. Philip did not require the Eunuch to believe his sins were pardoned, nor that baptism was for the remission of sins. Baptism is the formal entering the new covenant. When the believer thus enters the new covenant, faith says all of the blessings of the covenant follow. John, in 20th chapter, says all he wrote was to prove "that Jesus is the Christ, the Son of God." This faith leads to obedience; obedience secures all promises. Peter Acts 2 says, "Repent and be baptized for the remission of sins, and you shall receive the Holy Spirit." Then "the promise is to you." The promise here refers, certainly, to the Holy Spirit. The same promise is to us. Paul, in Heb. 11: 8, says, "By faith Abraham, when he was called, \* \* \* obeyed; and he went out, not knowing whither he went." Abraham never asked for any whys; had he so done, he would have shown a want of faith.

So the conclusion that all who have faith in Christ, and are immersed to obey him, are pardoned, are immersed into Christ. There is only one faith, and one way to believe; and only one way to repent; and only one baptism. That is the immersion of a converted one, a true believer, into the name of the Father, Son and the Holy Spirit. This act of the believer receives its validity from the authority of Christ. And it is valid only when it proceeds from faith in Christ, and is done simply because he commands it. To do any act God commands to please any church or man, or by any authority but God, and to please him, is of no avail as to our salvation. God in Isaiah condemns "serving him by the precepts of men." For any one to say, "I joined the church of my choice, and I choose my mode of baptism," is entirely subversive of God's will and choice. A converted man says as Christ did in the garden of agony. He said, "Father, not my will, but thine be done." I must say God has set before us but two choices. To choose to serve God or not. Self-choosers must be damned. I suggest that the phrase, "baptism for remission of sins," is not Bible style. Paul says, "Obedience to the faith for his name." Let us so say, faith, repentance and baptism is thus included. All of these acts are for remission. I receive all immersed believers on the Bible. To re-dip such, I esteem a grievous sin.

JAMES L. THORNBERRY.

## NOTES.

J. L. Bryant, Rural Hill, July 4, writes: "At our meeting at Scobey's Chapel on the night of the fourth Lord's day in June, two ladies took membership with the congregation at that place. At Corinth on Saturday night before the fifth Lord's day in June, a lady from the Baptists made the confession and was baptized the next morning."

W. Anderson, Carter's Creek, Tenn., July 7, writes: "We met with the congregation at New Lasea, yesterday, (first Lord's day). Had a very good audience of brethren, and a goodly number of the world. We spoke to the people of the importance of self-denial and cross-bearing—lessons very much needed by the brethren generally, in our judgment. New Lasea was a flourishing congregation in days gone by, but her influence has been badly crippled by intestine broils. Some of the brethren seem to be discouraged over the troubles, thinking that dissolution awaits them. We believe there are enough true and tried brethren and sisters to save the body, if they will only cleave together and contend for the faith. Were glad to meet Bros. Mills and Waldron there."



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## ON THE WING.

On Friday before the third Lord's day in June, left home for Henrietta, Texas, where, by previous appointment, I was to preach a series of discourses. My route lay through the Western prairies, and as I advanced West, the crops grew better, until it was delightful to gaze upon the vast fields of wheat, cut and shocked in the field, or standing ready and waiting for the sickle. Oats, too, were very fine. The corn crop abundant, and cotton fairly good. The country between Fort Worth and Henrietta, in Clay County, presented the best crops we had seen.

Arrived at Henrietta in due time, began preaching on Saturday night in the M. E. Church, they having kindly lent us the use of same. The pastor attended our meeting part of the time, and we found him to be an intelligent, social gentleman. We had a good hearing in Henrietta for one week, though no accessions. We found some twenty-five persons who were, or had been members of the church of Christ, at other points. They are as fine looking Christians as we ever saw, but are not organized for work, nor could we set them in order. They promised to go to work and secure a house of worship, and I am to go back in the fall, (D. V.) set them in order, and put them to work. The outlook for Henrietta is good, provided the brethren will organize and go to work. One reason we could not organize them now, was, they were too busy gathering cattle and shipping same. There were more Martha's than Mary's there. We were sick while in Henrietta, and preached each night when really we should have been in bed. The kindness of the sisters Jones and Burnett we shall never forget—they ministered to us in our sickness, and took the best of care of us, as though we had been of their own family. The Lord reward them for their kindness.

Henrietta is rather a small town—having perhaps 1800 inhabitants. It is high up in the prairie country, seventeen miles below Wichita Falls, the terminancy of the Fort Worth & D. C. Railroad. The people of Henrietta greatly fear the cyclones that we read about. Almost every house has its "dug out." That is a hole in the ground, covered over with boards and stones, and sufficiently large to hold a good sized family. There is but little timber in this country, and a cloud can be seen for perhaps sixty or seventy miles, and if one is in sight, it is almost impossible to get the people away from their "dug outs." Hence as clouds were in sight almost every night, many did not hear us who would have heard if the weather had been clear.

But Clay county is a good country, and is destined to be settled with farmers at an early day. The cow must go. Pastures must give way to the plow. In fact agriculture is fast driving the cow West, and the edict has gone forth that the cow and the Indian must go. The lands are a rich loamy soil, well adapted to cultivation. The only drawback is lack of timber and water. These are being supplied by wire fences, and artesian wells. The rains are becoming more frequent, and it seems that as man necessarily advances West, into the dry country, God sends and establishes rain. But I must close and get off to Wichita Falls, a place which just now is attracting much attention. We shall write of this next week.

## SHORT NOTES.

We would like the class to tell us, if they can, how long Noah was building the Ark. Bro. T. M. Sweeny once told me it was five years. I would like to know how he found out.

Jay Gould lost four million dollars in one week. Well, we escaped the loss of over six millions recently, by not having it in Gen. Grant's care when he and Ward broke in New York. Wasn't that lucky?

Bro. J. M. Ratliffe has lately been instrumental in converting two Baptist preachers, and capturing a whole college for the cause of Christ. When Bro. Ratliffe hangs up his blackboard and begins work, sectarianism has to stand from under.

By reason of much travel and preaching, day and night, the Bible Class has been neglected; in fact, our whole department. We hope this will not occur again. It has showed us, however, that our Bible Class is greatly missed when it does not appear. Many letters have come asking about it.

We travelled with a stage driver, recently, who can get away with more mean whisky in one day than any man we ever saw. He said he intended to join the M. E. Church some of these times, and as we owe them a little grudge for refusing to let us preach in one of their houses last year, we advised him to do so. We will get even with them, if he does.

We preached a week in Henrietta; had a good hearing, but no accessions. Will return there and preach some weeks in the fall season, (D. V.) and hope to set in order the brethren there. They promised to provide themselves a house of worship, and be ready to keep house for the Lord. There are several members there, who could, if they would, build a house themselves, and scarcely miss the amount. Why not do it? What will property be worth to them after death, only as it shall be made to contribute now, to secure us an abundant entrance into the everlasting glory? These sisters, Burnett, Jones, Skinner, Stone, and others, can build a house themselves, if they will. A little effort on their part will secure help from the brethren, and it can be done. Sisters, won't you do it? Let us find you with a good house of your own next fall. Sisters Soward, Devroe, and others, are determined to build a house in Decatur, and they will do it, too. The brethren have an excellent house of worship in Jacksboro, gotten up and built mainly by the efforts of a few sisters. Sister Brown, with determination, led in the work, and the house soon went up. It can be done anywhere, if Christians are determined to have it so.

Dear Bro. Poe: Will you please give me your idea on Matthew 6: 6. Does the Bible condemn public prayer? I would like to hear from you on this subject through the ADVOCATE, and oblige one in search of the truth.—[Mrs. S. E. Sikes, Roanoke Prairie, Texas.]

Jesus prayed in public as well as in secret. Don't be afraid of praying too much. If we err at all now, it is in not praying enough. We think every Christian ought to pray and give thanks to God, at least twice every day. Read the Psalms, and see how a devotional heart can praise and pray.

Two baptisms last night (June 26th) after prayer meeting.—[R. W. Officer, Paris, Texas.]

## OUR BIBLE CLASS.

Dear Bro. Poe: I took your advice and have searched carefully through Matthew, examining all the references, and in searching, I find it difficult to determine, but will give as my answer, eighty-eight. This has reference only to the prophecies fulfilled by Christ in person. Answer to Bro. Lauderdale's question in ADVOCATE of March 5, "How many years of the history of the world does the book of Genesis cover?" Two thousand three hundred and seven. By examining the 5th of Genesis, we find that Adam was 130 years old at Seth's birth, who was 105 at Enos birth, who was 90 at Cainan's birth, who was 70 at Mahalaleel's birth, who was 65 at Jared's birth, who was 162 at Enoch's birth, who was 65 at Methuselah's birth, who was 187 at Lamech's birth, who was 182 at Noah's birth, who was 500 at Shem's birth. Examining Genesis 11, we find that Shem was 100 at Arphaxad's birth, who was 35 at Salah's birth, who was 30 at Eber's birth, who was 34 at Peleg's birth, who was 30 at Reu's birth, who was 32 at Serug's birth, who was 30 at Nahor's birth, who was 29 at Terah's birth, who was 70 at Abraham's birth. Abraham was 100 at Isaac's birth, (Gen. 21: 3) who was 60 at Jacob's birth. (Gen. 25: 26.) Joseph was 30 at the beginning of the seven years of plenty (Gen. 41: 46); after two years of the famine Jacob went to Egypt; (Gen. 45: 6) therefore Joseph was 39 at that time; and, as Jacob was 130 at that time, (Gen. 47: 9,) Jacob was 91 at Joseph's birth. Joseph was 110 at his death which carries us to the close of Genesis. I agree with Ida and Ada Garrett that the shepherd had 7,554 sheep. Answer to the question, "Who are the witnesses referred to in Heb. 27, which Paul says surrounded us?" The characters mentioned in the preceding chapter. Answer to question, "Where and at what time did Christ appear to above five hundred?" At Jerusalem, and on the first day of the week. (Luke 24: 33-36; John 20: 19.) Answer to question in March 26, "How many quotations did Paul use in writing to Timothy?" One, viz: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," found in 1 Tim. 5: 18, quoted from Deut. 25: 4. Answer to E. L. L.'s question in same number, "But whenever it turns to the Lord, the evil is taken away; what does it personate?" The heart. (1 Cor. 3: 5) Answer to Bro. Reccord's questions in ADVOCATE of April 5. (1) The seven things which God hates are, "A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6: 16-19. (2) Melchisedec was without father and mother, without descent, having neither beginning of days nor end of life, that he might be a type of Christ. "Having neither beginning of days nor end of life," referring to him as a priest, and not as a man, as he did not enter his office as did other men. Bro. Lauderdale's question in the same number: "What was the kinship between Queen Esther and Mordecai?" They were cousins. (Esther 2: 7.) Answer to his riddle, Balaam's ass. (Num. 22: 28.) ADA THURMAN.  
McMinnville, Tenn.

## THE ASSEMBLY.

Dear Bro. Poe: What day does Paul have reference to in tenth chapter and twenty-fifth verse of Hebrews. "Not forsaking the assembling of yourselves together as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh." (New revision.) Is it a command to the Christian to meet and partake of the bread and wine on every first day of the week? Please answer through the ADVOCATE and oblige, JAS. H. THORNTON.

The day referred to, we think, is the day of all days—the coming of Christ. The apostles themselves wrote, and exhorted Christians to be ready for the coming of the Lord, as though he were to come in their day. They did not know when he would come. The assembly which is not to be neglected, doubtless refers to our Lord's day meeting, for worship, exhortation, and edification. No Christian should fail to attend this.



## TEXAS WORK AND WORKERS.

## The Bible Class.

Dear Bro. Poe: This is the beginning of the protracted meeting season, and I am afraid that during this season the "Bible Class" will be neglected by both teachers and pupils. I am afraid that even Bro. Poe will lose sight of his Bible Class. I hope this will not be the case. That it may not be, I lift a warning voice now. Those who go to protracted meetings, and hear and learn so much that is good, ought to remember that all of the Class are not so fortunate. Many cannot go, and this part of the Class, for that very reason, take most interest in the Bible Class. Let them not be forgotten. Let the good things that we hear and learn be given to the Class. It is a blessed thing to receive good things. This we all know by experience. There is but one thing more blessed—that is to give. Jesus says, "Freely you have received, freely give." This applies exactly to gospel knowledge. Let us act on it. When we learn anything that is good, let us be in haste to give it to others. He who imparts knowledge has none the less, but all the more, because he gives. If all the Class would act on this principle, what a noble class we would be. How Bible knowledge would grow, and good result!

I would remind the Class that there are many questions submitted, that have not been answered for the Class. Doubtless very many, if not all of them, have been answered in the minds of some of the Class; but this is not enough. Let all the Class have the benefit of the answers. Write answers to Bro. Poe. Remember if you love to read the answers given by others, they will enjoy just as well reading answers given by you. Hence, give as well as receive. I think the thanks of the Class are due to Bro. Elam for the clear and satisfactory answers given to questions in late number of GOSPEL ADVOCATE. There was one question he did not answer; viz., "What king had sixty daughters?" That certainly was a lively family where there were sixty girls. I guess all the boys knew who the old gentleman was, and where he lived. Those girls had only twenty brothers, and I expect sometimes they were right glad to see a beau. I re-commit the question to the Class, hoping some one will answer. What has become of Bros. Reccard and Gowen? I hope they have not lost interest in the Class. Let us hear from you, brethren.

I wish now to ask the Class several questions that I hope will engage their attention. There is more in them than at first appears. (1) What day is alluded to in John 19: 31, and Luke 23: 54-56, called "the Sabbath day?" This brings up another question. (2) How many Sabbath days belonged to the Jewish religion? If more than one, name them, and tell which one is alluded to in the above citations. An answer to this question will throw light on the question, how long did Jesus lay in the grave? (3) How many hours did Jesus lay in the grave? Do not answer before you have examined or re-examined the subject. I would like to see some of our scribes try their hand on these questions. Bro. Elam, I call on you as one among many.

B. W. LAUDERDALE.

How often do we say, with St. Augustine, "Make me holy, but not yet?"

## Correspondence.

Prof. Florence Rees, of Bowling Green, Ky., is in our city. Preached for us last Lord's day night. He is here in the interest of his school in Kentucky. An excellent young lady made the good confession before many witnesses last Lord's day. Two took membership at night. Some bad boy had turned the water out of the tank, and therefore baptism was put off till Wednesday night. The church here has never been troubled with fits and jerks. It grows slowly; near one hundred additions within the last eighteen months. I have letters from the leading men in Indian Territory, which assure me we will be permitted to add to our Indian mission an Industrial school in October next. I will be in their council. The books, pamphlets and papers I sent over among them are doing good work. A number of Indians have called on me for books, papers, etc., since I returned from Arkansas, but I could not supply all; did the best I could. Since Bro. Askew died, we have no preacher among them, but our literature is effecting much. If the brethren would send by express, papers, etc., which they have piled away, and are not read, I could place them in hands where good might be done. No matter if they are old, religious papers are always fresh to those who have never seen them. Money to build our house comes in slowly. I think now I will give my whole time to our Indian Mission next year. It must succeed. I have circulated papers, books and pamphlets, among them until they know me, and expect something to read when they meet me. I received a number of *Texas Christian* this week. Many thanks. I sent them off at once. I want to flood the Territory with good religious literature. Thanks for all the help I can get.

R. W. OFFICER.

Dear Bro. Poe: What has become of your Bible Class? I have not heard of it for some time. I suppose that I have answered twenty or thirty questions in the last six weeks. Bro. Barnes being a teacher, and in a High School, at that, you should not allow him to ask your Class questions that he can't answer. He submits the following from a young brother: "Where did the river Jordan empty before the destruction of the cities of the Plain, and the forming of the Dead Sea? Well, I am not an adept in either ancient or modern geography, but I will venture to answer the question, and if any of the Class can give a better or more definite answer, we would like to have it. It emptied into—well, it emptied into a receptacle that God in his wisdom had prepared for it. E. L. L.

Bro. Poe: Had two additions by baptism at the Crawford school-house, Nacogdoches county. Set a little band of scattered disciples in order, and called it New Hope, because they now have a new hope of building up the cause of Christ. Promised to preach for them once a month. The brethren at Union, Rusk county, sent my wife a wagon load of provisions, in my absence, and made her heart glad, (and mine, too, after I got home.) That's right, brethren, don't forget the preachers' wives. The Lord of the vineyard said, "The laborer is worthy his meat."

JOHN F. BRILL.

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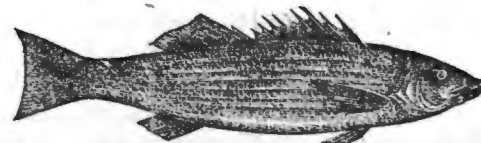
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JULY 16, 1884.

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## GOD HARDENS THE HEART.

John said of Christ, "But though he had done so many miracles before them, yet they believed not on him. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, 'he hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart and be converted, and I should heal them.'"

We remark on this passage, (1.) We have heard brethren say, If it were impossible for persons to believe, God would not hold them responsible for their unbelief. But here it is said, God blinded their eyes and hardened their hearts, that they should not see, that they should not understand and be converted, and that they should not be healed."

This shows that a man may be unable to believe in Christ; yea, that God disables him to believe, and yet he is accountable for the inability. Indeed, we feel sure, that no one is unable to believe in God save through a perverseness of will for which the man is accountable.

The blinding of the heart is the same as the hardening of the heart. There is quite a number of examples of God hardening men's heart in the Bible. But not one heart did God harden until it had waxed gross, and refused to obey and honor God.

Matthew records the same prophecy of Isaiah and its application to these persons, and adds and gives as a reason why they could not believe, that "their heart is waxed gross, their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, hear with their ears, should understand with their hearts, and should be converted, and I should heal them."

What is attributed to God in John, is here attributed to the people themselves in Matthew. It is just as true that God has a part in the condemnation of every sinner, as it is that he has a part in the salvation of every child of God. The Christian is a co-worker with God in his salvation. The sinner is a co-worker with God in his condemnation.

God provides means and conditions by which man can be saved. God has provided conditions and means which bring condemnation to those who refuse to hear God. Man, by walking in the ways that God has provided for salvation, becomes a co-worker with God in his salvation. Man, walking in the ways ordained by God, is a co-worker with God in his condemnation. The gospel itself is a means of salvation to the believer, of condemnation, to the unbeliever.

God saves men in the sense of prescribing terms in which they can be saved, and characters worthy of salvation. Men save themselves, in the sense that they comply with God's terms of salvation! Make for themselves characters that God approves. God condemns men in the sense that he prescribes certain courses and characters that lead to condemnation. Men condemn themselves in the sense that they follow those courses that lead to ruin, and form those characters that are fitted for destruction. God is never in the Bible said to harden the heart or blind the eyes of a good man, or of one who desired to do right.

To a man who does not desire to do right, to honor or obey God, the gospel itself is a savor of death unto death. Again, Hebrews 4: 2, "For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard." The failure to receive the word in faith, was the reason it did not profit. The reason it was not received in faith was that men did not desire to believe it. The will is the turning point with men in the reception of the truth. Men who do not desire to know the will of God, that they may do it, will never know it, in the sense of understanding and appreciating it. The good and understanding heart that alone brings forth fruit, is the heart that desires to know the will of God that it may embrace it.

It resolves itself into this then, that a heart set on doing evil, a heart that does not desire to do the will of God, God hardens. Why does he harden it? That it may not turn—escape the ruin its wickedness has brought on it. Take Pharaoh as an example. He was wicked, he was depraved, God raised him up to show his power to punish wickedness. To raise him up is not to make him wicked. He was wicked, God singled him out, held him up before the world as an example to the world of wickedness in high places, that "I might show my power in thee, and that my name might be declared throughout the whole earth." To show his power and to declare his name, were the purposes for which he was raised up before the world.

His power was exerted as effectually in the case of every other persistent sinner as in that of Pharaoh, but it was not held up before the world in such way as to show his power and declare his name throughout the whole world. But in the trials of Pharaoh before the world, God, through Moses, demanded the release of his people to go into the wilderness to hold the feast. He refused, a slight punishment was visited upon him. He relented under that punishment for a time, so far as to agree they should go. There was no repentance of heart. It was merely a relenting so as to escape the punishment that was on him. God did not intend he should do this, so God hardened his heart that he refused to let them go. His heart was not softened, there was no desire to repent and do right. There was only a relenting while the punishment was upon him. God hardened his heart, that he did not thus relent so as to escape the divine vengeance that he had determined to inflict on him as an example to the world.

Hearts become so schooled in sin that they cannot repent. Whenever a heart delights in that which it knows is sin, I doubt if it can repent. Paul certainly intimates this when he declares that he obtained forgiveness because he committed his crimes ignorantly in unbelief. He thought he was doing right, so his conscience was kept pure. That is, he did not allow himself to do that which he knew to be wrong. A man who thus pollutes his conscience is beyond repentance;

and when that man, under a sense of fear, might turn from a path that leads to a punishment for his crimes, God would harden his heart that he might rush down to his own deserved ruin. Not only did God harden Pharaoh's heart, that he did not turn away to escape the punishment, but he hardened the heart of the Jewish people, when they were set on going contrary to his will. When they desired to change his government when corrupted by the evil reign of the sons of Samuel, he testified the evil that would come upon them. That in doing it they were rejecting God as their ruler and king. Yet as they manifested clearly that they did not desire to honor God, he directed they should have their desires in a king. This was decreed by God as a punishment for refusing him as their only king.

God told Jeremiah he should not pray for the Jewish people. "I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee." Chapter 2. Jeremiah brings a terrific arraignment against the Jewish people, saying, "I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice; yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart." He tells them, therefore, "I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them." In the fourteenth verse he tells Jeremiah, "Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble." The same is repeated in the fourteenth chapter. "From which we learn that God never hardens a man's heart, until he sins so heinously, persistently and knowingly that his destruction is determined upon. That when man, knowing the will of God, persists in his own way, refusing to hearken to God, and to defer to his wisdom, he very soon passes the line, beyond which he can find room for repentance. That man may so sin in turning from God and his will, that God will not hear him, will harden his heart to make sure and speedy his destruction, and that it is wrong for others to pray for him. Connect with this the language of John, "There is a sin unto death, I do not say you shall pray for it," and it is clear that man may pursue a course of sin, deliberately choosing to reject God's law, and very soon place himself beyond the pale of mercy.

These people who thus sinned beyond the pale of repentance were zealous worshippers of God in their own way. The sin unto death, spoken of by John, was by a brother, and was clearly not an immorality, but a deliberate turning away from the order of service ordained by God.

Place beside this the declaration of Paul, that they shall be condemned, "because they received not the love of the truth, that they might be saved; and for this cause God shall send them a strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." These were doubtless members of the church of Christ, moral men, but who refused to serve and worship God in God's own way, preferring their own ways of religious service. By these teachings we should be warned that we cannot too cautiously walk in the ways of God. We cannot too sedulously guard against following our own ways, or the ways of human beings, in serving the Almighty.

D. L.



## THE WAY THEY WORK.

A week or two since we gave a notice of the suicide of Judge Reid, of Kentucky, and of the fact that the bitter feeling that resulted in the cowardly and cruel beating of Judge Reid, by Cornelison, and in the suicide as the result of this, was greatly fomented, if not originated, by the bitter animosity that had grown up between the two societies formed by the women of the church at Mt. Sterling, Ky.,—one for helping home missions, the other foreign missions. Mrs. Reid, the wife of Judge Reid, was president of one; Mrs. Munnell, mother-in-law of Cornelison, was president of the other.

It seems that Mrs. Munnell is the wife of Elder Thos. Munnell, who has been the chief organizer and supporter of the societies in Kentucky. Bro. Munnell, in the *Apostolic Times*, of June 25, writes a lengthy article on the subject. We give a few extracts, merely to give an idea of the state of feeling that has been excited among the disciples, the rivalries and jealousies growing out of these societies. He says:

"While nobody seems to know anything definitely, the stories have it that I had in some way instigated the assault on Judge Reid; that the Woman's Home Missionary Society was also partly responsible for the assault, having hired it done; and as I favored that society's work, (as I do every other good work,) I became responsible from the quarter also. Then it is reported that both before the assault and after it, I had written and sent out a great many circulars over Judge Reid's district, and helped to defeat him, and in this way helped on the suicide. Then I seem to have gone before the elders of the Mt. Sterling Church and defended the assault. Then, again, it is said, I instigated all Mr. Cornelison's charges against Judge Reid; and it would not be very surprising, when I return from my next trip, if I should be charged with having instigated the Ashland horror; the murder of Judge Elliott; and that I shot Judge Reid.

"That while no man perhaps could endure the slanderous tongue as I have for the last two years and more, and come out altogether blameless, I believe I have kept fault down at the lowest minimum for any ordinary Christian man. I am entirely conscious of having taken the wisest course I could under the several trying circumstances in which I have been placed. But if judged by the holy hate of certain ones whom I expect to expose before long, I must appear far otherwise.

"The silly story, silenced by my private circular last year, was based upon my supposed opposition to the work of the C. W. B. M.—a society of which I am the originator, as I will soon show by letters in my possession. The real trouble, however, was not that. It was that I favored the Home Society (as well as the C. W. B. M.)—a noble society of sisters that, besides giving to Foreign Missions, have been and still are supporting three splendid missionaries in the mountains, who are the only missionaries we have in those regions this year. Our State Board is cultivating another part of the State, and is doing the most practical work it has ever done, and is taking no part in this disorderly, disreputable fuss promoted by the spirit of selfish ambition.

"Wise men going around in Lexington, shaking their heads and prophesying that my influence in Kentucky will soon pass away. No sooner had the foolish report that I had defended the assault upon Judge Reid, or something else equally foolish which I can't get them to tell me, reached South Kentucky, then they swallowed it whole and wrote me by the lightning express train that my name must come off the programme for the Mayfield meeting—such was the 'indignation felt' down there against me. This is not only surprising but discouraging. I have built up a standing among the leading minds of our brethren in all the States that kept me among the most trusted of our missionary leaders for twenty-one years, and yet any little ambitious upstart in Kentucky that assumes to know everything, has only to start some absurd report against me, and it is believed without question, and acted upon without a doubt. But notwithstanding all this,

my influence will not suffer except with cranks, dudes and their supple friends.

"Nor has the home Society asked me to say what I have for them in this paper, but should they yet be compelled to defend themselves before the proper authorities, it will be a day of judgment to their detractors."

It will be seen how bitter the feeling that has been engendered by these societies. While differing across the heavens from Bro. Munnell on these questions, and believing his work hurtful to the cause of God, I have never believed him a bad man. But he, in his zeal for the societies, and in his success in building them up, has been put forward as the manager and organizer over his brethren. This has excited the envy and animosity of those under him. This must always so work. The whole action and spirit of these societies is contrary to the true spirit of Christ. It will be seen that Elder Munnell says the whole bitter feeling has grown out of his advocacy of the Woman's Home Missionary Society. According to him the other society tolerates no rival. He indicates the bitterness is on the part of leading men at Lexington. He intimates the end is not yet; that Cornelison is able to defend himself, and that the Woman's Home Missionary Society may be called upon to defend itself before the proper tribunal, whatever that may be, and that will be a day of judgment to the other side. Nor is all the trouble with the women. In the foreign Board, one set of partizans whisper charges of corruption against another set of the same Board. These whispers are so loud we hear them sometimes over here. We do not believe there is any corruption, but personal bitterness and animosity exist, and these societies afford the occasion of exciting them, and the means of spreading them.

The Lord not only knew what was in man, but he knew what was best for him. D. L.

## APPOINTMENTS FOR PROTRACTED MEETINGS.

Third Lord's day in July, at Pinewood, Tenn.; fourth Lord's day in July, and it may be over first in August, at Antioch, near Viola, Warren County, Tenn.; at Rich Pond Station, Ky., second Lord's day in August, beginning Wednesday night previous. This meeting in fact will be begun by Bro. B. F. Rogers first Lord's day in August, and we will join him Wednesday night. In North Mississippi from third Lord's day in August over first Lord's day in September, but do not yet know the points where meetings will be held. Will announce as soon as notified. At Watertown, Tenn, second Lord's day in September, and have promised one meeting or more in September, in Warren County, Tenn.—[E. G. S.]

## THE TULLAHOMA MEETING.

As announced in the *ADVOCATE*, the above meeting was held, embracing the fourth and fifth Lord's days of June, and into first of July. It continued ten days and eleven nights, and resulted in six being baptized, and nearly twenty gathered in otherwise—some by letter, and some reclaimed. The few brethren that have been struggling hard and long to build up there, feel very much encouraged by the meeting. We were very much hindered by rain from time to time, during almost the entire meeting, and some nights almost rained out. But when not hindered by rain, we had large and attentive audiences, and thereby a good opportunity for seed-sowing, and we endeavored to improve it the very best we could, and we are satisfied much good was done in this way. The brethren have a good Lord's day school and Bible Class, and are doing much good, as we think, in this work. There is a noble little band

of disciples here, and some real good workers, and we hope and pray that the cause may grow and become strong at this place. There are several churches of the denominations in the place, and, as is usual, there has been considerable prejudice and opposition. But we are glad to think this is giving way somewhat, and the generality of the people listen with more favor and attention, and we think if the brethren there will be faithful, there is a happy and prosperous future before them.

E. G. S.

## NEWSPAPERS, ETC.

What are newspapers for? What place do they fill? and why are they published? They are for disseminating knowledge of passing events, as they occur to mankind. They fill the place of the newgatherers of all vicinities, collecting and scattering for the benefit of the people. And they are published because there is always a desire in the human family to know the passing events of the present. These desires of men run out in many channels—such as commerce, politics, morality, religion, etc. Hence we have commercial papers, political, moral and religious papers; and none of these would be published were it not for this desire in the people. Hence it is an apt and true expression, that *he that takes nor reads a paper* "is far behind the times," or rather lives from day to day, as though he were in a land where no events ever occur, but where things that once were, remain the same. Suppose, in politics, that a person is contending for the same things to-day that were before the people twenty-five years ago, and attempts to agitate them upon the "stump," or in the papers, would he not be laughed to scorn,—those issues are dead, new and living ones are now before us—issues that must be met now, and now alone.

So in religion, suppose, instead of the present living issues that must be met now, people fight over again the issues of three or four hundred years ago, entirely ignoring those that are continually being thrust before us for action, would it be right—would it accord with the teachings of Jesus? Did he fight over the sin of Adam, the sins of the Jews in the wilderness? No, no; but the sins and evils of the then present. These were the issues he met and corrected. So then, with us, let us not hunt up the evils of the past (save only to illustrate) and belabour them, but let us meet in conflict the evils of the present, and bringing them to the standard, (God's holy word) dispose of them that they may not contaminate the rising generations; for they will have enough to engage their time and talents in contending against the evils that will arise in their days. Now, how and where are we to find these issues? *Only in the papers of the present.* And he who would know them, must seek them there. This, then, makes it incumbent upon every one who desires to "battle for the right," to know exactly *where* and against *what* to make the attack. And these can only be learned from the papers.

Then it is evident, that every disciple of the Lord, to do efficient work, should take a paper, and the paper that proposes to make it the business, of its publication, to present these issues as they arise; and in presenting them, show by the ever faithful gospel, their certain tendency for good or evil; and showing their evil, call upon every soldier of Jesus to take his stand against that evil, though he be in the minority. Then let us hear no more excuses for not taking a paper,—a paper published in the interest of the cause for which God, Jesus, the Holy Spirit, apostles and good men have done so much. The disciple that neglects to inform himself (and this can only be done through a paper published for that purpose) upon the present evils that are now pushing themselves against the truth as it is in Jesus, is procuring to himself condemnation, by hiding his eyes from the light as it is presented to us in the papers as it is shining day by day. Disciples, neglect not the Bible, but study it, that you may be able to meet the evils of the day as they are presented in the great vehicle of thought—the newspaper. J. K. BLACKMAN.

Matthew Henry says that no man has any more religion than he can show in time of adversity and trial.



## Obituaries.

Died, at her home in Jackson county, Tennessee, Sister Rebecca Taylor, November 6, 1883. Sister Taylor was born July 21, 1804, and was married to Bro. Taylor in June, 1827, and became a member of the church of Christ in August, 1860, at Mt. Pisgah, in Bedford county, under the preaching of Bro. E. G. Sewell. It is due her to say she was a Christian after the apostolic order. She was loved by all who knew her. As Sister Taylor, though near eighty years of age, would make her way to the place of meeting, with her stick in hand, to steady her tottering limbs and furrowed face over the hills, her very appearance presented earnestness in the cause she was advocating. She seemed to have but one trouble when leaving this world. She had but one child out of the arms of Jesus here, and she was then confined to the bed with lung disease. She seemed to hate to leave her in that condition, but so it was she died, and the writer attended her burial. After the exercises were over, I was requested to go to Mr. Frizzell's, and preach that evening for the benefit of his wife—Sister Taylor's daughter, and the same evening, November 7, 1883, we took Sallie Frizzell to a trough of water, and buried her with her Lord in baptism. She rejoiced to know she had obeyed the Lord, but seemed to regret that she had put it off so long. I met with the brethren and sisters once or twice after that, and complied with her request, partook of the emblems with her. She enjoyed the company of the brethren and sisters. Sister Frizzell suffered on till February 11, 1884, when death took her from her loving husband, and five children. I believe though she is gone to join the family on the other shore. That her husband and children may all strive to meet her in a better world, is the earnest prayer of  
J. P. WHITEFIELD.

## PRAYER.

"Ask, and it shall be given you."—7: 7.

There is one thing very certain, my friends, and that is the Lord Jesus Christ, the great founder of Christianity, believed in prayer. Some people say they do not, and others do not know whether they do or not, but he believed in it. There are too great proofs that he did. First, he took great pains to teach his disciples to pray. By parable, precept, and illustration, he taught them to pray. Secondly, he prayed a great deal himself. Now if there ever was any one in this world that could afford to live without prayer that one was the Lord Jesus. He had no sin; he was God. Why should he pray? But he did pray a great deal, both in public and in private. Before delivering this great discourse on the Mount from which I have taken this text, he spent the whole night in prayer. On one occasion when the people sought to make him king, he withdrew into the mountain alone to pray. At another time having sent his disciples across the sea he went up into the mountain apart to pray, and was there alone when their ship was tossed by the wave. And finally, when the great trouble came upon him, he went out into the gloom of the garden and there kneeled down and prayed three times most earnestly. Do you not see that it is perfectly clear that he believed in prayer? Now, if he believed in it, I believe in it, for he is the source of all I know.

There are questions about prayer which any child can ask, but which no philosopher can answer. Some one tells me that he does not believe in prayer because he cannot understand it. In the name of sense, does he believe in space? He cannot budge an inch without moving in space, but he does not understand space. Does he understand time? Can he explain time?

Here in the text Jesus has taught us to pray. This duty he enjoins three times. Why did he waste words three times? He did not waste words like some people who utter the same words three times because they cannot find three thoughts to express. He repeated them three times for the very reason that makes it necessary for us to think of them here to-day. This is a very old text, and I presume that when I announced it, some of you were led to say that nothing new can be said about prayer. Why it is the old subject about which we have been hearing all our lives. It is so common. But, my friends, it is common only to our surface minds, and to our too common practical neglect.

How difficult it is for us to realize what we are when we pray. I was very deeply impressed once by a prayer of a peculiar kind. It was in a deaf and dumb institution. Every eye was fixed upon

the leader whose slow and reverent movement led them in their prayer. Every soul was eager, and seemed to be straining every power to come into communication with God. It was so still—no sound, no voice. I could almost hear my heart beat. I said, this is prayer. Now the Lord knew our proneness to the lack of earnestness, and he seeks to impress our minds by repeating three times almost the same words.

And then he knew that we need to be stimulated to persevere in prayer. We are so easily tempted to give over to despair. And so he repeats them three times to stir up our hearts to persevere in prayer.

And in addition, he appeals to our sympathy by that tenderest relation, the parental relation, that he might encourage us to continue in prayer. "If ye then, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give good things to them that ask him?" There is one word here which I beg you to observe. Parents sometimes make mistakes. We are all so unworthy, and sometimes petulant and selfish. But practically parents know how to give good gifts to their children. But O "how much more" doth our Heavenly Father know how to give good things to them that ask him! How much more! As much as he is greater and better than man. As much as the heavens are higher than the earth, and his ways and thoughts than ours. He is never out of tune. He never can be overpersuaded. He is too wise to err; too good to be unkind. He will never give us what will not be best for us.

I remember many years ago one Sunday afternoon, far from here I sat in an upper room by the side of a coffin in which lay the body of a dear child—no matter whose child. A small boy came to me with a deep feeling, and showing how far sometimes children penetrate into the deep mysteries of life and spiritual things, said to me: "Uncle, I want to ask you something." I said: "Well." Said he, "Does God always give us what we ask him for?" And I hardly knew what to answer, and I said: "Why do you ask?" Said he, "Because I asked him to spare my dear little cousin, and he didn't do it, and I do not know what to think about it." The child touched bottom. We have all had the same difficulty. I said to him, "Suppose that your father should send you off to boarding-school, and should say to you, as he bade you good-by, 'Now, if you want anything, just ask me for it and I will send it to you.' You do not suppose that he meant to say that he would send you anything that would not be best for you? Now, God says, 'Ask, and it shall be given you;' but he does not say that he will give us anything that is not best for us." And I said, "Does that help you any?" And he said, "I think I see." Now that is just as far as I have ever been able to go, "I think I see."

But do you not see, dear friends, that right here is the very privilege of praying to God? Why, if God should give us everything we ask him for, the very best and wisest of us would almost be afraid to pray. How many times good people have prayed for certain things and they did not get them. Many years afterward they saw that it would have been a thousand pities if God had given them what they asked for. When we shall climb the shining steep of heaven and from the light of the eternal world look back on this enigma of human life, we shall have nothing for which to praise God more than for not having given us everything for which we asked him here on earth. He knows how to give. He sees what is best. So what at first may seem one of the greatest discouragements, may be a blessing in disguise.

Let us now try to see what connection all this has with the great discourse which Christ has been delivering. If you will turn back to the first verse of the seventh chapter you will there observe that he says, "Judge not." O how hard that is to do—never to pass judgment in thought or word on any one. Men and women, boys and girls, "Judge not." Who can obey that command? How is it to be done? "Ask, and it shall be given you." And then a little later he says, "Give not that which is holy unto the dogs." We are not to judge men, yet we are to know them. Who can do both? "Ask, and it shall be given you." And then a little farther back he has told us to take no thought of the morrow; that is, be not anxious. To-morrow will bring its own cares.

You say, "I know that, but how hard it is to do it." Mothers, shall you not be anxious for your sons? Wives, shall you not be anxious for your husbands? Shall not the poor be anxious for the morrow? Our only freedom from anxiety is, "Ask, and it shall be given you." Then, again, you say that the morality Jesus taught is too high for you. He requires control not only of sinful acts, but sinful feelings. The murderous lust as well as the murderous deed, is sin; the lustful look as well as the lustful action. You shall be able to come up to this high morality only by praying, for Jesus did not cease his discourse till he had said, "Ask, and it shall be given you."

Why do we not all pray always? Some are ashamed to pray, but they are not ashamed of sin. The poet Coleridge wrote something to the effect that prayer is foolish. But on his death-bed he called his nephew to him and told him that he was sorry he had written those words, and that now he believed that prayer is the noblest act of man, and sinking back on his pillow he said, "Lord, teach us how to pray." Dear friends, shall we not all pray? O weak man, tossed on the billows of life's uncertain sea, is there no reason why you should pray? Are you perfectly safe? Have you no sins, no temptations? There are some of you here to-day who have ceased to pray. Let me call your attention again to those strong words we sung in the second hymn this morning. Did you notice them?

O may my hand forget her skill,  
My tongue be silent, cold and still,  
This throbbing heart forget to beat,  
If I forget the mercy-seat.

## RELIGIOUS INDIFFERENCE.

The one overwhelmingly sad truth that perpetually confronts us in this land of churches and religious opportunities is, that the great bulk of the people are living in absolute neglect of religion; in apparent unconcern about their soul's well-being. The question is discussed in religious papers, at ministers' meetings, and in conventions both in this country and in Europe. How shall we reach with the gospel the masses? They will not come to the churches. It was once hoped that through the efforts of evangelists, holding meetings in public halls, pastors and Christian people co-operating, they might be reached, but where hundreds come, thousands stay away—thousands who live on from day to day without God and without hope, who care nothing for the Bible, who never bend the knee in prayer, who are hurrying on, except they repent, to a woeful eternity.

Now with the accumulation of evidence that men have, in this Christian land, is this wisdom? Is this national? Is this what intelligent men, and many of them are intelligent, would call prudence? No! There is nothing in this world more certain to befall every man than death; and there is nothing more certain in the world to come than the judgment throne, at which every man must give account of himself to God. To trifle here; to be insensible to the piety and mercy of God; to refuse the love and blood of Christ; to neglect the great salvation, when it is brought to the very doors of the people, and urged upon them, is the most consummate folly of which they can be guilty. The Christian religion does not prohibit attention to their daily vocations; on the contrary, it enjoins "diligence in business;" at the same time, however, and with mightier emphasis, it enforces the cares of the soul, the importance of which is indicated by our Savior in the question; "What shall it profit a man, if he shall gain the whole world"—all its riches, all its honors, all its enjoyments—"and lose his own soul?"—*Christian Intelligencer*.

The true spirit in which to come to study of the Bible is that of a little child, waiting to be taught, knowing that there is much to learn, and, by God's grace determined to learn it, if God will. No native brightness of intellect, no acquired power of critical insight, no wealth of knowledge, can take the place of that humility and teachableness which alone will reveal, through the blessing of God's Spirit, the hidden treasures of the word of God. Only in that of docility and in that spirit of reverent humanity will the study of the Scriptures become the best which it may become.—*S. S. Times*.



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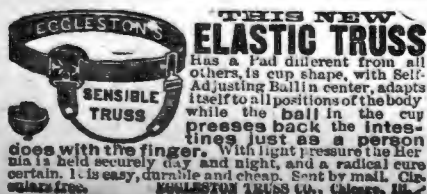
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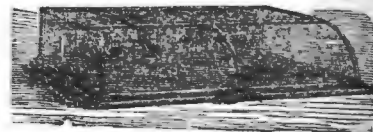
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## THE LORD'S MISSIONARIES.

A number of writers, in different papers, recently, in endeavoring to show that congregations should send out, direct, and sustain evangelists, have referred to the case of the sending of Barnabas and Saul, Acts 13: 1-5. As many erroneous ideas prevail concerning this passage, and it is made to do service in proving the very opposite of what it teaches, it seems expedient to me to call the attention of the readers of the *ADVOCATE* once more to its doctrine. The following facts are worthy of note:

1. It is not said that the church sent them on this evangelistic tour, or that it had anything to do with sending them.
2. Nothing is said by the church or by its teachers, about their support.
3. Nothing is said about the field in which they were to labor, or about their being directed in the work by the church.

These are facts which no one will gainsay. Is it not remarkable that the passage which is most confidently relied upon to prove that congregations should send out, direct, and sustain evangelists, is perfectly silent with regard to the congregation's doing any of these things?

But it is claimed that Barnabas and Saul were sent away by the prophets and teachers in the church at Antioch, and that the prophets and teachers, being the representatives of the church, acted for it; so that after all the church sent them away. It is claimed as the church sent them, it was under obligation to sustain them; and if it sustained them it had the right to direct their labors. There would be some plausibility in this reasoning if the statement upon which it is all based, viz., that the prophets and teachers represented the church in sending them away, were true. But this is not true as the passage plainly shows; they acted not for the church in this matter, but for another party. When the apostles of Jerusalem appointed the seven to serve tables, they acted for the church, since the church had selected the seven for this work. They were chosen, or called to the work, by the church; then they were separated to it, or formally appointed over it, by the apostles, by prayer and the laying on of hands. But not so in the case before us: the church did not call Barnabas and Saul to this work; it did not elect them to it, or in anywise intimate that it desired them to go about it. No, no; the Holy Spirit called them to the work, so the record expressly says, and commands them to be separated unto it.

It is evident therefore that the prophets and teachers in separating Barnabas and Saul to this work by fasting, prayer and laying on of hands, were representing the Holy Spirit and not the church at Antioch. We are expressly taught that the Spirit called them to the work, and sent them forth; we know that he went with them, guiding them in all that they said, and directing them as to where they should go. If a church is responsible for the support of a preacher when it sends him out and directs his labors, is not the Holy Spirit, for the same reason, responsible for the support of the preacher whom he sends and directs? Observe the Spirit's phraseology; he says "Separate me, Barnabas and Saul for the work whereunto I have called them." That is, turn them over to me; I have called them to a work, and I am now ready to send them forth to do it.

Evidently they were the Lord's missionaries, being "called and sent" by his Holy Spirit.

There is not a vestige of scriptural proof that any church or body of men ever, in apostolic times, sent a man upon an evangelist tour. There are cases in which the church sent men to visit young converts, to teach and exhort them, and to impart to them spiritual gifts; but not a single case in which a congregation sent a man to preach the gospel to sinners. These reflections lead me to call attention to the "Lord's plan" for spreading the gospel. The Lord himself is the sender of evangelists. In the great commission he says, "Go ye into all the world and preach the gospel to the whole creation;" and he adds, "Lo, I am with you always, even unto the end of the world." But what does the expression, "I am with you," mean? It was a familiar one to the Jew, and he understood its meaning well enough. Read Deuteronomy 2: 7, "For the Lord thy God hath blessed thee in all the works in thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing."

When God was with them they lacked nothing. It mattered not whether they were surrounded by friends or foes; whether men helped them or opposed them; whether they were encamped by the wells of Elim, under the cooling palm trees, or whether they marched through the arid desert; God was with them, and they lacked nothing. And just so it is with us; when God is with us we lack nothing. He withholds from us no good thing. God said to the preachers, go, I am with you; and that settled the question of support and direction with them. Hence no evangelist of New Testament times ever made a contract with any man or body of men for his support; nor does it appear that anyone of them ever desired such a thing. They understood that that matter was already settled. God had said, "I am with you," and that meant that they should lack nothing. That commission and contract has been handed down to us. Paul gave it to Timothy and directed him to give it to faithful men who should be able to teach others also. The contract lasts "even unto the end of the world."

The gospel plan for the spread of the good news, then, is this:

1. God is the sender. He strengthens and qualifies the faithful evangelist for his work, and directs him in it.
2. Every Christian should preach the gospel as he has opportunity and ability, giving all diligence to the work, and trusting God to guide him and care for him.
3. The Lord promises to such that he will be with them to the end of the world; (that is, they shall lack nothing that is good for them.) By this plan the work was done in the first age of the church. There was no human missionary society needed, for the Lord was the great missionary sender; the evangelist was not troubled about his support, for he believed God when he said that he would be with him: there were no financial agents, general secretaries, etc. to raise money for the evangelists, for they were not needed: God's people contributed liberally to those that did the work, the Lord himself seeing to it that each worker got enough. There were no "middle men" needed. It would have required as much to support them as to maintain the evangelist. We need not concern ourselves about God's part of the work; all that is necessary is for each individual to preach with all diligence as he can, being content with food and raiment for the day, and not desiring to lay up for the morrow.

If all who are gasconading about State meetings, missionary societies, conventions, co operations, etc., would thus go about the work, ever striving to see how much they can give to the Lord, how much they can do in his service, never stopping to compare themselves with other men, never making the performance of their duty dependent upon another's doing his, the Lord's plan would then be in full force, and a vast deal more would be accomplished than is now being done.

Of course men will not do this; they have never been content to work by the Lord's way, they are not now, nor is it likely that they will ever be. "For being ignorant of God's righteousness, and going about to establish their own, they have not submitted themselves to the righteousness of God." Blessed is the man who dares to forsake the crowd, and to walk in the way of the Lord,

## MEAFORD.

The church at Meaford, Canada, where I am now engaged in a meeting, met to break bread for the first time about thirty years ago. There were six members in all at that time. It was about ten years before they had a meeting-house; yet in all these years they have not failed to meet, except perhaps on one or two occasions. The church has not employed a pastor to take charge of it in all these years; but for a year or two they sustained Bro. H. B. Sherman as evangelist. The little congregations that are struggling without meeting-houses at Huntsville, Scottsboro and Gadsden, Ala., and at Savannah, Ga. should take courage from this example.

## HERE IT IS.

A cotemporary writes as follows on the support of evangelists, in speaking about the "trust theory," he says:

"There is only one way that I know of to 'trust the Lord,' and that is to rely upon his promises. If he has ever promised the evangelist that if he will preach the gospel he shall be supported, I am willing to believe it, and act upon it, but it seems to me to produce the 'thus saith the Lord,' will prove a difficult task. I can see no trust in believing that my friend will give me a thousand dollars, unless he has promised it, and I fail to see how to expect our Father to do a thing that he has never promised is 'trust.' There is no promise made in the word of God for providences to evangelists as such."

I call the brother's attention to a document known as the Great Commission, found in Matt. 28: 19-20. It reads thus: "Go therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world."

The last clause of this quotation contains a promise which is very dear to my heart, a promise of God's presence even unto the end of the world. I wonder if our brother overlooked this? or if he considered it as unworthy of being ranked with the promises? or if he considered it as not being particularly applied to evangelists? Perhaps the latter supposition is the correct one. It is clear I think that this promise is made to evangelists and teachers. The nations are to be disciplined and taught; it required both evangelists and teachers to do these works. Here then we have Jesus addressing the public speakers of the church, (including evangelists evidently,) saying unto them, Go, make disciples of all nations; baptize them; teach them; and then comes the promise, I am with you to the end of the world. Here then is a promise to a particular class in



which evangelists are included. What does this mean? Is there much in it?

Let all that are interested in settling this question carefully consider the following passages:

Deut. 2: 7, "For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years thy God hath been with thee; thou hast lacked nothing."

Deut. 31: 6, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

Heb. 13: 5-8, "Be free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee," etc.

If a man can say in truth, "This promise is mine, the Lord is with me always," he need not be concerned about food and raiment.

END OF KENTUCKY DEPARTMENT.

#### ITEMS, PERSONALS, ETC.

W. E. Hall has just closed a meeting of one week in Union City, with thirty additions.

As an offset to Bro. Bradley's church, that could only sing, "Am I a Soldier of the Cross," J. D. Wells tells of a young preacher, who, in his zeal for a singing class, forgot the Lord's supper at meeting.

Married, at the residence of the bride's mother, Mrs. Lucy A. Morris, on Hollis' Creek, Robertson County, Tenn., July 1, 1884. By W. B. Wright, Bro. J. M. Frey, to Miss M. J. Morris. May heaven's blessings attend them.

Sister E. A. Eddings has been on a three months' visit to South Carolina and Georgia. She writes: "I never saw a Christian in South Carolina nor Georgia, till I came to Atlanta. There I saw a few. I thought we had better send out missionaries to carry the gospel to them. They appeared to have no use for the Bible. Other books have taken its place."

Two appointments on our Mississippi trip are announced. The first one begins at Thyatira on the third Lord's day of August; the second one at Antioch on the fourth Lord's day of same month. The appointments in Warren County Tenn., are one near Towle's mill third Lord's day of September, and one near Irving College the fourth Lord's day of September. These two meetings are to be the missionary work of the congregation at McMinnville. How many other congregations will do likewise? E. G. S.

H. H. M., Rocky Mount, Bossier Parish, La., June 24, writes: "Our evangelist, J. B. Davis, is doing good work for the Master's cause, in his field of labor. Union Hill church has had six additions this year; two from the world, and four from the Baptists. On Friday night before the first Lord's day in this month, he began a meeting at a Union church-house, near Bellevue, (our parish site,) and closed Lord's day evening. Two took their stand on the Bible from among the Baptists, and one man confessed; and as his wife was not able to attend the meeting he was not baptized until fourth Lord's day, as she wanted to be baptized at the same time. Bro. Davis requested me to do the baptizing. I agreed, though I have not been set apart to the eldership, only by his request, in behalf the church. A few remarks from you upon such an action might be of some benefit. I am going to work with the few we have there, and try to build up this community. Bro. Davis will be with us again in August, and will try to bring Bros. Crawford or Breedlove, and hold us a week's meeting." [There is no doubt its all proper.—Ed.]

#### OWEN'S STATION SCHOOL.

We invite the attention of friends and brethren to this school. The seventh annual session will open August 18. The constant effort has been, and will still be, to conduct a school worthy of the confidence and patronage of Christian parents. We do not claim to have the cheapest school in the land, but we feel assured that for the advantages offered, and the good influences surrounding, a more satisfactory school cannot be found. We ask our friends to make inquiries. Address, W. Lipscomb, Brentwood, Tenn.

W. N. McCain, Coldwater, Miss., June 29, writes: "As our State has for many years been in a state of lethargy, and as I feel that there is some premonition of our people waking up, I think now is the time for us to make one grand effort to help throw off the sectarian yoke, and let the people be free. I had a meeting at Jackson's Grove, in Tallahatchie county, on the fourth Lord's day in June. Large and attentive hearing, and at the close of our discourse at eleven o'clock I extended an invitation, and a very excellent lady of the Baptist church came forward and took her stand on the Bible."

W. H. Carter, Lafayette, Tenn., June 8, writes: "On the fifth Lord's day in June, I preached to a small congregation at Bagdad. On Thursday following, I found Bro. Rogers at Hickory Grove, Monroe County, Ky., where I remained until Saturday. Preached Lord's day and night to good congregations at Tompkinsville; at Poplar Log, two miles from town at 3:30 p. m. to a large crowd. Bro. Rogers closed the meeting at Hickory Grove, with four additions, and one reclaimed,—three from the Baptists, and one from the world. One of the above number had been excluded from the Baptist church because he did not believe their doctrine. No wonder, for he had been reading the Bible."

T. C. Little writes: "On the 22nd day of June I had the pleasure of speaking twice for the congregation at Harpeth, near Eagleville, Rutherford County, Tenn. Our assembly was not large, though attentive and respectful. This was my first visit to this place since I united with the disciples. It is only a few miles from where I was born, and where I spent the first three years of my married life. Many changes with people and country since we left them nearly twelve years ago. Met and preached to relatives who do not hear much of our teaching, therefore have very incorrect ideas of it, friends whom we left without God or hope, have developed into active, earnest members of the church. This seems to be a live, earnest little band, struggling hard for the masteries. Be ye steadfast, unmovable, always abounding in the work of the Lord."

W. A. Glenn, Sacramento, Ky., July 7, writes: "We are striving to save men and women on the gospel plan here, but the opposition is strong against us. We have had two protracted meetings in the last twelve months, and have gathered some strength to the cause. We have no house of worship of our own. We have been using the Methodist church, but have now secured the use of a neat school house; so we meet on Lord's day and break the loaf. We have no regular preaching; ask assistance in that line from any of our preaching brethren that can help us. With a little help, we will be out of the brush; then we can say come and preach for us and we will aid you. I write the above that you may know our condition, with the hope of your co-operation in the work of building us up. We are ten miles from the Owensboro & Russellville Railroad. South Carrollton is our nearest depot."

Robert Kirby, Marrowbone, Cumberland County, Ky., July 6, writes: "Another good meeting closed to-day at Hickory Ridge. On last Saturday I commenced a meeting at this place, and closed to-day. I preached seventeen discourses, and the result was seventeen added to the Lord; all by confession and baptism. We also organized a church at the same place. Our prayer is that the good Lord may bless them and the entire neighborhood. Better people we never met in all our life. We labored hard to show the people the way into the kingdom of Christ. We had to leave some almost persuaded to become Christians. But they said, like Felix of old, Go for this time, and at a more convenient season, I will call for thee. O, that we had more workers in this county. Sectarianism is giving way here before the truth. Brethren, let us all do our duty, and it will not be long until the battle will be fought and the victory will be won. May the Lord bless all of our labors, is the prayer of the writer."

#### General News.

A stock of fire works in a window of a store in New York caught on fire last week. The fire is supposed to have been caused by the sun's rays, the plate glass of the window acting as burning glass.—The Waltham Watch Company has notified its employees that hereafter until further notice their factory will be closed on Monday and Saturday of each week. Depression in the watch business given as the cause.—Three men are under arrest for conspiracy to defraud the Elevated Railroad Company, in New York, by the manufacture of spurious five and ten-cent tickets. Two of them were employees of the company. They had planned with a number of others to make about \$100,000 between them.—There was a run of sword fish off Block Island, June 30, a lot were sent to Newport, R. I. The fish range from one hundred to five hundred pounds in weight, and are from three to seven feet in length without the sword, which are from two to four feet in length.—The President has vetoed the bill for the relief of Fitz-John Porter. The House at once passed it over the President's vote, but it failed to pass the Senate. Gen. Porter was tried by Court-Marshal and found guilty of disobeying orders during the war. After all the members of the court have died, his friends have tried to have him reinstated on the ground that the charges were false. Gen. Grant has been very active in behalf of Porter.—Representative Kasson, of Iowa, has been appointed to succeed Minister Sargent at Berlin. He will leave on his mission early in August. He is personally acquainted with Prince Bismack and Emperor William, and has had several conversations with them on different occasions. He will, therefore, be no stranger in Berlin.—The National Democratic Convention met in Chicago on July 8. Governor Cleveland, of New York, was nominated for President on the second ballot. Thos. A. Hendricks, of Indiana, was nominated by acclamation for the second place on the ticket.

FOREIGN.—The prospect of fixing up Egyptian affairs by the powers is still a matter of doubt. The conviction is increasing in Berlin that it will be a failure. It is reported in Vienna that Russia is trying to render the conference abortive. The German Government has given to an English ship-building firm an order for constructing the largest torpedo boat ever built.—A dispatch from Lisbon states that election riots have occurred on the Cape Verde Islands. Several persons were killed and wounded during the disturbances. The military succeeded in restoring order. The Government candidates were triumphant.—There is little or no abatement of the cholera at either Marseilles or Toulon. About six thousand persons have fled from Marseilles to escape the contagion. Advices from Toulon state that five cases have been cured by the inhalation of pure oxygen. The effects of this is immediate and consists in restoring warmth to the system and making the pulse normal once more. But a late dispatch says the oxygen cure is proving unsatisfactory.



## IF WE COULD KNOW.

If we could know,  
Which of us, would be first to go,  
Who would be first to breast the swelling tide,  
And step alone upon the other side—  
If we could know!

If it were you,  
Should I walk softly, keeping death in view?  
Should I my love to you more oft express?  
Or should I grieve you, darling, any less—  
If it were you?

If it were I,  
Should I improve the moments slipping by?  
Should I more closely follow God's great plan,  
Be filled with sweeter charity to man—  
If it were I?

If we could know!  
We cannot, darling, and 'tis better so.  
I should forget, just as I do to-day,  
And walk along the same old stumbling way—  
If I could know.

I would not know  
Which of us, darling, would be first to go.  
I only wish the space may be long  
Between the parting and the greeting song;  
But when or where or how we're called to go—  
I would not know. —Selected.

## FOR THE CHILDREN.

FROM UNCLE MINOR.

You have written me so many kind letters of late, that I must thank you for them. I would be glad to notice and answer all your questions if I could, but this would make my letter too long; so you must be content to have mere mention.

Lizzie Lanier, I think you do very well for one so young; hope you will have a good Sunday-school at Salem, and that Bro. Turner will preach for you often, at least until he teaches many others how to preach the gospel.

And here is little Mary Hill, of Cedar Plains, Ala. Am glad you call *Sunday Lord's day*, and Bro. King elder, if he is an old man. You say you have a large church house, do you have a large congregation when you have no preacher? Have you a good church-school, or Sunday-school, as it is sometimes called?

Dear little Gus Sweeney, away out in Texas, thinks enough of Uncle Minor and the readers of the *Advocate*, to give us some news that always cheers our hearts. He tells about his good father being a preacher, and the day he wrote there were two additions to the church at Posterville. I have never met your father that I know of, yet I love him for the earnest work he is doing for the Master. I hope you will grow up to be a good man too; and if you are not a little soldier of the cross already, hope you soon will be.

Little Gerty Goodwin, your letter was so simple and good that I just wished I was near enough to take you up in my arms and give you a kiss for it. You will soon be old enough to be a Christian. Learn to read the Bible, and as soon as you find out what Jesus *wants you to do*, do it the best you can, and you will then be a Christian. I hope your grand-pa and ma will come to see you often, and that you will always be good and kind to them.

Ida Collins, you are very thoughtful. I hope your Sunday-school will prosper, and that the disciples will meet every Lord's day to break bread; this is more important than to have preaching. I was in your section since you wrote me your letter, but did not have time to call and see you; hope next time to spend Lord's day with you, and have a good time with all the children. I think your question has been answered by some little girl, don't remember who at present. Dan went off into idolatry, possibly this was the cause of his name being omitted.

Robbie Neil, I know you have good preaching. You ought to be a good people, to have such good men as Bros. Brents, Kidwill, Larimore, Campbell, and Williams, to instruct you; very few churches are thus blessed. I met with your congregation once several years ago, and heard Bro. Officer preach, I then thought you were getting on very well, except your Sunday-school was not as full as it should have been. My love to your papa and mamma, Bro. Brents, and others who remember me. I hope to see you all next fall.

Roma Rogers, I thank you for your first letter, it is a very good one; glad to hear prosperity of the church. If you are not a little Christian now, hope you soon will be; this is the object of Sunday-schools and all other work of church to teach old and young how to become Christians, and how to continue such.

And here is little Cola Gowan, only eight years old, who is blessed with the pleasure of living

near Mars Hill, who has two good little brothers who are trying to live Christians. Cola, you should be very happy when you have such a good mother and father, and are surrounded so pleasantly. God has blessed you, and you should love him a great deal for his goodness to you. I will stop and talk for you all when I can.

Sue Lipscomb, am glad you have so much fun wading in the creek and carrying fish for the boys, but you must be careful, or you will get into water that is too deep for you. Do you always ask permission of your good mother when you take such pleasure trips? I believe in children having fun and pleasure, but your parents know best when and where you should go, so always consult them. I have spent many pleasant days on Cumberland Mountain, and would be glad to go with you this summer. Bro. Scobey is now living near me at Hopkinsville, hope you can go to school to him some of these days, and then I can get to see you. Watch your turkeys and be a good girl. My letter is already too long. May God bless you all, and help you to be good children, so that you may be happy in this life and happier in the life to come.

## A YOUNG SAMARITAN.

A TRUE NARRATIVE.

"Why can't you get out of the way?" an impatient voice demanded as Marshall brushed rudely by and entered his uncle's gate.

"I beg pardon, I did not hear any one coming," answered a courteous, manly little fellow who had been jostled almost from the village plank walk.

Marshall entered the pleasant room where his aunt sat with her work, threw his cap in one direction, his books in another, and then dropped noiselessly into a chair.

"What an attractive boy Rufus Thorne is," said Auntie, still gazing out toward the street, "always so courteous and gentle."

Marshall looked up with a slight flush. "Oh, Auntie, he's too slow, too 'goody-good' for me. I don't see the use of being so awfully polite anyway. I don't intend to ask anything from anybody. I'm just going on my own way, and will be satisfied if people will let me alone."

Auntie looked at him gravely; this was a new home to Marshall, and its inmates were not yet quite accustomed to each other.

"You expect to go through the world following your own lead, going your own way, my dear?" she asked quietly. "You are a little fellow to be so self-satisfied."

"Oh, well, it's such a bother to have people around and to please them instead of one's self, it don't pay."

"Whether it pays is not just the point we should decide first. Is it right or is it wrong—true politeness is true kindness; it is consideration for the wishes and feelings of others. Do you remember where we read 'no man liveth to himself'? This would be a very unhappy world if each individual went his own way, caring nothing for others; we would have troublous times in such a realm of selfishness."

Marshall was fidgeting about in his seat, and when Auntie paused, started up suddenly and hurried out into the yard. Auntie sighed heavily and looked after him with tender solicitude. He was a strange boy in many ways, and so selfish and arrogant that often her loving heart ached with anxiety for his future.

Marshall played very little with other boys of his age, and never seemed to care particularly for their companionship; he worked with his tools, sat engrossed with a book, or occasionally would go off on a ramble with some acquaintance.

One afternoon, a warm, sultry day in early June, several boys started on a fishing excursion. Marshall being one of them. They sauntered down the long, shaded village street, out across the commons, then upon the narrow foot-bridge that spanned a deep ravine; here they paused a few moments, looking down and chatting merrily.

Loud voices were approaching and directly, turning an angle in the lane, came a large party of negro boys on the way to their baseball ground. They were jesting, frolicking and throwing stones, and suddenly, before they had discovered the boys on the bridge, as a sharp, smooth stone sped across the distance, a shrill cry of pain

startled them all. It came from Marshall. The poor boy was clinging to the railing and the blood flowing copiously from a wound in his bare foot. His companions urged: "Come on, quick, we will get to the spring and bathe it." But the tears rolled down his cheeks as he cried: "I cannot move."

The party of negro boys came on and passed them, but a moment later one of them turned back, a strong, sturdy fellow with a kindly face, and asked sympathetically: "Can't you walk? Mercy, what a cut!" stooping down to look at the foot which now was injured. "Heah, you put yo arm roun' my neck, dis way," and Marshall was lifted tenderly, carried across the bridge and laid on the soft grass in the shade of a tree.

"Now you jes wait a minute," and off went Sam (this was his name) to the spring at the bottom of the ravine. He carried the fish bucket and directly returned with the clear cold water; with this he bathed the wound, then bound the foot with a wet handkerchief.

"Now you can't walk none, youngster, an I'll jes fotch you to de roadside by dat tree, an de fust wagin comes long you jest ax fur a ride."

Sam was very warmly thanked by all the boys and then went off whistling merrily after his companions.

Poor Marshall, it was a week before he could walk without pain, and the close confinement proved more irksome than he would have supposed. At last, however, the days when he could go no further than Auntie's sitting room were gone, but he found that their influence remained with him always.

How often he reverted to Auntie's tender care and teachings, and one day he said very humbly: "Now, Auntie, I know what you meant, true politeness is true kindness, it is not an empty, useless thing at all. I see now that this would be a very miserable world if each individual lived only for himself. I was so independent and said I would ask nothing of any one and just an unexpected stone made me helpless. Sam taught me a good lesson, though he is only a poor negro; how much more God must expect of me than of him."—*Anna Robinson Watson, in New York Observer.*

## CLOSE QUESTIONS.

Your tempers. How are they? Do you become impatient under trial? fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honor, or ease? Are you unfeeling contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.

If a man gives himself to evil, and leads his fellows astray, and their souls are lost in consequence, his subsequent repentance and forgiveness can not restore those lost souls to the first estate, in order to their being under his better influence. This is a terrible truth; but is none the less a truth for that. Let no one be encouraged to sin with the hope that by and by he can seek and obtain a forgiveness which shall not only be to his salvation, but the recovery to others of all the evil consequences of his transgressions.—*Sunday School Times.*

Before we can lift up other hands, our own must have been lifted by His good Spirit, and our own feeble knees must have been confirmed by much bowing at His footstool.—*F. R. Haver-aal.*

Godliness, like the river Nile, overflows its banks to enrich the soil and to throw plenty into the country.—*Collier.*



## A Christian Editor's Opinion.

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

**Twenty-five Years a Citizen of Georgia,** and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians and had taken all the patent medicines recommended for these diseases. I got no relief and continued to grow worse until I commenced the use of Dr. Mosley's Lemon Elixir. One dozen bottles has made a final cure of both diseases. J. R. HILL.  
No. 12 Connally St., Atlanta, Ga.

## From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.  
Mrs. R. H. BLOODWORTH, Griffin, Ga.

Dr. Mosley's Lemon Elixir, prepared at 114 Whitehall Street Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malarial, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Fifty cents for one half pint bottle, one dollar for pint and a half bottle. Sold by druggist generally, and all wholesale druggist.

## Miscellaneous.

For weak lungs, spitting of blood, weak stomach, night-sweats, and early states of Consumption, "Golden Medical Discovery" is specific. By druggists.

Shaky, scrawny, diseased persons find a friend in *Samaritan Nervine*. \$1.50.

To BANISH contagion from garments and linen, disinfect with Glenn's Sulphur Soap.

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"I HAVE used Golden's Liquid Beef Tonic in my practice, and have been much gratified with the result. As a tonic in all cases of debility, weakness, anemia, chlorosis, etc., it cannot be surpassed." (Take no other.) Of druggists.

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A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. LAWRENCE, Brooklyn, N. Y. will receive the recipe free of charge.

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race St., Philadelphia, naming this paper.

For sufferers of Chronic Diseases, 36 pp., symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

Dr. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is tonic and nerve, effectually allaying and curing those sickening sensations that effect the stomach and heart through reflex action. The back-ache, and dragging-down sensations all disappear under the strengthening effects of this great restorative. By druggists.

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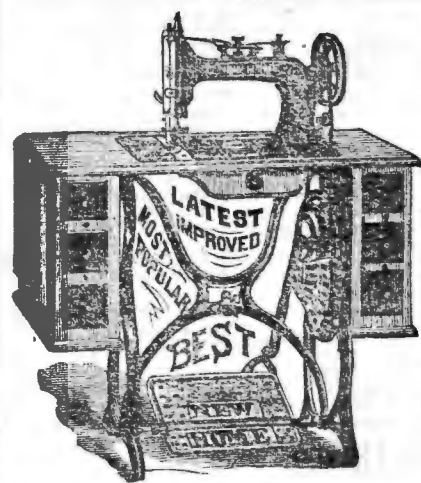


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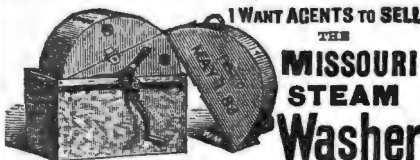
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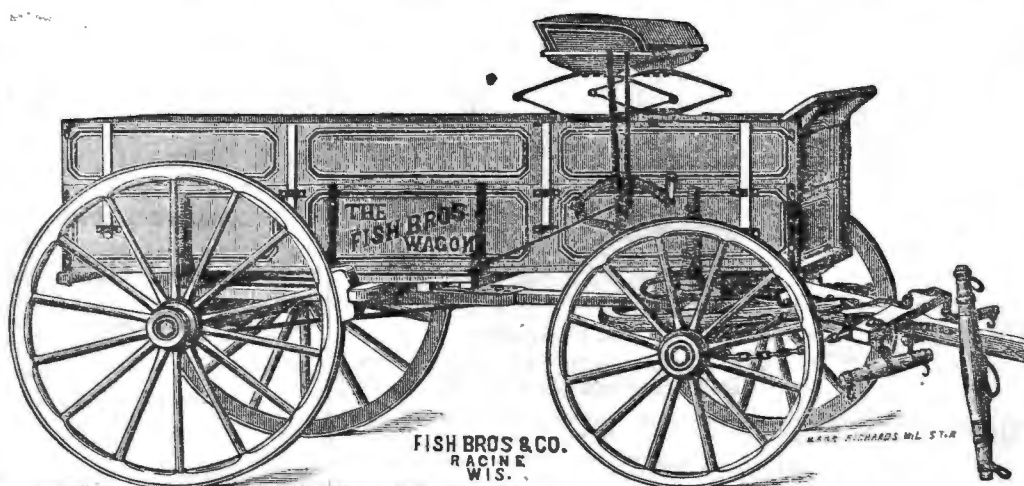
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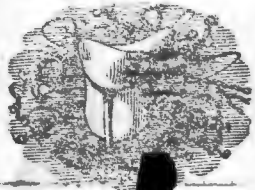
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With pleasure we lay before our readers the following extracts from the Fourteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness.—EDITORS.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### THE SECRET OF A HAPPY LIFE.

Just to trust, and yet to ask  
Guidance still ;  
Take the training or the task  
As God will ;  
Just to take the loss or gain  
As he sends it ;  
Just to take the joy or pain  
As he lends it.  
He who formed thee for his praise  
Will not miss the gracious aim ;  
So to-day and all thy days  
Shall be moulded for the same.  
Just to leave in God's dear hand  
Little things,  
All we can not understand,  
All that stings ;  
Just to let him take the care  
Sorely pressing,  
Finding all we let him bear  
Changed to blessing.  
This is all ! and yet the way,  
Marked by Him who loves thee best,  
Secret of a happy day,  
Secret of his promised rest.

### THE THIRD CHAPTER OF ACTS.

This chapter is not a long one, and is not as full in its details as the second chapter. Yet, having the fullness of the second chapter to go by, we can easily determine that the very same things were preached, and the same things done by the people. A very remarkable event occurred, which brought an immense number of people together at Solomon's portico at the temple. A man over forty years old that had never walked, was suddenly and thoroughly healed, so that he walked, and leaped, and held on to Peter and John, so that in a short time an immense throng of people were gathered together, and by this miracle were made both willing and anxious to hear men preach that could perform such wonders. And by this miracle they are prepared to believe what these men, Peter and John, may say. This is what miracles were for. No man was ever converted by a miracle. There is not an instance of anything of the sort in all the Bible. But miracles were to confirm the truth, and prepare the people to hear and embrace the truth, that the truth may make them free. We doubt not that this man that was healed, heard, believed, and obeyed the truth. If he did, he was saved ; if not, he was condemned. The miracle of healing had nothing to do toward saving him except to prepare him to believe the truth when spoken, and to embrace it and be saved by it. The miracle, so far as that was concerned, had just as much effect toward saving others as the man himself. It convinced others, as well as himself, that God was with these men, and thus prepared them, as well as the man himself, to hear with favor and confidence what the apostles had to say. Beyond this, the miracle of healing has no significance whatever to them or us.

So soon, therefore, as the people came together, wondering at the wonderful miracle performed, Peter began to preach the word of the Lord to them. He said : "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? The God of Abraham,

and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus : whom ye delivered up, and denied him in the presence of Pilate when he was determined to let him go. But ye denied the Holy One and the just, and desired a murderer to be granted unto you ; and killed the prince of life, whom God hath raised from the dead, whereof we are witnesses. And his name through faith in his name, hath made this man strong, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Any one can see at a glance that the apostle preached the same gospel here at the temple that he preached in the second chapter of Acts. He preached the death, burial and resurrection of Christ, which is the gospel, the thing to be believed by all who would be saved. There is nothing said directly in this case regarding faith. But enough is said to show that they did believe. The miracle was before them to convince them of the truth of the gospel, which was plainly presented to them, and everything indicates that they believed, even in this chapter. They are soon commanded to repent. The second chapter shows that faith comes before repentance, and therefore Peter saw that they believed, or he would not have commanded them to repent, a thing which comes after faith, as is plainly shown in preceding chapter. But if this is not testimony enough that these people believed the gospel, the fourth verse in next chapter settles the question forever. It says : "Howbeit many of them which heard the word believed ; and the number of the men was about five thousand." This leaves no possibility of doubt in the matter. They did therefore already believe when the command to repent was given. Thus far, therefore, everything was precisely in the same order as in second of Acts. First the preaching of the gospel, secondly faith, thirdly repentance.

But in the next words the trouble comes in. The whole sentence is, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The only trouble is in the expression *be converted*. This in the common version is in the passive voice, as if it expressed something done for man, and not something he is to do for himself. But in the Greek this word is in the active voice, and in the revised version is rendered *turn again*. In some versions, simply *turn*. This shows that men are active in the whole matter of conversion. They were commanded to believe, to repent, and here to turn. But what is meant in this place by the word turn ? It embraces whatever comes between the word repent, and the promise of remission, or blotting out of sins. In second of Acts the command was, repent and be baptized, with the promise of remission of sins. But can baptism be represented in anywise by the word turn ? Certainly it can. Baptism is the act that puts men into Christ, as says Paul in sixth of Romans. Therefore baptism is the act that passes people across the line from the world into the church, and puts them into Christ, "in whom they have redemption through his blood, even the forgiveness of sins. There is, therefore, a very great turning accomplished in baptism for the penitent Believer ; a turning from the world into the church, from out of Christ into him, and from a

state of sin into a state of forgiveness. The word turn may therefore very appropriately be applied to baptism, as that ordinance accomplishes a wonderful turning.

A comparison of Peter's answer to the three thousand, and to what was said here in third of Acts, will show them to be in effect the same. In second of Acts we have first repent, secondly be baptized, thirdly for remission of sins, and fourthly you shall receive the gift of the Holy Spirit. In third of Acts we have first repent, secondly turn, which necessarily involves baptism, thirdly that your sins may be blotted out, and fourthly times of refreshing shall come from the presence of the Lord. This comparison shows that there is not, and cannot be one particle of difference in what Peter preached on these two occasions. The same gospel, the same obedience, the same promise. The revised version putting the word *turn* instead of *be converted* saves us much labor in presenting this matter. And this version is especially significant on this point, since the version was made by the denominations altogether, our brethren having nothing to do in it. And it is a known fact that most of these denominations engaged in this work teach that man is passive in conversion. And as this is their teaching, would they not have so put it in their version if they could have found authority for it ? And as they have not so done, it is certain they could find no authority in the original word for it. Thus we are relieved by the very ones who have heretofore opposed us, from any further labor in the premises. And besides, as Peter was speaking as the Spirit gave him utterance, or rather as the Spirit of God was preaching through him, he would not, could not have preached one thing on the day of Pentecost, and another at Solomon's portico.

The very same gospel, and the same conditions of pardon were to be preached to every creature, and it cannot be that one thing was preached on the first occasion and another on the next. The practice of many preachers in seeking to make a difference in Peter's two sermons as given in these two chapters, makes the word of God contradict itself, and is better calculated to make infidels than believers. And besides, this passage in the third of Acts shows beyond all controversy what the expression for the remission of sins means in second of Acts. Some claim that for means *because of*, and some one thing, and some another, but nearly all the preachers of the denominations try to show that it does not mean what it says. They seem to care but little as to what else it may mean, just so they can show that it does not mean what it says. But this passage in third of Acts says "that your sins may be blotted out." This admits of no explanation, and *must* mean just what it says. Let any one make this mean 'because of, if he can. That your sins may be blotted out shows that their sins were not pardoned when the command was given, and could not be till the things commanded were done. And as the Spirit gave the same conditions of pardon on both occasions, the command to repent and be baptized was that their sins might be blotted out, might be forgiven. Thus the word of God is its own best interpreter. There need be no difficulty if men would only read and believe. And an immense amount of labor would be saved to the preachers,



and a wonderful relief to the people would thus be made, if preachers would only read, think, and believe, and preach the word as Peter preached it. But very many preachers think they know better than Peter did, and some people even say that Peter ought not to have said what he did on the day of Pentecost. The trouble is, they cannot reconcile what Peter taught on these two occasions with their own theories of religion, and their experiences so called, and they think Peter must be wrong. If Peter were to come into any revival where people are taught that they must get religion, and preach as he did on Pentecost, and at Solomon's portico, he would be denounced as a Campbellite, and silenced or prosecuted for disturbing public worship. Let any man go into one and undertake to repeat what Peter said, and he will see how he will be disposed of. Now is not this strange, that Peter, the Holy Spirit, must be ostracised, silenced, and not allowed to speak to the people, while the opinions of men, not named in the word of God, must be presented instead? When did Peter, or any other inspired man, say to an alien sinner you must pray and be prayed for, that your sins may be pardoned? *Never.* And yet these are the very things said to alien sinners now, and that too at the very time that Peter said repent and turn, that your sins may be blotted out, thus leaving out the word of God and putting in the words of men. As the leaders of the Jews caused those people to err, so the leaders in modern revivals cause the people now to err. They cause them to follow men, and obey men rather than God. This is truly a serious matter. Brethren, let us be earnest and faithful everywhere in proclaiming the word of God in such plainness that all may understand and embrace the truth and be saved. E. G. S.

#### HOLDING FORTH THE WORD OF LIFE.

In speaking of Hebron, Wilson county, Bro. Srygley exhorts the brethren to do more toward sounding out the word. Bro. Jesse Sewell, in the same column, likewise exhorts Bellwood, in our county. Amen! Bro. Sewell, we are glad to hear you exhort our congregations in this matter. Pure minds have to be stirred up by way of remembrance as long as we are in this tabernacle. Bro. Harsh preaches once a month for and around Bellwood. His works will follow him, no doubt, long after his spirit rests from its labors. But could not Bellwood do more? is the question frequently asked. When asked to help our county evangelist for the present year, the brethren there said they were going to build a house of worship for the colored brethren near there. They still talk of building the house, and also a school-house for their own purpose. Other congregations do not understand this, perhaps, and I say this much in behalf of Bellwood. Whether the colored brethren should continue to worship at Bellwood, or have a house to themselves, is a question not to be discussed here. It is hard for us to learn that Christ on Calvary tasted death for every man, and that God is no respecter of persons, "but in every nation he that feareth him and worketh righteousness is accepted with him." Another question is to be determined, whether the building of a school-house excuses these brethren from their obligations to send forth the gospel to others. Now, brethren, fix these matters all up squarely, and be ready in the prosperity of the Lord to lend a helping hand in 1885 toward evangelizing the territory around you.

I beg leave to offer a word to all the congregations in the county. Bro. Srygley is working well in his field, and needs your continued encouragement and love. He remained in the county at your solicitation, and every one now should meet his obligations according to promise. "The laborer is worthy of his hire." Let each congregation, as she reads this, examine herself. Let us be ready for the new year, and begin on a clean sheet.

We are told by brethren that there is more spiritual interest in Wilson county than has been

for some time. This is owing to the interest taken in holding forth the word of life. Brethren have preached in nooks and corners where the gospel sound was scarcely ever heard. Bro. Bryant, I understand, is doing good work in his field. I only have to mention Bros. Alsop, Kidwill, and Rice Sewell, to let the people know they are doing us good. Bro. Alsop lives in the county, and preaches a part of his time here. He has a regular appointment at Bethel, on the river. Bro. Kidwill preaches monthly at Watertown, and Bro. Sewell at Philadelphia and Bethel, on the Sparta pike. These also preach in the vicinity of their congregations at school-houses. Occasionally other brethren preach in the county. This preaching, to say the least of it, shows a willingness on the part of many to send the gospel to neighbors and friends.

The continuance of this work depends upon the continued interest of the congregations. I know there is not one ready to say, let it stop. Why should it stop? Perseverance, a faithful continuance in well-doing, will not let it stop. The Christian work and life can never stop; it is onward and upward, even unto the perfect day. Evangelizing the world must continue until all have heard of Jesus and his love. Let us consider then our efforts to evangelize thoroughly our territory a permanent work. "To him that knoweth to do good, and doeth it not, to him it is a sin." This work has been successfully done for two years. It can, therefore, be done. It is a good work; therefore it is a sin to neglect it. I am not at all writing under the feeling that it will be discontinued. It requires exhortations, prayers, even tears, self-denial and self-sacrifice, however, to keep it going. There is not a congregation so small, but that it can do something toward sounding out the truth. "Let your light so shine before men, that others may see your good works and glorify your Father who is in heaven." *That they may see your good works* should be emphasized. When a congregation is shining as a light in the world, she is most certainly not only prospering at home, in the pure and holy lives of her members, but is doing something toward sending the gospel to others. Paul says the Philippians shone as a light in the midst of a crooked and perverse nation, holding forth the word of life. The word of life! Think of it; spiritual life, eternal life is meant. Read Phil. 2: 14-16. Who would not do all he can to get this word before the whole world? If we do not do good works, God's will; if we do not hold forth the word of life, our lights will not shine before men; God will not be glorified; people will be eternally lost, and we will be held responsible. There is no doubt that God holds every congregation responsible to some extent for the salvation of the surrounding people and therefore of the world, for if one church does her duty she will do much toward establishing others, and they in turn others and still others, and thus on and on will the good work go, each church doing her duty.

Let the members give as God prospers them, *only as he prospers*, and they will always be able to do something in this great work. "Upon the first day of the week let every one of you lay by him in store as God has prospered him," is the divine instruction. *Every one on the first day of the week.* How much? *Only as God has prospered.* The Lord asks no more than this. Give, and you will be prospered and have wherewith to give. Cultivate a giving disposition and you will love to give.

1884 will soon be waning. Arrangements for '85 will have to be made. Let us endeavor to retain our present help and much more good can be accomplished. After awhile when the work is done, when the last prayers have been said, when the last tears of anxiety are shed, when all, now sacrificing and working for the spread of the gospel, are resting from their labors, the good work will go on triumphantly. Then, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Most earnestly and prayerfully the remarks are submitted to the serious consideration of the churches mentioned. E. A. ELAM.

Verily love either takes away the bitterness of trial, or else gives us courage to accept it.

#### CHURCH NEWS.

J. H. Webb, Wenasoga, Miss., July 22, writes: "Bro. M. Kendrick preached here Sunday and Sunday night. Very large audience and good attention. He will begin the protracted meeting Saturday before fourth Sunday in July."

H. L. Walling, McMinnville, Tenn., July 17, writes: "Bro. P. G. Potter and myself preached last Lord's day at River Side, near Wilkerson's Mills. Bro. B. C. Wilkerson merchant, and Joseph Byers (brother of the Baptist preacher) confessed Christ and were baptized. Joy on earth and in heaven."

T. C. Little, Fayetteville, Tenn., writes: "Have engaged to labor in the following protracted meetings: at Rover, Bedford County, July 20, Methodist house, new field; at Harpeth, Rutherford County, July 27; at Green Spring, August 3rd, with Bro. J. D. Floyd. Liberty, Lincoln County, Methodist house, August 10; at Friendship, Lincoln County, with Bro. Dixon, August 24; at Cane Creek, with Bro. Dixon, third Sunday in September."

F. C. Sowell, Union City, Tenn., July 8, writes: "Preached fourth Lord's day in June at Palestine; two discourses to large congregations. The brethren at this place have been very much divided, but are working more harmoniously now. Preached at Wood's school-house on Wednesday night. The way we preached Jesus was something new to the people (some at least) at this place. Much work is needed here as well as in Middle Tennessee. Bro. Wm. Hall is having an interesting meeting at Union City at this time. We have met several friends here since we have been here, from our home county. Our visit thus far has been quite pleasant."

A. R. Kendrick, Corinth, Miss., July 11, writes: "For the last four months I have been contending with severe sickness for a little longer stay away from the cold river. Tried to fill an appointment, last Lord's day, at Good Springs, near Luka, but it did not serve me well in the result. Some of our too far advanced congregations here could do no better than step back a little and take a few lessons at the weekly meetings of the brethren at Good Springs, who seldom have a preacher. Expect to work as my health improves, and will try and keep you informed as to matters of interest. We are not without our mourning over old land-marks that are defaced by some, and new and improved ones marked by others. But we sincerely hope and pray that they may have strength in their feeble knees, and bow them to God alone, and let the pride and vanity of the world remain in its place."

T. C. Little, Fayetteville, Tenn., writes: "At our regular appointment at Green Spring, on July 16, we met a fair sized audience, and talked of the importance of more earnestness and piety on the part of Christians. The church here seems to be awaking to a sense of their duty, and we hope yet to be able to give a report of them that would be a credit to any congregation. I learn they have ordered a lot of new Popular Hymns, and are going to spend more time in singing. They will try to have everything in order for a good meeting when Bro. Floyd comes on Saturday before the first Sunday in August. If all churches would do this, our short meetings would be more successful. On the 13th, at 11 o'clock a. m., we spoke to reasonably large congregation at Liberty, a Methodist house a few miles from Fayetteville. We have no brethren here, but the people seem anxious to hear. Will hold a protracted meeting here, beginning third Lord's day in August. Here we met Bro. Cameron for the first time. Bro. Cameron is making a good impression where he goes, and will do good. At night we preached at Fayetteville. Had a good hearing, and two baptisms "same hour of the night." This was the first time we have preached for this people for a year, and it afforded me real pleasure. This is my home congregation, and among them are some of my best friends. I will ever hold this people in high esteem, although adverse circumstances may in the future, (as in the past, direct my labors elsewhere.



## A LETTER TO GEORGE H. MORGAN.

DEAR BRO. MORGAN: On Saturday before the second Lord's day in May, I went to Bagdad, to help the brethren in building up our Master's cause, by way of preaching. The Macedonian cry, "Come over and help us," came to me at Tiel's Chapel, to which I gave heed, and agreed to spend each fifth Lord's day with them this year; the brethren at the Chapel reluctantly agreeing for me to be with them a second Lord's day occasionally. The church at Bagdad is weak, and needs all the assistance they can get. It is very weakening to the cause to have the brethren and their means divided—to have some using time and money to advance the Savior's kingdom, while others give their time and money to build up a human institution.

Now, at the above mentioned time, there were but few brethren at the Saturday evening meeting. On Lord's day a brother told me that he would have been there, but was engaged in other business. I asked what this other business was; to which he replied, "We were laying the chief corner-stone." I told him I thought that was laid over eighteen hundred years ago. "Oh, yes," said he, "I know you think we are wrong, but we had Bro. Morgan, one of the ablest men in Jackson county, leading us in it." Of course I learned that it was a Masonic building that was being erected. Now, my brother, I want to say a few things to you on this subject. I shall try to write in the spirit of love, and trust that you will thus receive what I say.

In the first place, I insist that if you can make Masonic speeches, you can make gospel speeches. We certainly were not laboring together for the same purpose. Could you not accomplish more good by preaching the gospel, and inducing people to obey it, than in making masons? Had you been with me at Bagdad, doubtless those brethren who showed by their works that they loved masonry better than the Lord's cause, would have been with us in our effort, and the meeting would have been much more encouraging, both to the church, the world, and myself. The building that you were constructing will cost money, and it is reasonable to suppose that those brethren who belong to the Masons will have to help pay for it. Would it not be better for us to try and get those brethren to use that money to advance our Master's kingdom among men? Are you and those brethren not trying to do a work through this human institution that you should do through the church? And by so doing, are you not dishonoring Christ and his body, the church, to build up a human-made society? Now, is it right? and does the Bible teach that brethren should join the Masons and give their means to support it? If so, then we should all join them; if not, we should be content with the church of God. I shall take the position that it is wrong to join, and work in and through this institution, for the following reasons:

First, it takes about all the spare means one has to make him a Mason, and then support it, thus leaving but little if anything to lay by in store on the first day of the week as God has prospered him. 1 Cor. 16: 1-2. Hence he is made to violate God's commandment in this matter.

Second, Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16-17. As the Scriptures do not say anything about Masonry, it certainly is not a righteous institution, and cannot be the place to do acts of righteousness, such as giving our means to feed and clothe the poor and educate the orphan. As the Scriptures do not say anything about this institution, it certainly is not a good work; for the Scriptures will furnish us unto all good works. Then Masonry cannot be a good work, is not of God and should not be engaged in by God's children.

Third, Peter says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue." 2 Peter 1: 2-3. Now as the divine knowledge (New Testament) does not give us anything con-

cerning the order of Masonry, we are bound to conclude that Masonry does not pertain either to life or godliness. If it does not pertain to life nor godliness, to what then does it pertain? An answer to this, my brother, will certainly show that you had better make gospel speeches. I have other reasons for thinking masonry wrong; but not desiring to consume too much space, must withhold them for the present.

Now, Bro. Morgan, will you please show us through the ADVOCATE that the Bible teaches that it is right for God's people to join the Masons, and give their means to support Masonry. If the Bible teaches it, we should all know it, that we might all join, and thus do the whole will of God. If not, then I insist that brethren should not go into it, and those that are in it should "come out of her, lest they be partakers of her sins."

W. H. CARTER.

## ANSWER TO QUERY.

In answer to third query on page 423, ADVOCATE No. 27, it is said, The Spirit of God was poured out from heaven until it filled all the house where the disciples were, that they might be buried or overwhelmed with the Spirit. If the book says so, of course we must accept it as true. Please tell us where it may be found. I know that this is used by some to prove that Christian baptism is immersion in water, but have we not enough evidence of that fact that can't be set aside without resorting to evidence that is doubtful, or must be explained or warped by a theologian to fit the case; this appears to me like taking 1st Tim. 5: 22 to prove that laying on of hands is the Scripture way of ordaining evangelists, elders, deacons and deaconesses. When we use doubtful evidence to sustain a position, don't we throw a shade on our positive proof in investigating minds that are hunting for the truth, and incline them to reject all? Acts 2: 16 certainly says that this is that which was spoken by Joel; but Acts 2: 2 says a sound filled the house, and the sound was as (or like) a mighty wind; and verse four says they were filled with the Holy Spirit, (not buried in); burying and filling are two different ideas, but both might be carried out in the same act; but where is the instance of both being done, either in Christian baptism or in the baptism of the Spirit? If Christian baptism and baptism of the Spirit is the same process, then we must be filled as well as be buried in water. Now is not this the fact, Christian baptism is an immersion in water of the properly prepared convert or believer into the three adorable names? And in the baptism of the Holy Spirit, the Spirit took full control of body and mind, and the subject moved and spake as directed by the Spirit, and where it pleased; both termed in the book as baptisms, but quite different operations.

H. W. R.

## AS TO DESPONDENCY.

The trials and discouragements of life are many and great, it is true, but there is no occasion for despairing, yielding to their depressing influence, and ceasing to hopefully stem the tide of adversity, however strong may be its current. There are troubles greater now than those which have been experienced in countless instances, and through which a great many of earth's troubled ones have been carried, and from which they have been delivered, or in which they have been sustained, comforted and blessed. The fondest hopes may be disappointed, but they may give place to better hopes, in the realization of which the most annoyingly and distressingly balked, may be abundantly compensated for their most grievous failures and losses, even as was Jacob and Job, and as have been multitudes who have found that to be for them, which they have had regarded as against them, and who have gained more than they lost.

Doubtless there is much mental and spiritual depression arising from merely imaginary ills. Multitudes worry about what will never adversely affect them as they presume it may. They fear that dreaded evils will come, but their fears are never realized. Who has not had the occasion to say, "The thing I greatly feared has (not) come upon me?" or if it has, there have been alleviations and enjoyments therewith, such as could not have been foreseen or imagined. The tasks

which at a distance seemed stupendous in magnitude, patient and prayerful efforts has been enabled readily and pleasantly to perform. The trials that were portentously anticipated, in actual contact with them, lose their forbidding aspects, their frowns being changed even to smiles. Never yet has the promise failed: "As thy days so shall thy strength be." Trust in God, therefore, is always in demand, and borrowing trouble should never be allowed to jeopardize all that belongs to hope and joy.

Neither should trouble be magnified any more than imagined. To exaggerate it is as reprehensible as to borrow it. Many do the one as well as the other of these forbidden things. They may have some bitter ingredients in their cup, but it is not all bitter. Were all the sweetness extracted they would see a great difference. When in trouble we should think that there are others who are worse off than ourselves, and yet they, perchance, are happy and contented. And we need not go far to find those with whom we would not exchange conditions. A gentleman, some years ago, said he was walking down Broadway, New York, entirely out of business, after having exhausted all conceivable methods for procuring employment. He had a solitary sixpence in his pocket, and hunger gnawing at his vitals. He was in that desperate mood which may properly be called partial insanity, and in the fullness of his woe he was contemplating suicide. As he passed along, a collection of people gathered about the door of a princely mansion diverted his attention. He said: "I beheld a decrepid old man, bent double with age, and so feeble that two colored domestics were, with their united strength, aiding his trembling and uncertain steps. He was nearly blind, quite deaf, and possessed only to a limited extent the faculties of taste and smell. He was walking his customary morning walk, hobbling from the door of his dwelling to the nearest corner. It was the famous millionaire, Astor, of world-wide reputation as one of the richest men of his times. 'I thought,' said the desponding man, 'that I, with my single sixpence, was in a glorious situation compared with that man before me, and now I went my way with a beaming heart, thanking Heaven for the health and strength I then enjoyed, but had despaired. I have, said he, 'never despaired since.'

To appeal to all is:

"Look at the bright side! Recount all thy joys:  
Speak of the mercies which richly surround thee;  
Muse not forever on that which annoys;  
Shut not thine eyes to the beauties around thee."

— Watchman.

## OBERBECK COMPLIMENT.

Little Ottoline Oberbeck, the well-known child-actress of this city, will be the recipient of a compliment at the Central Christian church, corner Elliott avenue and Wash street, next Tuesday evening, June 3, under the auspices of the church, Rev. Dr. Foy, pastor. A musical and literary entertainment will be given, in which the beneficiary will be a feature. Among the volunteers to assist are: Prof. J. J. Voellmecke, Prof. E. L. McDowell, Mrs. Flora Pike-Hirsch, Mr. Charles Shattinger, Miss Nellie Haynes, Miss Lillie B. Pierce, Miss Ada McClellan, Miss Orelia Kerney, Mr. Guy Lindsley, Mr. Mills, Mr. John Curran, Mr. Ulrich, Miss Anne Oberbeck, Central Christian church quartette, and the little brother of the pretty beneficiary, only six years of age, in his wonderful recitations.—Democrat.

The above slip was taken from the St. Louis Democrat, a few days ago. I send it that your readers may see how far a Christian church may go astray, when given up to worldly pleasure. The Rev. Dr. Foy, pastor, will give this young theatre his personal attendance and supervision. No doubt they had an enjoyable occasion. And this is not all I learned while in that city. One other congregation, in order to have a full house on prayer-meeting night, had adopted the plan of having regular ice cream, strawberries, and other kinds of suppers, with a modest request from the pastor, that it was important for each one to bring a quarter along with them. Now, the next thing I expect to hear from this church, if they don't break up in a row, they will decide to take up the benches in the large room and let the young people have a dance, in order to raise money to send the gospel to the heathen.

V. M. METCALFE.



## THE CHURCHES IN CAPTIVITY.

Letters are coming in daily in which our correspondents complain bitterly and seriously of the carnalized condition of many of the churches, and, in their desperation and defeat, they are asking, "What shall we do?" One correspondent writes as follows: "The church is not poverty-stricken in the world's goods. Heretofore we have paid as high as \$1,200 (for a pastor,) and be out of debt at the end of the year. We have also all the helps of modern times—the organ, all the various missionary societies, clubs, festivals, socials, and the church, with few exceptions, are readers of the —, using the lesson leaves in Sunday-school, besides hiring an organist (who belongs to the Methodist Church) to play the organ during worship. Our 'pastors' for the last ten years have been good men. We have, in the meantime, had the labors of some talented evangelists, and yet we are in a bad shape—without a preacher, and the membership will not attend church unless we have preaching."

No, it is not a lack of money, a lack of talent, a lack of church accommodations. The cause is to be found deeper down than this. It is all told in one word—the world has the church in captivity. We shall specify some of the chief causes of their captivity:

1. A lack of faith in the promises of God and in the power of the truth, and a disposition to walk by sight alone, backed by the cowardly pretense that we are only certain of present happiness, and have little assurance for the future.

2. No daily reading of the Scriptures, no prayers and no religious culture in the family, with no example of pure and sincere devotedness to the cause.

3. No recognition of law and authority anywhere—neither in the family nor in the Church, nor in the State; a determination not to live under check and restraint. Worldly pleasures the chief thing sought after; and the preacher or elder who interferes with a flow of sensuous pleasure in the Church, and who attempts discipline, will suffer decapitation. Hence many of this class, for want of moral backbone, succumb and surrender their Christian manhood, and so far forth have betrayed Jesus Christ.

4. The displacement of pure worship, and the pollution of the house of God, by the introduction of secular music and profane operatic music; by ungodly, irreverent, paid choristers, sopranos, altos, etc., in the choir; by choirs composed largely of frivolous boys and girls, town gossips, fashionable pimps, and of men and women of doubtful reputation. Hence the so-called worship is a burlesque. God is not in their thoughts.

5. No prayer, no praise, no thanksgiving, no spiritual songs in the home circle. Children of Christian parents, and children who are members of the church sing and play most secular songs at home; and hence in the house of the Lord their lips are sealed to spiritual songs and to the praises of the Lord. At home they play and sing waltzes, marches, schottisches, polkas, quadrilles, etc., and in the house of the Lord they sit as mute and statuesque as dummies in show-windows and on the side walks.

6. In many homes there is no religious literature. A good deal of it is very light literature; and if you wish to find the Bible, you will discover it, in all probability, under a pile of nasty political papers and operatic music sheets.

7. Secular music and trashy literature in our Sunday-schools; the substitution of "lesson leaves" for the Bible; much of the Sunday-school music too airy and trifling; entirely too many kinds of papers in the Sunday-school. In fact, in many schools the Bible is the least read of all books in the school; the Bible is made to take a subordinate position, and hence the Bible is hardly regarded as of divine origin. The displacement of the Bible, by that device of the devil, the lesson leaves, and the presence of so much rotten literature in our Sunday-schools, have all a fearful tendency to thrust aside the Bible as of no more consequence than any human composition.

8. Things, called missionary societies, are made to supersede the churches of Jesus Christ; human methods are substituted for divine methods; novices have been allowed to govern the churches; it has become a matter of honor and distinction to be recognized as a pastor—a reverend clergyman—a man of plausibility and platitudes—a

clergyman among clergymen in the upper seats of orthodoxy; hence when a pulpit is declared vacant, in twenty-four hours, as by instinct and intuition, ten, twenty or thirty applications for the vacant pulpit are traveling on the wings of the wind.

9. The multitude followed Christ for the "loaves and fishes," and because they "did eat and were filled," and not because of the miracle he performed. Because he filled them and satisfied them with perishable food, they would have made him King of the Jews. The multitude still follow in the same direction. In many places the kingdom of God is no longer "love and joy and peace in the Holy Spirit," but "meat and drink"—festivals of fun and frolic, eating and drinking and reveling in the house of the Lord, and making merchandise of the gospel by all the tricks and arts of fashionable gambling.

10. Jesus Christ is betrayed in the house of his friends. In a word, there is no Christ in much of the pulpit preaching; there is no Christ in the worship; there is no Christ in the choir; there is no Christ in the song; there is no Christ in many families of professed Christians; there is no Christ in much of our literature.

11. In many places the Sunday-school occupies a higher place in the affections of church-members than the Lord's table and the regular worship. Thousands of children are put through a Sunday-school routine, in a sort of a waltzing whirl, who hardly ever gaze upon the sacred symbols of the broken body and shed blood of our suffering Savior. A sort of moral respectability—a sort of refined rationalism—is consuming the vitality of the Church and of the Sunday-school.

It may be said that these phases of society represent "the spirit of the age." Truly they do. This "spirit of the age" is the spirit of the world, and not the spirit of God; and it is this spirit of the world that has carried the churches into the captivity of the world. Very few preachers, under this spell of the world, dare stand up and rebuke sin and sinners as did John the Baptist, as did Christ himself, as did the apostles and evangelists of the New Testament, as did the prophets of the Old Dispensation. There is no longer conviction of sin. Sin is rebuked in a very polite, careful, round-about way. The ordinances of Jesus Christ are regarded as "mere forms;" the offense of the cross has been set aside because the outside money patrons of the Church will not endure it. The morality of many churches is not any better than the morality of the world. Men and women are permitted to live in open adultery without rebuke, and once in a while the preacher himself is in the same fix. Libertines—men and women of bad repute—are permitted to stalk brazenly about in the churches. Speculators, who dishonestly deal in "futures," and make money without capital, and waste other people's money in the "longs" and the "shorts," are allowed to occupy a high "social position" in the fashionable church of the day, because, forsooth, he contributes largely to the support of the pastor and smiles benignantly over the dear children of the Sunday-school.

In view of these undeniable facts, a regular overhauling of the churches is demanded—a thorough cleaning out of these worldly elements, with a consentaneous restoration of apostolic simplicity and Christian purity. Who will undertake this work? Who will assume the responsibility? Certainly not those pastors and editors and college presidents who follow the people to please the people. The work will rest upon those godly, conscientious, courageous, self-reliant, self-sacrificing men who will not "shun to declare the whole counsel of God, whether the people hear or forbear." Conformity to the world among Christians must cease, and transformation of character by the knowledge and spirit of Christ must be developed, or else the world will continue to hold the church in captivity.—A.C. Review.

The legend is told that the devil once tempted an old monk of the dark ages, telling him there was no hereafter, and urging him to seek for happiness by plunging headlong in the follies and vices and sinful pleasures of the world. "Well," said the old monk, "if what you say is so, and if there is no world beyond this, then I will seek the highest and purest happiness that can be found, by loving and serving Christ while here on earth."

## HE WAS TRIED.

It was Saturday night, and meeting had been appointed. After supper, when getting ready to go to the house of the Lord, J. said to his wife, timorously, "Wife, I am going to join the church to-night." Woman is a powerful element in a house. She can send forth approbation or disapproval from her look, from her glance; she can insinuate objection; it can be expressed with emphasis by the toss of her head; it can be said most positively, and not a word said. The very silence of the home shows that all is not well. A wife should learn early and well how much cloud and sunshine there is in her actions, looks, and words. Upon this occasion it was not all a mimic show. A few words, pregnant with meaning, were uttered. The head of the family was reminded that he "already belonged to a good church, (the Episcopal,) that he had changed once before, (from the Methodist,) and now how did he know that he would be satisfied?" Here I volunteered to suggest that in preaching I had offered them the Bible, and that alone; and if he was dissatisfied hereafter, he must fall out with that book alone. Not willing to be outdone, she said others had the Bible, too. To this I replied, "Yes, the Bible, and something worse than the Bible." At last she reminded her husband that his children were all members of the Episcopal church, and he ought not to leave this church while they were not at home. I saw this was potent, and as he walked away from his home, he said, "I'll wait awhile, then." As soon as we had reached the street, I said, "You have done wrong." He replied, "I expect so." "Does not the Lord command you to be baptized?" "Yes," he answered promptly. "Then whom will you obey—the Savior or your wife?" I know there was a perfect conflict in that man's heart. He must tear loose from his loving companion, his children, his old church associations. In other words, this little Abraham must get up and get out from among his kindred, and leave behind his old associations, and go over into a place the Lord showed him, the church of Jesus Christ. This was no small trial and this was no easy fight. The lines wavered and the result was doubtful. It was the Lord on one side, and this world on the other. I was not sorry that he had such a conflict. I do not cry, even at my own trials. They have their blessed fruits. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. Let patience have perfect work, that ye may be perfect and entire, wanting nothing." He answered that he expected he had done wrong, he ought to obey the Lord, but he did dislike so much to displease his wife. "Did you not quote that Scripture to me where the Lord said, 'He that loveth father, mother, sister, brother, wife, yea, life, more than me, is not worthy of me.'" Yes, he had thought about that. We were nearing the church when I propounded this question: "Do you not want to know that when the Lord commands, you will obey?" He said he did. "Well, perhaps you have the greatest trial of your life. I should think you would wish to see that you would do right under such heavy pressure. Do you not? Well, how will you act? The Lord commands; will you obey?" "I will," he said, and that night confessed, and was baptized next morning. He lived in the frigid zone one night, but after that it was all right. His wife's face regained its sweet serenity, and smiles took the place of the lowering scowls in sight. He afterward said to me, "I am so glad you would not let me off." And his wife, I think, appreciated him more for his fidelity to Jesus. In this little transaction I learned a lesson. This is often done while making strenuous efforts to teach others. Should we all not want to decide, ever now and then, whether under trial we will obey God? Our Heavenly Father tried Abraham several times, and he stood the test every time. When the Lord said come, he came; when he said go, he went, and offered up Isaac.

I carried a piece of metal to a jeweler, and I thought it was gold. It was handed down from my grand-father. I thought it was sent out before the days of humbuggery and galvanism, but the strong acid showed it up as it was. We need to be tested, so it can be known what kind of metal we are made of. We should be gold, silver, or precious stones,  
J. M. BARNES.



## Faith and Superstition, Expediency and Principle.

Two hundred years before the battle in which Saul was slain, another leader of Israel had stood upon that same battle-range of Gilboa. A like innumerable hostile array was encamped below, or upon the opposite slope of Little Hermon.

But Gideon, to meet the enemy, had only three hundred men; Saul had "all Israel," certainly three hundred thousand. Gideon's band was armed with trumpets, pitchers, and lamps; Saul's host was panoplied with all approved equipments of war. Gideon was unknown heretofore, his family "poor in Manasseh," and he "the least in his father's house;" Saul had been forty years a king. Yet Gideon made ready for the onset, hopeful and stout-hearted, while Saul "greatly trembled," because Gideon's sword was also "the sword of the Lord," while from Saul the Spirit of God had long since departed.

Within twenty-four hours preceding either battle, both these chieftains had taken brief excursions from their camps. Both were attended by only one or two retainers. Both stole away by night clandestinely. Both went where it was peril to go: Gideon within the enemy's lines, Saul into a witch's den. Yet Gideon returned exultant, while Saul "fell all along on the earth, sore afraid," because Gideon went where God had sent him; Saul against God's express statute.

Gideon was the greatest of the judges, notable even among those heroes as a man of faith and of principle. In every step, he sought counsel or encouragement directly from God, and then did precisely what God said.

Saul was weakest of kings, notable, even among the many of Israel's wicked rulers, as a man of superstition and of expediency. He appears often very religious, eager to worship. At Gilgal, he could not wait for the high-priest to come, but must needs usurp the sacerdotal office. At Bethaven, he builded an altar; or, as the margin reads, "began to build." This, like most of his good resolves, seems to have been abandoned soon after the beginning.

Saul had a rare taste for sacred music. Days together, he listened to David's harp and David's psalms. Doubtless he would have sighed devoutly under the trills of a prima-donna in a modern quartette choir. But none the less the javelin sped swift from his hand towards David's heart. He prophesied, and slaughtered the prophets. He put away the wizards, and traveled ten miles to consult a witch.

To be sure, Saul had always pious and plausible excuses for disobedience. "Neither by Urim nor by dreams had the Lord answered me." "The best of the sheep and oxen the people spared for sacrifice." "The Philistines were advancing, and my forces deserting; so I forced myself to offer the sacrifice before the battle." All has the appearance of signal piety, but really it is signal presumption, self-will, "stubbornness and rebellion."

"I have sinned," said Saul, over and over. "I have played the fool," he says again. "Is this thy voice, my son, David?" But, with all, he never radically changed his course. Even at the moment when he had received at Samuel's mouth his sentence of final, irremedial rejection, with the next instant he could but

still implore the Seer's prayers as a measure of policy: "I have sinned, yet honor me now before the people, and turn with me to worship." As written in Hosea, "Israel hath forsaken his Maker and buildeth temples." Men may be most solicitous for the forms of godliness, when they have most denied its power. They will then make gain of godliness.

Saul, alas! considered himself the architect of his fortunes; strangely unmindful that he peculiarly, patiently beyond all men, had been anointed king by God alone, and that only God could crown him with success. And still, Saul's career is not exceptional. Rather is it a most vividly detailed, inspired picture of the natural human heart. A sadly tragical picture also; since Saul evermore chose as the ruling purpose of life his own way rather than God's ways. Handel found no biography more mournful, and to-day the step to which funerals tread is the "Dead March" in "Saul."

Behold, to obey is better than sacrifice. By faith the elders obtained a good report. If ye love me, keep my commandments.—S. S. Times.

## Shaking Hands.

Some Churches in the North have a committee for shaking hands with visitors. The idea is not a bad one. An improvement on it can be made when the Church is resolved into a committee of the whole and each member makes it his or her duty to say a kind word to every visitor who enters the sanctuary.—Texas Advocate.

A further improvement would be for the church members to shake hands with each other; if they would do this, they would shake hands with others.

The head of the Women's Art School of Cooper institute writes of Peter Cooper in the Century: "One day he stood watching the portrait class, who, to the number of thirty pupils or more, were drawing likenesses of the same model from from different positions. One scholar made the face in profile; another had it turned a little into the shadow; a third saw more of the full face; while others worked still further into or away from the light. He had stood observing the scene for a few minutes, when he said, 'Such a sight as this should be a lesson in charity, when we perceive how the same person may be so different, according to the way he is looked at by the various people.'"

A young man wrote Dr. Prime for advice about the way to get an education. Said the Doctor: "The way of the world now is for you to look about and see who will help you to get it. This is not the right way. Look about and see what you can do to help yourself. Grind your own axe. Support yourself by honorable industry, and earn your bread while you improve the odds and ends of time in study. When you get something ahead use it to support yourself while you learn. Ten thousand men are now serving their generation with usefulness and honor who never asked anybody to grind an axe for them."—Well Springs of Truth.

There is nothing so strong or safe in an emergency of life as the simple truth.—Dickens.

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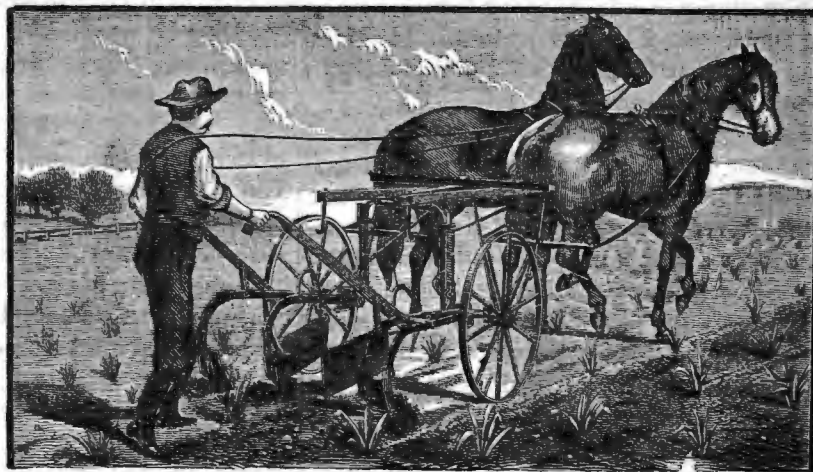
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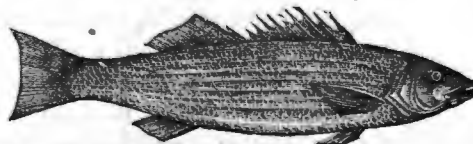
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JULY 23, 1884.

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## TRUST IN GOD.

Bro. Harding's response to our criticism a few weeks ago will be found in his department. We offer a few comments.

Solomon proposed to compensate Hiram for his help, still the animus of Hiram was to help Solomon and to help in the work of building a house to the Lord. It was accepted in this spirit. Hiram had helped David as his friend, although he may have received pay.

The account (1 Kings 5: 2) is that Hiram had sent congratulatory messages to Solomon on his ascent to the throne, "for Hiram was ever a lover of David." Solomon then proposed that Hiram should have cut and delivered cedar to build the Lord's house. "When Hiram heard the words of Solomon, he rejoiced greatly, and said, Blessed be the Lord this day, which has given unto David a wise son of this great people. \* \* \* I will do all thy desire concerning timber of cedar, and timber of fir." Showing plainly that while compensation was given and received, it was very much a matter of kindness in bestowing and receiving the labor. I believe I am safe in saying if it had not been done in this spirit of help, it would not have been received.

In the re-building, from those who proposed help without good will or for sinister motives, it was refused. From those who tendered it with a desire to do good to the people of God, it was received. Cyrus, who helped to build, was king of Persia. Nebuchednezzar, king of Babylon, had carried captive the people, and had taken away the vessels of the Lord's house. It would be difficult to make it a case of paying indebtedness. Cyrus said of those who were in any place, "Let the men of this place help with silver and gold, and with goods, and with beasts, besides the free-will offerings for the house of God in Jerusalem." It was to be a free-will offering, not the obligation of debt.

The Egyptians helped the Israelites, and the gifts went into the tabernacle of God. The kindness shown the children of Israel in their journeying from Egypt, by the Kenites, was accepted and rewarded by God. Luke 7: 3: The Jews plead for the Centurion on the ground "he loveth our nation, and hath built us a synagogue." The Savior seemed to recognize the claim. Christ and the apostles received kindness, food, and shelter, from friendly aliens. The verse in third John, "They went forth, taking nothing of the Gentiles," is not clear as referring to those outside. The epistles of John deal rather with heretical Christians than outsiders. Paul received help of the bar-

barians on the Island of Melita, "who honored us with many honors, and when we departed laded us with such things as were necessary."

This was done to all, chiefly as kindness and honor to Paul. One case of an inspired man receiving help when kindly tendered by an alien, is sufficient to establish the right to do it.

If we understand Bro. Harding, he admits that Paul to the Romans did notify them that he expected them to help him on his way. This was a request. It matters not whether they sent him in a conveyance of their own, hired a conveyance, or whether they gave him money to pay his way in a public conveyance, he asked. He let his wants be known, that they might supply them. The connection is, "I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company."

If Bro. Harding had treated us last winter, as Paul did his Roman brethren, we would have taken pleasure in helping him on his way. But we are not contending that Bro. Harding sins in not conferring with the brethren as concerning giving and receiving. Paul did in some instances, in others he did not. We are only contending it is right to do so.

Bro. Harding thinks that Paul sent the messengers to let the churches know how well he was getting on, and so comfort them. Let us see a few more of the facts connected with the matter and see if they will bear this interpretation? First, it is a mistake to suppose the Phillippians had sent only once or twice to help Paul. In the beginning of the gospel they sent once and again, were the only Christians who at that time did it. Yet through years afterward they did it regularly. He begins the letter by thanking God for them, "always in every prayer of mine for you, making request with joy for your fellowship in the gospel, from the first day until now." This shows that except a time in which they lacked opportunity, they fellowshipped him in his work in the gospel.

That Paul's condition was not so prosperous at the time he wrote this letter, is shown by his declaration, that he desired to send Timothy to see them. But 23rd verse of 2nd chapter, he says, "Him therefore I hope to send presently, so soon as I shall see how it will go with me." The 17th verse, "Yea, if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." He was in prison a crisis in his prison, life was at hand. He might be condemned to death. He was unwilling to let Timothy, his most faithful and trusted friend, leave him until he saw the result of his trial. While he could not spare Timothy, he did send "Epaphroditus, your messenger and he that ministered to my wants." He tells them that Epaphroditus "has not regarded his life to supply your lack of service toward me."

When in this distressed condition, not knowing whether death, imprisonment or freedom awaited him, he could not part with Timothy, he sent to them Epaphroditus, who had been their messenger, who, when the opportunity was cut off for their sending help to him, remained with him and supplied their lack of service by his own labor. Paul tells them he had sought, or now sought, (it does not change the bearing on this question) a gift that would increase to their account. He clearly sought it through the messengers sent to them. To my mind, the whole letter shows he had communicated with them as to his wants, that they had fellowshipped him from the beginning of the gospel, save when the opportunity was cut off, and now at the immi-

nent period of his imprisonment, he sends them a messenger to let them know his condition.

To the Colossians he says, "All my state shall Tychicus declare unto you." The wants of the flesh as well as the comforts of the Spirit, are embraced in this. Again, "that ye may know our state, (literally the things concerning us) and shall make known to you all things done here."

To the Ephesians he sends messengers to make the same report. These messengers were the messengers that brought help from the churches to him; when he sent them again to the churches to let the churches know his condition, what other meaning can be placed on it than that it was his condition in reference to the very objects of their mission? To the churches from which he did not receive help, he asserts his right to have demanded help. To reprove a church for failing to help him in the past, or to thank it for help, and to speak of his need, is to ask help in the future.

The same principle Bro. Harding has contended applies to the Christian doing his duty in any other walk of life as to the preacher. The apostles did ask help and send messengers to stir the churches up to their duty in giving to the poor saints. If it is wrong for a Christian to make his own wants known to his brethren directly, it must be wrong to do it through another, or for another to do it for him. So when the apostles made known the wants of the disciples in Judea, to stir the churches up to their duty, he authorized the same to be done for all Christians in need.

We think if Bro. Harding will review these points, he cannot fail to see he has run to an extreme in saying a Christian ought not to make his wants known to his brethren, for this would nullify his trust in God. We do not wish to oppose, but to heartily approve the general drift of Bro. Harding's teaching on the subject of Christians doing their duty and trusting God, but it seems to me an extreme position hinders the working of the principle, and thus cuts off from one of God's chosen means of fulfilling his promises.

If Bro. Harding's church or any church desires to communicate with him as concerning giving and receiving, he does no wrong in letting them, as Paul did, know all his affairs. This is no kith nor kin to that spirit so prevalent now, as it was in Paul's day, which prompts "all to seek their own, not the things which are Jesus Christ's."

We can easily reason ourself into Bro. Harding's position, have frequently done so; and particularly as to receiving help from outsiders, it seems good policy, only the examples of Scripture stand in my way.

D. L.

Elder Ogle, in the *Missionary Baptist*, says he undertook, recently, to tell what the disciples teach in reference to the influence of the Spirit and the word in the remission of sins, and that Bro. Srygley told him he misrepresented us. He asks the editors of the *ADVOCATE* to give their teaching on the subject. He says they would convey a great favor on the people of Wilson county, if they would do this. We are perfectly willing to do this. But those people in Wilson county, who read the *ADVOCATE*, already know what we teach; therefore, to favor the people of Wilson county, and others who feel anxious on this subject, it will be necessary that some other paper publish what we say. If the *Missionary Baptist* will publish our article, we will write what the Scriptures teach on the subject, and what we believe every disciple in the land will endorse. Will the *Missionary Baptist* publish it?



## OUR JEALOUSY.

The *Old Path Guide* accuses us of jealousy because we spoke of the evil influences that the young brethren who have espoused the cause and positions of the *Guide*, were striving to introduce among the churches. We confess we are jealous of every evil influence introduced. But, like Paul, we can say, "I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means as the Serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ." That is just precisely our condition. We have tried honestly and faithfully to maintain the purity and simplicity toward Christ, among the churches, that they might be presented as a pure virgin espoused to Christ; and we are jealous of any and every influence that has a tendency to corrupt that purity and simplicity, and wean them from Christ. We not only are jealous of these influences, but we intend to oppose them, so far as we are able.

We have never been jealous of any paper or man who labored to maintain the truth and the purity of churches in Tennessee or elsewhere, as a pure virgin, faithful to Christ in all things. Never a word have we had, save of encouragement and good-will to these. When Bro. Srygley was through Tennessee, claiming that the *Old Path Guide* was occupying a medium ground, only not quite so extreme as the *ADVOCATE*, in opposition to societies; when he was telling me, had he known the work in Tennessee and understood our position fully, he would have pursued a different course toward us and it. When he was telling me that he was intending to write a series of articles against the societies, although the ground was not wholly satisfactory, when Bro. Allen was denouncing the societies as "unjust, unwise, unsafe, unscriptural," we encouraged, rather than discouraged, the circulation of the *Old Path Guide*. Then Bro. Srygley believed the trend of thought among the brethren was against the societies, toward Bro. Butler's position. But when he went to Cincinnati, and became intoxicated with the excitement of the social gathering, and allowed himself to be announced in full sympathy with the most advanced mode of society operation; and when, instead of publishing the articles against the societies, he had conformed to this announcement, and has depreciated our work and the work of the churches when the *Old Path Guide's* agents, to build up the *Guide*, was depreciating the *ADVOCATE* and its work, we became jealous of its influence, and we are certain its influence is against the purity of the churches and the truth as it is in Christ Jesus. We "are jealous over them with a godly jealousy."

We last year proposed to Bro. Cline to surrender all pecuniary interest in a paper, if one better and stronger could be built up, under circumstances that would guarantee its fidelity to the truth. We are still willing to do this. Our success as a publisher has not been sufficient, either to flatter our vanity or to fill our purse. We have been more than willing to let the burden of the work rest on other shoulders than our own when the truth will not be compromised thereby.

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D. L.



at the commission given to them. Hence we see Peter teaching the assembled multitude, teaching the gospel to them (1 Cor. 15.) Notice Acts 2: 14-36. Now what effect had this gospel upon those who heard (and believed) it? It pierced their hearts, made them cry out, men and brethren what shall we do? Acts 2: 37. What did Peter tell them? "Repent (for repentance and remission of sins should be preached) and be baptized every one of you in the name of Jesus Christ for the remission of sins, (that are past,) and ye shall receive the gift of the Holy Ghost." Acts 2: 38. And with many other words he testified and exhort, saying, "Save yourselves from this untoward generation."

Here is repentance and baptism mentioned. It is exhibited in their being pricked in their hearts, and confession may be couched in the expressions, "Save yourself from this untoward generation. How? By confessing me before it, in its presence. If so, have we not the four conditions presented by Peter to the multitude; and what farther? "Then they that gladly received his word, were baptized." And what else? And the same day there were added unto them about three thousand souls. (Their state relation is changed from murders.) (23d verse) They have attained to a *saved state*, (47th verse) and "praising God, and having favor with all the people." Now if we could not find another example in all of the Acts of the apostles, this would be sufficient, unless we find them saying and doing differently, and telling the people to do something different. Peter, in Solomon's porch, said, "But ye denied the Holy One, and killed the Prince of life, whom God raised from the dead." (Acts 3: 13-14-15.) Preached the gospel facts, and the gospel commands, "Repent therefore, and be converted, (turn) that your sins may be blotted out; when (that) the times refreshing shall (may) come from the presence of the Lord;" 19th verse. See also 22nd to 26th verse. Now what have we here? Repent and be converted, a term different, it is true, but when full meaning is obtained, includes with repentance all that is needed to have sins blotted out or remitted. For in fourth chapter and fourth verse, we read, "Howbeit, many of them which heard the word, believed; even to about five thousand men." In 32nd verse we further learn that the multitude that believed, were of one heart and of one soul.

We have not been confining ourselves to Union City all our time, but have been preaching the gospel where opportunities were given. The county (Obion) affords a wide field in which much good could be accomplished, were there preachers in the field to lead in the work.

The Palestine congregation is letting her light shine in this respect. The people here are wonderfully blessed with fine wheat crops this year and this should create a zeal to do more for the advancement of the cause of Christ. Round about Palestine the farms are level, and rich, and free of rocks; which of course, makes it very encouraging for the man who labors so earnestly and faithfully under the heat of the sun. Bro. W. H. Donalson is the evangelist in this county and from what we have seen and heard about him, he will create quite a wave that will carry with it much success.

On last Lord's day we preached two discourses at Moriah, a Baptist church.

Since writing the above, I have heard Bro. Hall preach his crowning discourse at the close of the warm meeting, which has been going on at this place for one week. His subject last night was, "Triumph of Christianity," which, I think was handled successfully. Bro. Hall labored to show the weakness in infidelity, and the strength and power in Christianity. At the close of the discourse a good song was sung, people were invited to come to Christ, and in humility to love eight persons confessed before a great crowd of witnesses that Jesus is the Christ, the Son of God. To stand on the side of love purity and true happiness we must be on the side of Christianity. We will go to Fulton, Ky., (D. V.,) tomorrow, and preach there on Lord's day. We will long remember the kind hospitality of our good friends have so willingly manifested to us during our stay here. May the Lord continue to bless them, and may they labor in the vineyard till God sees fit to take them from the transient things of this world to the bright side of eternity, to crown their pure spirits with everlasting joy and happiness. F. C. SOWELL.

## FLIPPIN, KY.

The Baptist church at Indian Creek met on Saturday before the fifth Lord's day in June, after preaching by Elder F. C. Childress, pastor of that church, from this text, "Why I believe what I do believe," chapter 5, verse 5, the meeting was called to order by the moderator, and then he read the minutes of the preceding meeting, the cause of which ran thus, "On motion an amendment was excluded for joining another church. In the reading of the minutes, the moderator said he was not in favor of that part of the minutes. For, said he, if you let it go in that way, you acknowledge the Campbellites as a church, and I don't consider them a church. So after considerable consultation, it was decreed that the minutes be changed, and the Campbellites excluded for joining the Campbellite society. Now, said the pastor, that will show to all future generations what it was done for. There are some things I cannot comprehend or understand, and would be glad to have them explained by some one that knows. I have before me the minutes of the Barren River association of Independent Baptists held with the Indian Creek church in August, 1882. Now in these minutes we find the pastor and messengers of Indian Creek church appointed as a committee on divine services, and in their report, when referring to the house of worship belonging to the church of Christ, they call that house the Christian church. Now find these same persons denying the disciples the right to be called a church, and will admit no other name but that of Campbellite. How can these things be? How can they call the house the Christian church, and at the same time deny those who meet there to worship, the Campbellite society? N. I. S.

There is a difference between receiving a favor and striking a blow for a supposed injury with Baptist friends.—D. L.]

There are two ways in which money especially touches the Christian character, and subjects it to a severe test. One is, the way in which we use money; the other, the way in which we bear loss. Hard as the former is, the latter is yet harder.—*New York Examiner.*



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## Queries.

Please explain John 13: 2; was it a subtle influence over which he had no control?—[S. A. Arrington.]

The expression is, "the devil put it into the heart of Judas to betray him"—Jesus. The influence was just such as presents itself in the way of temptation to every individual in life. All men are tempted to do evil by the presentation of motives. Every man is tempted to steal at some time in his life, to commit adultery, to kill. The devil is the author of all temptation to sin. I take it, he tempted Judas in this way. Judas was a money lover. The prospects of Jesus were under a cloud. It seemed that he was about to fail. The suggestion came to Judas that as Jesus is about to fail, you can make money by betraying him. His weak faith, his lack of true strength of character, and his love of money, caused him to yield and betray the Savior. Every other disciple was tempted as he was. They did not feel it so strongly because they would not parley with it, their strength of character was greater. They had a truer regard for right, hence did not run in the way of temptation. We can see nothing in the influence brought to bear on Judas, different from that brought to bear on any other man that parleys with the evil. Nor do we believe Judas' sin was greater than that of any other being who deliberately betrays right for the sake of gain. There are thousands of men in the church, even among the teachers in the church, that for gain and popularity betray the truth, do

the same thing that Judas did, make for themselves the same character; only they do not show his remorse, nor have the grace to hang themselves, as he hung himself, but they will share the same fate in eternity.

Romans 5: 17, "For if by one man's offence death reigned by one; much more they which received abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Is there but one death referred to, and which one.—[J. M. Fincher, Woodlawn, Ark.]

One death brought both physical decay and spiritual ruin; or rather both spiritual ruin and physical decay are results from one cause. Life and death were used originally in a sense different from their present use. Life meant freedom from corruption or suffering, both spiritual and material. Death was the opposite of life, subjection to corruption, to suffering, to decay. "In the day thou eatest thereof, thou shalt surely die," was literally fulfilled in the sense in which the word die was used. It is frequently used in the same sense in the Bible. Paul says "I die daily." Our existence here is but a continued death, a continued suffering and decay. What we call death is but the end of that continued death. In this sense, the separation from God is the death, the effect of that death upon man's material being is suffering, disease, decay, ending in the return of dust to dust. The effect of that death on the spiritual man is anguish, sorrow, fear, spiritual woe, ending in eternal sorrow unless redeemed from this destiny by Christ the Savior. It is one death, but one, bearing fruit in the material and spiritual world. D. L.

## ITEMS.

A. C. Henry, Huntsville, Ala., July 18, writes: "Our meeting is getting to be interesting. We have four now added to the little band here; one by letter, one from the Methodists, one from the world and one from the Baptists. He will preach, is a man of influence, and has been an exhorter in the Baptist church."

F. B. Srygley, Lebanon, Tenn., July 18, writes: "I preached six times this week at Rocky Grove school-house. Fine crowds, good attention, but no visible result. There are a great many good people in that neighborhood that know how to make a preacher feel at home. May the Lord bless them. I preached to people this week who rarely ever hear us, though they live almost as near to one of our churches as they do to this school-house. If we were to go to every old school-house near our old congregations, we would reach a great many people who will never hear us."

J. L. Sewell, Viola, Tenn., July 11, writes: "I preached at Union church, Sumner county, last Lord's day and night; had fair audiences, and the brethren and sisters seemed much interested in the preaching; no additions. This church is not manifesting as much interest in the Lord's day meetings as I think they should. But they are at peace among themselves; they have been weakened recently by the death of two of their efficient members. But I think they are still wielding a good influence."

M. C. Leslie, Willis, Texas, July 7, writes: "I will try and send you several subscribers as soon as crops come into market, when the people will have money. I find that the *ADVOCATE* is doing a good work here in removing sectarian prejudice, and in planting the good seed of the gospel. We have had a hard struggle here in the past, but thank the Lord, our labors are being rewarded, and the cause is onward and upward. We have now some faithful laborers in the field, and the congregations are trying to hold up their hands while they work, and the truth is taking strong root in the very hot-beds of sectarianism."



### Obituaries.

Died in Christ, July 8, 1884, Sister Adaline, wife of J. M. Haynes, at the residence of her husband near Murfreesboro, Tenn. Her funeral on July 9, was attended by many sympathizing friends, relatives, and brethren and sisters. Sister Haynes was first a Methodist, early in life. But when she had an opportunity of hearing the word of the Lord as it is in Jesus, she entered into the church of God, of which she was a faithful member till the day of her death. She was a faithful wife, modest and gentle to all, and faithful in attendance upon the Lord's day service when able. But she has been a great sufferer for a long while. And while her husband will greatly miss her, yet it will be comforting to him to feel assured through the gospel and its precious promises that her sufferings are all at an end. Death to a faithful Christian is no calamity, but on the other hand, "blessed are the dead who die in the Lord." Living friends sustain great loss when Christians die, but it is gain to the godly ones that pass over to the happy shore to be with the Lord. Many brethren and sisters sympathize most heartily with brother Haynes in his great loss. But if he, like she, will be faithful unto death, he will meet her in the upper and better home, where parting will be no more, and all will be happiness forevermore.

E. G. S.

Sister Annie S. Pugh died on the 8th of June, 1884. She was born January 23rd, 1862; was a daughter of Bro. Thomas Castleman, and was married to Bro. Pugh July 13, 1879. She obeyed the gospel in October, 1883; was a member of the church of God worshipping at Phillippi, Davidson County. Sister Pugh endeavored to live a consistent Christian. Her sufferings were great during her sickness, and for twenty-three days she endured them. But death at last came to her relief. Her spirit returned to God, kind friends laid her body in the grave to sleep until the resurrection, when it will be raised, we trust, to be crowned with glory, honor, immortality and eternal life.

J. L. B.

Sad, sad, news from brother Adams' family; Sister Maggie Lloyd passed a few days ago. Brother and sister Adams have nurtured and cultured some of the sweetest flowers of earth just to see them wither and fade before their eyes. First, sister Ella Luckey, then Maggie's babe, now the mother has been placed away in the cold earth home. I do not know how to tell my dear sister and brother to bear their heavy loss. No one can comfort like Jesus; no one can aid like our Savior; no one can cheer like Christ; then I would suggest, get a little nearer to the loving Redeemer. Sing "Nearer my God to thee, nearer to thee." I went with Bro. Jordan last Monday morning to baptize Prof. A. B. Brooks, an intelligent gentleman. His wife will also unite with the church at Saville next opportunity.

J. M. BARNES.

### LETTERS TO A METHODIST PREACHER—No. 7.

"What I have written I have written." John 19: 22.

My much respected friend, I think we concluded in our last letter that baptism is another condition, another step between the sinner and the pardoned, between the alien and the adopted son. And now the question is, is there another condition? The evangelist Luke tells us that Jesus said, "That repentance and remission of sins should be preached in his name among the nations, beginning at Jerusalem," Luke 24: 47. Paul, speaking of sins and redemption that is in Christ, says; "Whom God hath set forth \* \* \* to declare his righteousness for the remission of sins that are past," etc. Rom. 3: 25. With these Scriptures and others before us, we conclude that it is remission of past sins that we must have, and that it is from these past sins we are saved after doing certain things the last, by submission to baptism. Hence when we interpret Mark's record of the commission, we understand that he "is baptized" (having taken the three preceding steps) "shall be saved" from past sins; and being saved from these, is an adopted son of God, is redeemed from the kingdom of Satan and enrolled in the kingdom of heaven, the church of God, with Jesus Christ as the head, the lawful ruler.

Now we are ready to follow the apostles in their obedience to the high commission given unto them and see what they did, and what they commanded the people to do, or submit to, and what it effected in those who obeyed them. Jerusalem is the place to look for their beginning Luke 24: 47-49. See also Acts 1: 4; 15: 8. Now (Acts 2: 4) we find that this blessed promise being fulfilled, they were fully prepared to carry

out the commission given to them. Hence we hear Peter teaching the assembled multitude, preaching the gospel to them (1 Cor. 15.) Notice Acts 2: 14-36. Now what effect had this gospel upon those who heard (and believed) it? It pierced their hearts, made them cry out, men and brethren what shall we do? Acts 2: 37. What did Peter tell them? "Repent (for repentance and remission of sins should be preached) and be baptized every one of you in the name of Jesus Christ for the remission of sins, (that are past,) and ye shall receive the gift of the Holy Ghost." Acts 2: 38. And with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation."

Here is repentance and baptism mentioned. Faith is exhibited in their being pricked in their hearts, and confession may be couched in the expressions, "Save yourself from this untoward generation. How? By confessing me before it, or in its presence. If so, have we not the four conditions presented by Peter to the multitude; and what farther? "Then they that gladly received his word, were baptized." And what else? And the same day there were added unto them about three thousand souls. (Their state relation is changed from murders.) (23d verse) They have attained to a *saved state*, (47th verse) and are "praising God, and having favor with all the people." Now if we could not find another example in all of the Acts of the apostles, this would be sufficient, unless we find them saying and doing differently, and telling the people to do something different. Peter, in Solomon's porch, said, "But ye denied the Holy One, and killed the Prince of life, whom God raised from the dead." (Acts 3: 13-14-15.) Preached the gospel facts, and the gospel commands, "Repent ye, therefore, and be converted, (turn) that your sins may be blotted out; when (that) the times of refreshing shall (may) come from the presence of the Lord;" 19th verse. See also 22nd to 26th verse. Now what have we here? Repent and be converted, a term different, it is true, but when its full meaning is obtained, includes with repentance all that is needed to have sins blotted out or remitted. For in fourth chapter and fourth verse, we read, "Howbeit, many of them which heard the word, believed; even to about five thousand men." In 32nd verse we further learn that the multitude that believed, were of one heart and of one soul.

We have found then that those who "gladly received the word were baptized and added unto them, showing a change of state or relation," such as *all must have* to God, before they can be saved from past sins. May you and I see the truth as it is in Jesus, is the desire of

A DISCIPLE.

### NOTES FROM WEST TENNESSEE.

We left the dear ones at home on the 18th of June, and came to this part of our State for the purpose of preaching, visiting, and to do all the good possible in our power, within one month, the time we had appointed before leaving. The joy, pleasure and comforts of life, which we have experienced since we came here, are almost indescribable. We have had the pleasure of meeting a great many good brethren and sisters who have given us much encouragement in the work of the Lord. We have a large congregation of brethren and sisters at Union City, and some of them seem to be deeply interested in their soul's salvation. I had the pleasure of addressing them twice, and much interest was manifested on both occasions. And now I am happy to say, we are having quite a feast, as Bro. W. Hall of St. Louis, Mo., is here preaching the gospel with much power. Bro. Hall is a great worker, and, for this reason, he meets with much success in his undertakings. It is very probable the meeting will close to-night. Much interest has been, and is being manifested. About twenty-two have been added to the church, and we hope for more yet. During the day Bro. Hall doesn't take any certain subject and talk on it, but grants his congregation the privilege of quoting different verses on which he comments and gives explanations which are interesting to all and creates a great interest in the work both with preacher and hearers. Bro. Hall is about thirty-five years of age, medium size, with a good, honest, smiling face, a black, piercing eye, and speaks distinctly and forcibly.

We have not been confining ourselves to Union City all our time, but have been preaching the gospel where opportunities were given. This county (Obion) affords a wide field in which much good could be accomplished, were there preachers in the field to lead in the work.

The Palestine congregation is letting her light shine in this respect. The people here are wonderfully blessed with fine wheat crops this year, and this should create a zeal to do more for the advancement of the cause of Christ. Round about Palestine the farms are level, and rich, and free of rocks; which of course, makes it very encouraging for the man who labors so earnestly and faithfully under the heat of the sun. Bro. W. H. Donaldson is the evangelist in this county, and from what we have seen and heard about him, he will create quite a wave that will carry with it much success.

On last Lord's day we preached two discourses at Moriah, a Baptist church.

Since writing the above, I have heard Bro. Hall preach his crowning discourse at the close of the warm meeting, which has been going on at this place for one week. His subject last night was, "Triumph of Christianity," which, I think, was handled successfully. Bro. Hall labored to show the weakness in infidelity, and the strength and power in Christianity. At the close of the discourse a good song was sung, people were invited to come to Christ, and in humility and love eight persons confessed before a great crowd of witnesses that Jesus is the Christ, the Son of God. To stand on the side of love purity and true happiness we must be on the side of Christianity. We will go to Fulton, Ky., (D. V.,) tomorrow, and preach there on Lord's day. We will long remember the kind hospitality our good friends have so willingly manifested to us during our stay here. May the Lord continue to bless them, and may they labor in the vineyard till God sees fit to take them from the transient things of this world to the bright side of eternity, to crown their pure spirits with everlasting joy and happiness.

F. C. SOWELL.

### FLIPPIN, KY.

The Baptist church at Indian Creek met on Saturday before the fifth Lord's day in June, and after preaching by Elder F. C. Childress, pastor of that church, from this text, "Why I believed what I do believe," chapter 5, verse 5, the meeting was called to order by the moderator, and the clerk read the minutes of the preceding meeting, one clause of which ran thus, "On motion and vote I was excluded for joining another church." After the reading of the minutes, the moderator arose and said he was not in favor of that part of the minutes. For, said he, if you let it go to record in that way, you acknowledge the Campbellites as a church, and I don't consider them a church. So after considerable consultation, it was decreed that the minutes be changed, and read excluded for joining the Campbellite society. Now, said the pastor, that will show to all future generations what it was done for. There are some things I cannot comprehend or understand, and would be glad to have them explained by some one that knows. I have before me the minutes of the Barren River association of united Baptists held with the Indian Creek church August, 1882. Now in these minutes we find the pastor and messengers of Indian Creek church appointed as a committee on divine services, and twice in their report, when referring to the house of worship belonging to the church of Christ, they call that house the Christian church. Now we find these same persons denying the disciples the right to be called a church, and will admit no other name but that of Campbellite. How can these things be? How can they call the house the Christian church, and at the same time call those who meet there to worship, the Campbellite society?

N. I. S.

[There is a difference between receiving a favor and striking a blow for a supposed injury with our Baptist friends.—D. L.]

There are two ways in which money especially touches the Christian character, and subjects it to a severe test. One is, the way in which we give money; the other, the way in which we bear its loss. Hard as the former is, the latter is yet harder.—*New York Examiner.*



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BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
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## BRO. LIPSCOMB'S CRITICISMS.

In the *ADVOCATE* of June 25th, Bro. Lipscomb, under the heading, "True Order of Work," takes occasion to criticize some of my positions. As a difference exists between us in this matter, I am glad that he has expressed himself; for *truth* is that which I most ardently desire. I am perfectly certain that the perfection of happiness and utility that man may attain, is to be reached by believing, and teaching, and obeying the truth. By the grace of God, therefore I intend to make the question, "What is truth?" the leading one of my life, realizing that it should be every man's highest ambition to "grow in grace and in the knowledge of our Lord Jesus Christ." It is with pleasure therefore that I begin this review of Bro. Lipscomb; for I recognize in him one possessed of great critical acumen, boldness, and loyalty to the truth: I have had opponents that I felt sure did not have the moral courage to see the truth when by so doing they would be brought into conflict with the great body of the leaders of the reformation; nor did they have the magnanimity to surrender when conscious of defeat.

Bro. Lipscomb says: "That Bro. Harding has run to an extreme in some things, or given expressions to sentiments that appear extreme, we think true."

That I have given expressions to sentiments that appear extreme, I have no doubt. I make no claim to infallibility. Doubtless there are, in my writings, sentences taken by themselves would misrepresent that which I believe and teach. Since I began to write for the *ADVOCATE* I have delivered more than seven hundred discourses, have written nearly a page a week for the paper, and have read the Bible through a number of times; doubtless I have learned something in these twenty months, and could the writing be done over, I would hope to do it better.

But while this is all true, I am quite confident that in the matters to which Bro. Lipscomb excepts I am correct. In these things I have not yet seen reason to modify or in any wise to change my convictions.

He says, (1) "Bro. Harding refuses to communicate with his brethren as to his wants;" (2) "Again I am not sure that Bro. Harding does not go to an extreme in refusing all aid from those without."

Let us consider these matters one at a time.

1. Did the apostles and first evangelists make personal appeals to their brethren to minister to wants? Bro. Lipscomb thinks they did; I think not. Let us consider his proofs.

(a) Bro. Lipscomb says, "The Philippians communicated with Paul as concerning giving and receiving. Paul must have communicated with them." Read Philippians 4: 10-20 2 Cor. 11: 8-10. The facts are these: after Paul left Philippi, he labored in Thessalonica, Athens, Corinth, and so on, till he was finally imprisoned at Rome. Twice while he was at Thessalonica the Philippians sent supplies for his needs unto him: while he was at Corinth brethren from Macedonia, (probably from Philippi) came to that city and found him supporting himself by daily labor: they ministered unto him: in writing to the Christians he says, "In all things I have kept myself from being burdensome unto you, and so will I keep myself;" when at Rome, a prisoner,

the Philippians sent unto him again, by the hand of Epaphroditus abundant supplies for his wants. This grand church did not forget him who had ministered to them in Spiritual things. They communicated with him as concerning giving and receiving; the revised version has it "no church had fellowship with me in the matter of giving and receiving, but ye only."

The church at Detroit knowing of Bro. Creath's age, and infirmity, and devotion to the cause, had fellowship with him by sending a generous contribution; the first he knew of it, he learned on receiving the gift. Of course he acknowledged the gift, and expressed his thanks. Numbers have had fellowship with me in the same way. There is no more evidence that Paul wrote asking the gift than that Bro. Creath did. I don't believe that either of them would do it.

Bro. Lipscomb quotes, that I seek not for the gift; but I seek for the fruit that increaseth to your account.

Let it be borne in mind that this was written by the apostle after he had received their last gift. Bro. L. thinks this clearly implies that Paul had asked them for the gift. I think not. Had he intended to express such an idea he would have used a different tense—the past instead of the present. Paul compliments the Philippians by telling them that when he departed from Macedonia no church "had fellowship" with him in the matter of giving and receiving but them only. Doubtless if he had asked all the churches, all would have helped him; for all loved him; I am sure that if I were to make an appeal to any church I ever labored with to help me, it would do it; much more would they have helped the apostle: but the merit of the Philippians was that without being asked they ministered unto him; he says to them "Ye have revived your thoughts for me;" he does not say, "I have revived your thoughts for me." Indeed he says they had remembered his needs before, but had lacked an opportunity to minister to him. He was not one to tell about his wants, for in this very connection he says, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content."

(c) Bro. Lipscomb quotes from the letter to the Colossians, "All my affairs shall Tychicus make known unto you: \* \* \* whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts." "They shall make known unto you all things that are done here."

Bro. Lipscomb infers that Paul sent Tychicus and Onesimus to the Colossians to make known his wants and necessities." This is not a necessary inference, (and any other kind is worthless in this place;) for it can not be shown that Paul at any time had any necessities; indeed all the intimations are that he was well supplied: it was written about the same time of the one to the Philippians, to whom he says, "I have all things and abound; I am filled," etc. At the same time that he sends the letters to Ephesus and Colosse, he writes one to Philemon, a member of the church at Colosse, in which Paul says, speaking concerning Onesimus. "If he hath wronged thee at all, or oweth thee ought, put that to my account; I Paul write with mine own hand, I will repay it." It is hardly to be supposed that he would write so freely about paying what this slave owed, if he were at the very same time appealing to this very church by Tychicus and Onesimus, telling them that he was in want and asking them for gifts. If I were to write to the church at Nashville, telling the brethren that I needed help, and asking them to send me a contribution, I would not like to say to Bro. Lipscomb, by the

same mail, "I am informed that Bro. Jones is indebted to you; just charge whatever he owes you to me; I will pay it. But that is what Paul did on Bro. Lipscomb's theory."

Moreover Paul expressly says he sends Tychicus "that ye may know our estate, and that he may comfort your hearts." I have just read Colossians, and it is evident that the great care of the apostle for them is that they may not be discouraged or led away by false teachers; troubles likely to beset them, seeing that this greatest of their leaders, their apostle, the apostle to the Gentiles, was a prisoner in bonds. So he sent Tychicus with good news concerning himself that they may be comforted and strengthened.

As the letter to the Ephesians was written at the same time, and sent by the same messengers, these remarks will apply also to Bro. Lipscomb's quotations from that epistle.

I have seen nothing yet from which I can get, as a necessary inference, the idea that Tychicus and Onesimus were financial agents sent out by Paul on a collecting tour. Most preachers have written letters to their friends, or sent messengers to them, to let them know how they do, and to comfort their hearts; certainly I have, many times; I have observed that preachers are very apt to send messages when they are succeeding extra well. Paul was having remarkable success at Rome, notwithstanding his bonds: the gospel was having excellent effect in the most unexpected quarters; so much so that he was persuaded that his imprisonment was for the good of the cause. It is not strange therefore that he should send his companions to comfort the brethren, and to make known to them what was being done at Rome. Our brother is evidently strained for proof texts when he appeals to the mere facts of Paul's having sent such messengers as evidence that he asked for supplies.

(d) Bro. Lipscomb refers to 1 Thess. 2: 6-9, in which Paul tells the Thessalonians, "We might have been burdensome, as apostles of Christ." It appears evident, from a number of passages which I will cite if necessary, that Paul made it a rule to refuse all help, upon going to a place to plant a church, even from those who became disciples during his stay. He might rightfully have allowed them, after their conversion, to support him in the work, and thus have been burdensome to them; but he declined even to do this. The passage has no bearing upon the question between Bro. Lipscomb and myself that I can see.

(e) Bro. Lipscomb quotes Rom. 15: 24. "For I hope to see you in my journey (into Spain,) and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company." From this we learn that Paul expected to visit Rome and spend awhile there; and then, he hoped they would convey him into Spain. He intended to give them "a benefit," to hold them a meeting, and he hoped they would take him to his next appointment. That is all there is in this passage.

So much then for the first extreme into which Bro. Lipscomb thinks I have run. Let us now consider the second.

2. "Again I am not sure that Bro. Harding does go to an extreme in refusing all aid from those without," says he. As I must be very brief on this, I call the reader's attention at once to what I regard as a very satisfactory proof text. I quote from the third epistle of John:

"Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward in their journey worthily of God: that because for the sake of the Name they went



ferth, taking nothing of the Gentiles. We ought therefore to welcome such, that we may be fellow-workers with the truth."

This passage seems to me most fully and satisfactorily to sustain my teaching and practice. Here we have these teachers in the spiritual Israel, going forth taking nothing of the Gentiles (the world). And John most heartily approves of and commands their course.

But, says Bro. Lipscomb, "David and Solomon accepted help tendered by those not of the house of Israel, in building the temple of God. So was done in rebuilding."

Yes, Hiram king of Tyre helped in building the temple, but he was paid for it according to an agreement into which they had entered. I cannot call to mind any help, which David or Solomon received in this work for which they did not pay.

Concerning the rebuilding, it is said that the adversaries of Judea and Benjamin desired to help Zerubbabel and the Jews under him; but it was said unto them, "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us."

It is true that Cyrus and Artaxerxes caused their people to contribute to the work, but that was a matter of debt; for they had destroyed the former temple, and had taken away its treasures; but being convinced that the God of the Jews was the true God they seek to repair their wrong.

With regard to the matter of making known wants however, I may add that I have rarely had any. I have sometimes thought it looked as though I would want by the next day, but with the need came the supply. I have sometimes made foolish expenditures, and then have had to be a little rigid to get even again. Generally when men make known their wants, they are wants they may have in a year, or month, or week.

END OF KENTUCKY DEPARTMENT.

#### ITEMS, PERSONALS, ETC.

The article on prayer last week should have been attributed to W. F. Broadus. We found it in *Christian Advocate*.

We have W. W. Hickman's name at Cherry Mound, Tenn. There is no such office. If he or some friend will give his correct address, we will send paper to him.

B. C. Goodwin, Elkmont, Ala., July 13, writes: "I visited Reunion on the first Lord's day in this month, and there were two added to the army of the Lord. The church is in good working order there. I expect to hold them a meeting the first Lord's day in October. Tell Bro. Barnes to send an appointment to Athens, Ala."

FUNNY.—Before the recent National Democratic Convention there were two parties in the party, one favoring free trade or tariff for revenue only, the other, tariff for revenue, so laid us to encourage American manufactures and mechanic arts. The convention adopted a plank on this subject which both parties heartily endorse, but they are in bitter controversy as to whose theory has been sustained.

A. C. Henry, Huntsville, Ala., July 15, writes: "I have had a very sick family for the last three or four months, so have done but little work. Had two additions at Landersville the first Lord's day, and have had two at this place to date, one by letter and one from the Baptists. Began here on Lord's day, the 13th. Bro. Daugherty (Bro. Harding's Sanky) is with me to do the singing."

Lee Jackson, Thyatira, Miss., July 16, writes: "Bro. E. G. Sewell, of the *ADVOCATE*, is expected to be in this section three weeks, beginning the third Lord's day in August, to hold meetings for the churches at Thyatira, Senatobia, and Antioch. A good time is anticipated. We were with the McCain's Chapel congregation on last Lord's day, and preached to an attentive audience. This church is located four miles east of Hernando, in a thriving district of country. Bro. B. W. Lauderdale is doing good work here, and stands very high as a model man and preacher. Will all those in Mississippi who read this, forward us all the information they can relative to the churches in our State. We will correspond with any brother who will give us his address."

J. M. Kidwill, Smithville, July 11, writes: "I spent three or four days, beginning Monday night, the 23rd of June, with the congregation at Gainesboro, Jackson County. The brethren seem to be growing in many of the elements of Christian life and strength. Gainesboro is the present home of Bro. Hoover, well and favorably known as a teacher and successful preacher of the gospel. He is a recent graduate in medicine, and is now giving attention to the maladies that flesh is heir to. I hope he will continue to tell the lost ones of earth of the Great Physician. It is important to look after the body, but infinitely more important to look after the soul. This is also the home of our Bro. W. D. G. Carnes, who teaches school, and preaches as occasion may offer. Bro. Carnes is an earnest worker, and if the brethren would keep him in the field, he would do a good work. Bro. N. B. Young, the Postmaster, is a close student and preaches occasionally with acceptance. The brethren in that country are abundantly able to sustain both these brethren, and ought to do so. Or rather these brethren ought to go out and trust the Lord for a living; brethren may call me fanatical or superstitious, but I believe the living will come. From Gainesboro, I went to Livingston, and began a meeting Friday night before the fifth Lord's day in June, and continuing day and night; preached twenty-one discourses. The immediate result was eight added to the one body. Brethren Fleming and Owensby were present a part of the time, and aided much by their songs and prayers. These brethren seem to have the confidence of the people generally, and are able to do good by preaching the word. Livingston is a town of, I presume, four or five hundred inhabitants, and is the county site of Overton county. There is but one church house in town, owned by the Methodists and Presbyterians. The Methodists have a monthly appointment for preaching. There is no other regular preaching in the town. There is no Sunday-school at present in the place. I found the people hospitable, intelligent, and disposed to think for themselves. I found them freer from religious prejudice than most places of the same size. I was invited to use the church house, and the second Lord's day of our meeting, was permitted, by Bro. Wilson the Methodist preacher in charge, to occupy his regular hour. Our crowds were large, considering the busy season and daily showers, and increased to the close of the meeting. I hope that much good will result from our meeting. The brethren have the frame up for a meeting house, and they promise to finish it and go to work for the Lord. If they will, they can succeed. In my judgment I never saw a field so full of promise for the gospel. One incident connected with our meeting is too good to be lost. Little Bessie Hall is three and a half years of age. Her mother died before she could remember. Her grandmother cared for her, till last February when she too passed

away, leaving Bessie alone with her father and grandfather. She remembers the burial of her grandmother, and often speaks of it. I do not know whether the family is religious or not; but the child was carried down to the water where I was baptizing, and while a young man was being baptized she said, "O, Pa, they are burying that man!" Bro. Sweezy, with all his logic and learning, never said half as strong a thing for the truth as this little child. What a grand commentary of the truth, still 'hidden from the wise and prudent and revealed to babes.'"

#### General News.

DOMESTIC.—The teachers' meeting at Madison, Wis., this week, is the largest ever assembled in this country; over six thousand being present. —The funeral of Philip Hamilton occurred last Friday, being the eightieth anniversary of his father's fatal duel with Aaron Burr. —The only daughter of Gen. G. P. T. Beauregard died recently. She was, on her mother's side, granddaughter of Gen. James Villere, the second Governor of Louisiana. —It costs the government something when seats are contested in the House of Representatives. The Treasury Department has issued warrants for \$44,550 on account of salaries and expenses of contestants during the first session of the Forty-eighth Congress. —Mr. Blaine has closed his house in Washington, and sent all his furniture and books to Maine. —Serious frauds have recently been revealed in the Navy Department at Washington, one item of \$63,000 cannot be explained. —Grover Cleveland is a good looking bachelor of 47, slightly bald, carries 220 pounds working weight, walks to his office, pulls off his coat, and works at his desk from eight o'clock in the morning till five in the afternoon. He keeps no horses. He pays taxes on only \$5,000 worth of personal property in Buffalo. His friends say he is the "weight of destiny." Mr. Cleveland is a Civil Service Reformer, and many Republicans hope on this account that he will not consent to dismiss all the good officers in the event of his election. —Rumor says that President Arthur has one hundred and eighty pairs of pants. It is lucky he is not a married man. —Lt. A. W. Greely and surviving members of his expedition have been found and brought to the United States. It will be remembered that the expedition was fitted out more than a year ago to search the North seas for the lost Jeanette. God has placed a barrier to the North Pole, yet every year the most valuable lives are sacrificed to satisfy the inordinate national ambition. Mark Twain says that if the Pole is discovered, it will soon be hidden by the advertisement of Wizard Oil, or carried off by relic hunters. A peace to such foolish expeditions! —Bountiful wheat harvests this year presage business activity despite the disarrangement consequent upon a heated presidential campaign, which promises to be the most bitterly contested one in years. All that brains, money, brass bands and fives can avail, will arouse the American citizen to a sensible appreciation of his inestimable privilege.

FOREIGN.—The dread scourge continues to rage in France. Toulon has been desolated, Marseilles deserted. The germ theory seems to predominate among the doctors. The celebrated Doctor Koch advises against the use of irritants, such as red pepper, brandy, etc. It is thought that the disease will not reach the United States this year, as quarantine is very rigidly enforced. —Germany, through Prince Hohenlohen, has demanded "satisfaction" of France for the insult offered the German flag by the Alsatian students. France will satisfy, as she is not ready yet to avenge the ruin of 1871. More than one generation must pass away before the 'Red Rose' can peacefully bloom beside the 'White.' France has demanded an excessive indemnity from China, but the almond-eyed celestials coolly refuse, and the government has ordered the bombardment of Tonquin. —More severe fighting has been done in July and August than any other period of the year. Some of the most famous battles of the world were fought in these months. Does the weather affect men's pugnaciousness?



## Home Reading.

## JANET'S WAY.

"You couldn't spare me a very little money, could you, father?" Janet leaned over him as he counted some bills.

"If it is for something positively necessary, my daughter."

"I can't say it is exactly that, but I never get a cent of pocket-money now, father."

He sighed heavily as he answered: "I know it and I'm sorry, but the pressure seems harder and harder every year. Wants seem to increase faster than the means of supplying them. Hand this to your mother, Janet."

"Forgive me for worrying you, dear father. I ought to be making my own spending-money, but there are so few ways of doing that unless I go away from home."

"We can't let you do that. There's enough for all if we are careful."

"Take it out to Bridget," said her mother, as Janet gave her the money from her father.

"Twelve dollars. Dear me!" said Janet to herself, rather fretfully, as she slowly walked toward the kitchen. "Bridget has earned it and I don't grudge it to her, but how I wish I could earn twelve dollars!"

"Wirra, wirra!" Bridget sat on the floor holding an open letter and rocking herself backward and forward with dismal groans. Pots, pans, and kettles were around in their usual confusion. "It's meself must be lavin' yez the day, Miss Janet."

Servants were hard to find, and Janet's face wore the accustomed expression of dismay with which such notices were always received as she asked:

"What's the matter, Bridget?"

"It's me sisther's got the faver bad, an' it's meself must be goin' to her. An' it's six weeks intirely I'll be shtayin' whin it's so far to be goin'."

As Janet handed her the money a sudden thought came to her.

"I'm sorry for you, Bridget. Of course, you must go if you must. Perhaps we can get along without any one till you are ready to come back."

"Mother," she said, returning to her, "Bridget's going away for a few weeks."

Mother's face grew as dismayed as Janet's had, for she was not strong, and there were four boys.

"An' plase ye, ma'am, it's after comin' to thry to get the place I am."

"What do you mean, Janet?" said her mother, laughing as the young girl curtsied low.

"I mean, mother, will you pay me the same you pay Bridget if I do her work?"

"You can't do it all, Janet."

"What I can't do I'll hire. I want to do something, and I wan't to get a little money I can feel is my own and that I have a right to spend if I want a new book or a bit of music or anything else. I can't get a school—there are forty applications where there is one vacancy. I can't get more than one or two music scholars. I can't dispose of fancy work or painting, and if I could I might dabble over them for a month and not clear more than Bridget does in a week, there are so many wanting to do that kind of work. Kitchen work is the only work there seems to be plenty of for girls."

"You may try it, but I think you will get very tired of it."

Janet spent a good share of her first week's wages in buying gingham aprons, rubber gloves, and paying a stout woman to come for half a day and scrub and scour until the last traces of good-natured, slovenly Bridget's presence were removed. Then, with clean kitchen, clean utensils, and clean towels, Janet took hold of her work with a right good will.

"We'll all co-operate," said father, when he heard of her intention.

"We'll all co-operate," cried the boys, and they kept their word well in bringing wood and water and sweeping walks. And after the first morning she found that Tom had made the fire and ground the coffee before she came down.

"There's a great satisfaction in doing things thoroughly," said Janet to her mother, after the first day or two. "Before, when we have been without a girl, I have always hated it, because I tried how little I could get along with doing, and how much I could shove out of the way. Now

that I am making a business of it I don't feel that way. And, mother, you would be astonished to see how little cleaning there is to be done when nobody makes any unnecessary dirt or how much work can be saved by using your wits to save it."

She never told mother how her back ached during those first few days of unusual exercise. This wore off as she became accustomed to it. Every day she learned more and more to simplify her work. A few minutes in the kitchen just before bedtime arranged things so exactly to her hand that there was no hurrying or crowding at the busy time in the morning. Careful handling of table linen and other things made the wash smaller, so that the stout woman could do two weeks' wash in one. Janet found that there were few days in which she could not sit down when the dinner work was over.

Other surprising things came to light.

"What's the matter that you don't burn any wood nowadays?" said Tom; "I have so little splitting to do." Bridget, like so many of her sisterhood, had always seemed to consider it her bounden duty to keep up a roaring fire all day, regardless of whether there was need of it or not, and father always looked blank over the fuel bills. One-half the quantity was now found amply sufficient, and a difference was soon apparent in many other things. The food for one person is always noticeable in a small family where a rigid hand must be kept upon expenses, besides which, Janet was not slow in perceiving how many things went further than before. Odds and ends were utilized which had been thrown away or had counted for nothing; for no one felt afraid of scraps done over by Janet's hands.

"We never were so comfortable before," said father.

"We never had such good things to eat," declared the boys, who had highly appreciated the dainty, though plain, cookery, as contrasted with Bridget's greasy preparations; for Janet, full of an honest determination to earn her wages, had given much attention to the getting up of palatable, inexpensive dishes, seeking a variety, where Bridget had moved in one groove.

"I almost dread having Bridget come back," said mother.

But the time came when she was hourly expected. Mother sighed as she took note of the spotless kitchen, in which it was now so pleasant to come and lend a hand at the cookery or sit with her knitting while Janet moved briskly about.

"It's time I was settling with you, Janet," she said. "Six weeks—I owe you eighteen dollars."

"No; six off for hiring Mrs. Bolt, and a few other things."

"Not a bit off, dear; I've been looking over the bills for the month and I find quite a difference, more than pays all your extras. Not only in meat and groceries and fuel, but I notice it in the wear and tear and breakage—dear me! I don't think five dollars a week covers the expense of Bridget being here."

"You don't, mother dear?" said Janet, in great delight; "then you are not tired of you new girl and anxious to have Bridget back?"

"No indeed," said mother, fervently.

"Then she isn't coming back. I've found my way of earning and I'm going to stick to it for awhile. It isn't all pleasant, to be sure, but I don't know of any kind of business that is." "Only," she said, laughing, "I shall insist on having my wages as regularly paid as if I were Bridget. I shall clothe myself out of them, and so be saving dear old overworked father about five dollars a week, if you are right in your calculations, mother."

"What will you do with Bridget when she comes?"

"Mrs. Whitcom wants a girl, so she can go there. O mother dear! it's a real comfort to feel as if I were supporting myself. And I wonder why I never thought before how pleasant a way it is, this doing kind and pleasant things for you all."

And Janet worked on, feeling sure she had found her best way of securing her pocket-money in this expending of her energies for those she loved. How many daughters, restless and fretful for want of something to do, might find the same way blessed to themselves and to others in homes made bright and sweet by their faithful ministrations.—*Sydney Dare.*

## FOR THE CHILDREN.

JOSEPH.

The history of Joseph is one of the most pleasing and instructive stories we have in the Bible, especially for the young. Notwithstanding he had been so cruelly treated by his wicked brothers, yet he was meek, quiet and forgiving, for we never find that he said an unkind word.

When Joseph was taken to Egypt by the merchants, he was sold to Potiphar, the captain of the king's guard, who was so well pleased with him that he made him overseer of all his house. The Lord was with him, and everything that he had anything to do with prospered. But a false charge was made against him, and he was cast into prison. And he behaved himself so well that the keeper placed in his hands the watchcare of all the other prisoners. And the Lord was with him even in prison.

The king was offended with two of his servants, and they were placed in the same prison with Joseph. Each of them had a dream. Joseph interpreted the dream; that is, he told them what would become of them, which came to pass just as he had said. One of these prisoners was put to death, but the other was restored to his place before the king. Joseph had asked them to remember him when they were released; but to show how forgetful the king's servant was, he let two years pass before he thought of the young prisoner. At last Pharaoh had a dream, and the wise men of Egypt could not give the meaning of it. So Joseph was sent for. In haste he washed and dressed himself, for he was to appear before the king. God told him what to say, and the king was so well pleased with the speech and manner of Joseph, that he made him ruler over all the land.

Joseph told the king that there would be seven years of plenty, and seven years of famine; and if he wished to keep his people and beasts from starving, he must gather up in barns enough food during the years of plenty to last during the famine. Famine must be dreadful in any land. Just think of it! No bread in the house, and money can't buy it, for there is none to be had at any price. We often read of famines in olden times; and even in late years, many of us can remember when something to eat was very hard to get. But God has always been with his children, and blessed them, when they trusted in him. He will provide some way for them, if they will only obey him. We worship the same God that Joseph did. His ears are ever open to our cries, and he has promised to hear and answer us, if we ask in faith.

Joseph was very wise and good; so when the famine came all the countries around about Egypt sent down to that country to buy bread. Jacob was very old, and had a large family, who lived a long way from Egypt; but hearing that there was plenty of bread in Egypt, he sent his sons after it. Joseph recognized them as his brethren who had treated him so cruelly, but he was kind to them. Finally he made himself known to them, then there was great rejoicing. He finally sent for his old father and all the family, and gave them the best part of the country to live in.

There are many more interesting things I might tell you about Joseph, but this is enough. And now, dear children, I want you to learn this lesson from the history of Joseph: Always be kind to those who treat you badly; be forgiving to everybody; be useful; and especially be thoughtful and kind to your father and mother, as well as your brothers and sisters. May God bless you and help you. UNCLE MINOR.

## LETTERS FROM THE LITTLE FOLKS.

DEAR UNCLE MINOR: You asked my papa, when he met you at Dawson, if we read your letters in the ADVOCATE. Oh, yes! and enjoy them, too. I remember your visit and talk to us children five years ago, when you were with us, and would be glad to have you come again. We have no Sunday-school near us now, as I live six miles in the country; but hope they will yet organize one at our school-house. We had an interesting one there last summer. I think I know why Dan was left out in the seventh chapter of Revelation. It was on account of his idolatry. I hope you will continue to write for the ADVOCATE.—[May Crabtree, Madisonville, Ky]



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

**Twenty-five Years a Citizen of Georgia,** and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians and had taken all the patent medicines recommended for these diseases. I got no relief and continued to grow worse until I commenced the use of Dr. Mosley's Lemon Elixir. One dozen bottles has made a final cure of both diseases. J. R. HILL.  
No. 12 Connally St., Atlanta, Ga.

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I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

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Fifty cents for one half pint bottle, one dollar for pint and a half bottle. Sold by druggist generally, and all wholesale druggist.

**Miscellaneous.****"Best of All."**

Dr. R. V. Pierce, Buffalo, N. Y.:  
*Dear Sir*—My family has used your "Favorite Prescription" and has done all that is claimed for it. It is the best preparation for female complaint. I recommend it to all my customers. G. S. Waterman, Druggist, Baltimore, Md.

Princes, potentates, plain people, everybody needs *Samaritan Nervine*. Of druggists \$1.50.

To BANISH contagion from garments and linen, disinfect with Glenn's Sulphur Soap.

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From Eminent Wilmer Brinton, M. D., Baltimore.

"I HAVE used Golden's Liquid Beef Tonic in my practice, and have been much gratified with the result. As a tonic in all cases of debility, weakness, anemia, chlorosis, etc., it cannot be surpassed." (Take no other.) Of druggists.

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A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. LAWRENCE, Brooklyn, N. Y. will receive the recipe free of charge.

**An Only Daughter Cured of Consumption.**

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race St., Philadelphia, naming this paper,

**"Golden Medical Discovery"**

for all scrofulous and virulent blood-poisons, is specific. By druggists.

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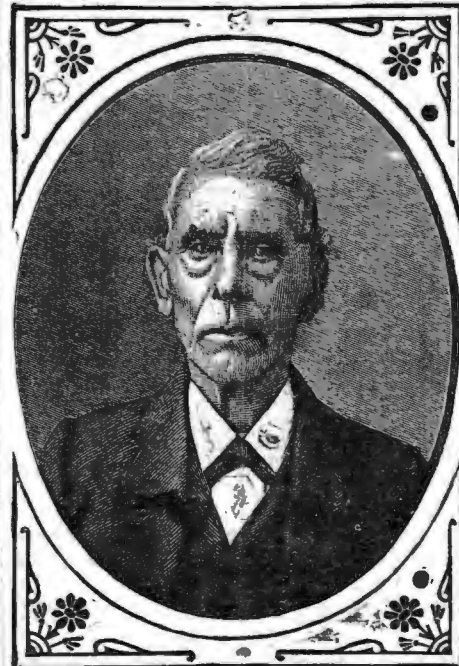
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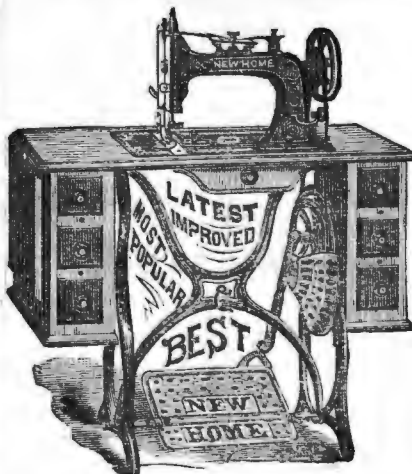


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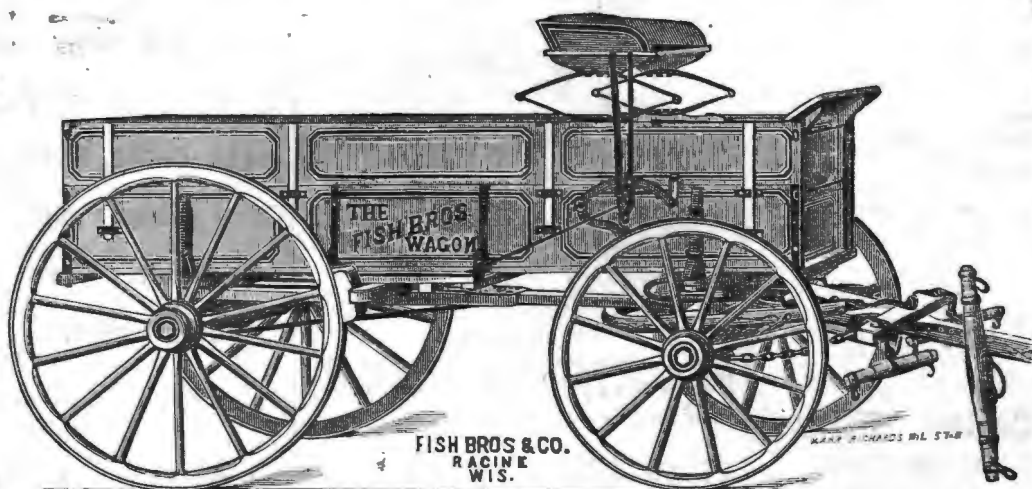
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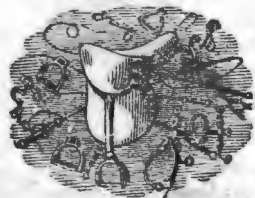
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# THE GOSPEL ADVOCATE.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### BEGIN WITH GOD.

Begin the day with God!  
He is thy sun and day;  
He is the radiance of thy dawn,  
To him address thy lay.  
Sing thy first song to God!  
Not to thy fellow-man;  
Not to the creatures of his hand,  
But to the Glorious One.  
Awake, cold lips, and sing!  
Arise, dull knees, and pray:  
Lift up, O man, thy heart and eyes;  
Brush slothfulness away.  
Look up beyond these clouds!  
Thither thy pathway lies;  
Mount up, away, and linger not,  
The goal is yonder skies.  
Cast every weight aside!  
Do battle with each sin:  
Fight with the faithless world without,  
The faithless heart within.  
Take thy first meal with God!  
He is thy heavenly food!  
Feed with and on him; he with thee  
Will feast in brotherhood.  
Take thy first walk with God!  
Let him go forth with thee;  
By stream, or sea, or mountain path,  
Seek still his company.  
Thy first transaction be  
With God himself above;  
So shall thy business prosper well,  
And all thy days be love. —[Bonar.]

### FOURTH CHAPTER OF ACTS.

While Peter and John were still preaching in Solomon's portico to the vast throng that had gathered on account of the healing of the lame man, and large numbers of them were embracing the gospel, the Pharisees and captain of the temple came upon them and laid hands on them, and kept them confined till the next day. And when they had brought them out, they enquired of them by what name or what authority they had performed that deed—that is, of healing the lame man. Then Peter boldly told them that it was done by, or through the name of Jesus of Nazareth. And the man that was healed was standing in the crowd, to show the miracle was a real one, and with all this force of testimony they could say nothing against the miracle as such, but still they were determined that the matter should spread no further, and so they took the apostles aside and commanded them strictly not to preach or teach any more in that name. But Peter said, "whether it be right to hearken unto you more than God, judge ye." For, said he, "we can but speak the things we have seen and heard." And when they had further threatened them, they let them go. They were afraid just then to try to punish them, lest they should be hindered by the people, for the masses of them were glorifying God over the healing, and were disposed to receive the gospel, as thousands did.

This was the beginning of persecution against the apostles for preaching the gospel of the grace of God to the people. This case shows the blindness, and the unyielding disposition of error and prejudice. These Pharisees and elders had the positive testimony of thousands, and the living

testimony of the old man himself, who was still present, being above forty years old, and fully competent to testify, as he had never walked before. And prejudice, and the bitterness of error and partisanship has never improved, or grown any milder or gentler than it was then. It is just as unyielding now, as when those Jews threatened the apostles and commanded them not to preach the gospel any more. The very same thing would be done to-day, if men had the power. But the apostles assembled themselves together and prayed. And there are a few things a little remarkable in this prayer, as compared with prayers at the present time for a similar object.

The design of the prayer was doubtless for the spread of the gospel, and the conversion of sinners. And in these days when men are praying for a similar end, they pray devoutly to quicken and convert them. But not so with the apostles. They prayed thus: "And now Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child, Jesus." If it had been God's order to send forth his Spirit to convert sinners, the apostles would have known it, and would certainly have prayed for it at this time. For how was especially an opportune time for such a work. The apostles had been arrested, and threatened, and hindered from the work of preaching, and this would have been the very time, if ever, when such a work was needed, and would likely be done. And surely the apostles would have prayed for it at this juncture had it been according to the will of God. For these prejudiced and wicked Jews could not have arrested the Holy Spirit of God, could not in anywise have hindered its work upon the hearts of sinners, and this would have been the very time for a prayer to that end. But it was not done. Not one word of the kind was in this prayer. But realizing that God had commanded them to preach the gospel to every creature, they prayed for help to accomplish that work. And their prayer was at once answered; for the place was shaken where they were, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And in the entire history of the apostles, they never one time prayed the Lord to send his Spirit into the hearts of sinners to convert them; nor did they ever direct Christians to do such a thing. Paul directed the church at Ephesus to pray for him, that utterance might be given him, that he might open his mouth boldly to make known the mystery of the gospel, for which, says he, I am an ambassador in bonds. He also told the Thessalonians to pray for him, that the word of God might have free course, and be glorified among the people.

But never one time did he instruct Christians to pray God to send the Spirit into the hearts of sinners to convert them. The Spirit of God will not dwell in an unholy temple. The sinner must purify his soul in obeying the truth before the Spirit is promised him. Jesus said of the Spirit, when promising it to the disciples, "Whom the world cannot receive." John 14: 17. Hence there is not only no precept or example in the word of God to pray for the Holy Spirit to be sent into the hearts of sinners to convert them,

but Jesus says the thing cannot be. Therefore every man that prays for it, prays that the word of Christ may be overturned, and thus makes himself a rebel in the government of God. The Lord has established the gospel of Christ as his power to save. But the gospel can only save those that obey it. To pray God to send his Spirit into the hearts of sinners to convert and save them, is to set aside the gospel, and ask God to save sinners otherwise. What could be more insulting to God than to set aside the means he has ordained to save sinners, and ask him to save them some other way. It is an actual repudiation of the wisdom and word of God, and asking him to set aside his own plan, and save sinners by man's plan. Not one of those men that pray God to send forth his Spirit into the hearts of sinners to convict and convert them, will ever urge them to obey the gospel as directed in his word. And in this way, by the so-called prayers of men, the power of God to save sinners is set aside. When will men learn to respect the word and authority of God, and trust the plan he has ordained to save sinful and rebellious man?

In the latter part of the fourth chapter of Acts we have some things that every child of God on earth might well and profitably study, and that is concerning the use of our means for the advancement of the Lord's cause. It is here said: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things he possessed was his own. But they had all things common." Verse 32. These disciples were of one heart and of one soul. They were perfectly united together in faith, in sympathy, in judgment, and in work. At this time man's wisdom had not begun to usurp authority in the church and set the wisdom of God at naught, as is so extensively the case now. These people had just obeyed the gospel, and their souls were full of love, full of devotion, and they were perfectly willing for the Lord to rule in all things. And this is just what ought to be now. And if there is not a very great lopping off of men's plans and devices for doing the Lord's work by the children of God, there will be a terrible overthrow of human plans in the end. None of these will stand when Christ comes to judge the world; and if not destroyed sooner, they will be then. And woe be then to those who have invented and held to them in life. Every plant, every plan and device of human mould in matters pertaining to things divine, that God himself has not ordained, will be rooted up, will be destroyed. It is an utter impossibility for disciples to be of one mind while some are adhering to the letter of things God has ordained, and some inventing and running plans of their own invention. And so far as the disciples of Christ are concerned, the worst divisions existing among them is regarding humanly devised plans for using our means for the advancement and upbuilding of the Master's cause and kingdom in the earth. Plans and schemes, societies and organizations of man's device, are continually multiplying, and constantly extending their encroachments upon the church and ordinances of God. Some of these State and district plans are now proposing to furnish standing committees of brethren to settle church difficulties. This is a species of usurpation of the few over the many that must necessarily result in the principles of



popery, if not in that very thing itself. Any step by any assembly or association of Christians, to assume any authority or control over the churches or congregations, in their individual capacity, is popery in its principles, and that as large as life. And as long as these things exist with some, while others are fighting against all innovations of every description, unity, oneness of heart and soul is impossible. And yet Christians are positively commanded to do this. Paul says, (1 Cor. 1: 10,) "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." Thus the word of God plainly demands that Christians shall be thoroughly united in one mind, in one judgment. And this is just what existed in the church at Jerusalem at the time named above, and this is precisely what should exist now.

But the question is, who is in the wrong, and how shall they be settled? The answer is plain. Those who introduce these human plans, and try to supplant the word of God by them, are the responsible parties in the trouble. Those who stand planted upon the word of God, and that alone, cannot yield without just giving up the word of God, and adopting human wisdom for their government. This they cannot do while they love God and respect his word. The grand principles of eternal truth, and an earnest love for truth and its author, compel them to contend for truth, for God's word, as the rule in all things. Thus an unending warfare must go on till the advocates of error, of human wisdom and human plans, abandon them and become willing to accept God's word, and that alone, as their guide. Then, and not till then, will this warfare end. And whenever this takes place, then again will all that believe be of one heart and of one soul.

Brethren, let us stand fast in the liberty where-with Christ hath made us free, and not become entangled in the meshes of human wisdom, human plans and inventions for doing the Lord's work. Those early disciples were one in their entire practice. When their goods were to be used for the Master's cause, they sold their possessions and goods, and laid the money at the apostle's feet, and distribution was made to each and all, as their needs required. There were no human plans for this work then. All were guided in all things by the apostles, and they were guided by the Holy Spirit; and thus God ruled in all things in the church, and so it should be now. Those Christians were so whole-souled that none of them said that what they possessed was their own. They realized that they, together with what they had, belonged to the Lord, and so used it. So should all Christians consider now.

E. G. S.

#### QUERY.

Please explain the death that Paul-Saul of Tarsus died.—[T. W. G., Hollow Rock, Tenn.]

There is no record of the death of Paul in the Scriptures. The last account given of him in the Bible is that he was in prison in Rome. Profane history states that soon after the writing the letters to Timothy and Titus he was beheaded in the persecution then raging. The letters were evidently written in anticipation of an early death of martyrdom. Hence he said, "I am ready to be offered up." He says in one of his letters, "I die daily." This evidently means I suffer the anguish, sorrow, even the pains of a living death, daily in my labor and service of God.

#### ADULTERY.

This vice seems to be on the increase in the United States; owing too, I think, to the people looking to the laws of our land, for advice in this direction, instead of looking to the law of Him, who intended that the marriage vow should be sacred. Oh! this divorce business, how it is corrupting our country! Nay, more, we see it taking root and springing up in the church among us, and our teachers seem to have nothing to say on the subject. I have never heard a discourse upon this subject in my life; neither have I ever heard an elder teach and admonish his flock in regard to this grievous sin, and you scarcely can find a congregation but what has members living with divorced companions, and all resting comparatively easy, and drifting with the tide of public opinion, that a written divorcement granted by the courts of our county dissolves the relation existing between man and wife: this ought not so to be, and I fear, brethren, that God will hold the congregation accountable where such be. If he requires as much of us under this, the gospel dispensation, as he did of the Jews under the Jewish economy, and no doubt with me but what he does, he will require that we put those "strange wives (and husbands too) from among us." We find under the law (Deut. 7: 3) that the Jews were not to intermarry with the nations around them, they were to perish if they did so; but after they began to have kings for their guides and leaders, they departed from this a most positive command of Jehovah. What was the result? God caused thousands of them to perish by the hands of their enemies for their disobedience in setting aside His law and being governed by their own desires and inclination. Now in the days of Cyrus, king of Persia, the people "build the house that was builded"—not a new house observe, but rebuilt the house that once was. That is our mission to-day; "we build the house that was builded" in Jerusalem over eighteen hundred years ago, and we should try to keep this adulterous material out of the walls thereof.

The people under Cyrus after the temple was built wished to worship God as he had directed. They wished to turn their backs upon all the innovations and teaching of men that had been introduced into their god-given worship; they had discarded all but their "strange wives," and Ezra went up from Babylon, and being a ready scribe in the law, he saw that the Jews had sinned in taking wives of the nations around them; he wept before the temple, and was in great distress, (is there no one to weep before God's temple to-day on the account of this divorced adultery?) but one Shechaniah encouraged him to reform the strange marriages. He said to Ezra: "Let us put away our strange wives and all that are born of them, and let us do it according to the law. Ezra rose up and made a proclamation to the children of the captivity, that they should gather themselves together unto Jerusalem, and whosoever would not come in three days, all his substance should be forfeited, and himself separated from the congregation." Ezra 10th chapter. *Remember the proclamation and the consequences if any failed to comply.* "And they gave their hands that they would put away their wives, and being guilty, they offered a ram for their trespass." *Observe also the process of pardon.* At the end of the reconing one hundred and sixteen "strange wives" were sent away. What do we learn from this? Paul answers, "These things happened unto them for ensamples, and they are written for our learning," they are a solemn warning to those who should live under the gospel; they happened to them, for a warning to us, against those evil practices: therefore, "Let us not commit fornication as some of them committed and fell in one day, three and twenty thousand." The Spirit said: "Fornicators, idolaters, and adulterers shall not inherit the kingdom of God." This is in the imperative; not that they *ought* not, but they *shall* not.

Well, says one, what are you going to do with those in the kingdom that have divorced their first companion and married again? Do as Shechaniah advised Ezra; it is no harder for us now, than for them then; for the Savior says, "If we forsake not father, mother, house and lands for his sake, we are not worthy of him." If you have such in your congregation, do as Ezra—issue the "proclamation, notify them of

their sin, show them their error that they may see their guilt, and make *their* offering to the Lord for their trespass,—not a ram of the flock, but confession, repentance, and prayer. If they refuse to hear, carry out Ezra's plan: cause them to forfeit their substance—their rights and privileges to the church of the Most High, and "separate them from the congregation," do it as Shechaniah advised, "according to the law"—the New Testament under which we live and by which we will be judged in the last day. Wake up, brother elders, to your duty; teach your young converts their duty in marrying, and what the consequences will be if they separate and marry again. Come, do not go to judgment, and there tell your Master you could not teach your congregation on this important theme on the account of timidity. Yours for a pure reformation.

Minor Hill, Tenn.

ROBT. C. ABERNATHY.

#### CIRCULAR LETTER.

TO THE FRIENDS AND PATRONS OF HAYNES INSTITUTE, AND TO THE PUBLIC GENERALLY:

Once more, in the providence of God, we have been permitted to reach the close of a scholastic year. For eleven successive years we were permitted to issue this Circular Letter as President of Murfreesboro Female Institute. Once—last June—we addressed you as President of Haynes Institute. Under our thirteen years' management, I may say the Institute has been fairly prosperous, and I believe has been the means of doing much good.

But circumstances have induced me to sever my connection with this institute. It is with some feelings of regret that I take this step. To a generous public, for past patronage, I return my profoundest thanks. To my personal friends, who have always befriended me, I may say, I shall never be able to repay you. You have the gratitude of a heart which has been subdued and softened by the had experiences which are the concomitants of life's misfortunes.

It is painful to sever the ties of personal associations which have been pleasant; I, therefore, leave Murfreesboro with regret. I have been elected to a place in the Faculty of South Kentucky College, at Hopkinsville, Ky. I have accepted, and will enter on the duties of the office at once. I shall be in a large, new, elegant building, which is now approaching completion. I feel that I shall there be able to do for my friends all that could reasonably be expected in the education of their daughters. I shall have sole control of the Boarding department.

The faculty will be composed of four gentlemen and two ladies in the Literary department, all of whom are experienced, practical teachers. Besides, there will be a Musical Department, under my especial personal control, which shall be second to no school of the kind in all the country. Whatever I may have been able to do in the past, in any respect, I feel safe in saying that I will there have increased facilities for doing better. Those who entrust their daughters to my care may rest assured that their welfare, in every way, will be my constant care. Every comfort will be afforded them. My large experience as Principal of a boarding school will enable me to provide intelligently for the wants of any pupil who may be placed under my charge.

The rooms will be new, and well furnished. Seasonable, well-cooked, nutritious diet will be served, and the attention of an experienced matron will at all times be devoted to the health and well-being of the girls.

Young men and boys will be admitted to the recitations, but will not be permitted to board in college. Good board for them, under proper restrictions, can be had at very reasonable rates, either with Prof. M. L. Lipscomb, or in private families. Boys and girls can find one of the most desirable schools in South Kentucky College. There is a growing demand for this class of schools.

Now, friends, we place ourselves at your service. We solicit your patronage. We promise you a school unsurpassed in all that pertains to the proper education of your children. Send your sons or daughters to South Kentucky College, seventy-two miles north of Nashville, Tennessee, to a school having one of the best buildings in the country—having a Faculty, each member of which has experience and character, and you will, perhaps, save yourself of some regret in the future.

JAMES E. SCOBEY.



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## EZRA'S FAITH AND MODESTY.

Oftentimes the most important lessons are set forth in some casual remark; and indeed very frequently the character of a writer and the springs that move him to action are more clearly portrayed in an incidental utterance, than in many pages of labored argumentation. I have been particularly impressed by a sentence from Ezra to which I invite the readers attention.

This man of God had found favor with the king of Persia, and had been permitted by him to gather together all the children of Israel, who desired to return to the city of their fathers, with their little ones and all their substance, that he might lead them up to Jerusalem. Such a journey was exceedingly dangerous in the days of lawlessness; for large bands of armed men frequently traveled the country, who scrupled not to kill and rob those they could overpower. Ezra realized that his party would be an exceedingly tempting one to such marauders, and it occurred to him to ask the king for a band of soldiers and horsemen to protect them. The thought arose in his mind, but he did not make the request, for a reason which he gives; he says:

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoke unto the king, saying, 'The hand of God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.'"

It seemed to him that it would be inconsistent for him to ask protection of the king, after having expressed such confidence in the Lord. For doubtless the king would say, "If the hand of your God is upon all them for good that seek him, why do you call upon me? why do you not seek him?"

As Ezra himself expresses it he was "ashamed" to make the request. Instead therefore he turned to the Lord: "So we fasted and besought our God for this; and he was intreated of us." The result of the matter is expressed in these words: "Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way."

The promises to Christians are much richer and more precious than were any that Ezra ever heard. In the New Testament the Father promises in the most emphatic and unequivocal way that he will give us everything we need for this life, and in the world to come, eternal life. These promises of everything that is good, for time and eternity, are conditional; they are to those who will love, and serve, and trust the Lord. As long as a man is a faithful servant of the Lord therefore, he can say, "I am daily receiving all that is good for me;" and he can appreciate at their full value the apostolic injunctions, "Rejoice evermore; in everything give thanks." "In nothing be anxious; but in everything by prayer and supplication with thanksgivings let your requests be made known unto God." "And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus."

I have sometimes had this feeling of shame which Ezra mentions upon being tempted to make known "my wants." Not that I have ever had any real wants, (without, with the want, receiving also a supply for it,) but I have often

been desirous to have to-day, supplies for the wants that I expected would come on the morrow, and have been tempted to make them known. Indeed I used occasionally to "borrow twenty-five on thirty dollars for a few weeks" when I thought I could see wants, for which I had no supplies, coming. There is a brother living in my native county to whom I used to go at these times, who assured me that he took more delight in lending than I did in receiving. He would insist on letting me have more if I thought I needed it, and say, "Now don't return that little till it suits your convenience if that is never." He required neither note nor witness, nor would he have interest.

But for all that it did not seem to me to be the right thing to do. "Owe no man anything," saith the Scripture. I did not feel as independent as it seemed to me a king's son whose father is rich, and strong, and loving ought, to feel. In brief, I never made such a request that I did not feel humiliated and ashamed. I would reflect thus:

Do not the Scriptures teach that all things work together for good to those that love God? Does not Jesus plainly teach us that our heavenly Father is readier to give good things unto us, when we ask him, than our earthly parents?

Does he not say that food and raiment—all things needful—will be added to us if we will but do our duty as best we can? Does he not in the most positive way promise that he will give, even in this present time, a hundred fold to us for every time that we sacrifice for him?

Yes, all these things are certainly true: and the apostle Paul therefore tells the Philippians to be anxious for nothing; but in every thing by prayer and supplication with thanksgiving to make known their requests unto God.

So it seems the scriptural way is to make one's requests to the Lord and not to men.

Let any man try it, and if he does it according to the scriptural directions, he will not only be freed from the "shame," but he will indeed be a free man in Christ—a king's son who is as rich as any man.

If men would be content to try this divine rule, we would hear no more about missionary societies, general boards, state boards, co-operations for spreading the gospel etc., now, than they did in apostolic times. We would do as those men of faith did; we would do the work, and God would keep his promises.

## HE IS LOOKING THE WRONG WAY.

"This thing of preaching and 'trusting' (?) while the wife and children are battling the wolf from the door, and brethren are sitting under the sound of your voice with their thousands tightly grasped is an injustice, not only to the wife, the child, the preacher, and the Creator, but it is a cruel injustice to these covetous brethren themselves," shouts Elder Human Plan as he looks across from his pulpit to brother Tightfist in the corner. Our dear brother Human Plan is looking the wrong way. Let him turn and with the eye of faith look on the other side. There stands Jesus, (for he is always in the assembly of saints,) with his pierced hands and feet and side, saying, "Go ye into all the world and preach the gospel to every creature." "The world is lost; hundreds and thousands are dying daily and going down into the pit. Hasten to publish the gospel, for it is the power to save them. I will be with you to the end of the world. Give yourself wholly to the work: endure hardness as a good soldier of mine: be content with food and raiment: be not anxious about the morrow; for godliness has promise of the life that now is and of that which is to

come. It is more blessed to give than to receive. Work, pray, sacrifice, agonize to save these dying souls. See how much I have given, and done, and suffered to save them, and be thou like me. Remember thou owest all to me, and that I am your great model."

I wonder if Bro. Human Plan can find it in his heart to say to that lowly one of the pierced hands and feet and side, who thus exhorts him to go, or so freely promises to go with him:

"This thing of preaching and 'trusting' (?) when the wife and children are battling the wolf from the door, and brethren are sitting under the sound of your voice with their thousands tightly grasped, is an injustice, not only to the wife, the child, the preacher and the Creator, but it is a cruel injustice to the brother himself." "Therefore, dear Lord, you cannot expect me to go in obedience to your command until a proper salary is made up for me. Surely you do not wish me to be unjust to my wife, my children, myself, my Creator, and then cruelly unjust to my dear brother Tightfist. Let them make up the money, and then I will go."

I am very glad that the apostles and first evangelists did not belong to the Human Plan family; for had they been members of it, the gospel would not have been preached to the ends of the earth in their day, so much of their time would have been taken up in devising ways and means to raise their salaries, and it would have been necessary in their judgment to pay so much attention to their neighbors the Tightfists: especially am I glad that our dear Lord came from the great Father through faithful Abraham and trusting David, instead of through the Human Plan or Tightfist family; had he imbibed the spirit of the latter he would never have preached, and prayed, and sacrificed, and died for such selfish, unthankful, unsympathetic beings as we are.

Don't look over at Tightfist, my brother, while you are preaching, for if you do you are liable to think you are doing wonders, that you are marvellous self-sacrificing, that you are really unjust to yourself and your family in doing so much, in fact, that it is a gross piece of injustice all around for you to preach so much, work so hard and receive so little: don't look over to Tightfist, but rather turn your eye to the other side, and consider the Lamb of Calvary; remember then that he has bought you, and meditated upon the price he has paid for you, and surely you will exclaim, "Unworthy, unworthy am I, O my God Almighty, to stand before thee, or to receive the least of all thy rich gifts; when I have done all that I can, even to the utmost, I am still but an unprofitable servant." No, no, my brother; the Tightfists are not on the Lord's side, they are hypocrites: shall we neglect to do our best for Christ because they are hypocrites? They have never yet learned the glorious lesson that it is "more blessed to give than to receive;" have not you? Of all the people in the world there are none that need preaching more than the Tightfist family, (for they are lost,) and there are none less inclined to support the teacher. Let us therefore, if need be, work with our hands, and support ourselves, while we labor for them and others that are lost, for their souls are as valuable as any, when they are saved; let us by all means strive to save some, remembering that "they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

P. S.—The first quotation in this article I take from a cotemporary who writes on the support of evangelists.

END OF KENTUCKY DEPARTMENT.



## THE EXISTENCE OF GOD.

**LADIES AND GENTLEMEN:** The history of the past very clearly demonstrates that the developments of mind, the exertions of talent, and the labors of industry, are all subjects intimately interwoven in a moral character and moreover they progress in a degree proportionate to man's trust in God. And savages who have no God but idols, no religion but superstition and human inventions, force and violence are king, cruelty is lord, and gloom more dense than night, prevails throughout the realm. Take from the skies the sun that breaks over the mountain's tops and floods the world with light, and the effect would be perpetual darkness; but go to a land of idols, where anthems and orisons do not rise to the portals of heaven, and greater, a ten-fold greater, darkness is there. Alienate from the world the belief in the existence of God, and the wickedness of man would be unrestrained, hell would be equalled and every man in himself a devil. Then how can men here in the nineteenth century, wise in their own conceit, however fools in reality, rise before the world, and with all the flower of rhetoric and a course of philosophical reasoning endeavor to prove the non-existence of God? How can they ridicule the Bible and denominate it a book of deception when all nature declares in language too plain to be confuted, that there is a Creator, an Almighty One in the skies? The whole universe bears the character and stamp of a First Cause, infinitely wise, infinitely powerful.

Let us cast our eyes on the earth which bears us, and ask, "who laid the foundation, who caused so many sweet perfumed flowers to spring forth, and who laid the bed of the roaring ocean and bound it round with a sandy shore, who created the rock-ribbed mountains and covered their tops with perpetual snow?" and the answer would be borne back from all creation, "we fell from the plastic hand of Jehovah." Every star, every plant, and every atom bears witness of a Deity. The thunders proclaim His wisdom in their rumbling sound; the lightning's lucid glare bears witness of His glory as they flash from the overshadowing cloud; the blue abyss above us declares his immensity, and Ætna speaks in eloquence of His omnipotence. If all these lovely scenes that environ us, all these beauties above us did not fall from the creative hand of omniscience, why would not the river turn its course and run up the mountain's side, rather than down; why would the sun not in his fiery course depart from his circuit in the heavens and pass on many years through the immensity of space, leaving this little sphere of ours dark, bleak, oblivion? Seeing everything controlled by such perfect order and decorum, then infidel, haughty deceiver of man, hush and speak no more. For in a land of Bibles where God is adored, civilization has reached its greatest and highest pitch, and man's wisdom grows deeper and more profound in him as belief and trust in him increases. On the contrary, in the dark ages when the bright light of the Bible was buried in sackcloth; when God was forgotten, men became demons, and corruption and barbarity were everywhere. "Allah ilallah," God is God says the mussulman; knowing then that he is God, and that he will both reward and punish, we should turn our aspirations and thoughts from this fleeting shore around us and place them upon things in eternity, for too well we know that without the trust of an all-pervading spiritual God of the Bible in our thoughts, nature's sweetest music would lose its charm, the universe its highest significance and glory. When our minds are lost in a vast sea of troubles, how cherishing it is to turn to a God who promotes love and good will among men, who lifts up downcast heads, who heals wounded spirits, who dissipates the gloom of sorrow, who sweetens the cup of affliction, and who blunts the sting of death. Then let us all prepare for it. So when you and I shall have laid aside these earthly tabernacles, we may share a part in that kingdom whose law is truth, whose king is love, and whose donation is eternity, and may it be as an author has said, "when this hand of mine shall be pulseless and cold, and motionless as the grave wherein it shall lie, when the damp, dewy vapors shall replace this sensible warm motion, and death weave my shroud; when the winding sheet shall be my sole virtue, and the close sealed sepulchre

my only home, and I shall have no familiar companion, and no rejoicing friend but the worm. O, thou cold hand of death, unlock for me then the portals of eternal life, that whilst my body rests in its bed of earth, my soul may recline on the bosom of God." J. D. GARRETT.

## CARP CULTURE.

Having some experience in raising carp, I feel I will be doing a favor to my brethren readers of the *ADVOCATE*, to call their attention to this new means of food supply. I only began last year, and my success thus far has been beyond my most sanguine expectations.

I made my pond, which is about 55x110 feet, in the spring of last year. It is supplied by a two-inch pipe from my spring, and is so situated as to be in no danger of floods, no water going in only what enters through the pipe. On May 10 I put ten — Carp, which were from four to seven inches long, in it. About the middle of June they spawned, but not expecting an increase that year, I had not put the necessary amount of grass or brush in for the eggs to adhere to, hence only raised, last year, about three hundred fish. These fish, the first week in November, when I drew the water from my pond, ranged from seven to ten inches in length, while my ten old fish were from fifteen to eighteen inches long. These went through the winter safely, though my pond is not more than three feet deep. I disposed of all but one hundred and twenty-five of my young fish. Some of these we have used, so now I have about one hundred left. My old fish spawned on May 1, this year, and again on May 13, and I now have a great number of young fish, some of which are fourteen inches long. My year-olds are from twelve to fifteen inches long.

I now propose to answer a few questions that are often asked:

Who can make a Carp pond? Any person who has land with sufficient clay in the soil to hold water, so situated that a small stream can be turned in, while all surplus water has an open way around.

How deep should the pond be? The main part from twelve to eighteen inches, while a portion of it should be as much as four feet, for the fish to winter in. Mine, though, have done well in three-feet water.

Upon what must the fish be fed? They are not choice as to quality, but want quantity. I feed on anything left from the table—bread, potatoes, cabbage, beans, peas, lettuce, cut up fine. When the fish are young, I give them dough made of shorts. I know of no better or cheaper food than Irish potatoes.

Are they a good table fish? The general verdict is in their favor. I find the flavor excellent, but those we used were most too oily for my taste. Some like them the better for this.

How long will I have to wait for fish? If you stock your pond with well-grown fish in the spring, by the following September you can begin to use them.

J. D. FLOYD.

## CORRESPONDENCE.

In looking over the *GOSPEL ADVOCATE*, I noticed a request for an explanation of 1 Cor. 15: 29, which reads, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The answer in the *ADVOCATE* was not satisfactory to me, and I concluded to give an answer that would be more satisfactory to myself at least, than the answer in *ADVOCATE*. The apostle was arguing the subject of the resurrection. The Sadducees did not believe in any resurrection in view of this; the apostle tells them, They are baptized in the name of a dead Christ, if your Sadduceic doctrine be true, but the apostle makes a strong case of it. He says, But now is Christ raised and become the first fruits of them that slept. Now if men and women are baptized, it should be done in the name of a living Christ, and not a dead one where there is no life to animate them. As this is my first article, lest I get too lengthy I will stop.—[B. H. Doomer, Hillsboro, Ala.]

[The trouble is that the word dead for the dead, is in the plural number in the Greek, so cannot refer to Christ.—D. L.]

## PHEBE'S CHARGE.

Phoebe was a servant, or deaconess, of the church at Cenchrae. Having business at Rome, Paul, who was then at Corinth, some nine miles distant, learning of the opportunity, improved it to send a letter to the Christians dwelling in that city. The journey, both by land and by sea, was a long one for those days. We follow, with no ordinary interest, this good woman all along her way with that precious treasure in charge. It is the most important of all Paul's Epistles, and we are solicitous that it shall be carried in safety. It has to run the gauntlet in various perils. There are perils in the form of robbers, of shipwreck, and of loss in many ways. And what if, in the midst of them all, this letter should fail of its destination? Then there would be a serious loss to the Christians for whose spiritual benefit it was designed. They would miss its important instructions, as regarded both doctrine and practice. They would ever after be different Christians from what they would have been had this letter been received to shape their faith and their lives. And then, too, this Epistle had failed to constitute a portion of the inspired Word of God, as it has now done for these eighteen hundred years, and all the millions that shall live during all the ages to come, would have failed of all the good that this portion of the Holy Scriptures would have done them.

But the letter did not fail. It was the purpose of God, by whose inspiration Paul wrote it, that it should not fail. That humble woman on her journey to Rome carried something more important than Caesar; and all the way, whether by land or by sea, she was under the special care of the providence of God. The same Providence that shielded Paul in all his many perils, also shielded this servant of the church at Cenchrae, so that she was also made a servant to the church at Rome, to convey to it a treasure more precious than gold, and also to be a servant to all the churches of Christ in all places, and in all ages, to the end of the world. She was immortal, at least, till that work was done. That treasure was in safe keeping till it was deposited where God designed.—H. S., in *New York Observer*.

## GETTING TO HEAVEN.

Getting to heaven is as much a matter of works as making corn and cotton. God has provided the means and appointed the conditions. We must use the one and comply with the other, or suffer want in this world, and perish eternally in the next. We must "work out our own salvation, while God works in us both to will and to do." If God gives power both to will and to do, and we will neither will nor do, we defeat the plan of salvation, so far as we are concerned. In all good works faith is implied; but, alas! how many seem to have faith without works. Many in the Church seem to believe more than God authorizes us to believe, viz: that God will save them, though they live in the habitual neglect of known duties. Surely we have not so learned Christ. We hear many complaints of such for their inconsistent lives and their ungodly conduct, but never did we hear of any one who kept the commandments daily being complained of for lack of faith. What the church expects and needs, and what God requires, is obedience.

## NOTHING TO PAY.

A poor woman, seeing some grapes in a royal garden, wished to buy a few for a sick child at home, but the reply of the gardener was:

"We sell nothing here; all these grapes are for the king's table."

The king's daughter overheard the conversation and told the woman she had made a mistake.

"My father," she added, "is a king not a merchant, but I will give you some of the grapes for nothing for your child;" and she did.

You cannot buy salvation: God is King of kings and Lord of lords.

"When they had nothing to pay he frankly forgave them both." The gift of God is eternal life through Jesus Christ our Lord.

Satan selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea.—*Farendon*.



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## An Aged Pilgrim.

"Who lives in that room?" I asked of a woman, pointing to a door in a house in my district.

"A very old woman, but I do not think she would care to see you," was the reply.

Some days after, being in the same house, I thought I would ask the old woman herself if she would like a visit from me. So I knocked at her door.

"Come in," said a sharp, clear voice.

I opened the door, and then saw before me indeed a very old woman—she was tall and erect, with a clear blue eye, but her face was literally furrowed with wrinkles.

"I have called to see if you would like a visit from me sometimes when I come to this house," I said.

"Very much, ma'am. I am obliged to any lady who will take the trouble to come and see me," said my old woman in a brisk, cheerful voice.

So I sat down and told her the house was a part of my district, and that it was a pleasure to me to come, and I hoped sometimes a visit of sympathy and kindness would be a pleasure to her.

"Do you like living quite alone?" I asked.

"Oh! yes, I have long outlived all who belonged to me. I am very old, I am ninety-three."

"And can you do all you require for yourself?"

"Yes people tell me of the infirmities of old age, but as yet I know little of them. I can do all I need—I don't require much for my support, and that I gain by taking in washing; and my employers are very good to me, and do not hurry me. I am very well—no pain, no aches; my sight is quite good, and as you may perceive I am not at all deaf. I have many and great mercies—still with all this I shall be glad when my summons comes."

"Why should you be glad?" I asked. "You seem to have much to make life desirable?"

The old woman's face was lighted up by a smile so bright and sweet, it seemed almost to chase away the wrinkles, as she answered, "Why should I be glad? Because I long to see Him who all my life long has cared for me, watched over me, redeemed me."

"Then you love the Savior who has done such great things for you, and therefore you long to be with him. You will rejoice to see the city whose streets are gold, and gates of pearl."

"Yes!" she replied, "but not because of golden streets or gates of pearl. I never cared for smart things in this world, and I am very sure I shall not care for them in my Savior's presence. My delight will be to sit in the very lowest place near to my Lord and my God."

I saw this dear old woman was indeed ready for the home prepared for her. I soon went again, and found her the same holy, cheerful, happy person. She welcomed me with true Christian courtesy, and listened as I read God's word to her with rapt attention.

I had seen her well as usual, when, on going a few days later, I was surprised on knocking at her door, to hear a feeble voice say: "Come in," and on entering her room I found the old woman in bed. "Ah," she said, "I think the summons has come, I find now what are the infirmities of old age. On trying to rise this morning all power was gone. I cannot move—I am quite helpless, but I am very happy, the Savior is so gently leading me. The woman in the next room, of whom I knew little, not hearing me move, came in to see what was the matter, and has been so kind, and now you have come. I seem to have all I want. But I cannot see you, my sight is becoming quite dim, but it is all right, and I am just waiting for my final call."

"You have perfect peace," I said, according to the promise, "because your mind is stayed on Him."

"Yes," she replied, "it is just that. This morning there came to my mind the text: 'And he said: Let us make man.' Surely if the blessed Trinity took all that trouble to make me, they will indeed never let me go—I am safe, quite safe."

She dwelt with a kind of rapture on the prospect of so soon being in the presence of her Lord; and she lay on her dying bed a picture of peace and trust.

Very soon her dearest wish was realized, and the spirit left its earthly tenement to enter that home prepared by the Savior's love for his faithful children.

On going, after her death, into the next room to thank the neighbor who had shown her such prompt kindness, she said: "I need no thanks, I gained more than I gave." I never before saw such real faith in God and the Savior as in that old woman. I saw religion was indeed a reality with her. I hope I may never forget the lesson I learned from that dying saint.

"My Father's house on high,  
Home of my soul! how near,  
At times, to faith's foreseeing eye,  
Thy golden gates appear!"

"Ah! then my spirit faints  
To reach the land I love,  
The bright inheritance of saints,  
Jerusalem above!"

Sunday at Home.

## God is There Too.

Nurse came in and found Bessie wide awake, lying very still in her little bed.

"All alone and in the dark," said nurse, "and not afraid at all, Bessie, are you?"

"No, indeed," answered Bessie, "for I ain't all alone. God is here; and I look out of the window and see the stars, and God seems to me looking down with all his eyes, nurse."

"To be sure," said the nurse; "but God up in the sky is a great way off."

"No," spoke little Bessie; "God is here, too, because he seems sometimes hugging me to his heart; then I am so happy."

Oh, how sweet to feel God near—to be resting on his bosom, like a little child in its father's arms! This is the blessed privilege of a believing child.—*Child's Delight.*

From the brevity of life we may learn patience under all our crosses and troubles; they may be shorter than life, but no longer. In all the bitter blasts that blow in thy face, thou who art a Christian indeed, mayest comfort thyself in the thought of the good lodging that is before thee.—*Leighton.*

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THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, JULY 30, 1884.

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**SHOULD CHRISTIANS USE CARNAL WEAPONS?**

Bro. McGarvey writes an article, saying that Judge Reid's wife did not chide him for his course in refusing to take vengeance on Cornelison, as some of the secular papers have stated, but encouraged him in the course he pursued. He tells, however, that when she learned of the attack upon her husband, she ran out with a pistol, ready to use it herself. The explanation is given that she was in the habit of keeping the pistol as a protection to herself during her husband's absence, and this was done at his request. Bro. McGarvey seems to think this is all right; at least, tells it without a word of disapproval as a justifiable explanation of her having the pistol.

Mrs. Reid is an active, zealous woman in church affairs, I take it, as she is president of the Woman's Foreign Missionary Society, of the Mt. Sterling church. The question that is suggested by this, is, Is the habit of keeping weapons for defense, compatible with the profession of Christians? Many zealous followers of Christ do just as this woman does. They keep the weapons with the intention of killing some one if they come to rob. Is this right? Is a Christian man justifiable, under the teaching of the Bible, in preparing beforehand and determining to kill some one, if they rob him of his property? Does not our trust in God involve a confidence in his care and protection from robbers, thieves, murderers, as well as protection in other things.

It is said that a Methodist preacher, in traveling through the wildest portion of Texas, years ago, among a lawless class, consulted Bishop Marvin as to the propriety of carrying weapons of self-defence. Marvin replied, "I believe I would not take the matter out of the Lord's hands." Is the preacher doing his duty, in the hands of the Lord? Is the preacher more in the hands of the Lord than the humblest Christian in the land? Does not God care for the humblest Christian that serves him?

It has never seemed to me that this excessive dread, this anxiety and fear about storms, about robbers, this continued apprehension of evil, can be compatible with confidence and trust in God. I know that this timidity and dread of evil are somewhat constitutional; they are cultivated by association with foolish and superstitious people. But faith in God is intended to counteract these natural and acquired evil elements of our nature,

and to give us confidence, calmness, trustfulness, in the care, protection, and overruling good to us of our Heavenly Father. Ordinary prudence and caution are right; but the apprehension, anxiety, dread, that destroy happiness, and which lead us to familiarize our minds with the idea of using deadly weapons as a means of protection, are wrong, and show a lack of cultivation of the grace of trust in God.

We are not sure that Judge Reid's death may not be an example of those who take the sword, perishing by the sword. He relied on the use of the deadly weapon to protect himself and family. He died by the weapon he trusted.

We think it cruel in parents to raise children with a continued sense of dread, and to school them to the habit of trusting to weapons and human strength, rather than to the Father who is in heaven, for protection and care from robbers, murderers, and all other ills that beset us. If God does not protect us, other protection is all vain.

The trouble we apprehend is, our faith is too much theoretic, not enough real and practical. We do not let it enter into our lives as we should—as a part of our every day practice. We profess faith in God and in his protecting care, yet we dread evil are as anxious for the future, are as apprehensive of evil to us as the most wicked infidel in the land. There is great need that our faith become more a part of ourselves, and that it control our feelings, actions, hopes and fears. How many of us make faith in God a basis of action in our lives? If we so make it, how do we show it? It is care, anxiety, that arise from a lack of faith in the providence of God, that make people fear for food and raiment in the future. The Savior specifically rebukes this. But it certainly is as great distrust of God to fear, lest the storms, the robbers, the murderers will destroy us.

Ezra had said to the king, "The blessing of our God is upon all them for good that seek him, but his power and his wrath are against them that forsake him." Because he had said this to the king, when enemies threatened his way. He says, "I was ashamed to ask of the king a band of soldiers against the enemy in the way." He was ashamed because this request would seem to belie his professed trust in God. So, when we say God cares for us and protects us, and leads us in ways of safety and peace, and yet rely upon human governments, human arms, death dealing weapons for protection, our conduct seems to contradict our profession. A respect for our professed trust in God would make us ashamed to do this.

D. L.

**MEETING AT PINEWOOD.**

As previously announced in the ADVOCATE, the meeting began at the above place on Saturday night before the third Lord's day of July. The first part of the meeting we were gladdened and assisted by Bro. W. Anderson, of Beech Grove neighborhood, of Maury county, Tenn. Bro. Anderson is a man of good talent, good education, and a man of strong faith in the word of God as our only and all-sufficient rule to guide us in all things divine. He has made special study of the practical work of Christians, and spends much of the time that he spends in preaching, in that department. He has been teaching school in the neighborhood where he lives, for a number of years, and is doing much good in that line, we doubt not. And in the latter part of the meeting we were assisted by Bro. Willie Craig, second son of Bro. O. T. Craig, of Williamson county, Tennessee, and we left him to continue the meeting over fourth Lord's

day, as we had to leave on Friday. We are glad to see young men engaging in the good work. We trust Bro. Willie will do much good in the Master's cause. He is young, and if he lives to be old, he has a long while to work in the vineyard. Having known him from childhood, we feel a deep interest in his success. As to the meeting, we had large and attentive audiences from the beginning. In fact, have never witnessed better order and attention than was manifested throughout the meeting. There had been nine confessions when we left, and the interest growing, rather than diminishing, and we hope to hear of others coming in during the meeting. There is an active, earnest congregation at this place, having a number of active, earnest members, that are as regular as a clock in carrying on the work, and are doing a work for good that eternity alone can fully develop. They have had an encouraging number of additions every year for many years past, and if they continue working faithfully, they have very bright prospects for years to come.

E. G. S.

**A SPOT WITH A HISTORY.**

There are now no holy places upon the earth. There have been none since the destruction of the temple, God's "holy house," by the Romans. And yet there are places that to our thoughts and feelings, for one cause or another, are invested with a sort of sacredness. Such a place I have visited to-day. The place is in a secluded part of one of the most secluded hill towns in Massachusetts. It is on a by-road but seldom traveled, and is encompassed by forests and wooded hills. The only human habitation in view is on a hillside far away. A large branching elm marks the spot, and stands a solitary sentinel over it. Beneath its shade half a century ago stood an humble cottage, the abode of a goodly couple in the low walks of life, who after the manner of Zacharias and Elisabeth, "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Beneath the shade of this noble elm their only son was born and "born again." His godly parents did for him what they could: they brought him up in the nurture and admonition of the Lord. Early exhibiting more than usual talent and a thirst for knowledge, he was prepared for college by the clergyman of a neighboring town, took full collegiate and theological course, and was chosen to a professorship in New England college, the better to qualify himself for which he resorted to Paris. There he received a pressing invitation to become a missionary to Palestine. "But what," said he, "will become of my aged parents in America?" "I will be a son to them in your stead," responded the Christian merchant from this country, to whom the question was addressed. "Then," said the consecrated young man, "I go up to Jerusalem, 'not knowing the things that shall befall me there.'"

The merchant remembered his promise, from time to time sending gifts to those aged parents, and, on his return to America, taking the trouble to go some twenty-five miles out of the way to make them a visit. On the occasion his driver was the little son of the landlord in the place where he was tarrying. The wagon was freighted with good things for the needy pair. Most affecting was the interview. The heart of the old man overflowed with gratitude, which was again and again expressed in fervent prayer. When asked by his generous benefactor: "Do you never regret the sacrifice you have made by giving up you only son to be a missionary?" the aged father replied: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and shall I withhold my only son from obeying the command of our ascended Savior, 'Go ye into all the world, and preach the Gospel to every creature?'"

—N. Y. Observer.

*Per Contra.* We know a mother—a Christian mother she claims to be—whose son at the age of fourteen wished to become a Christian, and the mother objected and dissuaded him from his purpose for fear it would interfere with his worldly advancement.

D. L.



## ALEXANDER CAMPBELL AND MISSIONARY SOCIETIES.

The *Old Path Guide* provoked this investigation by an announcement that "A. Campbell, so early as 1849, discovered the position of the *ADVOCATE* was wrong." We showed that in 1849 A. Campbell was sixty-three years old, thirty-nine years a preacher, twenty-seven years an editor. That he declared these human societies to do the work of God, were the nostrums of "quacks"; that the advocacy of them as a means of converting the world was the reverie of those in febrile condition; and that he never announced a change in his position. He never took back these statements. He never answered the arguments here made against them. The *Guide* then, instead of meeting these issues, makes an appeal to the popularity of the societies, to the fact that all the learned and the institutions of learning are on that side, but closes by saying, "At another time we will look into the writings of A. Campbell, and see whether he ever wrote a word indicating a change. For the present we close by suggesting that Mr. Campbell has not been fairly represented by the *ADVOCATE* in this matter. What he said against missionary societies has been greatly exaggerated."

To this we replied (June 11.). And, instead of publishing this reply, and doing what he promised to do, or acknowledging he was mistaken, and had done A. Campbell a wrong, had done the *ADVOCATE* injustice, it ignores its former promise, and says, "President Pendleton was as intimate with Mr. Campbell as his own father. He had every opportunity to know the condition of Mr. Campbell's mind, as well as the state of his feelings concerning missionary societies. The *ADVOCATE* had no such opportunities. It may be mistaken, President Pendleton cannot be. He has deliberately and premeditatedly stated what he knows is not true, or the *GOSPEL ADVOCATE* is mistaken about the matter. It might be well to remark, in this connection, that according to the *ADVOCATE*'s own showing, Mr. Campbell did his writing against missionary societies from 1823 to 1830. If he ever opposed missionary societies after 1830, the *ADVOCATE* has not shown it."

It reduces itself to this, then; that A. Campbell had bitterly denounced these societies, had said no Christian could "give them a cent or a prayer," and he changed his position, but concealed that change from the public, had not the courage or manliness to declare that change, but secretly let his friends know it; and while he was writing voluminously and speaking on the subject, never wrote a sentence to indicate or justify the change. If this be the plea, A. Campbell may well plead, "Save me from my friends."

He says we showed nothing from A. Campbell after 1830. We did say he referred to these very writings in 1844 with approval. He says, "The *Christian Baptist* in seven volumes, \* \* \* affording such a gradual development of all these principles, (of the Christian system,) is, in the judgment of many of our brethren who have expressed themselves on the subject, better adapted to the whole community, as it now exists, than our other writings. In this judgment I must concur." *Harbinger*, page 240, 1844. On same page is a reference by D. S. Burnet, especially to the excellency of the articles on "Ancient Order of Things," the pith and marrow of which are found in the extracts we have given.

In February, 1843, Mr. Campbell published an article that seemed to smack of an organization outside of the churches. Walter Scott called

attention to it, and said, "I have vouchsafed that the Scripture organization is (1) that of individual disciples into a church, with bishops to oversee them and deacons to serve them; (2) that of all the churches into one body, under the head, Christ Jesus our Lord."

"The formation of a number of churches into one organization 'is a new church, a new organization, and a new name—a distinct church.'"

In response, A. Campbell says, "I used an island for the whole world. \* \* \* How any one conversant with all that I have written on the subject through so many years, could otherwise understand me, is to me a rather mysterious problem. I proposed no new, unscriptural organization, nor was I writing on the organization of congregations; that matter was fully developed almost twenty years ago, in the *Christian Baptist*, and more recently, in my extra on "Church Order."

On page 331, year 1844, the church at Georgetown, Ky., wrote to a meeting of brethren at Lexington, "It has been resolved on their part to engage in the circulation of the Bible, both at home and abroad, and the congregations throughout the State have been solicited to engage in the work." The meeting recommended "that the church in Lexington is solicited to appoint an agent or agents, to keep on hand a supply of Bibles and Testaments, to which agent or agents the contribution of the church aforesaid can be transmitted, and through which agent or agents Bibles and Testaments can be obtained."

A. Campbell, commenting on this, said, "The Christian church is of itself a Bible society, and general co-operation is all that is required." It is thus seen that he still held to the idea expressed in the *Christian Baptist*, that the church is the true Bible society.

But what of President Pendleton's assertion? During the years 1842-44, A. Campbell wrote sixteen articles on "Christian Organization." In them are found the sentences quoted by President Pendleton, referred to by the *Old Path Guide*. We read the speech of President Pendleton when it was delivered; and we now say that speech intended to convince the world that A. Campbell had changed his position on the subject, before the shock to his mental and will power came; and the investigation to which it led me, satisfied me of the very opposite.

President Pendleton knew all that he had said and written on the subject; and out of it all he could find only some general expressions in favor of co-operation, and the necessity of messengers, or occasional meetings of the elders, to confer about the spread of the gospel and the interests common to all the churches.

But in those essays a writer insisted that only the germs of the church organization could be found in the Scriptures, and their development must be sought in the work of the church of the succeeding centuries. He combats this whole idea, and insists that the perfect church is developed in the New Testament. He says, "A tree whose trunk is divine, and whose branches are human, from all analogy must produce human fruit." "If the germ of the apostolic tree only is found in the New Testament, and the branches are gathered from human tradition, must we not have a faith in it of a mixed and doubtful character?" In the last article but one, he says, "We are supremely desirous of having a divine model as well as a divine charter of Christian organization. We never expect to find it in any age after the apostolic." The last article concludes with an affirmation of bishops, deacons and evangelists connected with the churches as the only ministry of God. In all this discussion, over

one hundred pages, there is only an allusion in general terms to the necessity of co-operation and a common understanding in work, and a suggestion of the necessity of occasional conferences between churches, by messengers, or the meeting together of their elders, and says this language must be interpreted in the light of his well-known writings.

On the other hand, during 1844, the year in which he is claimed to have indicated his change, the *Christian Baptist* was re-published, was advertised and sold anew. It was done with his approval and help. Certainly, if in this work there had been positions that he had come to regard as unsound, arguments that were not valid on a question so largely dwelled on, as this had been, a candid man must have openly acknowledged his wrong, and warned the reader against the errors. So far to the contrary, he pronounced these the best of his writings on the subjects treated, and especially commended the essays in which these subjects were treated. And when his writings seemed to bear a contrary meaning, as when Walter Scott criticized them as quoted already, he insisted his writings should be interpreted in the light of his well-known and expressed principles.

I esteem President Pendleton as a scholarly and conscientious man, but on this subject a prejudiced juror. I accept all he states as a witness. His conclusions drawn from the facts, I doubt. At the first meeting that organized the General Society, W. K. Pendleton took the position, "No single congregation has a right to send out an officer whose duties pertain to the whole church," referring to evangelists, and "the liberty of a congregation was nothing more than the liberty to attend to the internal affairs of itself." That is, it had no right, as a congregation, to send out men to preach the gospel. President Pendleton, holding these positions entirely out of harmony with the cherished teachings of A. Campbell, desirous of the support of A. Campbell, naturally caught at every expression that could be so construed, and used them. And he put a construction on the language that, taken in all its connections, it will not bear. He claims no other evidence than these sentences for his convictions. When he gives the testimony, many others are as competent to judge of it as he.

These things, taken in connection with that disinclination, even after he had been president of the association, to transfer the hymn-book to it, or to make permanent a society separate from the church, leaves no doubt that however, at times, Mr. Campbell may have, by difficulties around, seemed to be in doubt what was best, he never did change his mind on the subject. He could not have done it, as a candid man, without avowing the change.

We have not misrepresented or exaggerated Mr. Campbell's position. It is of no practical importance, but a matter of justice to him; for whosoever accepts a position out of respect for Mr. Campbell, does not believe as he should, but his faith stands "in the precept of men."

D. L.

The trustees of the Fanning Orphan School propose to open the school about the first of September. The house is undergoing thorough repair, will soon be in good condition. The trustees have as yet failed to arrange for a superintendent. They confidently expect to secure a suitable person before the time of opening. They would be glad of assistance in finding a suitable person.



### Obituaries.

Sister Catharine R. Snell, wife of Bro. H. T. Snell, of Rutherford County, Tenn., was born January 17, 1853, was married January 17, 1867, moved to Texas in 1869. While there, in September 1874, it was her privilege to hear Bro. E. Dabney declare the ancient gospel of Jesus, the Son of God, to which herself and husband submitted with anxious obedience. Remained in Texas, until March, 1881, at which time they returned to Tennessee. Manifesting deep concern about the salvation of relatives, friends, and neighbors, labored much to have preaching done in the community in which they had been reared, and had cause to rejoice that their efforts were not in vain, for much good has been done; among the number of obedient ones are the sister and aged father of Bro. Snell. While inspired with hope to see the conversion of many more. She became the victim of a disease which, on the 3rd of June, 1884, resulted in her death. Sister Katie died as she had lived, "in the one faith," regretting only to leave husband and seven children, for whom we entertain tender and anxious feeling; and would say to the sorrowing husband, be faithful to the end, and you shall have a crown of eternal life where sorrows will never come. To the children I will say, your kind mother loved you, did what she could for your happiness here and hereafter, but has now gone to a "better country." Do you desire to meet her there? If so, do as your mother,—obey the gospel of Jesus Christ, live faithful to the end of life, and the promises are yours. "Old Path Guide" please copy.

Bellbuckle, Tenn.

F. F. DEARING.

### CHRIST THE LIGHT OF THE WORLD.

John, the harbinger, said: "He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." John 1: 8-9.

Few, we apprehend, understand this declaration with its full import. It is not generally taken in that broad sense to which it is entitled; therefore it is, that the greater part of our social and political improvements of this age, over that of pagan ages, are attributed by many to man's own power of reason and selfability to make that wonderful progress. History does not support this conclusion, but clearly shows that wherever the least rays of this Light has been shed, its benign influences are correspondingly felt. This Light, therefore, is not confined to Christians only, but to "every man that cometh into the world." We have, then, so-called Christian nations, but no nations of Christians. It requires many to make a nation. But the Savior said, "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." Matt. 7: 14. We are, therefore, not looking for a nation of Christians.

The light afforded by the Savior's advent into the world was the inculcation of those moral precepts, entirely above man's reason to discover, and whose influence would bring peace, order and tranquility to whatever extent accepted, and also to bring to view, a resurrection to life eternal reserved for those who so fully conform to those precepts as to qualify them in disposition of mind, humility and subordination to his will, to enjoy the kingdom of heaven. Therefore the great conquerors, civilizers, and legislators of the world may be greatly under the influence of this light, and their severity in war, or rigidity in law be greatly modified, but the principles governing these do not tend to the cultivation of dispositions for the enjoyment of that peace and quietude that reigns in heaven.

Let us then investigate a few of the leading principles that govern men, not only out of, but in the church, and see if they are calculated to qualify us for heaven.

Valor, for instance: This principle of active courage is admired by almost every class of human beings. By many who profess to be guided by the precepts of the meek and lowly Savior, it is exalted to the dignity of a Christian virtue. Active courage or valor, for the most part, is constitutional, and can have no more claim for moral merit than wit, beauty, health, strength, or any other endowment of body or mind. So far is it from producing any good effects, by introducing peace, order and happiness in society, it is the usual perpetrator of all the villainies which from retaliated injuries, distract the world with bloodshed and devastation. It is the engine by which the strong plunder the weak,

the proud trample the humble, and the guilty oppress the innocent. In short, it is the chief instrument which ambition employs in her unjust pursuits of power and wealth, and therefore so much admired by her votaries. With pagans, this was the chief of religious virtues, whose gods were mostly deceased heroes, exalted to heaven for the mischief they had done on earth. But whatever merit it may have assumed among pagans, or may still hold in this civilized land, it can have none with Christians. They are taught forgiveness, not to recompense evil for evil. 'Vengeance is mine: I will repay saith the Lord.' Rom. 12: 19.

We object not to the praise and honor bestowed on the valiant; they are but a small tribute paid them by those who enjoy safety and affluence through their dangers and sufferings. We assert only that active courage can never be a Christian virtue, because totally incompatible with that institution.

Passive courage is often inculcated under the title of patience and resignation, and is a direct contrast to the former. It arises from the noblest dispositions of the mind—from contempt of misfortunes, sufferings, or even death, and a fixed confidence in the promises of the Almighty.

Active courage is the offspring of pride and revenge; the parent of cruelty and injustice. In short, passive courage is the resolution of a Christian; active, the ferocity of a savage.

Valor, therefore, is not that force by which the kingdom of heaven is entered. Nor are the turbulent spirits of heroes and conquerors admissible into those regions of peace, order and quietude.

Patriotism, also, that celebrated virtue of all nations and ages, cannot enter the list of Christian virtues. It is too narrow, and falls short of its requirements. Its principles are not sufficiently broad to take in all mankind. A Christian is confined to no country in his benevolence, and though a subject of the government under which he lives, he is a citizen of the kingdom of heaven, and his acts of benevolence must be co-extensive with that kingdom to which he belongs. Christianity commands us to love all mankind. Patriotism, to oppress all other countries to advance the imaginary interests of our own,—the former, to imitate its author in dispensing blessings to all nations,—the latter, that mean partiality of a parish officer, who thinks cruelty and injustice meritorious, when they advance the supposed interests of his own inconsiderable village.

We cannot fail to see that these principles which control the world of to-day, are totally incompatible with, and nonconductive to the prime object of Jesus' mission; still, when contrasted with the violence to which such principles were carried in former ages, we can easily see the mollifying influences of the Sun of Righteousness, who "lighteth every man that cometh into the world."

Nothing, perhaps, has done more to corrupt the spirit of Christianity, than that partiality which we contract from early education, for the manners of pagan antiquity. From this source comes the greater part of our ideas of morality, notwithstanding the soft and gentle rays of heaven's light is beaming in our faces daily. We learn to applaud false virtues, to be guided by laws of honor, and to imitate characters wholly repugnant to every principle of this institution.

Heroes, conquerors, patriots, and even suicides are looked upon in great admiration, and their acts lauded as virtues of the highest type. We mean not by this to pass any censure on the principles of valor, patriotism, or honor, so far as this world is concerned. They may be useful and, perhaps, necessary in the commerce and business of the present state of things, and those who are actuated by them may be virtuous, honest, and even religious men. All we do assert, is that they cannot be Christians.

A Christian has faith to believe that every principle taught by the Savior is true, and every promise fulfilled. He may be overpowered by passion and temptation, and his actions, at times, may contradict his principles; but his abiding faith and humble trust in God, made living and active by diligent labors in love and mercy to all mankind, will keep him in Christ, who is the especial Savior to all that trust him. But a man, whose ruling passions are honor, valor, patriot-

ism, etc., erects a standard of duty diametrically opposed to all that the Savior taught. It is, therefore, no reflection on him to say his teachings are adverse to worldly pursuits. He never claimed it, but emphatically declared to the contrary. James 4: 4. L. C. CHISHOLM.

### LETTERS TO A METHODIST PREACHER—No. 8.

"To write the same things (again) to you, to me indeed is not grievous, but for you it is safe." Phil. 3.

My friend, to commence where we left off in our last letter, we will turn to Acts, 8th chapter. We learn that the church being persecuted, many of the disciples were scattered abroad, and as they went they preached the word. Then Philip went down to the city of Samaria, and preached Christ unto them. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Christ, they were baptized, both men and women; 4th, 5th, and 12th verses. They preached the word. Philip preached Christ; and doing this, he preached the things concerning the kingdom of God, etc. What things? That God had a kingdom—a church—Jesus was the head. That the commands of the gospel must be obeyed, and those that believed did obey. "And Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." What is it to preach Jesus? The same as to preach Christ, to preach the gospel. And in this case, at least, Philip must have preached something about being baptized, for as soon as they came to a certain water, the eunuch said, "What doth hinder me to be baptized? And as soon as he was baptized he went on his way rejoicing." Acts 8: 26-40. And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, met with Jesus on the way, and was told to go to the city and it shall be told thee what thou must do. Acts 9: 5-6. And the eighteenth verse tells us that he arose and was baptized. And straightway he preached Christ in the synagogues, that he is the son of God: verse 20. Paul, when he was apprehended, and in making his defence, used this language in regard to his salvation, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. I might go on, and on, to every case of pardon of sins, of adoption, of becoming disciples of the Lord, and while in each a somewhat different expression is used, (and all are reported in general, and not in detail) yet in every case the evidence is clear that the same facts, the same commands, the same promises were preached, and all did the same things in order to receive the remission of sins, to become disciples of the Lord; and though faith is left out in report of some cases, repentance in others, confession and baptism in others, we are not to presume that the thing or things left out in the reports were not required of these at that time.

Now we have found the four conditions, the four steps, the four commands necessary to obtain the remission of sin. Shall we say you can be saved, I can be saved, that any one responsible to God, having these commands in his own will before us, can obtain remission of sins by obeying one command, or two commands, and disregarding the others, making them nothing in our minds and hearts? Notice—When did the Pentecostians praise the Lord after baptism? When did the Samaritans cease to be bewitched by the sorcerers of Simon after baptism? The eunuch rejoiced, persecuting Paul preached after baptism. Why should Cornelius be baptized if it is nonessential? And now concluding this part of our subject, I am sure, my friend, that if you cannot see the necessity of obeying all commands of God in the same light that I do, you must admit that if there is any safe ground for a single son or daughter of Adam to rest an unshaken hope of pardon of sins, of adoption into the family of God, it is in obedience to his will in every point. But I propose in my further examination of this subject, to notice it from another standpoint, which, I trust, will bring the beauty, the harmony and the necessity of the things whereof we have had many pleasant conversations in the past, more pointedly before you.

A DISCIPLE.

A little fire is quickly trodden out, which being suffered, rivers cannot quench—*Shakespeare*.



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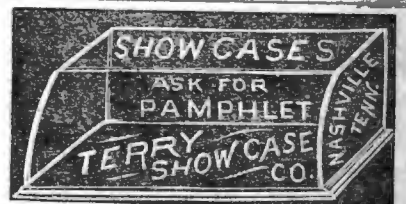
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## WASHING THE SAINTS' FEET.

JOHN 13: 13-14-15; 1 TIMOTHY 5: 10.

"Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master have washed your feet, ye ought also to wash one another's feet, for I have given you an example, that ye should do as I have done to you."

To all lovers of the truth as it is in Jesus the Christ: For several reasons the writer has undertaken to set forth the mind of the Master and the will of God on the subject heading this article. The request of a number of brethren from whom he differs; a conviction that a full statement of the grounds of his divergence from the common understanding among us, is due to the brotherhood at large; the unsettled and unsatisfactory state of many believers of all creeds and churches touching this matter, together with the best of all reasons, that we may be established in all the truth which makes us free from every error, constrain the writer to the task undertaken. Among churches and believers who have not washed the saints' feet, there is a great diversity of understanding on this subject. Some writers find foot-washing to be only an oriental custom; others regard it as a mere ceremony or rite of domestic life; others again consider it a good work when done by the Savior, but without any binding authority now, except as a domestic hospitality as necessary and common among the wicked as among believers in Jesus. Indeed, all agree only in one thing—that the example of the Master in this is not binding, and that they have not washed the saints' feet.

A late writer on this subject in *Christian Standard* (Bro. John Evans, of New Berlin, Ohio) concluding a series of arguments both ingenious and specious, declares he is "satisfied that a close perusal of Scriptures intending to find out what they teach, will disclose the fact that foot-washing does not belong to the institutions of the Christian Church." In his second article, answering the question, why should the disciples wash one another's feet? he says, "Because it was needed." Not only was it a custom, "but necessary for health, cleanliness, and comfort." That is, Jesus commands them to wash one another's feet for the very same reason that we wash our hands and faces,—for the same reason that a mother preparing her children for the repose of night commands them to wash their feet—to take away the "filth of the flesh!" Thus the solemn service of our Lord and Master which he bound upon us because of his own example, is relegated to the catalogue of carnal and ceremonial services, and perished with its using as every other ablation of the flesh! Quis credat? Judaeus credat, non ego. On the contrary we believe that "washing the saints' feet" is a religious obligation as binding upon all believers now as any other commandments enjoined by the Master upon his followers, and whenever observed as the example given requires, is pleasing to the Lord as every other service in his name.

That the scriptural grounds on which our faith is resting may be obvious to all, permit me first to clear the subject of ambiguous and improper dealing received from the hands of writers in general. It is usually considered under the untaught and misleading question, "Is foot-washing an ordinance in the church?" This is unfair and objectionable, because, in general, neither writers nor readers have any scriptural or well-defined understanding of the terms 'ordinance and church,' the main words in the proposition. The word ordinance is not more variable perhaps than most other scriptural terms, yet it has some uses wholly unknown in the house of God. It is used to denote a positive, periodic service, having all the circumstances attendant, especially of time and place, accurately defined and specifically enjoined. Such was the passover, a great anniversary festival among the Jews. The circumstances of time and place were most specifically settled. Not where they pleased, but only in the place that God had chosen for them they could sacrifice the passover. And as to the time, not only the month, but also the day and the exact time of the day were appointed. (See Deu. 17.) Again, it denoted a carnal service, as in the various fleshly ablutions and legal offerings among the Jews. Such were "carnal ordinances imposed upon them until the time of reformation." (Heb. 9: 10.) Referring to such like, the apostle says, "Why as though living in

the world, are ye subject to ordinances?" Collos. 2: 20. In this use or meaning of the word there is not a single ordinance in the house of God.

If we allow that the specification of time is in the Lord's supper, that of place is essentially and absolutely wanting. Neither in this mountain nor in Jerusalem shall ye worship the Father, but "they that worship must worship in spirit and in truth." (Joc. 4.) The time of foot-washing as the service is not an ordinance proper, has no specification from its founder. Augustine, a voluminous writer of the fourth century, as quoted by his readers, refers to it, and says 'that doubts were entertained in his day as to the time when the ceremony ought to be performed. The obligation of believers to attend to the service was then (A. D. 354—A. D. 403) generally recognized, the disputed point being the circumstance of time. Subsequently the Synod of Toledo declared that foot-washing should take place on the 14th day of the Jewish month, Nisan; (our March)—the day on which the Savior himself observed and appointed it. The Pope of Rome on Holy Thursday washes the feet of thirteen Bishops arrayed in white, and representing the twelve apostles and an angel. He both washes and kisses the right foot only of each of the thirteen, to each of whom he gives a nosegay and a gold medal, closing the ceremony. These perversions of the divine appointment to make an ordinance, like the corruptions of baptism in most of the centuries, point to a real original, however imperfectly understood it may have been, and yet may be, among believers.

The term ordinance, however, may be used to include all God's commandments, or to denote specifically the decalogue, the ten commandments being plainly "ordinances of justice" as necessary and binding now as when they were first spoken from Sinai's awful summit. The word is also used to represent the obligations imposed on the Gentiles by the great council of "apostles and elder brethren" of the first century, convened at Jerusalem to consider the heresy of Judaizers at Antioch. Having shown that the Gentiles who had turned to God should not be required to come under the yoke of circumcision, the council decreed as follows: "That they abstain from meats offered to idols, from blood, from things strangled, and from fornication." Paul and Barnabas, Judas and Silas, chosen to accompany them, were entrusted with these decrees which they "delivered as they went through the cities." (See Acts 15th and 16th chapters.) Referring to the same with all others not excepted by the context, the apostle Paul says to his Corinthian brethren, "Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you." 1 Cor. 11: 2. Commenting on this passage the writer already quoted makes the palpable mistake of seeing the ordinances referred to, exclusively in the Lord's supper, which is the very service plainly excepted by the context. For, the apostle first praises his brethren because they "keep the ordinances as he delivered them," and afterward censures them severely for their gross and dangerous perversion of the supper.

See the following: "Now in this I praise you not, that ye come together, not for the better, but for the worse. \* \* \* When ye come together, therefore, into one place, this is not to eat the Lord's supper." Verses 17-20. Their eating was not a spiritual repast in memory of the crucified One, as it should have been, but a bacchanalian feast to gratify their carnal hunger and thirst. While, therefore, the apostle could praise them for their faithful observance of ordinances or traditions which he had delivered to them, not specifically named here, as it reflected the memorial supper he could only censure them, and admonish them to keep that also as he had received it from the Lord. Instead, therefore, of the ordinances in this verse being the Lord's supper, the latter is clearly distinguished from the former, for the Corinthians who had faithfully kept the one were criminally perverse in their regard of the other. This text, therefore, used against foot washing, is as completely perverted as it would be if used against the sermon on the Mount, the two great commandments, baptism, or any other appointment of the Son of God. The word church in the proposition before us is equally as ambiguous and vague in the general understanding. But few, I am persuaded, will

receive the word in the same or even a similar sense in the query, "Is foot-washing an ordinance in the church?" Not a few will take it to refer to ecclesiastical officials and to the decrees, dogmas, and doctrines of Synods, Councils and Ecumenical convocations of the Christian age. Some indeed may ascend the stream of Christian antiquity to the port of the apostles, yet all are liable to leave out of their conception the One absolutely essential member, the very life of the whole church,—that is, Christ himself the head of the church, to whom all the members growing up in him, apostles no less than uninspired followers and new-born babes, are subordinate and submissive!

Here again, if we were in a formal review of any one's objections to foot-washing, we would show how egregiously Bro. Evans errs in his comment on Acts 1: 2; but intending to show the truth rather than to expose captious objections against it, I will only advert briefly to the remarkable position that the authoritative and binding teaching of Jesus is limited to the forty days' association with his disciples, beginning after his resurrection and terminating with his ascension. True, this is only an individual avowal for which the brotherhood at large are not responsible, yet it is the more remarkable coming as it does from one identified with a people professing to go back to the Master in all things, and to have the truth, the whole truth, and nothing but the truth, for their faith and practice. The very first verse of Luke in Acts connects his gospel narrative of what Jesus began to "do and teach" with the subsequent and full development of his kingdom through the Holy Spirit. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen." Acts 1: 1-2. How any one with these suggestive words before him could think of limiting the Savior's authoritative dominion over us to the very short interval between his resurrection and ascension, is wholly inexplicable, save on the ground of undue bias against the institution of foot-washing, which he was opposing.

Notice, readers, Luke's former treatise, that is, the gospel written by him, consists of all the doings and teaching of the Son of God; it embraces his entire ministry, not merely what he taught and did during forty days of his post-resurrection manifestation to his disciples, but equally every utterance and deed of the wonderful prophet before his passion,—all that he taught and did in the incarnate state being connected with his ascension. Luke's gospel is a record of what the Savior began to "do and teach" from the beginning "until the day in which he was taken up." He does not claim the character of an eye witness, but urges as the ground of his fitness for the work undertaken, his "perfect understanding of all things from the very first, even as they delivered them unto us, who were eye witnesses and ministers of the word." (See Luke 1: 2-3.) The object of the writing is plainly told by the writer, That Theophilus, to whom personally it is dedicated, (and all who will take knowledge of the true Messiah) may know the "certainty of the things wherein we have been instructed—the things most surely believed among us." Now this record of "things from the beginning" as they were received from eye witnesses and ministers of the word, so carefully made by the evangelist is joined to his second treatise by his historical narrative and inseparably connected with the ascension of the Son of God made perfect through suffering. This shows that the two books (whatever may be their relative value) are inseparable links in the wonderful chain of redemption and revelation through Jesus the Christ. Why the Savior connects his commandments given to the disciples after his resurrection with the Holy Spirit, (Acts 1: 2,) is found in several obvious reasons. He was endued with the Spirit "without measure." John 3: 34. The Holy Spirit having descended upon him—abode upon him—remained with him. The continuance of the Spirit on him was a sign to John the Baptist pointing him out as the Lamb of God. John 1: 33. Now as the Spirit is the revealer of all we know of the redemption in Jesus Christ, his connection with the unfolding scheme at every stage of its development, was an insupera-



ble necessity, and, therefore, instead of cutting off the grand antecedents of the Messiah's teaching as non-essential to his church, serves the divine purpose of connecting them together, and joining them with the future developments into one harmonious whole.

#### ITEMS, PERSONALS, ETC.

The carp spoken of by Bro. Floyd is scale carp. Our printers, not being versed in fish lingo, failed to make out the name, and so left it blank.

Bro. Robert Keeble, Leiper's Fork, writes: "Bro. Marshal Keeble preached for us second Lord's day in July. We had a good meeting with one addition."

We are sorry to note that Bro. Srygley has had to leave his post in the *Guide* office on account of ill health. He is at Savannah, Tenn. We hope he will soon be restored to health and to his labor.

G. Lipscomb will begin a protracted meeting, on Friday night before the fourth Lord's day in July, at Hebron, eight miles out on the Murfreesboro pike, and continue through the following week.

WANTED.—A male teacher of experience and good character, to take charge of a mixed school, (ten months' session,) at Leiper's Fork, Williamson Co., Tenn. We are prepared to offer a liberal salary. Apply to S. S. Hughes, Secretary of Board of Trustees.

J. Muckle writes: "Bro. George Harvey is preaching for the congregation in Montgomery once a month; he is doing good work; he is in love with the word of God; he is a workman that needeth not be ashamed, rightly dividing the word of truth."

S. S. Dupy, Thyatira, Miss., July 15, writes: "I am preaching at five different points; three in Tate county, one in Marshall county, and one on the line between Tate and Marshall counties. We have had a good hearing. Don't know whether we preach well or not. Some tell us we do better than they expected; but perhaps they did not expect much."

We direct attention to the advertisement of Prof. Scobey, of South Kentucky College, at Hopkinsville, Ky. Bro. Scobey has been a successful teacher for years. He is careful and conscientious, and capable in the care of his pupils. Has given satisfaction to those who have committed the care of their daughters to him, and we trust in his new position he will meet with success commensurate with his merits.

We have received from the publishers, H. S. Hastings & Co., a neat little volume, of eighty pages in cloth, entitled *The Corruptions of the New Testament*; in which is an examination of the corruptions of the New Testament Text. While they are reported as many, the great majority consists simply in variations in spelling. They are examined and treated in a plain easily understood manner. It is well for all to understand what these changes are, and how far they affect the real integrity, authority and meaning of the revealed will of God.

James H. Mulliniks, Bakerville, Tenn., July 21, writes: "Bro. R. P. Meeks has just closed a meeting of two weeks duration, with thirty-two additions—five from the Methodists, one from the Baptists, thirteen from the world, and the balance took membership, or was restored; those additions of the best material in the neighborhood. Brother Meeks is truly a workman that needs not be ashamed. May he be spared long to labor in the vineyard of the Lord. He has gone to Waverly, where he will remain several days. I will join him in the meeting, to-morrow, the Lord willing."

Rufus Green, Kent, Newton County, Mo., July 21, writes: "I preached two discourses the third Lord's day in this month at Pleasant Flat, in this county, to large and attentive audiences, resulting in four accessions. I am well pleased with my visit to this country; think it will result in much good."

Elder Geo. W. Elley, of Lexington, Ky., died recently. Bro. Elley was eighty-four years old at the time of his death. He was always a feeble looking man, but possessed a tough sinewy frame, with strong will power. He labored in his younger days much in Tennessee and States farther South. Although, for years, by virtue of his age and feebleness, incapable of active labor as a preacher, so not well known to the masses of our present readers, many of the older readers of the *Advocate* will hear of his death with sorrow and regret. He was faithful to his convictions of duty, and we trust has entered into the rest that remains for all the faithful in Christ Jesus.

R. O. Sharp, Bluff Springs, Tenn., July 20, writes: "Bros. C. N. Sparkman and James Litton began a meeting at Little Rock Church, Tenn., Saturday night before the second Lord's day in this month. Preached eleven discourses up till Thursday night; had three additions and closed the meeting. But when the crowd was dismissed it was raining, and while the people were waiting for the rain to quit, some of the brethren suggested that Bro. Sparkman should preach Friday night, as he was in the neighborhood and had nothing to do. So he agreed to preach one more time. He preached then Friday night and had ten additions. Some of the brethren said the meeting relapsed; we think if all relapses would do that well, that relapse would be a great thing. The brethren of this place say that Bro. Sparkman has done a good work here preaching and teaching. Bro. Sparkman is holding a meeting at Little Lot now, began the 20th of this month. I wish Bro. Sparkman such success everywhere he goes."

S. W. Wommack, Memphis, July 21, writes: "For the three months passed I have spent my whole entire time preaching to my people through the following counties: Marshall, Rutherford, Davidson, Wilson, DeKalb and Putnam, and I found the prospects for the growing up of new congregations through these counties very encouraging. One of our great needs, is the educated ministry and money. Bro. W. B. Carnes, of Smithville, has made a suggestion in regard to our condition. I hope to hear of the brethren saying something good about, or concerning us who are in Macedonia. On Friday before the fifth Lord's day in June, I had a dispatch from the church of Memphis to be the occupant of their pulpit a few months. The church is doing finely, seven added recently; two of those on last night, the third Lord's day. This congregation's facilities for worship are very inviting; they have a house well arranged, it costing near, or quite three thousand dollars; and the white brethren contributed near or quite one thousand dollars. This is a staring example to our brotherhood at large. To the Lord be all the praise."

#### TO THE FRIENDS AND PATRONS OF BETHANY COLLEGE.

Persons wishing catalogues, will address Prof. B. C. Hagerman, Chairman of the Faculty, or Prof. W. H. Woolery, Secretary. All friends who are in arrears for subscriptions in aid of the College, are requested to remit directly to A. E. Myers, Treasurer, Bethany, West Virginia. Our friends cannot be unmindful of the needs of the College, and we earnestly request them to give prompt attention to their promise. We rely on them in large part for the payment of our Faculty.

W. K. PENDLETON, President.

#### General News.

DOMESTIC.—Mrs. Cyrus H. McCormack, widow of the great mechanic of reaping-machine fame, has recently given another \$20,000 to the chair endowed by her husband in Washington and Lee University.—The rich mines at Cueviro, Mexico, belonging to the late Mr. Polk, ex-treasurer of Tennessee, have been deserted practically, the people being too warm-hearted for our Americans, who are unable to live peaceably, unless they marry dark-eyed senor it as and become citizens of the Greaser Republic. Since Senator Cooper's sad and tragic death, a series of murders and depredations have disheartened those in charge.—At a meeting of the Cabinet in Washington, last week, it was decided to take prompt measures to prevent the introduction of cholera into the United States. An order will be issued prohibiting importation from all infected countries for a period of at least ninety days. A man has only to become famous in this free country to find himself beset with a filthy crowd of revilers, slanderers, and mud-slingers.—The present presidential campaigns promises to eclipse all previous ones in the amount of personal abuse showered upon both tickets by their respective partisans. If one-fifth that is told of Mr. Blaine or Mr. Cleveland, is true, both men deserve to be in prison rather than occupying the exalted position of chief magistrate of fifty million people. While both men may, and doubtless do, possess many faults, we are constrained to the opinion that if they are so black, they would neither have enjoyed the great popularity of their parties so long.

FOREIGN.—The cholera epidemic in France is abating. In Marseilles alone nearly 800 deaths had occurred up to Sunday, the 20 inst. In Toulon during the twenty-four hours ending at six o'clock Sunday evening, forty-six deaths were reported, and in the same time 171 cases were received in the hospitals. The Preface of Marseilles said, last week, that over 46,000 inhabitants had fled from the city by the railway and 20,000 by roads leading out of the city. On Saturday three cases of the disease was reported in Paris, and two of them proved fatal. There have been five deaths from the disease in the Department of the Lower Alps. The fumigation of the railway stations at Toulon, Marseilles and Paris has been discontinued, as it proved a useless precaution. The Academy of Medicine in Paris decided, by a unanimous vote, that a land quarantine in France is impracticable. The health officers of London have held a meeting for the purpose of organizing a hospital service throughout the city, so that in case of the appearance of cholera the patient can be immediately cared for. The governments of Italy and Switzerland have agreed to co-operate in measures to prevent the introduction of cholera, into their territories. Switzerland has expressed its willingness to guard the French frontier in order to examine all persons and goods crossing it. Hospitals for the accommodation of cholera patients have been formed at Chiasso, Switzerland, and Luino, Italy.

—The House of Lords defeated the Franchise Bill advocated by Mr. Gladstone, and thereby raised a furore of excitement that may jeopardize the stability of that dignified body, which has ever stood in the way of all progressive civilization. A revolution may yet place a republic in all England ere this century closes.—The following was the program laid down for the demonstration at Hyde Park, London, on Monday last, in favor of the Franchise Bill: "The procession will form on the Thames embankment, and at 3 o'clock this afternoon will march, six abreast, to Hyde Park. It will be composed of eight sections representing the different trades, and twelve sections comprising various political clubs. There will be speaking at the park until six o'clock. The address will be made from seven different platforms. The putting of resolutions favoring the Franchise Bill will be announced simultaneously from the different stands by a bugle call, when it is expected they will be adopted unanimously." The Tories are organizing counter demonstrations to the move favoring the Franchise Bill, to be held in London, Liverpool and Manchester.—The Governor of Sonora telegraphed that the yellow fever at Guayamas, is a mild type and is not spreading.



## Home Reading.

When a sudden sorrow  
Comes like the cloud and night,  
Wait for God's to-morrow,  
And all will then be bright;  
Only wait and trust Him  
Just a little while;  
After evening teardrops  
Shall come the morning smile.

[Havergal.]

## BIBLE STORIES FOR THE CHILDREN.

BY UNCLE MINOR.

Day follows night, and night follows day; one season goes, and another comes. The sun rises, the earth moves, every year, month and day brings changes.

You are now children, in a few years you will be old people, and die to make room for others who shall come after you. Do you ever think about this? Long before you were born, there have been many people who have lived and died upon the earth. In the Bible we read the history of many good and many bad people; some of them were tempted, sinned and fell, but some were faithful; among the most noted was Abraham, who, on account of his strict obedience to God, was called the "father of the faithful." We know little of his early history, but when he was about seventy years old, (three hundred years after the flood,) he was told to get up and leave his country and people and go into a country that God would show him; this required great faith, for it is hard enough to leave our kin-folks and those we love when we know where we are going, and have had a glowing description of the place by some one who has been there; but we are told Abraham "arose and went," he did not ask any questions why he wanted him to go, what good would it do, or anything of the kind. Abraham loved God and was willing to obey him; and just so now, every child should be willing to obey God. We read in the blessed Bible God's commands to us, and it is our duty to obey them, then God will do for us just what he has promised.

Abraham had only one son by his wife Sarah, and of course he thought a great deal of him, for God had promised to make a great nation out of him, and give him so many descendants that he could not count them. But God wishing to try his faith still further, told him to go to a certain mountain some distance away, and take his son Isaac and offer him as a sacrifice. This, no doubt, almost killed the old man, as he looked on his dear good boy and thought of the pleasure and comfort he would give him in his old age. But we are told he "staggered not at the promises of God;" for He was able to raise him up again. Read this beautiful story and write me something about it. Tell me if you cannot find something in the New Testament that looks like this story.

We next read of Sarah's death when she was a hundred and twenty-seven years old. Abraham was now also getting very old, and his son Isaac was not yet married; so he told his servant to take ten camels and load them with presents and provisions and to go back into the country where his kin people lived, and seek out a wife for his son Isaac. There were no doubt many good looking young women in the land of Canaan where he dwelt. But he did not want his son to marry a woman that did not worship the true God. And just here is a good lesson for young people who are thinking about getting married; it is a very serious matter to be united for life to a partner. If you are a Christian, never marry any other than a Christian; for if you do you may destroy your usefulness and happiness for life. Abraham thought this way; so he told Eliezur, his servant, to go to the land of Mesopotamia and there he would find a suitable companion for his son. In that country the people were very rich in flocks and herds; there were no running streams and bubbling springs to gladden the hearts of the dusty, weary traveler, but they had to draw water from wells for themselves as well as their flocks. So late one evening Eliezur was tired and thirsty, hesitated at the well waiting for some one to come and draw water. He, like his master, was a praying man, and asked God to send him some one suitable for a

wife for his young master. God heard his prayer; it had hardly been ended, before a beautiful, sweet girl came tripping along to draw water, and seeing the weary stranger, she offered him water and his camels. Children should always be good and kind to strangers, for they may be God's messengers of love and mercy. This young girl, whose name was Rebecca, proved to be a distant relative of Abraham, and when her father, who no doubt knew Abraham, had heard of the mission, he readily consented that his daughter should become the wife of Isaac. In those days old people were thought to know who would make suitable companions for their children. I think they should be consulted at least in this age, especially the mothers. But I must not tire you. May God bless you all, and help you to learn a valuable lesson from the faithfulness of Abraham.

## LETTERS TO UNCLE MINOR.

*Dear Uncle Minor:* I am twelve years old. I live in a large beautiful prairie near Akin, Ill. My papa took the *Advocate* as long ago as I can remember. We have a good church close by us; one sister and my mama are members of the church, and my papa was a member of the church at the time of his death, six years ago. Bro. Brown of Mt. Vernon, Ill., is the preacher. Several members of the church are talking of sending for the *Advocate*; I hope they will. May your paper long continue its usefulness.—[Emma Puckett, Akin, Ill., July 3, 1884.]

*Dear Uncle Minor:* Seeing so many nice little letters from the children, I thought I would write to you. We live about one mile from Bloomsdale. We have a nice Sunday-school there. We have preaching every fourth Lord's day by a Baptist preacher. We also have preaching at Hackberry by Mr. R. C. Horn, a Christian preacher, every first and third Lord's day. Papa and mamma are members of the Christian church. Grandma takes the *Advocate*, and we read it and like it very much. I like Uncle Minor's letters to the children very much. For fear my letter will be too long, I will close. I wish you would come out here and preach for us.—[Estella Scott, McKinney, Texas.]

*Dear Uncle Minor:* I will now answer your kind letter which I saw a long time ago. I see letters in the *Advocate* from little girls and boys; I like to read them. I am like the little boy that wants you to make a "little *Advocate*" for us little folks. When we get the paper, the first thing we do is to see if Uncle Minor has anything to say. You did not say anything in your last letter to mother about coming to see us. Uncle Samuel is coming to Texas this fall to see us and teach school. We are going to school; our teacher is a Mrs. Green, from Jackson, Tenn. All five of us were going last fall, but now only A. and I are going; brother Charley and John have to stay at home to help papa on the farm. Hugh learns at home; he is reading in the second reader, and knows most all the multiplication table; he is just six years old. Little sister is three years old. I know you never heard a little three year old darling that can sing like she can. I was ten years old the 22nd of February, but not very large for one of my age. We have to memorize verses for Friday evenings. Those I learned for last week I think are pretty, don't you?

One by one the sands are flowing,  
One by one the moments fall;  
Some are coming, some are going,  
Do not strive to grasp them all,  
One by one.

One by one thy duties wait thee,  
Let thy whole strength go to each;  
Let no future dreams elate thee,  
Learn what present duties teach,  
One by one.

I am too tired to write any more. With love for my cousins, and a kiss for the little twins, I close.—[Jennie Low Lacy, Hutchins, Texas.]

## EDDIE'S SAD EXPERIENCE.

It was all Sam Rust's fault. He ought not to have asked me to go. That is, I think it was his fault, because I would have never thought about going, if he hadn't asked me. Ma says nobody is to blame but myself, when I do wrong, and I

'spose if I'd—but I'm going to tell you all about it.

Ma gave me a quarter and told me to run down to Mr. Kane's and get a spool of silk to finish sister Annie's dress with, and come right back with the change. Well, I was almost there when Sam Rust came flying by and says, "come on, Ed, the boys are having lots of fun where Robertson's drug store burned last night." He ran off and didn't say what the fun was, but Mr. Robertson was our next neighbor, and I'd been crazy all day to see how his store looked, all burned up. I had to go to school, though, and now when all the other boys were having a good time, I was sent on errands just like I didn't want to enjoy myself too.

After I got the thread and the dime in change, I put them in my pocket and ran down a minute to see what the boys were doing. Of course I couldn't stay, but I just wanted to know. Whew! what a lot of boys there was, all digging and poking in the cellar to see what the could find.

"Pay your dime and come on," ever so many called to me. "What dime?" I said, and then I saw Max Pedro, who stayed at Mr. Robertson's, and he said, pay your dime, Ed, and you can have all you find in the rubbish."

Just then every body set up a shout, and out climbed Hooper Crawford with a whole half a dozen bottles of perfume in a box, and in no time he sold every bottle for twenty-five cents apiece. I tell you it didn't take long to give Max that dime, because you see if I could find only one bottle of perfume, I could pay ma back her dime and have fifteen cents left, and how did I know maybe I might find a dozen.

Well, I looked and looked, and dug under the bricks and dirt with a stick, and got my shoes full of ashes, and soot all over my gray clothes, and some men and boys pushed me over and mashed my hat, and I never found a thing, not one single thing.

I had been there a great deal longer than I thought I had when I started for home, and then I felt so dirty and miserable that I wouldn't go till 'most dark. The front door was open and I slipped in softly, and I wanted to see mamma first—you know a fellow always does, somehow, when he don't feel like he has been doing exactly right.

Cousin Laura was in ma's room and I heard ma say, "Yes, I hoped to get Annie's dress done for her to wear to-night, but the silk gave out so I could not finish stitching it."

Then it all came over me how sister Annie had counted on wearing that dress to sing in the sociable, and because of me she was going to be disappointed. I felt for my handkerchief but it was lost, the spool was gone too, and my elbow hit against the door and ma said, "There that must be Eddie. Where have you been, my boy?"

But I sat right down on the floor, and I don't remember exactly what I said, but Cousin Laura laughed, and said, "I'm going up stairs, Ed, so you needn't be afraid to come in." Then ma came out and drew me in and shut the door. She thought I had been fighting, and I never did see her look so sorry, but when she washed my face and hands, and specially when I could catch my breath and tell her, no indeed, I hadn't done as bad as that, she looked better. But my! how she did talk. All about being true to one's trust, and not giving way to temptation, and about being faithful in little things, so's one could be depended upon.

She though I'd better put on clean clothes and go to supper, though I didn't want any. Nobody said anything to me particularly, and pa talked 'most all the time about a young man who has lately run away with a lot of money that didn't belong to him. Pa said it was a warning to boys to be careful how they handled what wasn't their own, for fear they might get into bad habits and finally do something disgraceful and wicked.

Before I went to bed I rattled five nickles out of a bank, where I've been saving money to buy a bicycle, and took them to ma and she kissed me, so I knew she understood.

Now I've told you the whole story, and I don't believe you think Sam was to blame after all. Perhaps it is best, most always, for a boy to do like he's been told.



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

**Twenty-five Years a Citizen of Georgia,** and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians and had taken all the patent medicines recommended for these diseases. I got no relief and continued to grow worse until I commenced the use of Dr. Moxley's Lemon Elixir. One dozen bottles has made a final cure of both diseases. J. R. HILL.  
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**Miscellaneous.****Twenty Years a Sufferer.**

R. V. Pierce, M. D., Buffalo, N. Y.:  
*Dear Sir*—Twenty years ago I was shipwrecked on the Atlantic Ocean, and the cold and exposure caused a large abscess to form on each leg, which kept continually discharging. After spending hundreds of dollars, with no benefit, I tried your "Golden Medical-Discovery" and now, in less than three months after taking the first bottle, I am thankful to say I am completely cured, and for the first time in ten years can put my left heel to the ground. I am yours, William Ryder, 87 Jefferson St., Buffalo, N. Y.

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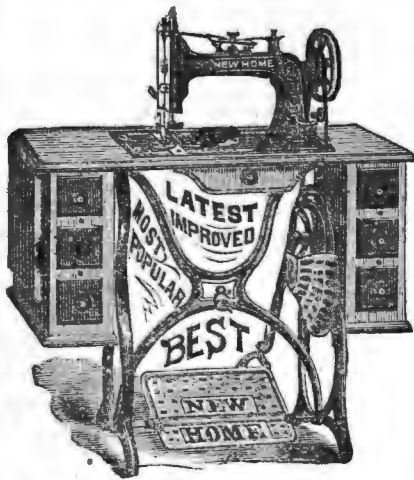


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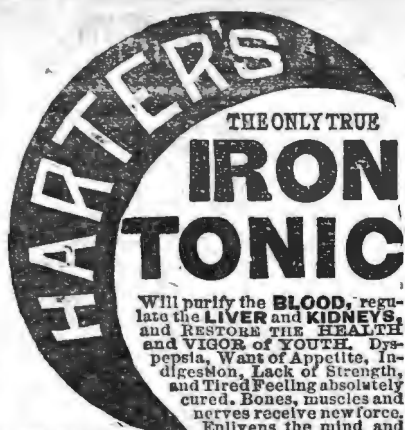
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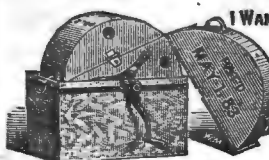
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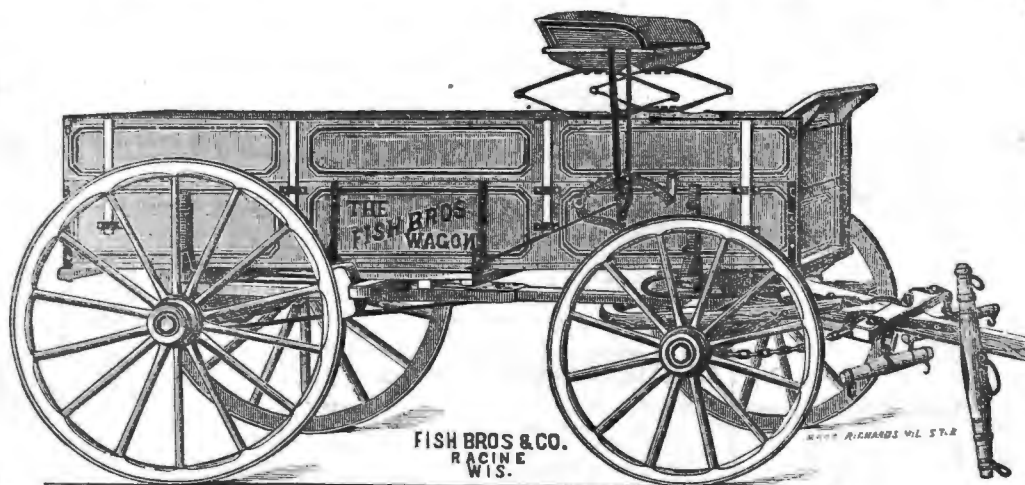
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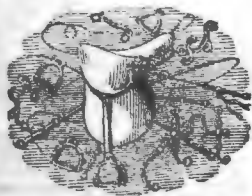
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

More things are wrought by prayer than this world dreams of;  
For what are men better than sheep or goats  
That nourish a blind life within the brain;  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friends?  
For so the whole round world is every hour  
Bound by gold chains around the feet of God.

—[Tennyson.]

## FIFTH CHAPTER OF ACTS.

There are no conversions recorded in this chapter except in very brief terms, such as "And believers were the more added to the Lord, multitudes, both of men and women." But this expression explained by the second and third chapter plainly indicates that the same things were done here that were done by the three thousand and five thousand. Conversion is the same to all. Whatever was done by the three thousand at the beginning on the day of Pentecost must be done by all who would be saved. But after recording in full what was required at the beginning, in the case of the three thousand, it would not be needful to record all the requirements in full every time. This would make a very large book, and would contain a great many repetitions of the same things without adding any additional information. It is, therefore, a matter of divine wisdom, that after one or two full presentations of all the conditions of pardon, only enough should be said on other occasions to indicate that the same things were done as in this case. While it is only said that multitudes believed, yet the preaching was still done by the same apostles, guided by the same Holy Spirit as on the day of Pentecost; and it is certain that the Spirit did not teach one way at the beginning and require three thousand to submit, and then teach another way in a few days to others, and that too when precisely the same gospel, with the same conditions of pardon were to go into all the world, and to every creature. Such a thought would be absurd. When this chapter says multitudes believed, it means a faith perfected by obedience, by repentance and baptism as required in second chapter of Acts. No faith can be a saving faith short of this, Jesus said, "he that believeth and is baptized shall be saved." Not he that *only believes*, but he that believeth and is baptized shall be saved. And as is plainly shown in second of Acts, repentance comes between faith and baptism. Therefore a faith that saves must be perfected by repentance and baptism. This expression that multitudes believed is just the same therefore as if it had said multitudes believed, repented, and upon confession of Jesus as the Christ, were baptized.

Every confession must contain faith, repentance, and baptism, and short of these there is, there can be no assurance or pardon. But with these requirements humbly and earnestly submitted to, pardon is certain. Hence when we have learned what the three thousand did, we learned what all others must do to the end of time. The word of God, the plan and conditions of salvation are so exceedingly plain that all can understand them. And all would understand them if the preachers would all present them as they are.

In the first part of the fifth of Acts is a case

that is worth the study and investigation of every child of God. This is the sad case of Ananias and Sapphira. They were no doubt impressed by the liberality of others who had sold their possessions and laid down the money at the feet of the apostles, and they sold their possessions and laid down a part of the money, conspiring together to keep a part of the money for their own present use, while they made out as if they had laid it all down. Peter, by the miraculous power of the Holy Spirit detected them in their complicity and hypocrisy, and confronted them with it. Ananias came in first, and Peter confronted him with his attempted deception, and said to him, "Why hast Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land." This statement of Peter must have broken in upon the ears of Ananias like a thunderbolt. It rendered him speechless, having no explanation for his terrible sin. It had been deliberately planned by the husband and wife, and had been coolly entered into, and there was no palliation for it. The apostle asked, "why hath Satan filled thy heart," showing that this hard deed was instigated by Satan. But some may ask, if Satan concocted the whole affair and led in it, why blame Ananias? how could he help it?

The word of God teaches plainly enough elsewhere that Satan has no power to force men to sin. James says, "resist the devil, and he will flee from you." Ananias and Sapphira did not resist, but invited the awful insinuation. Hence Peter says further on, "why hast thou conceived this thing in thy heart?" This makes Ananias and his wife responsible for the whole thing. They could have resisted Satan, and he would have left them, like he left the Son of God when he resisted him with the word of God. But the thing was pleasing to them, and they seized hold of the opportunity gladly. There are several bad features in this affair. But the apostle names too. One was the deliberate lie they tried to palm off, and the other was the inordinate desire for money that caused them to keep back part of the money for which they had sold their land. Hence Peter said, "Why hath Satan filled thy heart to lie, and to keep back part of the price of the land." They were greedy of filthy lucre, and willing to lie in order to carry it out. The sin was not in the fact that they did not give up all the money to the apostles, but, in the fact that through their avarice they had lied and tried to deceive the brethren. Peter indicated that they might have kept it all without any great sin. But they wanted to make the impression of being very liberal, and the same time provide liberally for themselves.

Thus at the very commencement of the Church of God a terrible example is made of an inordinate love of money, and of falsehood and deception. Both Ananias and his wife fell down dead, and were carried out and buried by the young men. Upon this occasion great fear came upon all, and the name of the Lord was glorified, and many wonders and signs were done by the hands of the apostles. All Christians should learn a lesson from this fate of Ananias and Sapphira, resulting from their terrible sin.

There is perhaps no one thing over which men more deliberately and wilfully sin than over the love of money. The word of God requires Chris-

tians to give as they are prospered. But how can they do this? As a sort of basis to calculate by in our giving, we have the Bible fact that the Jews gave one tenth of their income, and a little more. Christians could easily keep their calculations so made as to at least approximate this rule, and should be honest themselves before the Lord, and should act accordingly. It is certainly a great sin for Christians to hoard up for themselves that which belongs to the Lord, and is needed for the advancement of his cause. And we should all remember that we cannot hide these things from God. He will know our most secret thoughts regarding these matters, and we cannot escape his judgement. "All things are naked and open unto the Him with whom we have to do.

When the Jews first entered into the promised land, Achan, one of their number, appropriated to himself some things that were devoted to the Lord. For when Jericho was taken, all the gold and silver were required to be put into the treasury of the Lord. But when Achan found a wedge of gold and two hundred shekels of silver he appropriated them to himself, for his own use, instead of giving them to go into the Lord's treasury as he received. And because of this sin, his sons and daughters were stoned to death, and a heap of stones raised over them, and the place was long afterwards named the valley of Achor. These two cases are very much alike in their leading characteristics. Achan was made an example to the Jews against avarice and deception, while Ananias and Sapphira were made an example to Christians regarding the same things. Let us all keep our eyes wide open, and our hearts wide awake regarding this matter. Let every Christian see he hoards up nothing for his own individual use that of right belongs to the Lord, and that should be used for the advancement and upbuilding of his cause. It is an awful thing to deceive ourselves in these matters, or try to deceive others. Christians sometimes deliberately do things that are very much like this case of Ananias and his wife. A man speculates, or lives extravagantly, and after awhile sees that a crash is evident, and that it is only a matter of time. He then goes to work, his wife generally being privy to the whole thing, and conveys his property, on account of which men have trusted him, to wife or children, or conveys through a fraudulent pretense of sale, and puts it where his creditors can never reach it; and yet he and his family live on it and enjoy it the balance of his life, and live comfortably and well, while his creditors have to lose their hard and honestly-earned money.

Christians who think they can go to heaven on this line, will find themselves much mistaken. And congregations that encourage such to live among them as members, will find in a short time that they have lost the confidence and respect of the community. This sort of dishonesty can never prosper as Christianity. Men must be honest, if they desire to go to heaven themselves, and must prove themselves honest in the sight of others, if they would show to the world the beauty and the purifying influences of the word of the Lord, the religion of Jesus. Complicity in things like these show a very low state of morals, a very corrupt heart, and an utter indisposition to do right, to submit to the Lord's will, and let him reign over us. A disposition to



live fast, and to enjoy the needless luxuries of a fast and vitiated age, is causing an immense amount of corruption in the church. When men start and run for a time on this fast line, they do not like to stop, and will do almost anything rather than give it up. And even people that have plenty, and do not live beyond their income, devote all their means that way, and have nothing to spare for the upbuilding of the Master's cause, and thus, like Achan, like Ananias and his wife, consume upon their own lusts much that ought to go into the treasury of the Lord to carry on the Lord's work. We cannot study these things too closely, nor be too careful in our actions upon them.

It is also noticeable how the bitter persecution of the Jews against the apostles was manifested still in this chapter. Notwithstanding the many miracles that were done, and the fact that when they thrust them into prison an angel from heaven turned them out, and set them to preaching again in spite of the jail guards, they were still disposed to put them down; and had it not been for the prudent counsel of Gamaliel, no doubt they would have tried to put them to death. And even as it was, they beat them before they would let them go, and commanded them again not to preach any more in the name of Jesus. How utterly unrelenting is religious prejudice. E. G. S.

#### CORRESPONDENCE.

BRETHREN L. & S.: A brother in Texas, and cousin of mine, wrote me and asked me two questions, to-wit: Who were the spirits in prison, and when did Christ preach to them? When did, or when will the millenium come? I have answered them to the best of my ability, and send you a copy.

You propounded to me two questions, your first question is, To what spirits, and when did Christ preach to the spirits in prison? I do not know that I fully understand you, (as to whom and when.) There is nothing plainer than Christ did the preaching by the spirit; as to when he did the preaching, there is not many things much plainer to my mind, than it was when once the long-suffering of God waited in the days of Noah. See 1 Peter 3: 19-20. I know that the idea is in the world that Christ's Spirit went and preached to the spirits in prison, while his body lay in the grave. Now, that idea will not do, for at least two reasons. First, he never commended his Spirit to the spirits in prison, but he commended it to God who gave it. Second, it is contrary to the teachings of the Bible; if God is no respecter of persons while the spirit dwells in it, he certainly will not be any respecter of spirits after they leave the body; and if he gave those wicked spirits a chance to come out from where the rich man was, don't you know they would come out as quick as the rich man would have done? And if he gave those wicked spirits a chance to repent after the body is dead, he will give all others an equal chance, and hell will be an empty space, and universalism will be true. Some people talk of this as though Christ never existed until he was conceived in the womb of the Virgin Mary. "In the beginning was the word, and the word was with God." John 1: 1. "And the word was made flesh and dwelleth among us." John 1: 14. "And before Abraham was I am." John 18: 58. I might refer to many more passages showing the existence of Christ before he was born of Mary, and if he was in the beginning with God and existed as the word of God, then if there was ever any preaching done before he was made flesh, and it was God's word that was preached it was Christ. And as Noah was a preacher of righteousness (2 Peter 2: 5,) and as this preaching was done by the Spirit that raised Christ from the dead, we must find out whether that Spirit was in Noah. "Yet many years didst thou for bear them and testify against them by the Spirit in thy prophets." Nehemiah 9: 30. And as Noah was a prophet and preacher of righteousness, we are bound to conclude that Christ did the preaching by the spirit in Noah. As to when did, or when will the millenium come, I answer, I do not know. Palestine, Ala. GARDNER WHEELER.

#### REPLY TO BRO. J. R. BRADLEY.

MY DEAR BROTHER: On reading your last criticism on my reply to you, I at once decided that you would be all right, as soon as you had time to reflect and settle down; but a number of my brethren say that an answer is demanded. I therefore proceed to try to clear the mist away. I am no metaphysician, neither do I propose a treatise on metaphysics. The dictionary and Bible are my only treasure, upon which to draw to drive away the fog rising down in the mountains. We would like to avoid the effects of its settings. However, malaria is easily cured up here. My brother has Webster, and admits that he says, "As soon as the mind is purified the sins are gone." This is on my side. Thank you for the definition, (purify and sins are gone) sins gone, saved. In this, my brother sets up all that I claim on purify. He next says that he understands, "A sin of the mind would be to know a thing to be a sin." Bad understanding, my brother. This would be a great sin, (presumptuous sin). But to sin not knowing it to be sin, is the sin of ignorance. Paul obtained pardon on this account. His sins were in his mind nevertheless, and from the heart (mind) it proceeded. Let us hear Christ, see Matt. 15: 18-19-20, "But these things which proceed out of the mouth come forth from the heart, (mind) and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies. These are the things which defile a man." Make the fountain pure, and the stream will be pure. This cannot be done by faith alone, (faith, before baptism.) I would advise you to not stop short of the blood of Christ.

Paul consented unto Stephen's death, and breathed out threatening against the disciples, and was chief of sinners, because of his having a mind that could have learned better. If he had no mind, he could not have sinned against God or government as is fully set forth by the Savior. The things that defile proceed from the heart (mind). Where there is no mind, there can be no sin; hence no man can be lawfully punished when it is established that he has no mind. The Savior also teaches where much is given much will be required. The true logic of this is, where nothing is given nothing will be required. My brother being a metaphysician, I cannot tell how many men he will make out of a man. The Bible speaks of the inward and outward man. 2 Cor. 4: 16, and in 1 Peter 3: 3-4, speak of outward adorning and hidden man of the heart. So I would understand him to teach that the heart represents the inward or hidden man, and the flesh the outward man. From Jer. 31: 33, we learn that God will put his law in their inward parts, and Paul in Heb. 8: 10, calls it the mind. So flesh and mind in some instances represent the inward and outward man. My brother remembers where Christ said fear him who can destroy both soul and body. So you can see (I hope) that mind, heart and soul are all terms used in the Scriptures to represent the inward man, and flesh the outward man. My Bro. Bradley thinks the mind can be purified by faith before baptism, and yet the soul is left impure until he is baptized. Thus the heart is blessed, but the soul is condemned. Worcester defines mind to mean soul. He also defines spirit to mean mind and soul. And he defines soul to be "that part of man which is considered distinctly from the material body: immortal spirit of man, the mind."

The above being true, we are prepared to reaffirm; that when God purifies the mind, (heart,) he purifies the soul. He does not purify the heart in one way, and the soul in some other way, and at a different time. When John saw the souls of persons, the mind was near by. And I reaffirm that there is not one single instance in the Scriptures (after the cross) of any one being pure in heart, justified or saved before baptism; and I will go further and state that there is not one instance of the mind being pure, and the soul unsaved. My highly esteemed Bro. Bradley, failing to find a case in Scripture to suit his theory of a pure mind and an unsaved soul, comes nobly forward and presents himself as pure in heart before baptism, and that his soul is impure. I would take Bro. Bradley as soon as any one, from what I know of him; but I would not give my dictionary and Bible for the experience

of all the men on earth. My denominational brother says that he knows his sins were pardoned before he was baptized. He gives as his reason that his mind is full of love, of heaven and heavenly things, and asks with Bro. Bradley, can the mind be more than full? And are these not the thoughts that fill the mind of a Christian?

But I must be permitted to say to Bro. Bradley and my sect brother, that the blood of Christ enters into this purification, (See Heb. 9: 14) and we come to his blood in him and not out of him. The blood of Jesus Christ cleanseth us from all sin. Faith, repentance, and baptism bring us into Christ, and his blood cleanseth the mind, heart, soul, spirit and body. All sin. In him we are new creatures; old impure mind, heart, spirit, soul and body purged, purified, justified, saved in Christ. Not by faith alone, (faith before baptism) or by grace alone, or the blood of Christ alone; but by all the means ordained by the Lord to this end. I never again expect to preach that faith before baptism purifies the heart; no apostle ever did it, and my brother admits that Christ in Matt. 5: 8, has no reference to the state of mind before obeying the form of doctrine, when he says "blessed are the pure in heart." The pure in heart being those who have obeyed the truth. Thank you again, my brother, for being on my side in every scriptural quotation. I also thank you for mentioning Babylon. I have no fears of getting too far away from the errors and confusion of Babylon. I am, however, greatly alarmed for my brother down in the mountains, in the midst of so much fog and smoke, writing about persons obeying the form of doctrine before the doctrine was made known, and of purity of heart out of Christ; mind (heart) pure, and soul not pure, offering his *experience* and *poetry* to help out his theory. I do thank the Lord that I have learned the way of the Lord more perfectly. It was through ignorance that I ever preached that the heart was purified out of Christ, (short of his blood); and like Paul, I find mercy on this account. Bro. Bradley, pray for me, that I, like the householder of old, may bring out of my treasure (the dictionary and Bible) things new and old. My brother is opposed to war over small matters. Who started this war? H. L. WALLING.

#### A LETTER TO BRO. W. S. EDWARDS, OF COLUMBUS, MISSISSIPPI.

DEAR BROTHER IN CHRIST: I received your letter of July 11, on July 24, asking for information concerning the church at Borden Springs. As you were to leave Columbus in two weeks, I did not have time to answer it, so I will answer through the ADVOCATE, hoping your eye may fall on it, for all Christians should read the ADVOCATE. New Bethel church is in Cleborne County, Ala. Borden Springs is the postoffice, is in North Alabama, near the Georgia line, thirty miles below Rome, Ga., in three miles of the E. T. V. & G. R. R., is near the line of Cherokee County, Ala., thirty-five miles East of Gadsden, Ala. You will find plenty of work to do up here, and you will find a warm welcome. We need a revival of religion here; come over and help us. How I have longed to see Bros. Harding, Lipscomb or Sewell come to our aid. I am young in the cause, but doing all I can in my humble way. I think I will cast my lot with the people of Texas after this year. We want help, and we want it now. Brethren, of Tenn., come and help us; come and hold us a protracted meeting, we need help. W. H. DUKE.

New Goshen, Ala. July 27, 1884.

#### SHALL THE GOOD WORK GO ON?

The Christian Sower Tract Fund, which will be moved to Mexico, Mo., the middle of August, greatly desires to continue the good work. It has given away its stock of tracts, and has not the means to renew the supply. About \$75 is needed. Now brethren be so kind as to heed this appeal at once by sending a liberal contribution with which to buy a new stock of tracts and to continue this good work. Surely you do not intend to see it die. There are too many destitute fields yet unsupplied. The Trustee will do his part of the work if you will do yours. After August 15 write to Mexico, Mo.; until that time address the Trustee at Madisonville, Ky. J. W. HIGBEE.



## PEACE.

"Follow peace with all men, and holiness, without which no man can see God." Paul to Hebrews. "Let us therefore follow after the things which make for peace." Paul to Romans. "Let him seek peace and pursue it." Peter.

From these passages it appears to be the duty of Christians to make an effort to secure peace with their fellow beings. This subject was brought afresh to my mind by some things which occurred while making peace between two brethren. The difficulty was about two years old, and no one had made any effort to reconcile them, and they had made none worth counting. Peace is not so highly prized by men as by God. "Follow peace," "seek peace," are terms used. Any one who has lived in this world long should know that persons cannot enjoy enmity, either that in which they are parties, or that in which those, in whom they have an interest, take a hand. So greatly does our heavenly Father esteem peace, that he enjoins, "If it be possible, as much as lieth in you, live peaceably with all men." In the first place then the parties to a feud should do all they can to be reconciled to each other. They should not be satisfied without making a great effort for peace. Christians must remember that they are taught, "If possible, live peaceably." Again as far as they are able live peaceably. And still further, "Live peaceably with all men." This injunction is very much in harmony with the character of the religion of our Savior, and with the dignity of an heir of God and joint heir with Christ. Christianity was never intended to make our joys less, but to insure our happiness. Take a man or woman fresh from the tangle and wrangle of an unpleasantness of the fuss order. Pump awhile, what do you get? Do you draw out such expressions as "oh it is nice to have quarrels?" "Oh it is perfectly enjoyable to pass by others and never speak to them?" Then it is so very, very pleasant to be talked about, and have all your imperfections examined and magnified, also have all your peccadillos manufactured into great sins! Just think what is the character that could enjoy the possession of an enemy. Could a member of Christ's body do it? Could one redeemed from all iniquity delight in a foe? Demons from hell might do it, and these infatuated by them might, but saints of God should not, could not.

On the other hand sound the depths of his heart, who bore much for peace and exercised great long-suffering in its interest; of him who put himself to much trouble to have peace, and will he not say he enjoys really the concessions and sacrifices he has made striving for peace? Few persons know how to live. They think a little bit of dignity, petted, cultivated and preserved is worth more than peace. Hence you often find a man calling himself Christian, swelling and swelling, puffing and puffing, fit to pop right wide open, demanding that some other person who has offended him shall come forth and unbuckle the belly band that he may get his breath freely. Add to your faith dignity is not in the book, but brotherly kindness is there. There is such a thing as a false dignity. A Christian should have too much real dignity to notice small things, and make out of them huge causes for taking offense. A Christian should have too much dignity to make a toad out of himself by swelling over injured importance. Verily gas will puff up as light as it is. I have actually seen a man whose name disgraced the church book, ruining his reputation for piety and righteousness, and all the time flattering himself that he was scrupulously preserving his dignity. Did you ever see a persevering old hen persistently setting upon a nest with not an egg in it? She pecks this way and that; pecks when there is no other, and when there is none. Here is your fac-simile of the church "dignitary." Oh! how much happiness is lost by men's not knowing what will really serve them best. One wants revenge, and when obtained its fruits are bitter. Another wants others to confess their wrongs to him, that he may be justified and honored. But oh! how sweet to lie down at night on our beds at peace with God and all mankind. Like health, peace is easily preserved if the proper pains are taken at the right time. A very good way to look at a trouble is to count up the cost. Are the things in the way of peace worth more than peace? If they are, they are valuable. I have,

myself, rolled and tumbled in my bed over bad feelings, that a few words set all right. A few explanations, and a fair understanding, do much towards doing away with troubles of this character. It is a difficult thing for a man to persist in thinking hard of you when he knows you love him, or at least hold him in esteem. Too often talking stops when hard feelings are engendered, unless it be talking about your supposed enemy to some open ears evilly disposed. Never fail to talk to him who is hurt with you. Be sure to be calm. You may fail to win your enemy, but you will think none the less of yourself. But suppose two have managed by some means or other, or without any cause, to get up a first-rate misunderstanding, and they take no steps to come to better feelings, then what? They simply fail to "seek peace and pursue it," "to follow after peace." In other words, they have ears, and hear not what the Spirit says to them. That is not all. The fruits of the Spirit are love, joy, peace. Then he who does not seek peace, simply fails to show one of the fruits of the Spirit. "If any man have not the Spirit of Christ, he is none of his." Christians should remember that they are important members of society. Their actions, under the rule of Christ as king, should be "worthy of their calling." Do not, my brother or my sister, pout, fret, sulk, or fuss over small things. Serving God Almighty is a great thing.

J. M. BARNES.

## PEACE.

In the second place, it is my duty to seek the peace of others. Peace belongs to the children of God. Wherever it is lost, neglected, or sacrificed, the church of God suffers. So then, from two considerations at least, all the children of God should labor for its re-establishment. First, because it benefits those who are at "outs." Second, it must exist among a people, or they cannot justly claim to be children of God. Christ left his peace with his people. Paul told the Thessalonians "to be at peace among themselves." Now, we are too apt to think when an alienation takes place among us, that it is none of our business, and talk over the matter to others, and agree around to play hush mouth and hands off, while the storm rages. This is cowardly, it is unchristianly, it is wholly wrong.

Our Savior's blessings are upon peace-makers, and his curse upon the breakers of the same. Are the blessings of the Savior of men worth working for? Then, my brother, or my sister, are there not persons in your reach who are distressingly at war? What have you done to allay the bad feelings, and generate a right Spirit? If these persons had any money you could get by a little honest effort, would you not make it? Oh, yes. Then why not be consistent, and labor to be blessed of the Lord? I have seen persons that really could not adjust their own difficulties. They needed help. I have seen a hundred brethren and sisters around, who watched on with seemingly stolid indifference.

The Lord has a hundred fields in which men are invited to work. Men here have the "old sand hill field," "the prairie place," "the black bottom," "the long cut," "the field the old cow died in," etc. So God has different places calling for labor: "Help the poor," "preach the gospel," "prayer," "singing," "going to church," "breaking bread." Then our hearts are fields, which should be plowed down in "love," "joy," "peace," "long-suffering," "gentleness," "goodness," "meekness," "patience," "temperance," "godliness," and "brotherly-kindness." But in no field can a man labor with greater assurances of blessings from the Lord, than in the "peace-maker's cut."

A timidity often prevents those well disposed from making an effort to reconcile others at variance. This is not best. There is no doubt that much courage (Peter's virtue) is needed to attack some of the strongholds of Satan. Some of these are in the church. When you find there is enmity or hard feelings among your brethren, my brother or sister, go to work. If you can do no more, shout in their ears that God hath said, "Be at peace among yourselves." Do not be drowned out, do not be intimidated; for God's word, if repeated in earnestness, will take effect. You hear of rifles that will shoot a ball through this thickness or that; but no weapon is more powerful than God's word; "it is not carnal, but

mighty through God to the pulling down of strongholds." When a man labors, he should act so that he can look back over his work and rejoice, being pleased with the fruits of his industry. The farmer looks at his corn, cotton, rice, potatoes, sugar cane; the blacksmith, at his plows, horse-shoeing, wagons; the carpenter, at his houses; the doctor, at his cured patients; the school-teacher, at his brightened intellects; the bar-keeper, at his sots, red noses and eyes, miserable women and children, fights, oaths; and each in his turn should have feelings in accordance with the fruits of his work.

He who makes peace will certainly enjoy sweet satisfaction from a noble and holy work. He that works in this department of spiritual life will find that much of the fuss is over nothing, and he must make up his mind to exercise great patience, and deal at length with very small things. Nations have fought and shed much blood over an imaginary insult that was never offered; tribes have warred for a long time over a difficulty which sprang up from children at play; Greece lost its best blood, and Troy was uprooted from its foundation stones, all for a very bad woman, not worth a drop of good honest sweat, much less such great sacrifice of labor, life, and treasure.

We can only then expect men to exhibit the weaker parts of their nature in big feuds over little things. "Oh, but when men and women are born again they ought to be wiser!" Who said that? Did not some one thus remark? Truth, yes that is the truth. We "order." But do we? When God has invited men and women to go to his storehouse and ask for blessings, assuring them that there is therein wisdom from above, that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy, and the fruits of righteousness are sown in peace of those that make peace, and that this is for all who ask in faith, for God giveth to all liberally and upbraideth not; it does seem that all would be too wise to engage in little petty quarrels. It should make all feel mean to have fusses. There are some people that will have them. Of course they get them just like you get anything else—go to work for them. However, quarreling is catching just like the measles or the itch. If you keep company with persons affected with it, you will be infected, if you do not take a preventive. The best one I know is God's word. Every neighborhood and town has its quarrelers, sometimes it has two or more. They are fuss makers. They are generally, however, like Harvey Jones' mule. The fact is, that notorious animal was secured in the inner stable the other night; he broke out his own confines through the barricades or his neighbor mule, and put out for the nearest orchards and corn patches, where he tore up things and he tore down things. So no boundaries hem in some tempers. There are two classes of mankind for whom I feel deeply sorry; one is the tornado and cyclone sort. The other, those whose sensibilities are so extremely attenuated that you cannot use them with enough violence to puncture a rabbit's hide, but they shrink away into the grubs and studs, and a thousand explanations and apologies and bows and smiles, leave you in doubt whether they are readjusted, reconstructed and fit for life again. Some things are so very delicate that it is a wonder how one of them was ever raised or brought to full maturity. If I had a regular touch-me-not disposition, I would have it rubbed to get it used to hardness. I would have it blistered to draw all the soreness out. I would have it poulticed to take the swelling out. I would regard it a misfortune to be so sensitive if I thought people could not cultivate a more durable temper. It is astonishing, the amount of hard feeling, generated from nothing more than an over nervous habit some have fallen into. Let nothing prevent you from striving to make peace. "Let the peace of God rule in your hearts, to which ye are called in one body; and be ye thankful." J. M. BARNES.

Rufus Green, Kent, Newton County, Mo., July 30, writes: "I preached two discourses at Elm Flat the fourth Lord's day in this month, resulting in two additions. Will commence a meeting at Hazel Green, in this county, next Friday night. We have some good brethren in this country."



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
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THIS DEPARTMENT MUST BE ADDRESSED.

## WHAT CONSTITUTES THE BEST PREACHER?

While at the State Meeting, we put the above query to a crowd of preachers, and some who were not preachers, to see what answers would be given. Below we give the several answers, with name, etc.

J. W. Gillespie—"One who preaches the gospel straight."

J. W. Jackson—"Best teacher of the word."

A. McGary—"Him whose life is best, and who preaches the word of God."

T. M. Sweeney—"He whose preaching is attended with most permanent success." (Of course, but who is he? Very indefinite.)

H. W. D. Carrington—"He who makes most converts to Christ."

T. Gillespie—"He who preaches the word without adulteration."

J. McCaleb—"He who preaches the gospel in its purity, and lasts longest in one place."

Thomas Nance—"He who preaches the gospel clearly, and teaches the church best."

A. J. McCarty—"A good hand-shaker, courteous and kind. Preaches the word, and practices what he preaches."

G. T. Pruitt—"He who sticks to duty."

J. A. Lincoln—"Simplicity."

Here we have the opinion in brief of eleven good men, as to what constitutes the best preacher. Bro. McCaleb, in our opinion, has given the best answer of any. The man who preaches the gospel, who preaches the gospel in its purity, and lasts long in one place, is not only a good preacher, but must be an extraordinary man. We might select from all these, and put up a model preacher.

## CORRESPONDENCE.

A Christian is a follower of Christ, one who has had the name of Christ, called upon him in entering the church of the living God, the body of Christ. But in these modern times we have Christian papers, Christian colleges, Christian books, etc.

Bro. Poe, is not this a departure from "pure speech that cannot be condemned?" I see Add-Ran College has recently taken upon itself the name of Christ; that is, it is now called the Add-Ran Christian College. I very much doubt the propriety of taking the name of Christ on to everything that a Christian has to do with.

Add-Ran has a perfect right to wear the name of its founders, but has no right to wear the name Christian, for in the very nature of things it cannot be a Christian. This applies equally to every other institution. To call scriptural things by scriptural names is right. To give anything unknown to the Scriptures a scriptural name, is decidedly wrong. This may hit pretty hard in some places, but who dares say it is not so?

Lovelady, Texas.

AARON SPEER.

## CORRESPONDENCE.

Dear Bro. Poe: I will close our meeting here to-night. Twenty-one added up to date. Two to be baptized to-night. I start for Hillsboro tomorrow, and will go from there to the State Meeting. Hope to feast on good things for the soul. Of course all will agree, and do all the good we can, and no harm.

Mrs. Katie J. Price (Lappo-Nubba her Indian name) is with us, on her way to Little Rock, to sell lands in Arkansas, and use the money for building on our Indian Mission lands, a part of her head-right, which she offers to us, upon which to locate mission and school. She will be at the State meeting. The leading object of her life is to make the mission a success. She has an English education, speaks the Choctaw, Chickasaw,

Cherokee, Creek and Comanche languages. She was born and brought up in Choctaw and Chickasaw nation. Her interest is there. She is middle age, possessed of great will power, much endurance, and business ability to run two large farms and stock of cattle successfully. She is a great addition to our work over there, and is willing to give her life to it. R. W. OFFICER.

## CLERICAL SCANDALS.

In looking over the ADVOCATE for 1875, I came across an article in number 33, by Bro. D. L., under the above heading, containing so much sound sense, that I copy a portion of it for republication in the ADVOCATE. The article was called forth by the development of a scandal connected with the name of a noted preacher in the State of Tennessee.

"One great cause of these scandals is the worshipful adoration paid the flippant talker, disregarding of his moral character. It is exceedingly difficult to get a congregation or a church to condemn a good talker. We have never formed an opinion of the guilt or innocence of Beecher on the charges preferred against him. It is a matter of comparative indifference. He is certainly guilty of higher crimes than a temporary yielding to the strength of passion under temptation. He reveals that his association with the female members of his church has been of a hurtful character. \* \* \* A common man, without speaking power, would have been ruined utterly in public esteem, on one-tenth of the evidence on which his friends now claim his justification. \* \* \* Among the Disciples who claim to recognize no man, save for his true personal worth, we see the same adoration of public speaking power, that sacrifices morality for the sake of a pleasant talker. We can call numerous instances of it to mind. In our own city, a few years since, a man of pleasing address and soft manners came; and although it was soon clear that he was bankrupt in morals, and a recent occupant of a Louisville work-house, old, experienced and good brethren were disposed to hold on to him. We know to-day preachers who cannot be depended on to tell the truth when there is the slightest temptation to falsehood, who are not to be relied upon in simple business transactions, whose characters in these respects are well known, yet are sustained because they are flippant speakers. \* \* \* This reluctance to give up a good, pleasant talker; this spirit that worships eloquence, that prevents us from seeing wrong in one who is a pleasant speaker, is a great cause of corruption in the church. \* \* \* A church pursues an unwise, a suicidal policy, in retaining a man known to habitually violate one law of morality. He will sooner or later bring ruin and disaster on himself, and shame to his supporters. Religious people should learn to esteem truthfulness, morality, honor, true manhood, and virtue, in a teacher or preacher, as above and independent of all the blandishments of the orator, or plausible appearance of a public speaker. Religion should be vindicated by the holy lives and godly works of its professors; not by the astuteness of the reasoner, or powers of the orator. The teachers and professors will not be pure and holy until this divine standard of excellence is adopted by the churches. This admonition is needed badly by all religious bodies known to us."

A. B.

## NOTES.

Am at present in Columbus, Ohio. We have a fair congregation here, but they are not doing the good they should, owing to the want of harmony among themselves, as the politicians say. The Central Church is regarded as rather progressive, and can't get along without a pastor. A few of the brethren who have started a mission school at Hunt's Hall, are doing good work. I spoke for them Lord's day evening; had a good hearing, and think good was accomplished.

I spent several days last week at Detroit, Michigan. Found the brethren, as usual, at Plum street glad to see me. This always makes one feel good, especially when among strangers. They are still contending for the old gospel, and edifying themselves without a "popular pastor." Bro. George Taylor had just closed a good meeting, and had started home the day I reached there.

Sorry I did not meet Bro. Taylor, as I have long wanted to see him, and shake his hand, and say, "God bless you for your good work in the querist department of the *Old Path Guide*. But I very much fear, as I did not see your name in the last number of that paper, that *your head has been cut off*! Yes, that is the way it has been always; let a man contend for a "thus saith the Lord," fight innovations and corruptions, and out and down he goes. I trust, however, this is not your fate.

I learned also that Bro. Harding had just left the city, on his way to Canada, to hold a meeting for the brethren in that dominion. I learned he would return to Kentucky in time for the debate at Benton. I regret not seeing him, as I always feel better after meeting him.

I was also in St. Louis not long since, and met with Brother Johnson, one of the editors of the *Evangelist*. I like him very much, especially since I found that his wife was a cousin of mine. Had a talk with him about most of our churches in St. Louis. I am glad he does not endorse their broad-gauge departures from the simple gospel. But I would like Bro. Johnson much better, if he and Bro. Garrison would hoist the "black flag" in the *Christian Evangelist* against all societies and associations, other than the simple, divinely organized church, for the spread of the gospel. Am glad to see they are not giving much quarters to innovations and corruptions in the church, in order to make it popular. Many of our brethren, especially in Kentucky and the North, are giving such loose reins to expediency that there is a grand re-action taking place. There are thousands all over this land that are calling aloud for the *old paths*, and saying, "Let us go up to the house of the Lord," "We will not serve strange gods longer."

There has been much said in the papers the last year or two about dividing the disciples. I cannot conceive how such a thing can be, as long as we have no "ecclesiastical organization" to bind us or pronounce decrees. But I do say the time has come when the humble, true disciple of Christ should earnestly contend for a "thus saith the Lord," and should countenance no preacher who does not contend for the completeness of the Scriptures, and, above all, that they are divinely inspired.

If many of the readers of the ADVOCATE could step with me into some of the so-called Christian churches in the larger cities, they would see so much conformity to the world, such pandering to the devil and the flesh, that you would turn away with shame, and blush to think that any of our brethren should ever come to this.

I write thus, my brethren, not needlessly to alarm you, but to earnestly pray you to stick to the "old Book," walk in the "old paths," contend for the "old faith," and let people call you "old fogey," if they want to. This is the road that leads to eternal life; that, to darkness and death. May God help us all to be true, no matter what may be the cost. V. M. METCALFE.

## CHURCH NEWS.

H. L. Walling, McMinnville, Tenn., July 29, writes: "The fourth Lord's day in July, Bro. P. G. Potter preached at Pine Creek, and baptized two. I travelled in the mud and some rain thirty-one miles, preached once, and baptized two. This is what Bro. J. M. Kidwill calls the ten hour system. We praise the Lord for the increase, and for power to plant and water."

F. C. Sowell writes: "We had a very pleasant visit to Fulton, Ky. Preached two discourses there on second Lord's day. We met some good-hearted brethren. Bro. Cook preaches on first and third Lord's days, at Fulton, and on second and fourth Lord's days in the country. We were glad to meet Bro. Cook. He seems to be an earnest, good man. We will long remember the politeness manifested by the Fulton brethren. We left Union City, July 17, and reached Thompson's Station, July 18. Have been riding around this evening to get a congregation to hear me preach at Bethesda to-night. Expect to preach two discourses at Thompson's Station to-morrow, and hope to get home on Monday. Will begin our first protracted meeting (D. V.) at Hill's Chapel, on fourth Lord's day."



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## Faith.

Willie was a little boy about seven years old. His father was a drunkard, and his mother had a hard time to get along. One day in the winter Willie said: "Mother, can't I have a pair of new boots? My toes are all out of these. The snow gets in and I feel awful cold."

The tears came into his mother's eyes as she said: "Well, Willie, my dear boy, I hope soon to be able to get you a new pair."

After waiting for some days Willie said:

"O Mother, it's too bad! Can't I get some boots somehow?" He stood thinking for a moment and then said: "Oh, I know what to do, I'll ask God to get them for me. Why didn't I think of that before?" Then he went up to his own little room, and knelt down by his bed, and covering his face with his hands he said: "O God, father drinks; mother has no money; my feet get cold and wet; I want some new boots. Please, Lord, get me a pair. For Jesus' sake. Amen."

Then he went down stairs and waited for an answer. Shortly after this a kind Christian lady, who lived near them, called in, and asked Willie to take a walk with her. Willie went. Pretty soon the lady saw Willie's toes coming out of his boots. Then she said:—

"Why, Willie dear, look at your feet. They'll freeze. Why don't you put on a better pair of boots?"

"These are all I have, ma'am."

"But why don't you get a new pair?"

"Mother has no money to get them with. But I asked God to get me a new pair, and I'm waiting till He sends them."

"Tears filled the lady's eyes when she heard this; and leading Willie into a shoe store, she had him fitted with a nice pair of new boots. This made him very happy, and he thanked the good lady for her kindness. As soon as he returned home he went up to his mother and showing her his new boots, said:—

"Look mother; God has heard my prayer, and sent me the boots. Mrs. Gray's money bought them; but God heard me ask for them, and I suppose He told Mrs. Gray to get them for me." Then he knelt down by his mother's side and said, "O God, I thank thee for these nice new boots. Make me a good boy, and take care of dear mother. For Jesus sake. Amen."

Willie had just the same kind of faith that Abraham had. We can think of him as an example of pray-

er-faith. And we need not have a better illustration of how we are to pray and how we are to have faith in God than this history of Willie gives us.

## Notes on Open Letters.

How easy it is to get puzzled over a difficulty that is of our own making! Many a man first assumes that there is a contradiction in Bible statements, and then wonders if that contradiction can be explained away. No puzzling in this line is more common than that which is indicated in this question of a Tennessee reader, about the effect of prayer:

If you think it is of sufficient importance, I should like to have your opinion on the following: Do we propose to change the mind of the Lord respecting his creatures? and, if not, why pray at all? The Lord is said to be immutable. I have had a great deal of thought on this, and I wait to hear in Notes on Open Letters.

No, we do not expect to change the mind of the Lord; nor do we want to change it. The Lord's mind is announced in his Word, as being set on giving certain things to his creatures, and on doing certain things for his creatures, when those things are prayed for in faith. To neglect to pray under such circumstances, is to decline to seek the things conditionally promised to us. To pray for those things is to evidence our desire for the promised blessings, and our confidence in the unchangeableness of God, who has promised them to those who ask them in faith, and who will not fail to do as he has promised. When the Lord says, "Open thy mouth wide, and I will fill it," it is for the man to open his mouth wide, as a condition to the Lord's filling that mouth. Does the man expect to change the mind of the Lord by this mouth-opening? On the contrary, man's mouth-opening is so far a proof of his confidence in God's immutability in mouth-filling. So also, when the Lord says: "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you," it is for a man to show his confidence in God's unchangeableness by asking, seeking, knocking in prayer, in order that God may give to him as he has promised to give.—*S. S. Times.*

Christ's sustaining, upholding power is infinite; but it is only secured to us "through faith." If that connection is cut, we are gone; and it is in our power to cut it. The same Peter who had been upheld once from sinking in the waves, afterwards detached himself from Christ, and instantly fell. The spirit of boastful presumption. The reckless tampering with sin, and every wilful disobedience of Christ's commandments, forfeit the protection of divine grace. Grace never suspends law—never nullifies law. The Christian who asks God to keep him from falling must also keep his own heart with all diligence, and keep himself in the love of Christ, and keep a conscience void of offense. When we have done our best and utmost, we have been dependent on the divine help for that very doing. Without the indwelling grace, and without the enfolding arm, not one of us would be safe for a moment; without that, a whole church might slide away from the sacramental table into apostasy and perdition.—*New York Evangelist.*

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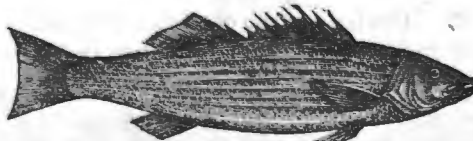
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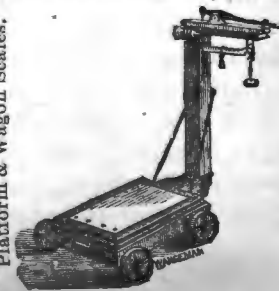
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, AUGUST 6, 1884.

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## A SENSIBLE MOVE.

The St. Louis papers announce, "The Rev. J. H. Foy, pastor of the Central Christian Church, St. Louis, Mo., has applied for orders in the Episcopal Ministry. J. H. Foy has been a popular preacher in St. Louis for a number of years, reported to be sensational in his methods, clerical in his bearing and aspirations. He has an attractive style, is a man of some thoughtfulness, and has been a popular preacher in the city."

He was elected to the honorary degree of D. D., by some school, a few years ago. As a man we know nothing against his character. He was among the leaders that have been, and are seeking to make the disciples like the denominations. To a man that thinks the Disciples ought to be a denomination, or that wishes to stand orthodox with the denominations, or that wishes to make human additions to the church of God, I certainly say it is a sensible move to go to one of the denominations, rather than to strive to denominationalize the disciples of Christ. Certainly there are denominations enough to suit the tastes of all who love denominationalism. And we say it honors both the sense and heart of a man that wishes to belong to a denomination to go to those that are established, rather than to add others, and give trouble to those who strive simply to be disciples of Christ.

The central truth, the foundation principle of the reformatory movement of this century, is to restore the church, in its form, work, worship, to the original model, as God gave it. A man that is not working to that end is wholly out of place with the disciples of Christ. It is more honorable in every way for a man that cannot harmonize in this, the chief and leading aim of the work, to go to those with whom he can work in harmony, than to remain with those with whom he cannot harmonize, and strive to thwart their aims, divide their counsels, and destroy their work.

A man who thinks the work of the Christian is to vindicate the truth that baptism is for the remission of sins, and to crystalize around this as a kind of central truth, into a denomination, has never half-appreciated the aim of the movement, or imbibed the spirit of a true child of God.

In the restoration of the church, in form, worship, work, to the divine model, the first requirement is to take the law of God, as given by God, as the only rule of faith and action. This law followed out, without addition or subtraction, made the primitive churches just what they were. The same rule followed now will develop the same church organization, the same worship, the same manner of work. When something else was added to that rule, it changed the church organization, the church worship, the church work. It requires addition to this law to change the organization, the worship, the work of the church. A man who cannot accept the law of God as all-sufficient, without the addition of any human institution in its operation, ought to go out from us, to manifest that he is not of us.

We have no complaint to make of Foy leaving the associations of disciples. With his ideas and principles, his lack of sympathy for the true aims, and regard for the fundamental principles of the reformatory movement of the disciples, it was eminently the proper, honorable, and wise thing to do. Nor is he a sinner above others in lacking this sympathy. He is one of a class that have been, and are, educating themselves and the people away from the true spirit of the Christian religion, and from the fundamental principles of the gospel of Jesus Christ. "To this man will I look, saith the Lord; to him that is poor and of a contrite spirit, and that trembleth at my word." The man who possesses the spirit that fears and trembles, lest he fail to obey, or go beyond the word of God, is the one who alone possesses the spirit necessary to appreciate the foundation principle of God's government in the world, or that is capable of building up the pure temple of God, in which God, through the Spirit, can dwell. Men who lack confidence in the wisdom and sufficiency of God's appointments, and who have confidence that human wisdom can supplement and complement and make more effective the word of God, are not fitted to engage in the work of restoring the divine order in its purity.

The mission of the church of Christ is to restore the law of God as the only authority in religion, the church of God in its organization, work, and worship, just as God gave it, as the only means of converting the world and perfecting Christians, and to bring the lives of the children of God up to the pattern of excellence that God has given for man. A man who does not believe in the sufficiency of God's provisions for accomplishing these ends, cannot work for these ends, and is a hindrance instead of a help to the church of Christ. He must not only believe that God's appointments are sufficient to all good to the world, but he must believe that all human additions and amendments grow out of sacrilegious assumptions upon the part of man, and that they separate man from God, so weaken the influence of God in the world, corrupt his holy religion and despoil it of its efficacy to save.

A man that cannot accept God's appointments as the perfect and only source of all good to man, cannot work in the true church of God, and he honors his head and heart by saying so and leaving it. Regretting Foy's lack of faith in the sufficiency of God's appointments without human addenda, we yet say, Honor to the man who, not being able to adopt the fundamental principle of the church of Christ, leaves it instead of staying with it, and so in his work corrupting it.

Thousands of others are being educated up to a lack of confidence in this living principle of the Christian religion; and if they do not leave the church, and unite with some of the sects, their labor will tend to sectarianize the church of Christ.

The former is the more honorable and less burlesque course. Nor do we see that the change to become an Episcopalian, Presbyterian, Methodist, or Baptist, involves any greater violence to the law of God, than to introduce human machinery into and over the churches of God, and for these to assume the work God has committed to the churches.

D. L.

## CASKEY'S BOOK.

We have received the above named work, neatly gotten up, 350 pages, from the publisher, John Burns, St. Louis, Mo. It contains a biographical sketch of Bro. Caskey, a number of addresses, and a series of letters entitled, "Experiences of an Old Preacher." It is hard to describe the book to those who do not know Bro. Caskey. To those who know him, the best idea of it can be conveyed by saying, it is a reflex of Thomas Caskey, and is properly named "Caskey's Book." It abounds in logical statements, profound reasoning, burlesque and ridicule. It contains things tender and touching, grotesque and repulsive. There are in it truths that will help all who will appreciate them, and something that will do good if avoided. The work is a reflex of Caskey's mind. It is sold at \$1.50 per copy. We trust it will be bought and read by a large number. The publisher desires agents to sell the book. Address, John Burns, St. Louis, Mo.

Bro. A. M. Jones calls attention to the fact that the *Old Path Guide* said none had ever changed from supporters to opponents of the societies. Bro. Orr mentioned Bro. Caskey as one who had changed. Bro. Jones now mentions Bro. Franklin as another. We did not pay any attention to this statement because no man ought to be moved by such considerations, but almost all who oppose them have been in them. Bro. Fanning always having doubts, yet worked in a State meeting. Bro. Kendrick is published by some friend of the societies as having worked with them in the beginning, yet not doing so of late. Bro. Rowe worked with them years ago, but of late has opposed them. Bro. P. S. Fall is frequently published as favoring the societies. We do not know on what ground; possibly because he has attended a meeting or two of Kentucky society, and made addresses. But were these addresses intended to favor them? If Bro. Fall favors any institution outside of the churches of Christ, as the proper medium of Christian labor, he was greatly misunderstood here in Nashville, both by the friends and opponents of the societies. While we know that Bro. Fall is greatly averse to anything like controversy, we would be glad that he would give a simple statement of what he believes is right in reference to these associations of Christians, not acting through the churches, that he may not be misrepresented.

D. L.

Our reports from the field show unusual religious interest in many sections. Without protracted effort and in the busiest season of the year, there have been many additions to the church. This is as it should be, only we would it were more so. That is people ought to be made to realize that they should not wait for a periodic excitement to become religious, but that at any time they may become interested in religion, and become Christians. If the church would cultivate a constant living interest in religion, and not depend upon periodic excitements to develop itself, the world would soon learn to partake of the same spirit in this matter.



## HOW SHALL PREACHERS BE MADE?

A young brother from Missouri writes, to ask, "Is there a Bible school in Tennessee that teaches the Scriptures as they are taught in the *Advocate*? Is there one in Nashville? I would like to attend such one if I could find it."

We are sorry to say there is none in Nashville. The church in Nashville is practically against these teachings. We do not know exactly what is taught in the schools in Tennessee. There is but one college in Tennessee manned by disciples, and I am not sure it has a specific Bible department—Burritt College. Bro. Larimore at Mars Hill, Ala., just across the line, has turned out more preachers in Tennessee than any other school. I had supposed that the instruction there was mainly in sympathy with the positions of the *Advocate*, but Bro. Srygley, one of his graduates, and who claims to know, says, "all of the institutions of learning" are against the positions of the *Advocate* in reference to the additions of human institutions as helps to do the work God has committed to his church. Of this we are not certain, but we do know it is so much the worse for the colleges that so teach, or will be in the day of final account.

We have always doubted whether a Bible college, as we use the term—that is, a school to especially train young men for preachers, is the best way to develop true, earnest preachers faithful to God. We believe in the Bible being taught in all schools and in all colleges, to all who attend, regardless of whether they are Christians or not. It seems every Christian who teaches ought to be careful to do this. Then in after life, those who in the services of the church find an inclination and taste for teaching our holy religion, and who by piety and zeal for the truth of God, show a fitness for the work, should be encouraged by the churches to devote their time and talent to the work of teaching the world the way of righteousness. With this order, it seems to me these would never find themselves in the position or calling of a preacher, without a real taste for the work. The number, at least, would be comparatively small. Young men having spent means and time in preparing for it, and having been put into the calling without growing through labor and real love for the work, into it, are liable to find themselves in the calling without real taste for the work. Then there is a temptation to use it merely as a means of livelihood. Any man preaching simply as a means of making a living, will injure and demoralize the church of God, and will corrupt the truth of God, because his leading purpose is not to maintain that truth in purity as the only good of human souls, but to make a living. There will be a constant temptation to such, to adopt the methods and preach the things, and in the manner that will gain the greatest amount of money. Where there is constant temptation many will yield. Recognizing the advantages that come to a young man from study with those who have made the teaching of the Scripture his life-work, it seems to me that all the advantages might be gained, without the evils incurred by a different course. I am not meaning to intimate that the great majority of those who attend the Bible colleges are not true to the truth. Many of the best and truest, and most independent thinkers, and men most faithful to God we have, are those who have attended Bible colleges. Some who never attended are as mercenary in their course as any we know. We apprehend that there is more in the true faith in God and in the moral stamina of the man himself than in the school he attends as to his being firm in fidelity to the principles of the Bible.

There is a constant temptation to all men who are dependent on the public, to cater to and please the public. This is recognized as true almost universally of politicians. They sacrifice their own convictions for that which is popular, and by thus sacrificing them they come to have no convictions as to what is true or right, but only what is popular. Conventions are not expected to enunciate truths they regard as best for the good of the country, but to enunciate a platform that will be popular with the people. Not the man who is most worthy and capable of maintaining the principles of right, but the one that will carry the crowd even at the sacrifice of the principles proclaimed when he is nominated. The meaning of it is, men who seek position and office lose regard for principles of right and consider what will gain popularity.

As little as it may be considered, under the present order of electing and dismissing preachers, no class except the political office seekers are so tempted to seek popularity as the preachers.

How many churches call preachers now because they are faithful to the truth of God? Is not the question always, can he attract and hold the crowd? The highest salaries are given to those who can hold the popular crowd, not to him who is most faithful to the truth of God.

The churches that do their own worship and seek the aid of a preacher occasionally to reach their neighbors, act on the same principle. They offer a premium in this, to men not to be true to God and his institutions, and his ways, but to please and draw the people. The tendency of the preachers treatment by the church is to make them a set of office seekers. Many of them elect a man a pastor for a year. He knows his reelection depends not on his fidelity to the truth, his humble walk in the ways of God, but in the crowd he is able to draw to the church. Or if he fails of a re-election there, he knows his success in obtaining good positions elsewhere, depends not upon his adherence to the form of sound words, delivered by the Holy Spirit to the church, or upon his humility, fidelity and zeal in walking in all the Lord's appointed ways, but in the success he has met with in attracting a congregation. When a man is elected for an indefinite time as teacher of a congregation, the conditions are not materially changed. He knows that he can remain as long as he succeeds in making the church popular and drawing the crowd; that when he fails in this without regard to his faithfulness to God and man, he will be compelled to leave.

This condition of affairs explains what otherwise is inexplicable. That many preachers are faithful to the truth under these circumstances, shows the power of truth to save those who study and practice it, and is a compliment to their fidelity and love of the truth. That many fail to maintain their convictions, and soon lose all convictions on many subjects of Christianity, is not strange, when human weakness under temptation is considered.

To illustrate what I mean, the Bible College at Lexington, especially Bro. McGarvey, is strong in his opposition to the use of the organ in the worship. I know of none more opposed to it than he. This opposition, I take it, is freely taught his students. A year or two ago, I met a young brother just out from the Bible College, on his way to a section where the ruling sentiment was favorable to the organ. He introduced the subject, remarked he believed it all wrong, but the churches would all introduce them sooner or later, and he did not see the use of opposing them. I venture by this time he has lost his

conviction on the subject. It is strange how many preachers have no convictions on questions that are controverted. The reason is, they learn that they are appreciated not for their convictions or for fidelity to the truth of God, but for their success in drawing a crowd; hence a habit of having no convictions on questions that may affect their popularity, is cultivated.

The trouble is not in convincing people that certain things are wrong, and certain other things are right. The trouble is in getting men to stand to and maintain that right when it is understood. I think that nine-tenths of the persons who contribute to and maintain the societies believe they are not the scriptural way of working, that they violate some principle of Scripture. They will say they are wrong, but still they maintain them, work through them. As an example, Bro. Rowe published in the last *Review* that Bro. Cowden, the teacher in the first Lexington (Ky.) congregation, stated to him that a different system entirely was the scriptural and effective one. Yet he, with Allen, McGarvey, and others attesting this, work in and through the societies. Why do they do this? It is easier to go with the current than to stem it. We persuade ourselves that, although wrong in principle, good can be done, and we will be excusable for the wrong. The wrong is in existence; it requires labor, patience, and faith, to put the right in operation. Humanity is more persistent in carrying out its own devices, than in carrying out the institutions of God. Advocates of the wrong are more persistent and intolerant than those of the right. There are prominent churches, over half of whose membership who ever think of these questions, oppose these societies; yet by the persistence of a few officious friends of the societies, exclude from the church all teachers and teaching, even those of their own members, opposed to these societies, yet welcome all teaching on the other side.

The disposition to yield, on the part of those holding the truth, rather than create apparent division, helps the error. God says, "Whosoever believeth a thing to be sin, to him it is sin." Whatever it may be to others, it is sin for those who believe the societies wrong, to work in and through them.

What is needed to give efficacy and strength to the opposition to the wrong, is a determination to stand by and work in the right way. Too many of us, while we oppose the wrong, do nothing in favor of the right. I believe that were one-half of those who believe the societies embody principles contrary to the will of God, to give emphasis to their convictions by refusing to work in the way they believe to be wrong, and by working earnestly in the way they believe to be right, the societies would cease to exist.

What is needed then, above all else, is a school that will teach men to be true to their own convictions, firm in the advocacy of truth, and entirely unwilling to compromise with, or practice that which is wrong, but will labor in that which is right. Whenever God finds such servants, he will use them to maintain his cause, and to build up his institutions. Other characters he will not use.

D. L.

There are two ends that may move religious people. One is to build up a large, strong denomination, based on some one or more truths. The other is to make humble, obedient servants of God; to build up churches just as God ordained them, composed of earnest, faithful, obedient children of God, contentedly doing his work, and leaving all results with him. For which of these ends are we working?



## LETTER FROM BRO. MCGARY.

Dear Bro. Lipscomb: I see where Bro. Thornberry has come to your relief, for the maintenance of sect baptism as equal in value to Christian baptism. Bro. Thornberry says: "I affirm that the authority of God *alone*, makes the Bible binding." The sects affirm that faith *alone*, saves the sinner. Now, Bro. Thornberry will loudly say *no* to this, but he insists that those who are deceived by this false teaching of the sects, are fit material for the building, if they will only be immersed in water. Now, if Bro. Thornberry and you are right about this, it is not "the truth that makes these parties free," but the water—they have been begotten of false teachers, and born of water. How different from the process of the Son as God! I do not write this as an answer to Bro. Thornberry, for I suppose that the ADVOCATE is not inclined to pursue that question further at present. But I write this to inform the ADVOCATE readers that on the first of September next, will appear a monthly,—i. e., the first issue will appear there,—which will be devoted exclusively to the dissemination of religious thought: and there will be in every issue of it, allotted ample space for any man who may desire to affirm and prove the teachings on your side of this baptismal question. This is what Bro. Thornberry should have affirmed in his article instead of "I affirm the authority of God *alone* makes the Bible binding." Who does the old soldier suppose will deny this? But if he will affirm his teaching on this baptismal question—the very thing he ought to do in a clear proposition, then he may raise an issue that may result profitably to the cause of Christ. The monthly, referred to above will point out some inconsistencies in "Our Plea," as well as in some of our ablest men.

Bro. Lipscomb, I hope you will publish this article in your paper, as you have mildly suggested to me that the baptismal question was not sought after by the ADVOCATE. If you think this partakes too much of the nature of an advertisement for the monthly pamphlet, then send me the bill and I will cheerfully settle it.

All who may wish to see what several old soldiers have to say about the inconsistencies between "Our Practices" and "Our Plea," in a monthly to be known as the *Firm Foundation*, may do so by sending \$1.00 and their address, legibly written, to the undersigned, at Austin, Texas.

A. MCGARY.

[We cheerfully give the above announcement of Bro. McGary. We did not intend to stop Bro. McGary or any one else. Only we thought as the two last articles were but a repetition of the same ideas, if we had nothing new, it was well to stop. The ADVOCATE stands now, and ever ready to give the opportunity to any brother to give his reasons on this subject, but not too much.—D. L.]

## LETTERS TO A METHODIST PREACHER—No. 9.

"For if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 7.

My much respected friend, I propose to call your attention again to the subject of "pardon of sins." Not "that I may seem to terrify you with letters," but that we may both understand our duties to ourselves, and to those whom we endeavor to instruct in the way of the Lord, that our labors may be blest, and we accepted as faithful servants of our Savior. I shall speak as plainly as I possibly can, knowing that you are so well acquainted with me as to know that I desire not to wound, but to strengthen your heart in the doctrine of Jesus. The apostle Paul declares a very important truth, to you and to me, to any man, to any woman, and that is this: If you, if I, or if any one be in Christ, he is a new creature. If we know what is promised in Christ, and what is meant by *in Christ*, and when any man is in Christ, and how any man can get into Christ, then may you and I, if we desire to obtain these promises, know if we are in him, and are assured in our hearts that we are in blessed relation to our God, our heavenly Father. We shall overlook some of these promises as though we had never heard of them before, that we may increase our (already) longing desires to be clothed with them as our heavenly Master deems us worthy. David, by the Holy Spirit, declared "His name

shall endure forever, and men shall be blessed in his name." Ps. 72: 17. We have "redemption" in Christ, (Rom. 3: 24; Eph. 1: 7; Col. 1: 14,) we are "reconciled," have no "condemnation," "forgiveness of sins," have "salvation in no other name," are made nigh. Gentile (though one time without Christ) with Jew is made one new man in himself; are framed into one body in Christ, and are all one and triumph in him, and those that die in him are raised first, are blessed and made alive in him. Though these are not all the promises we will place them together and we have salvation, redemption, reconciliation; no condemnation, forgiveness of sins. Nearness to God, made one, and triumph and dying are made alive and are resurrected, and enjoy the blessings of heaven in Christ, and not out of him; without Christ is no hope of God, because there are no promises, only in him are yea and nay. And just here let me suggest to you that though men may wrangle as how and when sinners are pardoned of their sins, (I mean alien sinners, and not Christian sinners) there is no man that can affirm with the Bible before him that a single one of these promises above enumerated can be claimed by "any one" unless he be "in Christ." And this being true, we are ready to see what is meant by "in Christ." We know that it cannot mean in his literal body; he is in heaven, we are here upon earth. If it does mean this we must wait till we reach heaven; we cannot die in him, we cannot be raised in him, and if we fail in these promises we will fail in others. It must be a figurative expression, meaning a state or relation to him—so dear—so close that "in Christ," in him, expresses it better than any other figure that God, that Jesus, that the Holy Spirit through the apostles could use to convey it to "any man." Paul tells us "that God was in Christ reconciling the world unto himself." 2 Cor. 5: 9. Jesus said to Philip, "Believeth thou not that I am in the Father, and the Father in me, \* \* \* but the Father that dwelleth in me." John 14: 10-11-20. "At that day (when the comforter comes) ye shall know that I am in my Father, and ye in me, and I in you." Again, to the Jews, he said, "Believe the works, that ye may know and believe that the Father is in me and I in him." Chapter 10: 38. Here, then, it is evidently an expression of close relation or state existing. Oh! what a glorious relation to God and to Jesus is vouchsafed to us, to any man is the one expressed by the term "in Christ." May you and I, my friend, with every "one," so appreciate it that we shall earnestly and humbly strive to gain it, that we may claim the precious promises made to mortals "in him."

A DISCIPLE OF CHRIST.

There is such a thing in life as unconscious progression. Two men lie down at night in the same city; but when the morning comes, one wakes to find that he has been borne in his sleep over rivers and through forests and beyond mountains; while the other wakes in the same city in which he lay down. Neither has been conscious of any act of progression: in the one case, there was none; in the other, there was swift movement through all the hours of unconsciousness. There is a like unconscious progression of the soul. It is not enough to say that you are not conscious of going either upward or downward; that may be, and yet you may be moving swiftly and surely to the gates of light or to the gulfs of darkness and despair. The traveler knew, before he yielded himself to sleep, where these rushing cars were bearing him; and in that knowledge he could lie down trustfully. But who could choose to lie down to sleep in a boat that was drifting gently round the whirlpool? You must often be content to let your progression be unconscious, but you are never justified in not knowing along which of the two great paths of life that progression is carrying you. First be sure that you are moving along the right road and in the right direction; and then, whether you are conscious of your progression, or unconscious of it, you will know that He to whom you have committed your way, will direct and shape your paths to a prosperous ending.—S. S. Times.

Whilst just government protects all in their religious rites, true religion affords government its surest support.—Washington.

## Obituary.

Died, on the 13th day of May, 1884, Sister May Ann Watson, leaving her husband and six children to feel how lone and desolate is home without mother and wife. Our dear sister was a subject of affliction for many years with lung trouble, but bore her suffering as patiently as any one with whom we have ever met,—nothing but the Christian's hope can enable one to endure such trials as she was called upon to bear. She died as she had lived; no getting ready when the messenger claims its victim; like the great apostle to the Gentiles, ready to go, having finished my course. Sister Watson was a member of the Cane Creek congregation, Marshall County, Tenn. Blessed are they that do his commandments, that they may enter through the gates into the city. Farewell till Jesus comes.

WM. H. DIXON.

Departed this life May 17, 1884, in the city of Waco, Texas, Mrs. Mary Wallace, wife of W. D. Wallace. Sister Wallace was born in Sequatchie Valley, Tenn., February 25, 1826. Joined the Baptist church in early life, of which she continued a faithful member until August, 1868, when she joined the church of Christ at Philadelphia, Warren County, Tenn., under the preaching of Elder E. G. Sewell. Deceased was married to Bro. Wallace in 1867. In 1880 they moved to Waco, Texas, where they attached themselves to the church of Christ. In her death her husband lost a devoted wife, and her children an affectionate mother; and the church of Christ a zealous member. We sympathize with Bro. Wallace and family, but know that they can comfort their hearts in the promise of the gospel.

C. W. SEWELL.

Sister Mary M. Sweatt, col'd, was born December, 1832, consequently a slave for thirty-two years. She was married to Daniel C. Sweatt, col., in 1851; she obeyed the gospel in March, 1860, with the writer and several others. When freed she took the name Sweatt, the family to which her husband belonged. Her name was on our church book as Mary M. Sweatt. She was a woman of deep religious convictions, and notwithstanding the severing of relations which took place after the war, she never severed herself from the congregation of which she was a worthy member. Two years ago we congregated our colored members to themselves; and they have met regular for worship on the first day of the week, which meetings Aunt Mary loved to attend. She leaves a husband and five children, two of whom are members of the church, one of which gives promise of usefulness in the ministry, of which the old sister was very proud. Her disease was consumption, which she bore with great fortitude. She talked a great deal about death, and expressed her entire resignation to the will of the Master. She exhorted her friends and husband, and children to meet her in heaven, and sang her favorite song only a short time before her death, "Why should we start and fear to die," etc. When the summons comes may we all be ready.

JNO. P. TUCK.

By request of those who loved her most, I give a brief obituary of sister Mary F. Tucker, who was born May 16, 1824, and died June 16, 1884. She obeyed the gospel under the preaching of Bro. Ephraim Osborne, about forty years ago. She has ever, from that time, lived an earnest, consistent, Christian life. Those who knew her, loved her. Firm and unshaken she stood true to her religious convictions. Though opposition's tide rose high, she wavered not. Her Christian influence, like a star that cautiously breaks through the clouds to guide the storm-tossed sailor safe to the far off port, ever shone out on life's dark ocean to guide the benighted seaman clear of the perilous rocks and breakers safe into God's eternal port of rest. She died very suddenly. She was at church on Lord's day—enjoyed sweet communion with the dear Savior; went to bed that night feeling as well as usual, but never to see the light of another day. The next morning's sun found her cold, in death's icy embrace. Her last moments on earth remind us in very impressive symbols of heaven—the house of the Lord, "home," heaven. May we, like her, be found at the post of duty. We pray thee, our heavenly Father, to sustain these afflicted ones in their sad bereavement, and help them to be prepared to go from the house of the Lord to heaven.

Columbia, Tenn.

J. C. M.

And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilld many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the cross.—Edward Garrett.



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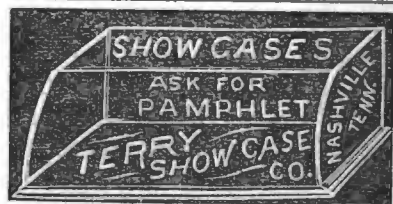
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## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM  
ALL COMMUNICATIONS FOR THIS DEPARTMENT  
SHOULD BE ADDRESSED.

## WHAT IS THE HEART.

Perhaps there is no word in the sacred writings which is oftener used and less understood than the word heart. Especially do we hear much about heart-religion, as distinguished from head-religion. It is thought that if the heart is right it does not so much matter about the head; it is of comparatively little consequence whether the understanding is correct or not, it is supposed.

Those who thus think have never given the most superficial attention to the use of the word heart in the Scriptures; for it is certain that no man of responsible mind can read the verses in which the word occurs in the Old and New Testaments without obtaining better information. I advise all who have not done so to take a good unabridged concordance and hunt up and consider every occurrence of it in the Bible. We propose in this essay to investigate a sufficient number of these passages to throw some light on our question.

## WHAT IS THE HEART?

Generally it is held that the heart is the seat of affections, that it is that which loves and hates; while the mind, that which hears, understands, which receives and weighs testimony, and draws conclusions, is supposed to be something quite different. Hence another question arises, the answer to which will doubtlessly assist us in arriving at a proper conclusion in answer to the first; it is this:

## WHAT DOES THE HEART DO?

1. It hears, meditates upon the words which it has received, understands, believes, and becomes wise unto eternal life; or, else, it refuses to hear, will not consider, and hence disbelieves, and is lost. In proof of these statements consider the following from the parable of the Sower:

"Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved."

"But that on good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." "For this people's heart is waxed gross, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them." Mark says the word was sown in their hearts; Luke explains that the devil comes and takes away the word out of their hearts, lest they should believe and be saved; Matthew then explains that the people have gross hearts, dull ears, and that they have closed their eyes, lest they should see with their eyes, hear with their ears, and understand with their hearts, and turn and be saved. So we see as the eye is for seeing, the ear for hearing, the heart is for understanding. David prays that the meditation of his heart may be acceptable in the sight of the Lord; and Solomon asks the Lord for a wise and understanding heart. Paul says that with the heart man believes; and Jesus explains that out of the abundance of the heart the mouth speaks. "A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." It is not strange therefore that Paul exhorts the brethren thus: "Finally, brethren, whatsoever things are true, whatsoever things are honest,

whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." For as a man thinks in his heart, so does he talk. Well did Solomon say, "Keep thy heart with all diligence; for out of it are the issues of life." Jesus explains, "The things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things that defile the man."

From these passages it is clear that it is the heart that hears, considers, meditates, concludes, etc. One more passage and we pass to another phase of the subject. When Jesus was at Capernaum on one occasion, certain ones brought to him a man sick of the palsy, and because of the crowd let him down to the Master through the roof. "And Jesus, seeing their faith, saith unto the sick of the palsy, Son thy sins are forgiven. But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?" From this passage it is clear that the reasoning and meditating and talking which one does within himself is done in the heart. To talk therefore about heart-religion in contrast to head-religion, is to be guilty of foolishness.

2. The heart loves and hates, desires and fears. It is the seat of affections as well as of the understanding. As people are very generally agreed upon this, it will not be necessary to discuss it at any great length. I call the reader's attention to a few passages only.

We are exhorted to love the Lord with all the heart in Deut 10: 3; 30: 6; Matt. 22: 37; Mark 12: 30-33; Luke 10: 77. Hence the heart loves. David says, "My heart shall not fear." Ps. 27: 3. And Isaiah talks about "them that are of a fearful heart." Isa. 35: 4. Hence the heart fears.

Asaph says of the wicked, "Their eyes stand out with fatness: they have more than heart could wish." Ps. 73: 7. Hence the heart desires.

3. The heart wills, purposes. It is the seat of the will.

It is said that Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Dan. 1: 8. And in Hebrews 4: 12, the word of God is represented as being a discernor of the thoughts and intents of the heart. So the heart purposes—has intents. Barnabas exhorted the young converts at Antioch that with purpose of heart they should cleave unto the Lord. Acts 11: 23.

The faculties of the *ego*, or inner man, of the metaphysicians are usually divided by them under three heads, (1) the intellect, (2) the affections, (3) the will; we have seen that the heart of the Scriptures includes all of these. The heart, then, is that which considers and understands, which loves or hates, and which resolves. In the light of these reflections it is easy to understand what is a change of heart, and how to open the heart. When the understanding is enlightened, the affections aroused, and the will moved upon, the heart is changed or opened. When one refuses to be enlightened, or obstinately declines to walk in the light that he has, his heart is hardened. Pharaoh would not fairly consider, nor promptly act upon, the tremendous influences that were brought to bear upon him; thus he hardened his

heart: those of the Libertines, and of the Cyrenians, and of the Alexandrians, that disputed with Stephen, when they could not refute his arguments, could not resist the wisdom with which he spake, suborned witnesses that they might falsely accuse him. They were determined not to listen to, and act upon, the truth. Finally they stopped their ears and rushed upon him. They hardened their hearts by refusing to weigh fairly that which they heard, that they might walk in the light. There are many, no doubt, to-day who are hardening their hearts just as guiltily as did any of these; for they do not want to understand the truth that they may walk in it. On most of the much debated questions of the day the light shines as clearly as the noon-day sun, and, in so far as duty is concerned, only they do not understand who will not. The man who inquires with a perfect heart, Lord, what wilt thou have me to do? will certainly find an answer to his question.

Let us, dear reader, hunt for the truth with a perfect devotion. Let us not desire to change it in the slightest degree; for it is good, very good. Let us bear in mind always that it is best for us to walk just as God would have us walk, for he loves us very tenderly, and never directs us in any way that is not the very best way for us.

END OF KENTUCKY DEPARTMENT.

## CORRESPONDENCE.

Bros. L & S.: Will you please allow me to ask our preaching brethren for an explanation through the ADVOCATE: I am trying (in my mind) to keep account of all the additions reported by the brethren through the paper, which I am sorry to say, is very difficult. For instance, J. L. Bryant writes from Rural Hill, "Two ladies took membership at Scobey's Chapel; and a lady from the Baptists made the confession, and was baptized at Corinth." Now, I understand that, in this report two persons united with the congregation worshipping at Corinth, and one was baptized into Christ. Now I count this this way: One addition to the church of God; two took membership with the church at Corinth. This is all very plain to my mind, but how about this? Bro. R. writes, "I had six additions at T. two by confession and baptism, four from the Baptists; or two from the world, and four from the Baptists. Now, brethren, I am at a loss; I do not know how to set this down! I do not, I mean it; do you mean to say six were added to the church of God and that two of these were from the world, and four from—where, brother, oh, tell me, where? and how added, and to what added? Were not these persons in the church of God where Bro. R. found them? if so, why does he say he had six additions. If not, by what means was these additions made? Brethren, I do hope some one of the many who report thus will answer and oblige your brother in the hope of a better understanding of God's will. B.

## CHURCH NEWS.

J. M. Long, Oxford, Miss., July 26, writes: "I spent last Lord's day week with our little church at Winona, where I met for the first time Bro. Manire, who had been preaching for them for several days. The brethren here have a new house, neat and pretty, and need only patience to succeed. They have no regular preacher. I think a young man active and efficient could find a good field in this part of the State where he could be sustained. Bro. Manire speaks hopefully of his prospects in Florida. He will remain in this State till after the State meeting which is proposed to be held at West Point.

W. G. White, Unionville, Tenn., July 20, writes: "Bro. J. L. Sewell is to hold a meeting at this place embracing the first Lord's day in September. And we hope the many brethren that know Bro. Sewell will attend and give interest to the meeting."



## ITEMS, PERSONALS, ETC.

A. C. Henry, Colliersville, Tenn., July 29, writes: "A good meeting going on at this place. Five baptized on Lord's day, and more expected. There were eight in all at Huntsville."

We call the attention of our readers to the announcement of Owen's Station School. The seventh annual session will begin August 18th. The past session has been the most successful one the school has had. For particulars, address Prof. W. Lipscomb, Brentwood, Tenn.

Please tell us what voice it was that the men heard that was with Paul when the light shined about him, and he fell to the earth. See Acts 9: 9; Acts 22: 9.—[J. N. Holloway.

I presume it was the voice that spoke to Saul. They heard the sound, but not what was said.

J. P. Prince, Purdy, Tenn., July 28, writes: "Since opening of spring, have been preaching in surrounding neighborhood on Lord's days; no additions thus far. On first Lord's day in June organized a congregation of fourteen or fifteen at Antioch, a new house built by friends and a few brethren. Bro. B. S. Carr preaches there once a month. Bro. Lee Thompson is to hold them a meeting, commencing Saturday before first Lord's day in August. I anticipate some good results."

Dr. Fitzgerald, in *Christian Advocate*, says of Bishop McKendrie: "His hand put in place heavy stones in the solid masonry of Methodism, and there they will remain. Methodism made him, and he in turn was, under God, a chief instrument in making Methodism what it is." Would it not be better to have a religion exactly what God made it, than to have one made by even the best and purest of men? Would it not be better to have a church, every solid stone in which was laid by God—a city whose builder and maker is God?

E. A. Elam, July 28, writes: "Friday night before the third Lord's day in July, our meeting began at Fayetteville, Tenn., and continued over two Lord's days. Bro. Jesse Sewell doing the preaching after the first week. Six additions up to my departure. The congregation there was glad to see Bro. Sewell. He has done much faithful work to establish that congregation. He now has the pleasure of seeing a nice house of worship with many faithful disciples in it. I found ten or twelve there who will take his book of sermons if it should be published."

B. W. Lauderdale, Baily, Tenn., July 30, writes: "Bro. A. C. Henry, last night, closed a six days meeting with the church in Colliersville. Five girls, just blooming into womanhood, confessed faith in Jesus the Christ and were baptized into fellowship with him. As usual, the meeting closed too soon. Bro. Henry is a workman that needeth not be ashamed. He cuts out his work after the Jerusalem pattern; hence it fits well. He won many, if not all, hearts. I was so fortunate as to hear him in five discourses. I was delighted. May God bless his labors, himself and family."

Wm. Robinson, Antioch, Monroe County, Ala., July 28 writes: "The saints at Antioch have and are still having a feast. The spark has been kindled, and the altar put in place in each heart, and upon it burns brightly the sweet incense of love, that is moving the little band onward and upward in their great works that reach across the plains and to the highest mount in Beulah. Ah! sweet Beulah Land. Yes, we have just had a feast. Oh! the rich heavenly viands! Our protracted meeting began before the third Lord's day in July, by our beloved brother, S. I. S. Cawthorn, of Andalusia, Ala., who came to do the work of

the Lord in faith and love, failing at no time to declare the whole counsel of God, wooing the prodigal away from the day pastures of the stranger to the verdant plains in our Beulah Land, burying with Christ two precious souls, removing much prejudice from the minds of the people. Thirteen restored, and a hope of a rich ingathering in the near future. The saints have been feasted, and strengthened, and planted firmly on the rock, Christ Jesus, with a determination to be diligent, patient and faithful, that they may reach the highest mount in our Beulah Land, that they may look away across the sea, and behold the mansions prepared for those that love our God and do his will. I am glad to say that the liberality of the saints at Antioch will aid our dear brother to carry the heavenly words of eternal life to other undying souls. May God keep our brother and open a door for him, with all the Israel of God."

## FIRST AND FINEST OF THE SEASON.

Dr. L. C. Chisholm favored our office with a basket of luscious grapes, the past week. They were the first grapes we had seen ripened in this latitude. The grapes were of the Lutie variety, a seedling grown by Bro. Chisholm. The sample we saw was a large, pinkish grape, of delicious flavor. The bunches were large and compact, the grape firm and well suited to handling. Bro. Chisholm claims for the grape the following qualities: The vine a rapid grower, early and prolific bearer. The grape during six years trial, entirely free from rot, early ripening, compact bunches, grape large, firm, fine looking, suited for market, and unsurpassed as a table grape. He has a number of well rooted vines that he proposes to sell the coming fall. He gives price list in another column.

J. Harding, 3307 Bank Street, Louisville, Ky., July 26, writes: "I thought I would write you through the *ADVOCATE* and let you know that I have been holding a meeting at the town of Bedford, Trimble County, this State. I preached day and night for three weeks; the number added to the congregation was fifty-three; and twenty-seven of them were Methodists; and a glorious meeting it was, the brethren greatly encouraged. This is the first time I was ever in that county. This is where the father of our beloved Bro. John H. Harding, now of Missouri, lives. I made my home at his father's house, and a grand old man he is; and a number of them promised to take the *ADVOCATE*. I will begin a meeting at Waco, Texas, the second Lord's day in September, and will continue for some days. After I am through at Waco, will go to Dallas, Texas, and from there to Paris. The brethren in Texas request me to make the announcement through the *Guide* and *ADVOCATE*. I was to be at Waco the first Lord's day in September, but I cannot be there till the second Lord's day in the month. Brethren, pray for me."

## LUTIE GRAPE VINES.

In offering this remarkable grape for sale, we wish to say to all grape growers that we have been growing and experimenting for these twenty years on different varieties, numbering a hundred or over, and so far have found nothing to equal the Lutie in all the essential qualities for profitable grape culture. We gave notice a year ago of this claim, and repeat it in this, that we challenge the world to show a better grape for this climate—hardier and thriftier in growth, free from rot, or finer in size or quality. But these are not its chief merits. It will produce more fruit at two years old, than any grape known to us can be made produce in three. We challenge the test. If any have failed to see the Lutie in bearing, it is not our fault. We have invited all

to come and see for themselves. Now, gentlemen of the *vitis craft*, come to taw, or close the way for "Miss Lutie."

We offer well-rooted one year old vines of this grape at the following rates: One vine, \$2.00; two vines, \$5.00; five vines, \$10.00; twelve vines, \$20.00. Orders for Lutie vines will be received till our fall delivery, which will be November or until our present stock is exhausted, due notice of which will be given. From the number of orders coming in at this early day we cannot hope to be able to fill any spring orders at all. Therefore all desiring vines for the coming spring must order early and secure them this fall. Our fall delivery for city and country orders will be made at Nashville, on Saturday, November 1; 1884. Orders from a distance will be sent by mail or express, as desired. Money must be sent in by November 1; or paid on delivery of vines. Address Chisholm & Coleman, 98 Union Street, Nashville, Tenn.

## General News.

DOMESTIC.—Jno. C. Eno, the defaulting bank president of New York, has rented a splendidly-furnished residence in Quebec, and has been joined there by his wife and three young daughters.—The coinage at the Philadelphia mint in July was a million silver dollars. No other coins were turned out.—Ex-Governor St. John, of Kansas, has promptly accepted the nomination for President of the United States, tendered him by the National Prohibition Convention at Pittsburgh, Pa.—A cable is about to be laid between Brazil and New Orleans in connection with the Bennett-Mackay cable.—The President has called for the resignation of Gen. James Longstreet, U. S. Marshal of the northern district of Georgia.—Queen Victoria cabled to the President her congratulations on the rescue of Lieutenant Greely and the rest of the survivors of the Arctic expedition. All the members of the expedition that were conveyed to Newfoundland are improving daily, and preparations for receiving them are making at Portsmouth, N. H. The survivors will arrive in New York about August 7th.—The "Fresh Air Fund" is one of the noblest charities of New York City. It carries hundreds of children, who have been pent up in the hot city, out into the sweet, pure air of the country. During one week lately eleven hundred children left the city to spend two weeks out in the country.—A petrified hog has been found in Rawson's Creek, about seventy miles from Harrisburg, Miss. It will be sent to the exposition for the purpose of bringing into notice the peculiar petrifying properties of that stream.—Three notorious horse-thieves have been captured in Trinity River Bottom, Texas. Their depredations have extended through two years, and embraced Northern and Western Texas, and Indian Territory.

FOREIGN.—M. De Lesseps, President of the Suez Canal Company, announces that the International Technical Commission, which has been studying the question, has decided in favor of widening the present canal instead of building another parallel with it.—A Vienna telegram states that all the students connected with the agrarian riots have been expelled from the University. The Rector has also been suspended and his salary stopped, because of his refusal to inquire into the conduct of students connected in the affair.—The treaty recently negotiated with King John, of Abyssinia, has been officially published. In this king John binds himself to abolish slavery and the slave trade within his dominion.—The Siberian pest has appeared at Gatschina, Russia. A committee has been formed with Prince Schakoffsky at its head, to enforce vigorous sanitary measures to check the spread of the disease.—The cholera is said to be abating in Toulon and Marseilles, but has broken out at Arles, forty-four miles west of Marseilles. The situation at Arles is deplorable indeed. The water supply has been entirely cut off, owing to an accident in the hydraulic apparatus. Nearly all the butchers and bakers have left the city, and food is difficult to obtain. At Toulon two foolish youths laid a wager as to which could drink the more seltzer water. One drank nine syphons and the other eight. Both died soon after of cholera.



## THE INVENTOR'S WIFE.

It's easy to talk of the patience of Job. Humph! Job had nothin' to try him; Ef he'd been married to 'Bijah Brown, folks wouldn't have dared come nigh him.

Trials indeed! Now I'll tell you what—ef you want to be sick of your life, Jest come and change places with me a spell—for I'm an inventor's wife.

And sech inventions! I'm never sure, when I take up my coffee pot

That 'Bijah hain't been "improvin'" it, and it mayn't go off like a shot.

Why, didn't he make me a cradle once that would keep itself a-rockin'?

And didn't it pitch the baby out, and wasn't his head bruised shockin'?

And there was his "patent peeler," too, a wonderful thing, I'll say;

But it hed one fault—it never stopped till the apple was peeled away.

As for locks, and clocks, and mowin' machines, and reapers, and all sech trash,

Why, 'Bijah's invented heaps of 'em, but they don't bring in no cash.

Law! that don't worry him—not at all; he's the aggravatin'-est man—

He'll set in his little workshop there, and whistle and think and plan,

I'ventin' a jew's harp to go by steam, or a new-fangled powder horn,

While the children's goin' barefoot to school, and the weeds is chokin' our corn.

When 'Bijah and me kep' company he warn't like this, you know;

Our folks all thought he was dreadful smart—but that was years ago.

He was handsome as any pictur' then, and he had such a glib, bright way—

I never thought that a time would come when I'd rue my weddin' day;

But when I've been forced to chop the wood, and tend to the farm beside,

And looked at 'Bijah a-settin' there, I've jest dropped down and cried.

We lost the hull of our turnip crop while he was inventin' a gun;

But I counted it one of my marcies when it bu'st before 'twas done.

So he turned it into a "burglar alarm." It ought to give thieves a fright—

'Twould scare an honest man out of his wits, ef he sot it off at night.

Sometimes I wonder ef 'Bijah's crazy, he does sech cur'ous things;

Hev I told you about his bedstead yit? 'Twas full of wheels and springs;

It hed a key to wind it up, and a clock face at the head, All you did was to turn them hands, and at any hour you said

That bed got up and shook itself, and bounced you on the floor,

And then shet up, jist like a box, so you couldn't sleep any more.

Wa'al, 'Bijah he fixed it all complete, and he sot it at half-past five,

But he hadn't more'n got into it, when—dear me! sakes alive!

Them wheels began to whiz and whir! I heerd a fearful snap, And there was that bedstead, with 'Bijah inside, shet up, jest like a trap!

I screamed, of course; but 'twa'n't no use. Then I worked thet hull long night

A-tryin' to open the pesky thing. At last I got in a fright; I couldn't hear his voice inside, and I thought he might be dyin';

So I took a crowbar and smashed it in. There was 'Bijah peacefully lyin',

I'ventin' a way to git out ag'in. That was all very well to say,

But I don't believe he'd have found it out if I'd left him in all day.

Now, sence I've told you my story, do you wonder I'm tired of my life?

Or think it strange I often wish I warn't an inventor's wife?

## NOTES FOR THE CHILDREN.

BY UNCLE MINOR.

I have been telling you many Bible stories, and no doubt you are all interested, But I will now tell you a few of the places I have been lately, and what I have seen.

At Louisville, Ky., I met many good brethren who are working hard to spread the gospel, none of them doing more than Bro. Jo. Harding, especially among the poor. I visited the Sunday-school at Portland Avenue, where he has been preaching, and I was surprised to find so large a school, and especially so well conducted. While some of us may not like Bro. Jo. Harding's eccentric and odd ways, yet he is doing great good in working so earnestly for the Master. I would be glad to hear from some of these dear children.

At Ghent, Ky., I also met many of the young people at prayer meeting; this speaks well for their training at home as well as at Sunday-school. I occasionally find large schools which are held in the morning, but few of them remain

at the regular meetings of the church, and fewer still are found at prayer meeting; this is all wrong. I have much better opinion of the church at Ghent than ever before. I find great many ADVOCATES taken at that place, and soon found I was well known among the children as Uncle Minor. I learned one little girl and her mother thought one of my letters good enough to repeat at examination of her school. Sometimes, I, like every body else, get discouraged and think I am doing no good writing so much for the children. But then when I read their dear little letters, and especially when I see them and have them throw their little arms around my neck and thank me for writing, am encouraged to do what I can.

Was at Cincinnati a few hours, and after getting through with my business, like most children who go there, I went out to the Zoological garden to see the animals. I seldom go to Cincinnati without going to see them, as I never get tired of seeing the elephants, bears, monkeys, birds and such things. They were all looking much better this season than usual. Their keepers had been very good to them in feeding and watching over them. The great white, black and grizzly bears were sleek and fat, and enjoyed their morning bath very much, as they rolled and tumbled in the pool of water in their cage. The old lion, Jack, was getting so fat that he looked lazy; but when they brought around his dinner, he roared and jumped as though he would tear everything to pieces. The old baboon had not grown any better-looking with his blue nose and tail. I could seldom induce him to get up, when he would take his seat. He looked like he might have the gout or rheumatism, and did not want to move. But the noisiest chaps I saw were the little monkeys. Last year when I was there, I saw a little baby monkey. Its mother appeared to be very uneasy about it—rubbing, patting and licking it; then when it would cry, she would hug it closer in her arms. I asked the keeper what had become of it, and he said, "There it is," the noisiest chap in the lot. It had grown to be as large as its mother, and although it was about grown, yet the mother made him stand around. I saw her smack its jaws a time or two, and at last sent him to the top of the cage, crying. I don't care how old a child gets, mother and father should be the boss, and make them behave themselves. So this monkey thought, and so I think.

I wish I had the time to tell you more about the many beautiful birds and other animals I saw; but this is enough at present. I would advise you to study natural history, and tell me something about animals sometime.

## UNHEALTHY HOMES.

It is undoubtedly true that the most favorable conditions for healthfulness of mind and body are to be found on the side of country life. Sunshine, pure air, and out-door exercise are each conducive to strength of body and length of days. But a feeling seems to exist among many who live in country homes, that by virtue of their naturally healthful surroundings, their out-door life and occupations, they may safely set at naught the plainest hygienic and sanitary rules. No doubt the pure air, which they cannot help but breathe when out of doors, and the vigorous open-air employment, in which they must engage, does tend for a time to counteract the influence of unhealthful habits and improper ways of living. But the imprudent exposures, the improper diet, the lack of cleanliness, the tainted, damp air of sleeping rooms, begin to show their effects before the prime of life is past in many painful and disagreeable ways. Rheumatic and dyspeptic troubles and nervous affections are some of the methods by which nature punishes these transgressors of her laws. It is a fact that diseases coming under the head of those mentioned, are more common in the farming regions than anywhere else. A distinguished medical authority has put it on record that insanity, which so frequently breaks out in farmers' families, is mainly caused by the severe and constant manual labor, with innutritious food, improperly selected or poorly cooked.

In the building of country homes generally very little attention is paid to proper ventilation, drainage and other health considerations. The sleeping rooms are often constructed in utter de-

fiance of the plainest sanitary regulations. Their situation as respects light, heat and ventilation are often quite as bad as circumstances will permit. The living rooms in winter are poorly and irregularly heated, and the inmates are constantly exposed to sudden drafts and chills from open doors and casements.

And as a breeder of disease there are few things that excel the average farm-house cellar. It underlies the whole house, with nothing to prevent its exhalations rising into the upper rooms except a thin board floor. In this cellar all manner of things for family use are kept the season round. Meat, vegetables, milk, butter, bread, pastry, preserves, pickles and fruit are here stored in their various receptacles. There is very seldom anything to separate the fruit and vegetables from the other parts of the cellar, and there is usually more or less decaying vegetable matter to load the air with poisonous germs. At various seasons of the year the cellar walls collect dampness, or small pools of water lie under their loose board floors, sending up malarious odors into the rooms above.

It is very frequently the case that there is no system of drainage at all, unless the process of nature can be called by that name. The rain water from the eaves, and the slops from the kitchen sink and the dairy-house are carried at the most but a few feet away and are then left to sink into the ground or to form festering pools on top, at their pleasure. A condition of things that would put the inhabitants of a city block in a panic of alarm, and cause the peremptory interference of the health officers, is suffered to exist for years under the shadow of country homes. Water for family use is often drawn from springs and wells that cannot be otherwise than affected by the surrounding drainage, and especially by their contiguity to the farm yard and other unsavory places.

In matters of diet there is the same reckless disregard of the rules of health. In the busy season especially, the meals are eaten hurriedly, bolted down, with scarcely an interval of rest afterwards for the digestive organs to perform their work.

And there is very much less attention paid to personal cleanliness than considerations of health and comfort would seem to require. This is owing largely to a lack of those facilities for the use of water that are so common in city homes. For people who are employed in fields and around farm yards, toiling and sweating all day, it would seem that frequent and general ablutions would be quite essential. It might not be an easy matter to build country residences with a heating apparatus and hot and cold water pipes, but they might be constructed with a view to proper ventilation and drainage, and it would cost but little more in the beginning to furnish them with bath-rooms. The cellar could be arranged with some regard for healthfulness and, at least, kept free of garbage. The barns and other out houses could be placed at a respectable distance from residences, and the surroundings of the latter might be kept pure and clean. There might be less haste and more manners at the family table and fewer luncheons before retiring at night.—N. Y. Observer.

## LETTERS FROM THE LITTLE FOLKS.

DEAR UNCLE MINOR: I have been thinking about writing to you for some time, as I see other little girls writing. I am eleven years old. My parents live in Lincoln county, Missouri, but I am at my grandpa Frank's, going to school. I have been here since last October, and am going to stay another year. I attend the Christian church regularly, and try not to miss a meeting of any kind. I love to go to day school as well as Sunday-school. My teachers are so good and kind, and so is our minister. I saw you and heard you talk when you were here. Hope you will come again.—[Linnie Haines, Ghent, Ky.]

DEAR UNCLE MINOR: I am ten years old. Mamma takes the GOSPEL ADVOCATE, and I read your good letters. I go to Sunday-school every Lord's day. We have eighty scholars in our class. We go to old Philadelphia. I will start to school next Monday. I hope my letter will not be thrown into the waste basket.—[Mary Alexander.]



**A Christian Editor's Opinion.**

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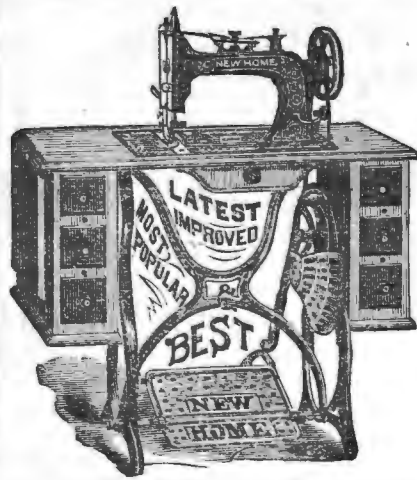
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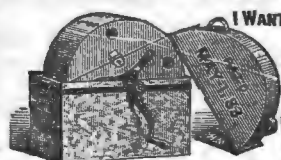
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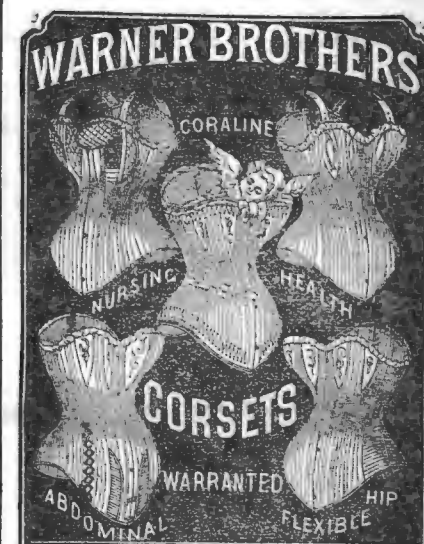
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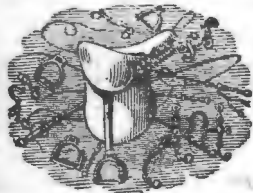
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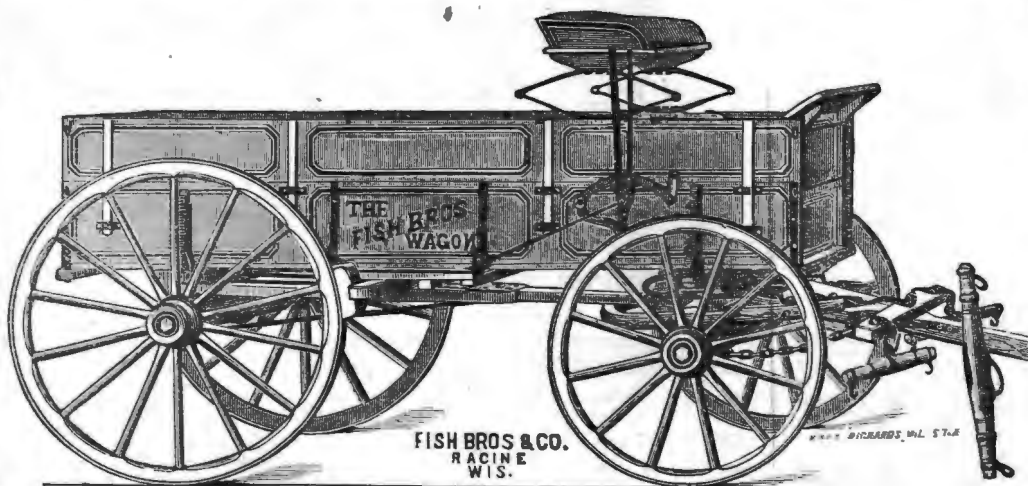
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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### A MITE SONG.

Only a drop in the bucket,  
But every drop will tell;  
The bucket would soon be empty,  
Without the drops in the well.

Only a poor little penny—  
It was all I had to give;  
But as pennies make the dollars,  
It may help some cause to live.

A few little bits of ribbon  
And some toys; they were not new,  
But they made the sick child happy,  
Which has made me happy, too.

Only some outgrown garments—  
They were all I had to spare;  
But they'll help to clothe the needy,  
And the poor are everywhere.

God loveth the cheerful giver,  
Though the gift be poor and small;  
What doth he think of his children  
When they never give at all?

—[Selected.]

### SIXTH CHAPTER OF ACTS.

The first part of this chapter gives us an account of the seven that were selected to look after the wants of the Grecian widows. These seven men are usually called deacons, and this is supposed to be an example for selecting and ordaining officers in the church.—But when we come to read the passage, we find the seven are not called deacons, nor are they called officers in any sense, nor is the word ordain used in the entire connection. The trouble in the whole matter is that they have these ideas in their minds when they come to this passage; and having these ideas already fixed in their minds before they read the passage, they imagine they see them as large as life, when in reality there is no such idea in the passage.

The religious world is full of the official idea, and that only officers have right to do anything in a public capacity in the church. From the pope of Rome down through all the denominations of protestantism, and to a considerable extent among the congregations of Christ, this official idea, and idea of office making, and of inducting into office obtains to such an extent that among denominations it is generally thought to be sacrilege for any man to administer baptism or the Lord's supper without having been ordained. And with them the process of ordaining or inducting men into office is a very solemn ceremony, that imparts dignity and authority to the one ordained that he could not otherwise possess; that it imparts authority to do things that the man had no right or authority to do before he was thus ordained. And the translators of our common version were so full of this idea that they have put it in everywhere that they possibly could, whether it was in the original Greek or not. And people that have been taught these things from their childhood, and then read a version in which this coloring is put in at every place possible, will very readily think there is plenty of authority for it. Upon this same principle thousands who have the prayer system of conversion fixed in their minds as a part of their very being, imagine they can see it upon almost every page of the New Testament, when in reality

there is not a syllable of anything of the sort to be found in the entire volume.

It is all in the minds of the people before they read, and when they read the image of the thing is so large in their own eyes that they imagine it to be in the word of God. So it is with the words *office*, *officer*, and *ordain*. The ideas are already in the minds of the people when they read, and they imagine them in the word of God. But this is a mistake. We challenge any man to find the word office in the Roman Catholic or denominational sense in connection with the church of God in the Greek New Testament. I know the word office is in our common version, but I deny that it is in the Greek. It was put in by the translators on account of notions they had before and when they made their translation. No such an idea was in the minds of the writers of the New Testament. Paul says in Rom. 11: 13, "Inasmuch as I am the apostle of the Gentiles, I magnify mine office." The word office here is from the Greek word *diakonia*, which means *servicing, service, waiting, attendance, etc.* A great service was laid upon Paul, which was to preach to the Gentiles the unsearchable riches of Christ, and he was industriously attending to this work. This is just what the word means. It has no reference to the common idea of office at all, but only to the work that was laid upon Paul, and he was faithfully performing it. And besides, if this word in this case relates to office at all, it would make Paul a deacon only, and that would spoil the idea that Paul had a much higher office than that of deacon. But the word as defined in English from the Greek only means service, work that Paul was required by the Lord to do.

The word office is again used in Romans 12: 4. In this he says all members have not the same office. In this the word rendered office is *praxis*, from the Greek *prassoo*, which means *to do, to execute, perform, practice*. Hence this passage only means that the members at Rome did not all have the same work or service, but that all had some work. The word means work, not office. Then in our common version the word office is found three times in third of 1 Timothy; office of a bishop once, and office of a deacon twice. But in these passages there is no word in the Greek for the word office. Let any one find it who can. The idea was in the mind of the translators, and they put it in. But nothing of the sort in the Greek. The word rendered bishop means to oversee, to superintend. Hence if any man desire the overseership, he desires a good work; this is all of it. And this is a work, but not an office in the church. The word deacon means a servant. Hence instead of "office of a deacon," simply *serve* would fill the bill. Work, not office, is the idea in the word used. *Diakoneo* is the word used, and no man can find the idea of office in that unless in his mind before he examines it. The church of England made the common version, and the Roman Catholics themselves scarcely have any higher ideas of office in the church than they. This whole idea of church office as found in these passages came from the Episcopal church, and they brought it with them from the Catholics, and the whole idea therefore is from popery.

But it so turns out that the seven that we are now to examine are neither called deacons nor officers, in any sense, in their entire history.

But, say some, they were *ordained*, and the design of that is to induct men into office. But where is it learned that the seven were ordained? The word ordain is not used in the entire passage. And as the word is not used, whence the idea? In the revised version, the word ordain does not occur at all. This fact is heavy on the idea of ordination since all the translators were on that side of the house. Brother F. G. Allen, of the *Old Path Guide*, however set out sometime since to prove that ordination is a divine ordinance, but broke down before he had scarcely made a start, and who will next undertake the work, we know not. But whoever does, will undertake to build a house without a particle of foundation to build it on. Nearly all the divisions on matters divine arise from using words to express what we think the Bible means in words of our own, not found in the Bible. And as the word ordain is not found in this passage, let us not put it in, and we will get rid of the trouble. But, say some, hands were laid on the seven, and what was that for, if not to ordain them? We find in some twenty passages in the New Testament where miraculous power was exerted through laying on of hands, either by Christ or the apostles, and some ten or more mentions made of cases where the Savior touched persons with his hand, or took them by the hand, and thus performed miracles of healing. And while all these cases are found on the one hand as connected with miraculous power, there are only two cases in Acts which any body claims that laying on of hands was done in ordination, and it so turns out that the word ordain is not used in either passage. One of these two passages is the sixth of Acts regarding the seven, and the other is in thirteenth of Acts, where hands were laid on Paul and Barnabas.

Then the case of Timothy is claimed by some as a case of laying on hands in ordination. We will point out some facts regarding these. Not only is it true that the word ordain is not mentioned regarding the seven, but it is also true that the apostles were the ones, and the only ones so far as the record shows, that laid hands on the seven. It is certain that these apostles could, and did confer and perform miraculous power through laying on of their hands, in several instances, as when they conferred the Holy Spirit on the Samaritans, and on the twelve at Ephesus, and where Paul healed the sick by laying on of hands, and the Savior healed very many this way. It is also a fact that there is not one word said about any of the seven ever performing one miracle before hands were laid on them. But it is a fact that immediately after the laying on of the apostle's hands, they did perform miracles. Now since it is positively certain that hands were generally laid on to perform or work miraculous power, and since those who laid on hands in this case are known to have had power to work miracles in this way, and since those upon whom hands were laid in this case are never known to have worked miracles before this, but did do so immediately afterward, is it not most reasonable that hands were laid on them for that same purpose? This reasoning is sound, and no one can show it otherwise, we are sure. These conclusions are founded on facts, and not on speculation. A certain work was needed that no one was doing, and these men were selected and appointed to do



the work, and when that work was done, when the demand for it ceased, these men were free from that obligation, and ready to do any other work that presented itself. Hence Philip was soon afterward out preaching the gospel, and casting out unclean spirits, showing that he, as well as Stephen, could exercise miraculous power. Stephen was soon after this appointment put to death for preaching the word of the Lord. But the seven were to be *appointed*. Next, what does this word appoint mean? Does it involve any particular ceremony? It certainly does not. This word occurs a number of times in the New Testament, and is translated from near a dozen different Greek words. It sometimes means merely to set a time or place where something is to be done, as to appoint a time and place to preach, or transact business. It sometimes means to name or designate, as a chairman of a meeting appointing a committee. In such cases as this it is understood as a matter of common consent that the one appointing has the authority to do so. An officer in authority may appoint a man or men to certain other offices, but in none of these cases is there any particular ceremony to make the matter binding and authoritative. The authority is in the one appointing, and it is only necessary for him to designate the man or men to do the work, and that is enough. The apostles, acting under the divine guidance of the Holy Spirit had the right to put these men to doing that particular work in the church. The word appoint we think in this passage just means to set these men at that particular work. Paul appointed, that is directed Titus to ordain elders in Crete. The revised version has it, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and appoint elders in every city, as I gave thee charge." Titus 1: 5. The word here rendered appoint in common version, means to charge in the new, while the word ordain in common version means appoint, to give charge, or set to work in the new. We might give many similar illustrations of the word appoint, but these may suffice for the present.

This is sufficient to indicate that in sixth or Acts, when the apostles appointed the seven to attend to the Grecian widows, they directed, charged them to do the work as apostles of Christ, and by the authority and inspiration of the Holy Spirit, while the laying of the apostles hands on them was for the usual purpose of conferring miraculous power, which they soon after manifested with decided strength and boldness. And so far as deacons are concerned on this occasion, the apostles are the only ones called deacons. When they directed the church to look out the seven they added, "but we will give ourselves continually to prayer, and to the ministry (diakonia, *diaconship*) of the word." The word ministry here is from the same Greek word as the expression *office* of a *deacon*, from third chapter of 1 Timothy, except that here it is a noun, and there it is a verb. The apostles had already been appointed, charged by the Savior to preach the word, the gospel, and they proposed to still serve in that work. We do not believe that there was in this case any ordaining ceremony, or ceremonial induction into office. But on the other hand, we understand that the apostles conferred miraculous power upon the seven that were selected by the church, and gave them charge to do the work for which they were chosen. And as there are no apostles here now, and none others to impart miraculous power by laying on of hands, that part of the work, laying on of hands, would be a meaningless ceremony now. But the church

to certain work which they are competent to do. Having thus given at some length our understanding of this passage regarding the appointment or so called ordination of the seven, it can be plainly seen from this what we would say upon the case of Barnabas and Saul, and of Timothy, and we will therefore not dwell upon their history now.

We submit the above conclusions to all who will calmly and scripturally consider them in the light of heaven's truth, feeling satisfied that when they do this, they will reach the same conclusions. From the idea of office and official authority in the church have arisen all the ideas of centralization now existing both in Romanism and Protestantism, and from hence all the councils, assemblies, synods, associations, and conferences and such like assemblies to make laws for the government of their churches, and to decide upon their doctrines. And the sooner the disciples of Christ leave off these things the better for them and the cause. The apostles themselves were not officers in the modern sense of that word. They had no authority to do anything by virtue of their position as men, any more than others. The work of preaching the gospel and edifying the churches was laid upon them, and they were inspired to qualify them to do that work, and their words and decisions were authoritative only in so far as they presented the word of God. No elders or bishops today have any authority in things divine only as they speak, teach, and enforce the word of God. If the apostles had enacted laws for the government of the church when not directed and guided by the Holy Spirit of God, they would have been worth no more to the world and would have carried no more authority for the people of God than a Methodist district conference of uninspired men now. No man has authority to rule in the church now only, as he rules by the word of God, by teaching and enforcing that word. The idea of individual official authority in the church is unknown in the New Testament, and is subversive of, and destructive to the authority of God whenever used. The idea is the foundation of popery, of all councils and so called authoritative bodies of religious men from the council of Nice down to the last denominational synod, presbytery or conference ever held. Let us shake off these things and be free.

E. G. S.

#### ANTIOCH, WARREN COUNTY, TENNESSEE.

The fourth Lord's day of August we began a meeting at the above place under most favorable circumstances, with an immense audience, and one of the most attentive ones we ever preached to. They had dinner on the ground and two sermons that day. After that, we had preaching at eleven and at night. But the rain set in on Lord's day afternoon, and we had rain more or less every day, as long as the meeting lasted, which was eight days. We do not remember when we have tried to hold a meeting under such hindrance from rain so long and constant. The people seemed anxious to hear, and we never tried harder to afford them an opportunity. One noble soul confessed her faith in Jesus, and was buried with him in baptism, while the brethren seemed deeply interested and much edified. We made a decided effort for the edification and encouragement of the members, and think decided good was effected in that direction. We think this should always receive a good degree of prominence in our protracted meetings with congregations. Edifying Christians is quite as grand a work as the conversion of sinners.

Antioch is in a good section of country, and a

far as we could tell. At Viola, near by, they have put up a good and convenient school building, calling it Viola College. They have just begun their first session, with prospects beyond their most sanguine expectations. They had enrolled 136 pupils when we were there, the school is conducted upon the Normal system, and all the patrons seemed much pleased. We hope it will be a success. Prof. Harding seems bent on doing good work in the school; but we think he will have to lower his tone of voice a little, if he expects to continue long in that business. The plan upon which he is teaching requires much talking, but we think he talks louder than the strength of his voice will justify. We hope he will see this. The people of this community are a quiet, hard-working, happy people. There is another meeting-house, Philadelphia, in five or six miles from Antioch, with a large congregation of disciples, and, both congregations meet every Lord's day, and almost that whole section of the country belongs to one or the other of these congregations. True, there are some of several different denominations, but none of them very strong. The brethren in the main have the field, and we hope they will make still greater effort to sound out the word to their neighbors round about them. They have it in their power to do great good in this country, and we hope they will make earnest efforts in that direction. We were never more hospitably cared for in any community for one week than myself and wife were in the neighborhood of Antioch. And we trust these brethren will abound more and more in the work of the Lord, in spreading and building up the church of God and bringing more souls to the Lamb of God.

E. G. S.

"The prayers of the wicked availeth naught." "He that liveth and saith he sinneth not, is a liar, and the truth is not in him." Brethren, are the above scriptural quotations, if so, where found?—[M.]

They are not scriptural quotations. The ideas are there. Prov. 28: 9. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." The blind man, whose eyes were opened, said, "We know God heareth not sinners, but if any man be a worshiper of God, him God heareth." John 9: 31. There are numerous other passages of the same import. Solomon (1 Kings, 8: 46) says, "There is no man that sinneth not." 1 John 1: 10: "If we say we have not sinned, we make him a liar and the truth is not in us." There are other passages of the same import, but the language as above stated is not in the Bible.

D. L.

As Christ came and purged out all the corruptions of Judaism, and fulfilled the pure, perfect law of God, and so presented it to the Father, so also Christ "will present that church to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." That church must be kept simple and pure in organization, free from the defilement of human hands, else God will never own it. If defilements are added to it, they must be purged out by fire, and every one whose work is burned up in this purifying process will suffer loss.

"If in this life only we have hope, we are, of all men, most miserable," says Paul of the Christians; and if most miserable, of course the greatest of fools to follow the course that makes most miserable. Of all men, those ought to be most miserable who make a pretence of being Christians, yet so live as not to make their calling and election sure. That man is the greatest fool who makes a profession of religion, yet fails to live so as to be sure of heaven and immortality. The mere professor in religion has all the torture and fear without the comfort of religion.



## KENTUCKY CONTRIBUTIONS AND CORRESPONDENCE.

BY J. A. HARDING, OF WINCHESTER, KY., TO WHOM ALL COMMUNICATIONS FOR THIS DEPARTMENT SHOULD BE ADDRESSED.

## BRO. LIPSCOMB'S CRITICISM—No 2.

The senior editor of the *Advocate* and I agree more perfectly in our understanding of the divine rule concerning the sending out and sustaining of evangelists than it commonly falls to the lot of mortals to do. Indeed I know of no writer among the disciples whose teachings as a whole I can more heartily endorse.

But there are two minor matters about which we differ. On both these points of difference Bro. Lipscomb is in the affirmative; he has given our readers two articles, while I have written one in the discussion. It seem to me that a little more attention may be profitably given to the matter.

1. Bro. Lipscomb affirms that the apostles and early evangelists received gifts from worldlings to assist them in their evangelistic work. And he thinks that I have gone to an extreme in refusing to accept help from those without.

In reply to him on this point I quoted from the third epistle of John. The apostle there says to Gaius, "Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We ought therefore to welcome such, that we may be fellow-workers with the truth."

In considering this quotation, which I think perfectly establishes my position, Bro. Lipscomb has but little to say. He says, "The verse in third John, 'They went forth, taking nothing of the Gentiles,' is not clear as referring to those outside. The epistles of John deal rather with heretical Christians than outsiders."

This passage is not clear to Bro. Lipscomb. Well, I am not astonished at that. Acts 2: 38 and James 2: 24 are not clear to these faith alone people; they cannot understand them, while they hold to their theory: John 14: 17 and Acts 5: 32 are not clear to those who believe in the direct operation of the Spirit on the sinner's heart; these people cannot understand the passages while they hold to their theories, for their theories contradict the passages. Neither can Bro. Lipscomb understand this quotation from third John, I think, while he holds that Bro. Harding has run to an extreme in refusing contributions from those without; for John expressly says these went forth for the sake of the Name, taking nothing of the Gentiles. He commends them for it, and exhorts Gaius to help them.

The only question to be settled here is this, what does the word Gentile mean here? It does not mean one who is not a Jew by birth, for Gaius himself was a Gentile in that sense; the name Gaius is not a Jewish name: in the nineteenth chapter of Acts, Gaius, a Macedonian, is mentioned in connection with one Demetrius; in this third letter of John, Gaius is addressed, and in the letter one Demetrius is mentioned. Compare also Romans 16: 32 and 1 Cor. 1: 14. It is evident therefore that the word Gentile here means one who does not belong to the spiritual Israel, i. e., one who is not a member of the church of Christ. I might say more in proof of this position, but it seems to me to be very nearly self evident.

There was a class from whom these preachers would not take anything; that class is called Gentiles. It could not have been heretical Chris-

tians, for the term Gentile is never limited to the class of heretics; it could not have been those not of Jewish blood, for Gaius himself, as we have seen, was not a Jew by birth. The only possible satisfactory explanation is that these evangelists went forth accepting contributions from the church of God, but refusing help from those without and be it observed the apostle John heartily approves of their course: he does not charge them with having run to an extreme. Now if Bro. Lipscomb still thinks that those evangelists received aid from outsiders, I ask him, who were those people from whom they declined to receive anything? What does the word Gentile mean in this place? I prophesy that any man who takes his position, and endeavors to answer this question, will find himself in trouble; the passage will not be clear to him.

Bro. Lipscomb in endeavoring to sustain his position that we may receive help from aliens, said Hiram helped David and Solomon in building the temple. I showed that he was paid for what he did. Bro. Lipscomb replies, true, but nevertheless what he did, he did in the spirit of friendship, "it was very much a matter of kindness in bestowing and receiving labor."

True enough, no doubt; they were good friends. But for all that Solomon asked Hiram to help him, promised to pay him if he would do it, and did pay him when the work was finished; and it is a fact worthy of Bro. Lipscomb's consideration that Hiram was not well pleased with the pay. See 1 Kings 9: 10-13. I am sure I don't see what comfort our dear brother can obtain from this passage.

It is true concerning the rebuilding that it was Nebuchadnezzar who destroyed the temple and took away the gold, silver, etc., and that it was Cyrus who undertook to restore these treasures and to assist in the rebuilding; but it must be remembered that when Cyrus became possessed of the kingdom of Nebuchadnezzar, he understood that these treasures belonged by right to the Jews, that they had been taken away by force in unrighteousness, and that in giving them back, and in helping to build the temple he was simply giving to them that which was their own. No doubt, too, he believed that disaster had come upon Nebuchadnezzar because of his injustice to the Jews, and because of his robbing and destroying the temple of their mighty God. He was anxious therefore to restore to God and his people that which properly belonged to them. If a man should knock me down and take my watch, and another man should afterwards become possessed of it by inheritance, I would not refuse to receive it back from him, if he desired to give it to me, even though he were an outsider. The Jews were glad enough to take back their temple and their treasures from him who had taken them from the spoiler. But I must say again I fail to see how this case helps Bro. Lipscomb in his effort to show that we should receive voluntary contributions from outsiders in sustaining us in our evangelistic work. By the way, Bro. Lipscomb says we should not ask outsiders for help; he is as much opposed to that as I am; but we may receive that which they in good will offer of their own accord. Let him notice therefore that Solomon proposed to Hiram that he should help him, and Nehemiah asked Artaxerxes to help him in rebuilding Jerusalem. Evidently for this reason also these cases do not suit Bro. Lipscomb.

"Christ and the apostles received kindness, food, and shelter, from friendly aliens," says Bro. Lipscomb. Christ and his apostles were Jews; the kingdom of Heaven, the church was not set up in the days of the Master's sojourn on earth;

they received from their brethren, the Jews; it is not in proof that they ever received anything in those days from the Gentiles.

"Paul received help of the barbarians on the island of Melita, 'who honored us with many honors, and when we departed laded us with such things as were necessary,'" says Bro. Lipscomb, in the next place.

Let the reader observe in the first place that the "us" whom the barbarians honored and helped were the shipwrecked sailors, soldiers and prisoners, all of whom were under the control of the Roman centurion; hence Paul was not responsible for what was received; and in the second place Paul had just cured all the sick of the island, and doubtless the barbarians felt very much indebted to him.

If Bro. Lipscomb has found a single passage that shows that any apostle or apostolic man received help from outsiders that he might pursue his evangelistic work, I have not been able to see it. And I would like well enough to see it, for I do not want to cut myself off from any legitimate source of supplies. On the other hand, I have shown that John did most highly approve certain ones who went forth for the sake of the Name refusing to take anything from the Gentiles.

In another article I will consider Bro. Lipscomb's second position, viz., that the evangelist should make known his wants to his brethren. I have not space for it in this issue, nor have I time to write it.

I am now in a most prosperous meeting at Euphrasia, Ontario, Canada. We have received nine confessions at this writing and prospects are good for a number more. My address is still Meaford, Ontario, Canada.

The disciples at Thomasville, Georgia, have completed their new house of worship, I am informed. I pray that they may obtain favor with the people of their city that they may turn many to righteousness.

Several notable errors have occurred in the printing of my articles lately, several of which materially change the sense. In one place I am made to say that Paul did not at *any time* have any wants; I said he did not at *that time* have any wants.

END OF KENTUCKY DEPARTMENT.

Robert Kirby, Marrowbone, Cumberland Co., Ky., July 24, writes: "On Saturday before the second Lord's day in July we held a meeting which lasted seven days. The result was three added to the Lord; two by confession and baptism, and one from the United brethren. This meeting was held in Salt Lick Bend, on Cumberland river; we preached to about four hundred on Lord's day. The meeting was attended by a tolerably good congregation all the week. I went from there to Judio on Saturday before the third Lord's day in same month, and commenced a meeting which lasted six days; eight were added to the Lord; four from the world by confession and baptism, and three reclaimed and one from the Methodists. I am going to Sulphur to-morrow, and from there to Poplar Grove, and will report soon again. May the Lord bless all of his people, and may a good work be done in the name of Jesus Christ this year."

B. C. Goodwin, Maysville, Alabama, August 4, writes: "I closed a meeting at Owen's Cross Roads, on Friday after the fourth Lord's day in July. Fifteen were added to the church. To the Lord be all the praise. I commence at Maysville, Alabama, to-day."



## TEXAS WORK AND WORKERS.

CONDUCTED BY JOHN T. POE, LONGVIEW, TEXAS,  
TO WHOM ALL CORRESPONDENCE RELATING TO  
THIS DEPARTMENT MUST BE ADDRESSED.

## MEETING AT DUPRE.

Have just closed a meeting at Dupre, Hayes County. While the accessions were not as many as expected—nine in number—still the meeting was a success in other respects. We found the congregation badly organized; in fact, not organized at all. Everything at loose ends. Nobody ready for the meeting. The brethren made the sad mistake which is often made in same way. I was solicited to go two hundred and eighty miles to hold this meeting, thinking all things were in readiness. I left home just after burying my little daughter; would have backed out and stayed at home to try and comfort my dear wife in her loss, or to weep with her, but having made the appointment, I feared it would cause heavy disappointment, and as I might do the cause of my Master injury it was thought best I should hold the meeting. So I went to Dupre with a saddened spirit, and a bleeding heart. After all this sacrifice, I found the church not ready—coldness and indifference prevailed among all. Some few had wanted the meeting, and these the true members who were least able to bear the expense of a meeting, and they had solicited it without consulting those who could and would support a meeting. It was threshing time, and many were busy about their crops. We preached until Wednesday night, beginning Friday night. We got the brethren to unite, to re-organize, to resolve on prompt duty, and left them in love with one another, and we hope the church at Dupre may work out their own salvation yet. Some eighty names belong to this congregation, but we did not notice over twenty present at any time during the meeting. We were promised a good support in the work, but did not get it. We received some fifty dollars less than promised.

Brethren A. J. McCarty, of Austin; D. W. Pritchett, of San Marcos; J. J. Williamson, of Manchaca; Nelson, of Dupre; and J. D. Tant, were the preaching brethren present during the meeting. These rendered valuable aid. We cannot see why the brethren at Dupre should send so far for a preacher, when all the above named live near them, and can preach just as well as any foreign preacher. It is done however to cater to public opinion—to furnish a new man, and to draw hearers by the novelty of having a new preacher from a distance. The idea is a wrong one. We spent much converse with the above named brethren, while we made our home at the hospitable home of our brother and sister L. D. Carrington. Bro. Carrington was baptized years ago by Bro. T. Fanning. His house is made the home of guests. They were deeply concerned for one of their daughters, Mrs. Chandler, whose husband had fallen dead suddenly only a few days before. Her nervous system was so shocked, that her life is even yet despaired of. Oh! death, what sad havoc thou art making with happy hearts and homes! Not even our dearest treasures wilt thou leave us.

## A SADDENED HOME.

A shadow hangs over our home; tears have taken the place of smiles, and sorrow is on every countenance; because death has invaded our home-circle, and taken from us one of our dearest, brightest, and loveliest members. Valverde, next to our youngest child, took fever on Thursday evening (2 o'clock) July 24th and at day-

light next morning she was a corpse. Taken from us in one short night. She ate dinner with the family the day before her death just as usual, and at 2 o'clock we thought her only a little bit feverish, by sun down she was in spasms; congestion followed, and spasm after spasm shook her little frame until daylight next morning, when she passed away. Papa's baby was gone. The most sparkling, bright and happy mind we ever knew. She was the joy and light of home; she wove her little life into everything, and into every heart during her short stay with us, of nearly four years. If father planted a tree, a shrub, or flower, she insisted on holding it while he packed in the soil. If mother trained a vine, she would hold it up while it was being tied. She called herself "Little Helper." And truly she was,—not so much by what she was able to do, as by her cheery willingness to lighten the burdens of others. And the angels have never gathered a brighter jewel than the one they took from among our treasures on Friday morning, July 24th. And now, who will run to greet papa with an affectionate kiss, and "howdy papa," on each return from his work? Whose cheery voice and pattering feet will make music in our home? Who shall lighten mamma's toils? What "little helper" will soften life's burdens for her? We have others left, lovely, and dear, but we had only one Valverde.

## INCIDENTS OF THE STATE MEETING.

T. M. Sweeney was a looker on in Bryan.

Bro. J. A. Lincoln is a whole team. So is Bro. J. W. Jackson.

Bro. Diminitt knows how to influence the sisters to make them give.

Brother and sister McClintoc of Groesbeck gladdened our hearts in Bryan.

Bro. McGarvey impressed all with his greatness, by the simplicity of his style and manner.

Judge Ford dined us nicely. He and his noble wife captured us in Bryan, by their kindness.

We had a home with brother and sister Miller, while at Bryan. They made it very pleasant for us.

R. W. Officer is some on ice cream. We saw him buy twelve saucers in less than half an hour.

The Reception Committee deserves praise for their untiring energy and effort to make all happy.

T. W. Caskey and Bro. Carlton were at the State Meeting, and as usual, one balanced the other.

W. H. D. Carrington seems to be getting better as he grows older. Effect of association, we suppose.

Got acquainted with brother and sister Gates, at Bryan. Never met more noble or pleasant people.

Homan in the Chair, and McPherson as Secretary, was the right men in the right place to run a meeting.

Lawrence W. Scott was present with his hand book. By the way, have you bought one? The best book out.

Bro. Cline loses no opportunity to purify the worship as far as in his power. He showed clearly that he had no love for festivals, grab-bags, etc., to raise money for the Lord. He is decidedly down on the organ.

Bro. A. McGary was at the State Meeting. He did not ride a donkey, as some suggested, but he rode his hobby. He thinks a great deal of the old horse, and is going to spend much money to take care of him.

Bro. Wilmeth having fully committed himself to the State Meetings, and his mouth and pen gagged the altar is ready for another victim; or, possibly the chances will be taken on sending a straight-out plan-man. Brethren in Texas, look out for breakers ahead. And don't imagine your oldest men are your soundest men.

Caskey remarked at the State Meeting, he had a great mind to offer a resolution to dissolve the meeting, and then organize one specially for those who wanted State Meetings. Said he: "It must come sooner or later; and the sooner, the better." This is just what we have known since its commencement. It will finally be made a test of fellowship.

## A FAITHFUL CHRISTIAN.

When our lamented Bro. George W. Elley was alive he came and preached the word to us as if we had been white. I said in one of the columns of the *Apostolic Times* two years ago I wanted to find fifty good Christian brethren that would give \$50.00 apiece to pay off the debt on the Lord's house. Five dear brethren responded to the call, and said we will be five of the number. This same Bro. Elley saw the call. He got in his rockaway and hunted me up, and he was so weak he could not walk. He said to me, trembling, "Put me down for fifty dollars. I will give you that much." Did he not show his works by his faith in Jesus?

I must say the Christian Church (Colored) in Kentucky has lost a good friend. I cannot tell who will take his place, but I have his name and four others. When I will get forty-five other names I cannot tell you—cannot find them every day, but I hope to find them some day.

Bro. Elley, when he got so bad off he could not talk to me whenever I called to see him, would get the New Testament and turn to the book of John, and have me read from the 14th to the 18th chapters, also Romans 8th chapter and 2nd Corinthians, 5th chapter. Then he would have me try to pray with him and his dear wife. He had become so weak he could not kneel, but he bowed to the blessed Master. Then he would have me sing the 738th song—

"They are gathering homeward from every land,  
One by one, one by one."

Oh, you could see the joy in his eyes!

Oh, blessed are they who do his commandments. They shall have right to the Tree of Life; yes, enter through the gates into the City. O blessed God, rest my dear elder brother!—H. M. A., in *Apostolic Times*.

On Sunday, May 11th, Henry Ward Beecher sprinkled thirty-three children in Plymouth Church, and after the ceremony he said, "We do not perform this ceremony with any belief that it has any immediate effect upon the child. It is an ordinance, that has come down to us from a faith, that in our denomination has ceased to exist. It was originally that ordinance by which the Mother Church hoped to cure original sin, which all mankind was thought to have inherited from Adam. There never was such sin, and it never did them any good, and never did them any harm. We don't administer it because it was enjoined. We found the ordinance, and have continued it."

Believe me, every heart has its secret sorrow which the world knows not, and oftentimes we call a man cold when he is only sad.—*Longfellow*.



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## Correspondence.

I came home from Colliersville, Tennessee, on Wednesday, July 30, thinking it useless to run against the opposition brought to the front there on that day, in the person of a female lecturer on temperance, prohibition, etc. I could only have remained until Friday, August 1, anyway; and rather than have my audience taken from me, and suffering defeat after an inglorious contest, I concluded to retreat in good order beforehand, and pay wife and babies a flying visit.

If the weather will permit, I expect to go to Moulton this evening, to baptize a young lady, and go on to Russellville, to-morrow, to protract a meeting.

The meeting at Huntsville was a very pleasant and successful meeting. Eight in all were added to the congregation. The church at Huntsville is as zealous and determined as any one I ever saw, without any exception. They have the services of Bro. J. W. Shepherd, twice per month, who is a young preacher from Kentucky, of very fine talent, and exemplary piety. His praise is in the mouth of all who know him. He was present at our meeting all the time, and rendered very valuable assistance. Bro. Daugherty did the singing, or lead it rather, as only he can do. I have not had the pleasure of hearing Sankey, but will venture to assert that he cannot excel Bro. Daugherty. If the brethren want a class in vocal music taught, they cannot do better (in my humble judgment) than to secure his services. His address is Leonard Daugherty, Elizabethtown, Kentucky.

From Huntsville we came by home, and spent nearly two days, before starting to Colliersville, Tenn. Arrived there on Wednesday evening at 8:45 o'clock, and went at once to the house of worship, found a very good audience, the organ, accompanied by a few voices; making very good music. We remained until the following Wednesday, preaching twice per day, or rather day and night, except one day, when we prevailed on Bro. B. W. Lauderdale to preach. The interest increased all the while, and the meeting closed with five added by confession and baptism, as before stated. This is our first meeting with Bro. Lauderdale. I fear somewhat for him; not for anything that he is doing that is wrong, but on account of the language of Jesus. Luke 6: 28. His time is nearly all spent in Mississippi, with five congregations. He is doing a good work, and doing it well. Bro. W. H. Windes was with us at Col-

liersville, a part of the time, and rendered valuable services in the meeting; also lectured the Sunday-school in a short, but very pointed lecture on Lord's day. He is a Morgan county (Ala.) boy, and has done some good work in this field before going to West Tennessee. He is now the principal of the Saulsbury High School, which was nearly dead when he took it in hand, but is now very prosperous, paying him well.

Sister Reynolds, of Butler county, Alabama, is now with us. She has been visiting relatives in Tennessee, and is giving us a few days, on her return to her pleasant home in Dixie. We were glad, indeed, to find her here on our return, as she always carries sunshine and joy into every house she visits. And if there is a family that can appreciate such a visitor as she should be, it is the poor family of the traveling preacher. Almost always alone, in sickness, or poverty, as well as in health, (always in poverty,) what a ray of sunshine penetrates each lonely heart as she enters, and oh! how her words, "like apples of gold in pictures of silver," chase for the time all care away. We know how to appreciate our good sister. In 1879 she was at our house when little Benjamin, our darling little bright-eyed boy, died, within three hours after he was attacked, and that, too, in our absence. No one could have been there to have poured words of love and consolation into a mother's broken heart, with such tender sympathy and Christ-like affection, as she. And oh! how we needed her sympathy then! God will reward her, we cannot.

A. C. HENRY.

It is in vain to expect to do any real work of reform in the world without making enemies for oneself. You may start out with intention to attack only the wrong, not those who are involved in the wrong; but the moment you begin to smite the idol, is the moment its priests cry out with pain. The truth is, that abuses are maintained in the world, because it is to some one's interest to maintain those abuses; therefore you can never attack a wrong without thereby attacking the worldly interests of those concerned in the maintenance of the wrong. But it would be a great mistake for you to conclude that you must attack no evil, because it would involve you in a conflict with those with whom you would prefer to remain at peace. It may be your duty to incur the enmity of others, because you are called to be God's worker for the destruction of some giant or some apparent pigmy, form of evil. All that you need care for, is to be sure, first, that the thing you oppose is an evil, and, second that you are a person whom God calls to aid in the destruction. These things settled, it is your duty to go straight on with the work of destruction, and let God take care of the consequences.—S. S. Times.

They that deserve nothing should be content with anything; bless God for what you have, and trust God for what you want; if we cannot bring our condition to our mind, we must bring our mind to our condition; if a man is not content in the state he is in, he will not be content in the state he would be in.—Erskine Mason.

He that hath knowledge spareth his words.—Bible.

## BEST BAKING POWDER.

## INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of Baking Powders.	Strength Cubic Inches Gas per each ounce of Powder.
"Royal" (absolutely pure).....	127.4
"Patapsco" (alum powder).....	125.2*
"Rumford's" (phosphate) fresh.....	122.5*
"Rumford's" (phosphate) old.....	32.7*
"Hanford's None Such," fresh.....	121.6
"Hanford's None Such," old.....	84.35
"Redhead's".....	117.0
"Charm" (alum powder).....	116.9*
"Amazon" (alum powder).....	111.9*
"Cleveland's" (short weight $\frac{3}{4}$ oz.).....	110.8
"Sea Foam".....	107.9
"Czar".....	106.8
"Dr. Price's".....	102.6
"Snow Flake" (Groff's, St. Paul).....	101.88
"Lewis'" Condensed.....	98.2
"Congress" yeast.....	97.5
"Pearl".....	93.2
"C. E. Andrews & Co.'s" (contains alum).....	78.17*
"Hecker's".....	92.5
"Gillet's".....	84.2
"Bulk".....	80.5

\* In his report, the Government Chemist says:

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, AUGUST 13, 1884.

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## GOD SENDS DELUSIONS.

But when does God send delusions on the human family? When they know his will and fail to obey it.

"When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened." When men honor God by obeying him, they learn more and more of the truth. "Whosoever desires to do the will of God shall know of the doctrine, whether it be of God or whether I speak of myself." John 7: 17. Men who desire to do the will of God are more and more led into the knowledge of that will. But those who do not honor him when they know his will, by doing that will, have their heart darkened, so that they lose the knowledge of his will. God in his providence opens his will more and more to those who desire to do his will. He closes it to or withdraws it from those who do not desire to do his will.

Paul says, 2 Thessalonians 2: 11, "For this cause God shall send them strong delusion, that they shall believe a lie that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

As the belief of the truth is the means to lead to salvation, so the belief of a lie is the means to lead to damnation. But they believe a lie only because they did not believe the truth and have pleasure in righteousness that is in doing the truth, but were pleased to live in unrighteousness. We present these matters to show plainly that God overrules man's faith to his salvation or destruction.

If a man at heart desires to do the whole will of God, that will in its fullness will be opened to him that he may do it. But God does not cast his pearls before swine. When a man or people do not desire to do the will of God, God withdraws the knowledge of himself from them. We might infer that when man wishes to do only a part of his will, he permits only a partial knowledge of himself to be known. This doubtless explains why so many of our religious neighbors seem never able to see portions of the will of God. They do not wish to do it all. They see only what they wish to do. "Blindness in part" has happened to those people.

But this brings us to another thought: Why is it that in the matter of sending out the gospel, so many who profess to take the Bible as the only rule of faith in religion, fail to see what the Bible teaches in reference to it? The answer is, they do not wish to do what the Bible teaches on

the subject. They wish to do these things in their own way. Hence blindness on this subject has happened to them. A delusion is sent upon them that they establish some other way that will give the donors, glory, honor and power, and save the workers self-denial and toil, but brings no glory to God.

The only way to keep the faith clear and strong is to gladly act according to that faith, to find pleasure in doing the will of God.

Those who oppose human innovations and societies are promoting these very things, by refusing to work actively and earnestly in the divinely appointed way. If we do not desire to do these things in God's way, he will send a delusion so that we will do them, if at all, in a way that will corrupt our faith, separate us farther and farther from God, and finally destroy us.

We cannot stand still and object to the human way and so oppose it, effectively. Our objections are naught, unless we work gladly, earnestly in the right. Are we doing this? One example of good, active work in the right way will do more to stop the work in the wrong way than all the arguments that now may be made without this. The examples of the spread of the gospel in our own communities, not what they ought to be, have done much to stop the wrong tendencies in that direction among disciples at home. The States that have no organizations but churches of Christ, that work at all, have doubled in the last twenty years the rate of increase of any State working with an organization. They have kept harmony and peace, and the churches in a pure state.

But the idea prevails that churches without some outside organization cannot send missionaries to a distant people. This is as great a figment of the imagination as the idea that prevailed twenty years ago that evangelists cannot be sustained to preach in destitute places in the country by the churches.

The first and most important item in the work of sending the gospel to a people, is to find the man determined to carry it. A man willing to sacrifice for the sake of carrying it—a man whose heart is in the work and who cannot be deterred from it by any ordinary difficulty.

When the man is found, it is proper for him to communicate his determination to the elders and members of his church, and to seek to interest them with him in the work. It is proper for him or them to write letters or to send messengers to other churches to enlist their help, if it is needed. The best way is for the man bent on the mission to go to work, and his church send messengers to other churches to enlist them. Writing a letter or publishing an appeal is well enough, but a living messenger going to the church is God's chosen plan, and his is always the wise and effective plan. The messenger makes a direct and personal appeal to every member. His presence imparts something of his own fervor and zeal to those with whom he comes into contact. One of the objections to the plan—arrangements, is they never reach the masses of the members of the church. In this way a proper help can be given, with no machinery, with no organization, with no excitement of feelings of envy or bitterness, and with the least cost of getting help to the work.

I am not saying that Christians should wait until some one in person calls. We are in an abnormal condition for Christians—we are not in the habit of working for God and humanity. This is an abnormal condition. A Christian not working to save sinners is a contradiction in terms. A Christian not willing to sacrifice to save sinners and honor God, belies the name.

But we are not in the habit of working. Every idle Christian—every Christian refusing to send the gospel to the lost, is an invitation to Satan to lead them in ways that will corrupt more and more their profession of the Christian religion. It is a challenge to God to send them a delusion, because they will not obey the truth. Then whenever an opportunity offers of working in the right way, if a Christian refuses it, he invites a delusion that will lead him to work in a way that will corrupt the church, and work his own ruin.

One example, then, of a mission of the churches of Christ among heathens, will do much to save your own faith, brethren, and correct the faith and life of others. It is a lack of faith in God that makes us distrust the efficacy of divine appointments. But lack of faith is infidelity.

We were hopeful when Bro. Officer presented the Indian Mission, that it would be promptly taken hold of by the churches, and being convenient to us—appealing to many feelings of the heart of our people in behalf of those dispossessed by our ancestors, of their homes, and needing help as thus impoverished—the mission would have been promptly established. It is true it has been somewhat indefinitely presented. Bro. Officer has not told us that he would enter into the work, or who. The sum proposed to be raised before beginning has seemed large. And it has not been presented to the churches by persons having it at heart. If Bro. Officer will get it in tangible shape, let it be understood that he or some good man whose heart is in the matter, will go—is ready to make sacrifices to go—and then will spend a short time in presenting it to the churches in person, it will not take half as much time to put it in practical and permanent operations as it would for any society to work it. Then it would encourage some one, with self-devotion, to go to Mexico, and the same work can be easily sustained there. But if we falter and neglect these opportunities, we strengthen others in the wrong way, we invite delusions upon ourselves. We trust Bro. Officer and the church at Paris, will take scriptural steps in pressing this work forward. If so, they will be benefactors of not only the Indians, but greater benefactors of the disciples and professing Christians everywhere, as well as bring honor to God. Will they not in Christ's name do this work in his way? Will not the churches, to encourage them and strengthen them in the work, promptly respond to their appeal without waiting for personal appeals?

An idle, do-nothing believer in the right way, is a strong helper of the wrong way. Remember unless you make your faith perfect by works, your faith will damn you instead of save you.

P. (Porter,) of the *Missionary Baptist*, of this city refers to our article as to the relation of feeling to the forgiveness of sins, criticizes and misrepresents, but does not give the article. He asks, "Will he not give us chapter and verse in the Bible, where Christ or any of his disciples taught that in order to have a consciousness of the forgiveness of sins, it was necessary to be baptized, or perform every act of obedience by which man could know that his sins were forgiven?" Yes; and we will do it, if the *Missionary Baptist* will publish our article. Will the *Missionary Baptist* give us chapter and verse in which men are taught that they know by feeling that they are pardoned without obedience? And we will publish the article. The *Missionary Baptist* has greatly improved in manner, but it must give both sides before it will reach the standard of fair journalism.

D. L.



The obituary of Bro. S. B. Giles, which appears in this number of the ADVOCATE, will recall him to the minds of our older readers, as one that, in his young days as a preacher, labored through Tennessee and Alabama. About fifty years ago he was an active preacher of the gospel in this country. I have no recollection of ever seeing him, but a pleasant family tradition says he gave me the first book I ever owned, as a reward for counting correctly, sixteen slaughtered hogs, as they hung upon the pole. I have no recollection of the book—of what kind it was. But books were scarce then, as were childish toys. And the tradition has had something to do, I dare say, in keeping alive a kindly feeling toward him. He was one of the men who, with Bros. Fanning, Griffin, Hooten, the Kendricks, and others, but few of whom remain to this present time, in their young days planted the truth in Tennessee, Alabama, and Mississippi.

Bro. Caskey, in his book, carries us back to the experiences and hardships of an "old preacher," who preached in Mississippi on five hundred dollars a year. While this brought discomfort and hardship, these older preachers yet, could tell a tale of labor and self-denial, when there were no churches to pay five hundred dollars, or one hundred dollars either, a year; when often it was doubtful where a night's lodging could be obtained, and when the work must be done without pay or earthly reward, or the world left in ignorance of the way of life. These old heroes of the faith did not hesitate to make the sacrifice, to endure the self-denial, and, under bitter opposition and persecution, to plant where we now reap. They were a sturdy type of true, heroic men. We believe that, despite all faults and personal infirmities, their names are recorded in the Lamb's book of life, as worthy of reward at the Father's right hand; and their names, their memories, their heroic labors, ought to be cherished and emulated by those who on earth have entered into their labors.

Bro. McQuiddy quotes what we said concerning his hard speeches about the ADVOCATE, and some remarks that we made on the course of himself and others, and applies it all to himself. We did not intend it all for him. He is sick and tired of the controversies between papers. I never had a controversy with a paper, or brother, in my life, that was not trying to introduce innovations into the churches of God. I am sick and tired of these changes of heaven's appointments. When these cease, controversies will cease. But he who sees the evil approaching, and fails to give warning, is an unfaithful watchman.

He deduces from our statements that he is hypocritical, mercenary and other ugly things. I stated facts. He made the deductions. It is a well established law of controversy, that no man is to be held responsible for any deductions from his positions unless he makes them himself. So as I did not make them and do not believe them, I will leave Bro. McQuiddy to deal with them as his own children. But he thinks it all originates in my sensitiveness. The trouble is, it had offended the sensitiveness of about a score of others, else it had never reached mine. Brethren from Bro. McQuiddy's own congregation, or at least his postoffice, whom I do not know, first wrote me complaining of his course. Some of his own relations have done the same. I am sensitive of course, and nobody else is, but it is not about the paper. The ADVOCATE has a larger circulation and more promising outlook than ever before, but we will surrender our interest to any one who will maintain the truth that it has maintained and work for its success with energy. The

reason, I wish to do other work, and the work on this wears me out and unfits me for the other work. I proposed last year to surrender the paper, merge it with the *Old Path Guide*, if the combined paper would maintain these truths. The only difficulty in the way of the combination, was, we were afraid to trust the advocacy of these truths to the influences and atmosphere of Louisville. We see Louisville connections exercise an evil influence so far as these truths are concerned, so we conclude we were wise. It is the truth, not the paper, that is dear to our heart.

There are two points that should be sedulously guarded in our work. First—The teachers should see that in coming to the confession of Christ, the young converts should have deeply impressed upon their hearts the necessity of a thorough repentance from sin, which involves a willingness and anxiety to heartily obey God in all things, to be faithful in attendance upon the service of the Lord's house, and a willingness to live righteous and godly lives. This the teachers should see deeply impressed upon the young converts. Our object should be to make faithful and true Christians, rather than to swell numbers at the expense of godliness. Second—Every Christian ought to feel and engage in a holy emulation as to who will sacrifice most in sending the word of truth to the lost, and in building up the church of God.

In the political world the demand now is for men of independent, upright character. Men who stand for the truth and the right, regardless of the popular current and of self-interest. There is no doubt but that the age demands this, because in the struggle for wealth and position, right and truth are lost sight of and manliness and integrity are sacrificed. This is true of the teachers in the church as well as the leaders in State. The number of men who are willing to work on either side of a question that will pay, would be surprising to those not in position to know and who have not become accustomed to such things. It is the discouraging feature about the work of the churches to-day. So few men are willing to stand to their convictions,—nay, are willing to have convictions on any subject that will interfere with their worldly success. But truth never can be maintained, save by those who are willing to honor their own convictions, cherish a keen sense of right, are afraid of the least participation in that which is wrong, and will honor and maintain the truth, let it cost what it may of personal popularity or private prosperity. Let us, then, while the political parties are trying to restore to honor and position purity of character and high personal honor and integrity, drink more deeply of the same ourselves. It is of the essence of the Christian religion. Without it the Christian religion cannot exist.

BROS. LIPSCOMB & SEWELL: I have been taking the ADVOCATE from the days of its publication by Tolbert Fanning down to the present time, with the exception of some vacations, one during the war, and I can say to you that I expect to continue my subscription so long as I live, unless it falls into that strange dilemma to which Bro. Lipscomb alludes,—that is, should it advocate these human outside getups. I have no use for them, as I tried to live under them for above three years of my time while under the Methodist rule, and I think I know something of human tyranny. I believe the church of Christ is fully prepared to do all that the Master wants it to do. He has given it the Scriptures furnishing each member unto all good works, and when we get out of these directions we are sure to get into bad work. Be that remembered. I said I tried human rule while trying to be a Methodist, for something over three years. I speak with all

due respect to them as a people; I love them as a people; for they gave me good advice; they told me to read the Bible, which I did with my limited qualification and greatly to my satisfaction. I found that not only Methodism, but all other humanisms are entirely different things to Christianity as marked out by the divinely inspired writings. I am now in my 72nd year, which will end the 8th of November next, and think that I can safely say, with Bro. Lipscomb, that the ADVOCATE, with all other papers and all the brotherhood, may follow off after these human getups, but I, for one, never expect to be trapped again by them. I don't want to be anything but a Christian, and I would to God that I could be as good one as I should; but I am like all other human beings, I have this old flesh to contend with; and I am glad that my Lord and Master knows our weakness as he was in all things tempted as we, and knows how to succor those that are tempted. Yes, brethren, we have not only been a reader of the ADVOCATE, but we have been as close an observer of the brotherhood in discussions on the various points of differences, as the circumstances by which we have been surrounded would admit; and we think that there is a great departure from the original motto among them, which was to take the Bible and where it speaks, we speak; and where it is silent, we are silent. We do believe that the apostles of our Lord and Master are preaching the gospel and giving the law of Zion as much to the people, both saint and sinner, to-day, as they did while personally here on earth, though through a different medium; and if the people will not hear them, they would not hear though they were to come to them from the dead. Thus it is that the boldness and firmness of the ADVOCATE have gained our affection. We love to read it, we love its editors—all of them—and we pray God each one of them a long life, that they may be able to man its pages with that firmness and stability which has ever characterized it as a defender of truth. We have said that we would be seventy-two years old on the 8th of November next; forty-nine years of that time a member of the church of Christ, though deprived a great part of that time of the privilege of meeting with the brethren to worship according to direction of the Scriptures, at least from the war to the present, as the congregation among which I had my membership at the commencement of the war have nearly all died and left the country. There are scattering brethren enough through our country to make a large congregation; but they are so scattered it is hard to get up a oneness about anything scarcely among them. When I became a member there were but few members in all the western district, and I do not know that there were more than three congregations that had embodied themselves; one at Paris, one at Roans' Creek, one at Mason's Grove. There were a few members about Jackson, Madison County. The first that I ever heard preach was at Roans' Creek, the second at Mason's Grove, the fall following, at which time and place I was baptized by old Bro. Dunn, I living at the time between thirty-five and forty miles from either place. We go to hear our brethren at other places as opportunity affords. Don't forget to bow yourselves in prayer for your old gray-headed brother, in the one faith and hope afforded in and through our Lord and Savior Jesus Christ by the gospel in its fullness.

JESSE STURDIVANT.

We do not think scattering brethren should be without worship of a congregation. Two or three met in the Savior's name, secure his favor. Two or three never meet long without increase. When two or three determine with God's help to do their duty, others are inspired thereby, and will unite with them. But if all hesitate and wait and draw back, and will not do their duty—will not worship God—they grow indifferent and discourage all around them. Use your own house; determine if only one other will meet with you, you will do your duty. And you will not be in a scattered condition for the next ten years.

He who sees the right, and fails to practice it, is as much a friend and helper of error, and as much an enemy of truth, as he who shuts his eyes to the truth, and blindly maintains the wrong.



## LETTERS TO A METHODIST PREACHER—No. 10.

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who trieth our hearts." 1 Thess. 2: 4.

My friend, I trust that we understand the claim made in my last letter, viz., "that all the promises made by our heavenly Father, to man, are *in Christ*." And now we must see if "any man" was out of Christ, then in him; and if he knew how or when these relations were changed.

Paul requests salutation to be made to Adronicus and Junia, who were in Christ before him. Rom. 16: 17. Here, then, were some in Christ, when Paul was not. He also tells the Ephesians that "at that time ye were without Christ, but now in Christ are made nigh." Eph. 2: 11-13. Now, if we can find what was done to, and by, the Ephesians, that changed their relation to God, we will have some light on this. Acts 17: 16-34, tells how, and what, Paul did for them, and what certain men did for themselves—cleaved unto him, and believed his teaching, viz., the death and resurrection of Christ, repentance, and the judgment, with their necessary concomitants. See Acts 20: 17-36. He tells the saints in Colosse, that at one time they were alienated, now are reconciled in Christ. Now, what caused this change? Epaphrus taught them, they learned and obeyed; and are warned, as they have received him, to walk in him. And also that they are circumcised in him, in putting off the body of the sins of the flesh, buried with him in baptism, wherein also ye are risen with him; and though dead in your sins, are quickened (made alive) with (or in) him; all trespasses forgiven, and ordinances (Jewish) against them taken out of the way. Colossians, first and second chapter. Now, we find this much: that preaching the gospel was done; and that hearing, believing, and obeying it, was the means that accomplished this change.

Now, we wish to go back and see if this was in accord with the Savior's instruction. Mark records it thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16: 15-16. Here, then, we have the gospel preached, and (if any man) believed and obeyed, shall be saved, pardoned from past sins, and hence must be *in Christ*, for even the forgiveness of sins are in him. Matthew says: "Go ye, therefore, and teach all nations, (the gospel,) baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28: 19. Here we have, teach all nations, (preach the gospel to every creature,) baptizing them (those that believe the teaching) into the dread names of Father, Son, and Holy Ghost. I write "into" by authority of learned critics and the revised version, and I wish you to ponder well the difference between *in* and *into* in this sentence. *In* means a state of rest, or by the authority of. *Into* means passing from one place, state, or relation, to another. Hence a person in a lost relation to God, by believing the gospel, (in its facts and promises,) and obeying its commands, the last of which is baptism, passes into a saved relation to God, according to Mark. A person out of Christ, being taught the gospel, and desiring to obey it, is passed into that relation so near to God, to Christ, and the Holy Spirit, by being baptized into those names.

Now, just here, you know that we are represented as teaching water baptism as all that is required of God. But I am sure you can but see that we only make it the consummating, the last condition, the condition—the preceding ones having been fully met—that passes us into that relation called "into Christ," where alone we may obtain even the forgiveness of past sins. And this accords with the commission, with the teaching and practice of all the apostles, so far as the records show. (See cases reported in Acts.) And Paul speaks to the Romans (Rom. 6: 3) as if they knew it: "Know ye not, that so many of us (not one excepted) as were baptized into Jesus Christ," etc. To the Galatians, he affirms that "For as many of you as have been baptized into Christ, have put him on." Gal. 3: 27. Did they put him on in faith, in repentance? They were necessary steps in order that they might put him on in the last, in baptism. The dipping of a person under the water, and raising him up

again, without faith and repentance, does not put him into Christ; but with them God has promised pardon of sins, entrance into Christ, adoption, and all other blessings, if we continue faithful to the "all things" commanded. Stop, my brother, think! Shall we separate God's conditions, make one of more importance than another? That we may never thus dishonor God, is the prayer of—

A DISCIPLE.

## HINTS TO GIRLS AND YOUNG LADIES.

I shall, in a familiar style, call you all girls. To a man of pure and refined mind, an innocent, modest, polite, loving little girl is an attractive and beautiful object. But a coarse, saucy, rough little girl is an object of pity and disgust. Little girls, you should love and obey your parents, and be kind to brothers and sisters. Never mind if you are poor and cannot dress fine; the sweetness of girlhood does not consist in dress, but in your purity of mind and love. You will soon be young women, and the young women will soon have to fill the place of the old ones who are passing away. The purity, refinement, elevation and greatness of our country must arise from virtuous, loving mothers and wives. King Lemuel's mother well said: "The price of a virtuous woman is above rubies." Society never rises above the standard of its virtuous, hightoned women. Much then depends upon you, girls. You can mould society for time and eternity. Then love your parents; and above all, your best friend, Christ. Pattern after the loveliness and charity taught by Christ and his apostles. Your greatest power for good arises from your purity, modesty, intelligence, and loveliness. Hence I oppose your being called to fill public stations that may make you too masculine. Read your Bibles constantly; and read such literature as will strengthen your minds, purify and elevate your sentiments and feelings. Do not read love sickening novels; read well written histories. Do not attend theatres nor circuses; going to such places will, in spite of all you can do, blunt and injure your finest nature. Do not spend precious time in croquet or any foolish games. Do not attend dances or frolic-ing plays. These things neither improve your head nor heart. Remember the finely cultivated hightoned mind is what adorns woman. Do not hinder your loveliness by cutting off your beautiful hair, nor make it appear like a brush fence. Do not disfigure your beauty by dressing in such a style as to show anything but "the human form divine." Plain, neat, modest apparel shows the woman best. Some women waste much unnecessarily on dress. When you wish to marry look to the good qualities of your intended. Don't be blinded by the frenzy called love. Lasting love must have a solid foundation of good qualities to rest upon. Never be contrary, scold nor show ill temper to your husband; such things cut to the quick a hightoned man. If you cannot rule by gentleness and love, you cannot at all. To my girls and all.

JAMES L. THORNBERRY.

Dallas County, Texas, July 16, 1884.

## NORTHERN NOTES.

After spending a few days very pleasantly at Detroit, I came to Columbus, Ohio. Lord's day morning I heard a brother preach, whose name I have forgotten. Also heard a colored brother, Lowry, who made a short talk, and appeal for help to build a colored church and school at Huntsville, Ala. This is the first time I have met him. He ought to be a good man, as he was educated, he says by Bro. Fanning, and is a son of old Bro. Peter Lowery, whom I have known, and thought a great deal of, for many years. Don't think he met with much success in getting help. I spoke at night to a good audience in Bro. Hunt's Hall. While they have not formed a separate organization from the Central Church, nor do I think it necessary at present, yet they are showing the true missionary spirit, by carrying the gospel to those who are too far away to attend the regular service. They have a large school at the hall on Lord's day evening, and I am satisfied much good is being accomplished. I visited many other places in Ohio, got acquainted with only a few brethren, and they badly scattered. I see one encouraging sign, however, that

many are calling for the old paths, and are becoming convinced that the "clergy" will kill the church, if allowed to have their way.

I stopped a few hours at Holiday's Cave, in West Virginia. This is near Bethany, where we have one of the oldest congregations in the reformation. While sitting at the depot waiting for the train, a large, portly, fine-looking young man came up. I asked him if he was a preacher, he said, Yes, he was a Disciple minister. I asked him what he called his church. Well, he said, he hardly knew. But after discussing the matter with him for some time, he reckoned the church of God would be the best name. I found he was one of the professors of Bethany College, also preached for the church at that place. I found him a very pleasant agreeable brother; but learned he had a poor opinion of our Kentucky and Tennessee schools. As he was at the fountain head of wisdom of course we might expect this. Am sorry I have forgotten his name.

At Williamsport, I met Bro. Long, the preacher who has been working in this section for eight years past. Found him an earnest man, but not willing to trust in the Lord and his plans, as he says Bro. Harding is. I am not astonished at this, as much allowance is to be made for his surroundings. If he was in Tennessee, he would be with us. But he is a good man, and wants to know the truth. I spoke to the brethren at that place last Lord's day. Had a good crowd and attentive hearing. I learned from Bro. Mitchell, one of our old-time preachers, that we have a good many congregations in this part of Pennsylvania, who have not gone after strange gods, but are keeping up the simplicity of apostolic worship, and not depending on a "clergyman" to keep them alive. They are beginning, too, to have more influence among the people.

I had expected to find much more excitement among the people in this section, on political questions, than I do. But all is quiet. You would not know it was presidential election times, unless you chance to hear some one comment on the probabilities of the candidates. But I suppose the politicians have not gotten down to their work yet. It may be too soon after the nominations. I urge brethren wherever I go, whether Democrat or Republican, to "keep cool," and save their enthusiasm for the cause of Christ, as he wants and needs all their money, time, and talent.

In all my travels this summer in the North, I have found good crops of almost everything, especially wheat and hay; and this is their principle crop in New York, Pennsylvania and Ohio.

Many of the coal companies and iron manufacturers are having frequent troubles with their operatives. I witnessed a strike not long since among coal miners, and I don't want to be in another soon.

There are many other items of news that would interest a few of your readers, such as comparative growth and development of this section with the South; but enough at present.

V. M. METCALFE.

## Obituaries.

Our aged and much esteemed brother, S. B. Giles, died at his residence, in Travis County, Texas, May 17, 1884. He was born in Pittsylvania County, Va., December 25, 1808. His father moved to Tennessee when he was a boy, where he joined the Church of Christ, under the preaching of B. W. Stone and brethren. He commenced preaching in early life with the pioneer preachers of that State, and preached in Alabama, Mississippi and Kentucky until the close of the year 1836. He moved to Eastern Texas early in the year 1837, and established the cause in many places in that part of the State, then moved to Austin, where he, in connection with Bro. J. R. McCall, established and organized the First Christian Congregation. He continued to preach at Austin and in that portion of the State until about the year 1866; at which time his kidneys became diseased so that he could not stand up to preach, which disease continued to prey upon him until death. Bro. Giles was esteemed by his brethren that knew him as one of our best and ablest preachers, and during his sickness he frequently wrote pieces for the "Review," to the soundness of which, I doubt not, you can testify. He was a man of strong likes and dislikes; he liked his brethren who were disposed to be governed by the able in their teaching and practice, but disliked those who were disposed to introduce innovations. He was a kind neighbor, especially to the needy. ELIJAH H. BROUGH.



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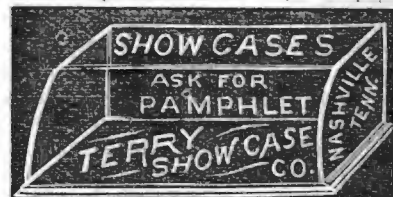
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## THE SEVENTH CHAPTER OF DANIEL.

"There is but one eye in the universe that pierces all nature through, and before whom the past, the present, and the future are all equally plain. God alone knows the future. In the seventh chapter of Daniel, now lying before me, we have one great meridian line, which runs from the Euphrates to the ends of the earth. And from the days of Nebuchadnezzar, the proudest of Assyrian kings, to the ultimate triumph of the gospel throughout the whole earth. I shall rapidly sketch the contents of this chapter which contains more of human destiny than can be gleaned from all human records." A Campbell in debate with bishop Purcell. I infer that the above eulogy of Mr. Campbell on this chapter, is as true in fact as it is beautiful in expression. Judging from the known candor and admitted ability of the author, we suppose that he has not over-estimated the interest to mankind of the contents of this chapter; and if so, should there not be more interest taken in trying to ferret out and apply its wonderful emblems to, and for the benefit of the human race? And hence the influence of these examples has inspired myself in an humble way to search into and call the readers' attention to some things as found near the surface of this invaluable mine. And first, I will say that in my examination of this chapter, I have found that it very naturally divides itself into two about equal parts. The first up to the fourteenth verse contains the vision of Daniel; and from that to the last, is taken up in Daniel's interrogatories to the angel, or Spirit, and the angel's instructive replies to the prophet, who seems to be greatly troubled about their meaning.

This is a very important discovery to me, and I think I will be much profited by it in searching out the truth. I will therefore begin at the second verse, including my comments in brackets, believing it to be more easily understood in that way. Seventh chapter second verse, "Daniel spoke and said, I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea." (Many nations of different languages and habits, in a state of violent commotion and war.) Third verse, "And four great beasts came up from the sea, (from among the people) diverse one from another." In the seventeenth verse the angel informs Daniel that these represented four kings that should arise out of the earth, (or people,) the first was like a lion, (Nebuchadnezzar) and had eagle's wings; (rapid in his motions, and blood-thirsty and cruel in war); I beheld till the wings thereof were plucked, (after the death of Nebuchadnezzar the Babylonians made no more conquests,) and it (Nebuchadnezzar) was lifted up from the earth, (that is, above the common people in knowledge) and made to stand upon the feet as a man, (emblematic of the many visions interpreted for him by Daniel) and a man's heart was given it. Yet God had to teach this proud king humility, by giving him the heart of a beast, for seven years, after which time he honored and praised the name of God, a man's heart was restored to him. "And behold, another beast, a second like to a bear, (the Medo-Persians) and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it, (to wit, Egypt, Syria and Babylon) and they said unto it, Arise, devour much flesh." "After this I beheld, and lo, another like a leopard, (Alexander the great) which had upon the back of it, four wings of a fowl, (indicating the wonderful velocity of his movements, and his rapid conquest,) and the beast had also four heads, and dominion was given to it," (alluding to the division of his empire among his four principal generals.) After this, I saw in the night visions, and behold a fourth beast, dreadful and terrible and strong exceedingly; (the Roman empire); and it had great iron teeth: (the Cæsars, Julius Cæsar being the first tooth,) it devoured and brake in pieces, (that is, itself into ten pieces,) and stamped the residue with the feet of it: (that is, left upon these nations that it stamped out of it the mark of iron teeth and brazen claws,) and it was diverse from all the beasts that were before it; and it had ten horns," (representing the ten kingdoms into which the Roman government was divided.) "I considered the horns, and, behold, there came up among them another little horn, (the Pope of Rome, the man of sin of Paul) before whom three

of the first horns were plucked up by the roots: (viz, the Vandals, of Africa; the Exarchate, of Racmea; and the Lombards;) and, behold, in this horn were eyes like the eyes of a man, [cunning, crafty, sagacious,] and a mouth speaking great things," [eloquent and presumptuous.] [Here the subject changes.] "I beheld till the thrones were cast down, and the Ancient of days did it."

As this is a controverted point among commentators, Bishop Usher and others assuming that the proper rendering would be *thrones cut down*, but in my opinion this would reverse the whole order of the great image in Daniel second chapter, [because this is but duplicated from it] when everything in it and of it is downward to its end, when the stone kingdom first strikes it on the feet that were of iron and clay, thence the iron, the brass, the silver and gold, prostrating and destroying every thing pertaining to the whole image; and another thing the context forbids it thus, "and the Ancient of days did sit," etc., of course alluding to the Advent of our Lord and Savior Jesus Christ, which, as all admit, was in the early reign of the Cæsars. Hence I shall turn the attention of the reader to the head of gold, the lion or Chaldean dynasty, throne and dominion, which fell down, and not up. The night Belshazzar was slain, and Cyrus the Persian was there ready to receive the Chaldean throne, with all that pertained to it; and after the Medo-Persians used and abused this throne or authority for about two hundred years, Darius Longimanus was met and overcome in three successive battles by Alexander the great. And then the Medo-Persian throne and dominion, with all that pertained to it, fell down to him, and after his death this throne or authority continued under the four heads and their successors according to the fortune of war for about three hundred years. And after the battle of Pharsalia, which gave to Julius Cæsar nearly the empire of the world, these thrones, powers and dominion fell down to the dragon or iron legs of the image. And thus ended the four universal dominions or thrones, when that of Jesus Christ began, viz., under the fourth empire. I simply offer this for examination.

And having made this digression, I will now go back to the middle of the ninth verse, and quote in connection the purity of the advent of Christ, "whose garment was white as snow, and the hair of his head like the pure wool, (being in direct contrast with those four beastly tyrants before described,) his throne was like the fiery flame, and his wheels as burning fire." As corroborative of this, read Mal. 4: 1. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." I will offer no comments at present. "I beheld then, because of the voice of the great words which the horn spake." It should be closely noticed that the little horn existed in a kind of embryo state, even previous to the advent of Christ. (See eighth verse.) But the voice of his great words are not heard until after that event. But the apostle Paul warned and assured the Thessalonian brethren that he saw in his day the beginning of the working of this deceitful power; hence before the destruction of the old Roman beast, which the context here shows. "I beheld even till the beast was slain,"—the old Roman dragon,—and his body destroyed, and given to the burning flame." That is, to terrible, savage, unrelenting war. "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." "The rest of the beasts"—only four really beastly governments, with their successors—were allowed of God to rule and control the world; which are represented by the lion, the bear, the leopard, and the dragon; the last of which, the dragon, was made to act as a sort of pivot, in whom all the powers and dominions of the three which preceded him centered, and from whom all that followed simply heired their father's estate, the dragon's. And the prolonging of their life, or lives, was certainly and simply a perpetuation of the active principles which controlled them while in actual existence, viz., avarice, ambition, and lust; and gold and silver being the means by which this was accomplished, the "season and time" will be exactly commen-

surate with its use as money. (Submitted to the thoughtful.) "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now I have a theory on the reign and dominion of Christ, which I am sure is new, yet I think is true. I simply ask the question, what is it to reign? After kings are crowned their subjects swear allegiance to them, and it is high treason to violate that oath; yet their subjects are not allowed or required to swear by them. But before the king is crowned, he takes the oath of fidelity to Christ or God, which is the same, to administer the affairs of the government in fidelity to God, and all of his subjects swear by the same supreme power. If this is not reigning, what is it to reign? Besides, not one of the officers under these governments, no member of parliament, no Judge on the bench, no witness on the stand, can testify without first calling upon Christ, who is Emanuel—God with us. Otherwise his act is of no value in law or a penal offence. Witness the case of Mr. Bradlaugh, the infidel who tried to force himself into and upon the British House of Commons; although re-elected and sent back by the voice of his constituents, yet every time thrust out. And not because Mr. Bradlaugh was charged with any want of fidelity to the State, but of infidelity to Christ. Hence it will be admitted at once, that in the estimation of the representatives of the most enlightened nation in the world, that infidelity to God is of far more importance than infidelity or high treason against the government of England. And does this not fulfill another Scripture in speaking of the vial being poured out on the seat of the beast? They gnawed their tongues with pain; had to submit, but still were determined not to. All characters of infidelity are represented here; hence if this is not reigning, what is it to reign? Not that all his subjects in the strict sense of the word believe in and obey him. But does not David in the Psalms say, "Reign thou amidst thine enemies?" Just what he is doing this very day.

Having again made a digression, I will now call the readers' special attention to the fifteenth and sixteenth verses, which show that the prophet was greatly troubled about the vision, and appealed to the Angel for relief, thus, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." I regard this as very important in this investigation; and the first thing he does is to relieve his mind in relation to these four beasts, assuring him that they really represented a set of tyrannical kings, that should for a time rule and ruin the world. But immediately adds, [no doubt to give some relief and comfort to the troubled mind of the prophet,] "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." This information, no doubt, relieved him greatly, but not entirely; because he immediately follows up with several other questions, prominent among these is about the fourth beast. Now Daniel, no doubt, was quite familiar with the outward appearance of the three first, viz., the lion, the bear and the leopard, but the fourth was a monster of such terrible and frightful appearance, and savage ferocity, that no man of any feelings for his fellow man, would have conceived that the cruelty of the fourth government would so far exceed that of the three first, [for which God had about exhausted the ferocity of the wild beasts of the forest,] that God, in order to symbolically express its exceeding cruelty, was under the necessity of introducing a fabulous monster. So multiform was his affairs, so cruel and unrelenting his disposition, that he is represented as having teeth of iron and nails of brass; [thus reaching back to the brazen kings] he devoured and broke to pieces and stamped upon them as they passed from under his feet, and those ten terrible horns on his head which partook of the nature of the beast; and especially



did the prophet notice the eleventh which came up last.

Now it will be noticed that these eleven horns were all secular, and came out of the Roman beast, and all that distinguishes the eleventh which came up last, is his remarkable craftiness, cunning and sagacity. No doubt but that he belonged to the pagan priesthood, and hence soon discovered that through the half pagan state of the minds of the people, their superstition, he could assume the Christian religion, and by adulterating it could soon introduce saint worship as a substitute for pagan idolatry. And Daniel saw that after he had through his wonderful, artful duplicity plucked up three of the kingdoms of his fellows and made men tools of the balance, that he made successful war against the saints, [that is such as the true and real Christians that was not deceived and overcome by him.] Yet he saw that the real Christians eventually prevailed. Of which at the twenty-third verse the angel explains, and at the twenty-fifth deposes thus, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time, and times, and the dividing of time." Now the last mentioned items of the times and half, or dividing of time, is generally understood as equivalent to 1260 years of time, and applied to the dark ages or while the Popes ruled supreme.

But the next verse marks a great change: "But the judgment shall sit, and they (the saints) shall take away his dominion, to consume and to destroy it unto the end." Now, here is a most important inquiry; thus, Has the judgment yet set, and have the books been opened? See the latter part of the tenth verse, which the angel certainly explains not only for Daniel, but mainly for us. The books being opened, shows that they had been closed, which neither God nor his saints had any disposition to do, because the proper knowledge of the Scriptures is God's means of enlightening the world; but this did not suit the Man of Sin, hence he closed up both the Old Testament and the New. And hence as soon as these were again thrown open to the world, the judgment was set, for in them he was exposed, and hence by them he was, and is to-day, judged. Hence, if I were asked when the "judgment was set," I would reply, when the books were opened; and if I were interrogated further, and asked when the books were opened, I should say that they were at least thrown half open when Martin Luther nailed his ninety-five theses (or objections to popery) to the wall of the church-house at Wittenburg, and declared that he would defend them, if every tile on the church-house was a devil. Then the books were opened, and the judgment set, against the Man of Sin, the son of perdition; and from that day to this he is being gradually consumed by the open preaching of the gospel, by such discussions as Alexander Campbell held with Bishop Purcell, and the infidel, Robert Owen. These things opened the books much wider; and in all our business transactions with men, the Bible should be made the standard, and hence the judge between man and man. Those who submit to its teaching, God accepts; those who do not, God rejects.

And this language of the apostle closes the scene: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 1 Thess. 1: 7-8. This evidently closes the judgment scene. And its equivalent is found, as I think, in the twenty-seventh verse of the seventh chapter of Daniel. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "Hitherto is the end of the matter." This ends the explanation by the angel, and I regard it as of great importance to observe it strictly; and the prophet closes the scene in these words: "As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." This latter goes to prove that Daniel did not yet fully understand the

meaning of this wonderful vision, and we ask, how could he? and again, what advantage would it have been to him if he could? The Apostle Peter informs us very plainly that these visions and predictions were not given for the instruction or benefit of the prophets, by whom they were revealed and recorded, but for us, who "through Christ shall be heirs of salvation."

And now another thought, and I am done for the present. The reader should understand that in relation to time, that at least 2,500 years have already transpired since the first beast, or king, ruled the destinies of the world; and although we can read the whole vision over in five minutes, its final end is yet in the future. And I regard this vision as simply belonging to the great metallic image, as shown in the seventh chapter. As that symbolized the outward, or external, so this by the beasts expressed the internal, or spirit that should characterize these governments, as they passed down from one phase or change, until they reach their final end, "when the end of the Gentiles will be come in," "the consummation of all things." No one, not even a ready writer, could do anything like justice to so important a subject in so little space; hence they are as hints to the reader. And trusting that they may become the means of enlisting a more able pen, I subscribe myself—

JOHN CAMERON.

#### ITEMS, PERSONALS, ETC.

Bro. Granville Lipscomb commenced a protracted meeting at Leiper's Fork, on last Lord's day.

We regret a number of items and reports of meetings are crowded out of this number, that will appear next week.

Bro. A. E. Myers writes of Bethany College: "We are repairing and overhauling the College building and the Ladies' Hall, and endeavoring to bring the expenses within the income."

The editorial staff of the *Old Path Guide* has been re-organized. It now stands: F. G. Allen, Editor; C. P. Williamson and J. B. Jones, Associate Editors; J. C. Creel, Field Editor; Charles Francis, Business Manager.

WANTED.—A male teacher of experience and good character, to take charge of a mixed school, (ten months' session,) at Leiper's Fork, Williamson Co., Tenn. We are prepared to offer a liberal salary. Apply to S. S. Hughes, Secretary of Board of Trustees.

In our notice of Bro. McGary, last week, the printers stopped a word short. We said, "The *ADVOCATE* now and ever stands ready to give opportunity to any brother to give his reasons on this subject, but not too much repetition." The word repetition was left off.

The article we copy from the *Times* concerning Bro. Elley, was written by Bro. Ayres, a colored brother. For this we copy it. It shows how Bro. Elley was interested in the colored race. We would rather have the tears and blessings of the humble, and lowly, and outcasts, over our grave, than the approval of the great, and the praise of the most eloquent tongues of earth.

We call attention to the advertisement of Bethany College, in this number. Bethany is the oldest college claiming to make the Bible alone the text-book in religion. While it did not catalogue so large a number of students as some other colleges, it showed a larger number of graduates, which shows a healthy state of perseverance and industry among the students.

Bro. Poe writes that he has sent matter for the last two numbers preceding this, of the *ADVOCATE*. Neither of them reached us. We, as well as our readers, are always glad to hear from Bro. Poe. Uncle Sam's mails would bear looking after in that direction. We received a letter from a brother in Texas, recently, threatening to expose us in the papers, because some books he had

ordered from James F. & Harry Lipscomb, did not reach him. While we have nothing to do with the sending of books, we have no doubt they were properly sent. A man who buys books to sell again, especially the Popular Hymns, at the low margin now given on them, cannot be responsible for the delivery of them, especially with the bad mail management now in the direction of Texas.

#### HIGHLAND HOME-MALE AND FEMALE INSTITUTE.

The next session of this school will open on October 13, continue seven scholastic months, and close April 24, 1885. We offer to the public a very mild climate, healthy locality, moral surroundings, a wide-awake school, and an active corps of teachers. Those of colder latitudes will find it both pleasant and profitable to their children to send them down among the pines, with freestone water to drink, coarse sand to walk upon, and plenty of work to do. Terms very reasonable. Those desiring to teach or preach will find our school well suited to their wants. Send for our catalogue. Address, J. M. Barnes, president, S. Jordan, or M. L. Kirkpatrick, at Argus, Crenshaw county, Alabama.

#### General News.

A prayer hospital, it is said, is to be opened in Erie, Pa., with great religious ceremony. A large building has been secured by a number of ladies, and fitted up for the reception of citizens given up to death by the physicians.—An inventory of the estate of the late Cyrus McCormick, of Chicago, Ill., has been filed in the Probate Court of Cook county. The total is not far from twenty million dollars. The executors furnished a bond for thirty millions.—On Sunday evening, August 3rd, the United States Hotel, one of the oldest in Washington City, almost tumbled to ruins. At midnight three persons were rescued from the ruins alive, and three others, it was feared were dead. There were some names of missing persons on the book of the hotel, though it was hoped they were not under the debris.—The forthcoming annual report of the Postmaster General will show an increase of 12,000,000 in the number of postage stamps sold during the year up to about 1,215,000,000, or an average of about twenty-four each for the population of the country during the year. There were, in addition to this, about 220,000,000 stamped envelopes, bringing the total to about 1,500,000,000. Adding 375,000,000 postal cards, which will be shown to be about the number used during the year, will bring the total mail communications of the year up to 1,800,000,000, in round numbers, or an average of about thirty-five letters or postal cards for the whole population.—A dispatch from San Francisco states that nineteen Chinese lepers were sent back to China, last week. One escaped before sailing, but was re-captured. The city paid full fare, and gave each of them five dollars.

FOREIGN.—The Papal Consistory has been officially fixed to meet in Rome, in September. Probably twelve Cardinals will be created.—The present estate of affairs between France and China is a matter of uncertainty. Peace exists at present.—Mr. Morton, the United States minister to Paris, has subscribed a thousand francs toward the fund which the American artists in Paris are raising for the purpose of presenting that city with a large bronze model of Bartholdi's statue "Liberty Enlightening the World."—According to information which has reached Berlin, Dr. Schliemann will not conclude his excavations this year at Tiryns, where he is searching chiefly for the graves of the ancient sovereigns of the place.—There has been built at Milwall, London, England, a large steel lighter for the service of the Orient Steam Navigation Company. This craft is intended to be used solely for the conveyance of the mails to and from the company's steamers at Suez, and will carry no less than eighty tons of mail. It is fitted with large air cases at each end to insure the safety of the mails by making it unsinkable. The hull is constructed of steel, with water-tight steel deck cased with teak.



## Home Reading.

## SHE DIED OF MORTGAGE.

We worked through Spring and Winter, through Summer and through Fall,  
But the mortgage worked the hardest and the steadiest of them all.  
It worked on nights and Sunday; it worked each holiday;  
It settled down among us, and it never went away.  
Whatever we kept from it seemed almost as bad as theft;  
It watched us every minute, and it ruled us right and left;  
The rust and blight were with us sometimes, and sometimes not;  
The dark-browed, scowling mortgage was forever on the spot.  
The weevil and the cut-worm, they went as well as came;  
The mortgage stayed forever, eating hearty all the same.  
It nailed up every window, stood guard at every door,  
And happiness and sunshine made their home with us no more.  
Till with falling crops and sickness we got stalled upon the grade,  
And there came a dark day on us when the interest wasn't paid;  
And there came a sharp foreclosure and I kind of lost my hold,  
And grew weary and discouraged, and the farm was cheaply sold.  
The children left and scattered, when they hardly yet were grown;  
My wife she pined and perished, and I found myself alone.  
What she died of was "a mystery," and the doctors never knew;  
But I knew she died of mortgage—just as well as I wanted to.  
If to trace a hidden sorrow were within the doctor's art,  
They'd ha' found a mortgage lying on that woman's broken heart.  
Worm or beetle, drought or tempest, on a farmer's hand may fall,  
But for first-class ruination trust a mortgage 'gainst them all.  
—[By Will M. Carleton.]

## AUNTY PARSON'S STORY.

I told Hezekiah—that's my man. People mostly call him Deacon Parsons, but he never gets any deaconing from me. We were married—"Hezekiah and Amariah"—that's goin' on forty years ago, and he's jest Hezekiah to me, and nothin' more.

Well, as I was saying, says I: "Hezekiah, this poor 'sinner talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was jest after breakfast; and as he felt poorly, he hadn't gone to the shop yet; and so I had this little talk with him to sort o' chirk him up. He knew what I was comin' to: for we had had the subject up before. It was our little church. He always said: "The poor people, and what should we ever do?" And I always said: "We never shall do nothin' unless we try." And so when I brought the matter up in this way, he just began bitin' his toothpick, and said: "What's up now? Who's mean? Amariah, we oughtn't to speak evil one of another." Hezekiah always says "poor sinners," and doesn't seem to mind it: but when I occasionally say mean sinners, he somewhat gits oneasy. But, I was started, and I meant to free my mind.

So I said, says I: "I was goin' to confess our sins. Dan'l confessed for all his people, and I was confessin' for our little church."

"Truth is," says I, "ours is allus called one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much I think—and so we live along, but we do not seem to grow strong. Our people draw their rations every year as the Indians do up at the agency; and it doesn't seem sometimes as if they ever thought of doing anything else."

"They take it so easy," I said. "That's what worries me. I do not suppose we could pay all expenses, but we might act as if we wanted to, and as if we meant to do all we can."

"I read," says I, "last week about the debt of the Board; and this week, as I understand," says I, "our 'application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights; and I can't take comfort Sundays. I've got to feelin' as if we were a kind of perpetual paupers. And that was what I meant when I said: 'It is real mean!' I suppose I said it a little sharp," says I, "but I'd rather be sharp than flat any day, and if, we don't begin to stir ourselves, we shall be flat enough before long, and shall deserve to be. It grows on me. It has jest been 'Board, Board, Board,' for fourteen years, and I'm tired of it. I never did like boardin'," says I: "and, even if we are poor, I believe we might do something toward settin' up house-keepin' for ourselves."

"Well, there's not many of us: about a hundred, I believe; and some of these are women folks, and some is jest girls and boys. And we have all to work hard and live close; but," says I, "let us show a disposition, if nothin' more. Hezekiah, if there's any sperrit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's goin' to say somethin'. I think there is some of us that show a disposition."

Of course, I undersood that hit; but I kep' still. I kept right on with my argument; and I said: "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growing up cripples—only we don't grow."

"Kiah," says I, "Do you hear me?" Sometimes when I want to talk a little he jest shets his eyes, and begins to rock himself back and forth in the old arm-chair; and he was doin' that now. So I said, "Kiah, do you hear?" And he said, "Some!" and then I went on. "I've got a proposition," says I. And he sort o' looked up, and said: "Hev you? Well, between a disposition and a proposition, I guess the proposition might be better."

He's awful sarcrostatic, sometimes. But I wasn't goin' to get riled, nor thrown off the track; so I jest said: "Yes; do you and I git two shillin's worth a piece a week out of that blessed little church of ours, do you think?" says I. "Cos, if we do, I want to give two shillin' a week to keep it goin', and I thought maybe you could do as much." So he said he guessed we could stand that; and I said: "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll hev your own way," says he; "you most allers do." And I said: "Isn't it most allers a good way?" Then I brought out my "subscription paper." I had it already. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," and so I drewed it up, and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So Kiah sot down, and put on his specs, and took his pen, but did not write. "What's the matter?" says I. And he said: "I'm sort o' shamed to subscribe two shillin'. I never signed so little as that for anything. I used to give that to go to the circus when I was nothin' but a boy, and I ought to do more than that to support the gospel. Two shillin's a week! Why, it's only a shillin' a sermon, and all the prayer-meetin's thrown in. I can't go less than fifty cents, I am sure." So down he went for fifty cents, and then I signed for a quarter, and then my sunbonnet went onto my head pretty lively; and says I: "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinner-time, don't be bashful; help yourself." And I started.

I called on the Smith family first. I felt sure of them. And they were just happy. Mr. Smith signed, and so did Mrs. Smith; and long John, he came in while we were talkin', and put his name down; and then old Grandma Smith, she didn't want to be left out; and so there was four of 'em. I've allers found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next I called on the Joslyns, and next on the Chapins, and then on the widdle Chadwick, and so I kept goin'.

I met a little trouble once or twice, but not much. There was Fussy Furbut; and bein' trustee, he thought I was out of my spear, he said; and he wanted it understood that such work belonged to the trustees. "To be sure," says I, "I'm glad you've found it out. I wish the trustees had discovered that a leetle sooner." Then there was sister Puffy, that's got the asthma. She thought we ought to be lookin' after "the sperritoalities." She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we'd been down enough, if that would do any good; and that I guessed we should be jest as spiritual to look into our pocket-books a little;

and I said it was a shame to be 'tarnally beggin' so of the Board.

She looked dreadful solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call in vain, I tell you, Mrs. Puffy is good, only she allers wanted to talk so pious; and she put down her two shillin', and then hove a sigh. Then I found the boys at the cooper shop, and got seven names there at one lick: and when the list began to grow, people seemed ashamed to say no; and I kept gainin' till I had jest an even hundred, and then I went home.

Well, it was pretty well toward candle light when I got back, and I was so tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've cleaned, and I've biled soap, and I've moved; and I 'low that almost any one of that sort of things is a little exhaustin'. But put your bakin' and movin' and bilin' soap and all together, and it won't work out as much genuine tired soul and body as one day with a subscription paper to support the gospel. So when I sort o' dropped into a chair, and Hezekiah said, "Well?" I was past speakin'; and I put my check apron up to my face as I hadn't done since I was a young foolish girl, and cried. I don't know what I felt so bad about, I don't know as I did feel bad. But I felt like cry, and I cried. And Kiah, seein' how it was, felt kind o' sorry for me, and set some tea a steepin'; and when I had had my tea and my cry, and so mingled my drink with weeping, I felt better.

I handed him the subscription paper, and he looked it over as he didn't expect anything; but soon he began saying: "I never! I never!" And I said: "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said; I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal, I may say—and you don't know it. A hundred names at two shillin' each gives us \$25 a Sunday. Some of them may fail, but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yours'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. This church for this year, at any rate is self-supporting."

We both sot down and kep' still a minute, when I said, kind o' softly: "Hezekiah," says I, "isn't it about time for prayers?" I was just choking; but, as he took down the Bible he said: "I guess we'd better sing somethin'." I nodded, like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the scripiter that says: "He giveth songs in the night." Kiah generally likes the solemn tones, too; and we sing "Show Pity Lord," a great deal; and this mornin' we had sung "Hark from the Tombs a Doleful Sound," 'cause Kiah was not feeling very well, and we wanted to chirk up a little.

So I jest waited to see what metre he'd strike to-night; and would you believe it? I didn't know that he knew any sech a tune. But off he started on "Joy to the World, the Lord is Come." I tried to catch on, but he went off, lickerty-switch, like a steam engine, and I couldn't keep up. I was partly laughing to see Kiah go it, and partly cryin' again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But I tell you, Hezekiah prayed. He allers prays well: but this was a bran new prayer, exactly suited to the occasion. And when Sunday came, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared, and wanted to run. And when some of the folks shook hands with me after meetin', and said, with tears in their eyes, how I'd saved the church, and all that, I come awful nigh gettin' proud. But, as Hezekiah says, "we're all poor sinners," and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boardin' any more.—*Presbyterian Journal.*

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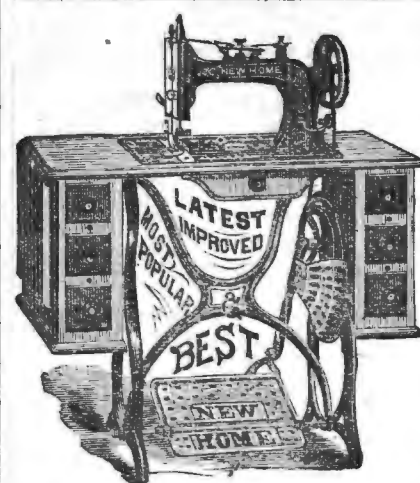


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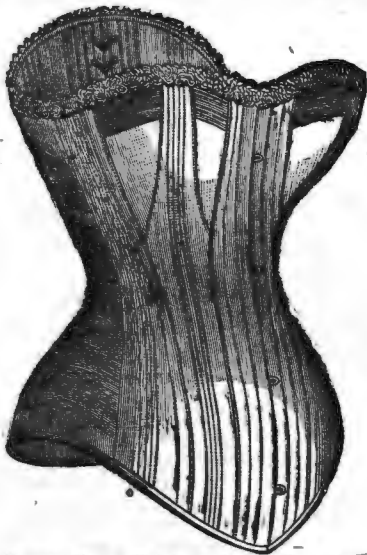
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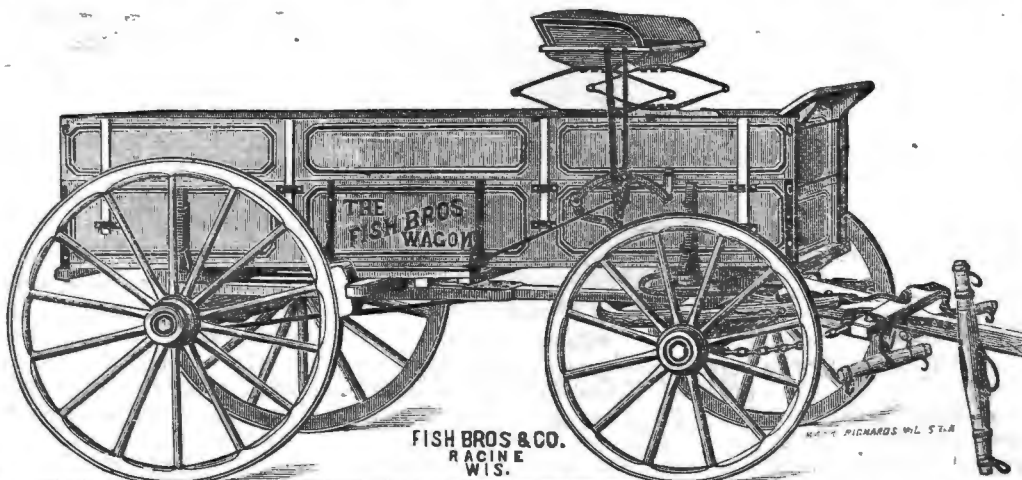
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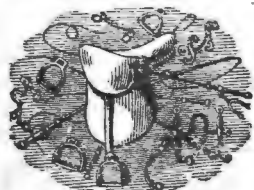
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VOLUME XXVI.,  
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EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

## EIGHTH CHAPTER OF ACTS.

The seventh chapter we pass over with but few words of comment. It is wholly taken up with Stephen's great sermon, and his death, as the first Christian martyr. His speech is one of the finest ever delivered or read. He gives a compact history of the Jews and their behavior, their rebellious disposition and the punishments heaped upon them, and the general dealings of God with them from the calling of Abraham to the crucifixion by them of the Son of God, and tells them that they like their fathers, do always resist the Holy Ghost. This they did in resisting the words, the teaching of the Holy Spirit. Stephen spoke by inspiration of the Spirit, and they resisted his sermon and put him to death. The apostles had been for a long time preaching as the Spirit gave them utterance, and they had resisted that. Thus they were filling the cup of their iniquity, and preparing themselves for the destruction that awaited them as foretold by the Son of God. It seems strange that people should persist in such wickedness, under such surroundings. This was in the city of Jerusalem, where the apostles had been preaching and teaching ever since the day of Pentecost, and where they had performed many wondrous miracles, and they had had every needed opportunity to detect and expose them if they had been deceivers, and yet they madly closed their eyes and ears against all these things and grew worse and worse.

Their wickedness had now begun to reach its climax. Enraged over the execution of Stephen, they began to persecute the whole church at Jerusalem, as stated in first part of the eighth chapter. And on this account the whole church at Jerusalem was driven out, "were all scattered abroad, except the apostles." But God often makes the wrath of man praise him. These Christians had been taught by the apostles in Jerusalem until they thoroughly understood the word of the Lord, the gospel of Christ, and were able to teach others also. And hence when these thousands of Christians were driven out of Jerusalem, they "went everywhere preaching the word," and thus the Lord sent out more preachers to go and proclaim the unsearchable riches of Christ than all the societies of modern times have ever done. And these were sent out without any boards, or plans, or any pledges of support. These wicked Jews would not let them remain in Jerusalem, and the Lord so ordered things that they were sent out promiscuously everywhere over the country, and as they went, they everywhere made known a Savior's precious love.

Eternity alone can reveal the amount of good done by these humble, earnest, faithful children of God who had given up their earthly all for the cause of their Master. These men did not go forth as employees, to do so much work for so much money pledged, but for the sake of truth, the salvation of their own souls, and with a burning desire for the salvation of others, they went forth as the servants of God to proclaim his word, and to find places where they might live and serve him who had done so much for them. These Christians, it may well be supposed, spent but little time in preparing fine

sermons, or in delivering orations. But they had one grand, yet simple story to tell,—the story of the cross, the love of a crucified but risen Redeemer. This they doubtless told in an artless, but earnest manner which carried conviction to many that heard them. They went with their hearts all mellowed down by the sufferings they endured, and in the midst of sadness no doubt from leaving near relatives and former friends behind, who loved the ways of sin more than the Lord and their soul's salvation. These Christians were leaving all for Christ, and there would naturally be such earnestness depicted upon their very countenances, that what they said would carry conviction to those who heard them. Thus those wicked Jews at Jerusalem who caused these Christians to leave their homes in their efforts to put down the gospel, only caused it to be increased at a ratio of which they had no conception.

The people in Jerusalem had proved themselves unworthy of gospel privileges, but the Lord forces their wrath to carry it to others. Thus very wicked men may be instrumental in accomplishing immense good for others, while they themselves will be hopelessly lost. It is very poor business therefore for societies and plans that God never ordained to claim good resulting from their sending out the gospel as evidence that they are right, because God often overrules the rebellion of some for the good of others. But this fact by no means proves them right in what they do. The gospel sent to the world may do the people good, even if the devil sends it. But that will not make the devil right. Men are only right when they do the Lord's work in the Lord's way. It was really the devil that sent out those thousands of preachers from Jerusalem. Neither the devil nor his ministers, those wicked Jews, meant it so, but the Lord overruled this wickedness for the good of others. And so he may overrule the human plans that are got up in rebellion against him and his word so as to accomplish good among the people where the gospel is sent, but this by no means justifies the rebellion of those who formulate these societies and plans contrary to, and in addition to the word of God.

Brother Briney not long since brought up an array of good done by the gospel as sent out by missionary societies as proof that the societies that sent the gospel were of God. Never was a more absurd argument presented. It was the gospel that did the good, while the societies as such were an organized rebellion against God. Satan is the prime author of all rebellion against God, whether organized or unorganized. Nebuchadnezzar did not mean that his campaign against the Jews should be a sword in the Lord's hand against the Jews to humble them, and turn them from sin and idolatry, but the Lord made it so. And while the Jews were humbled and turned from their idolatry, Nebuchadnezzar and his army died idolaters and rebels against the government of God. The good that resulted to the Jews from their action did not do them any good, did not make them right. They were simply the sword of the Lord, doing work for the Lord, while they themselves were lost in their own iniquity. Let no man, nor society of men claim that because their action may result in good that therefore their action was right. If the Lord's people as such, and in accord with his truth fail to send the gospel to people ready to receive it, and to whom he opens the way, he may, and doubtless does in some instances, overrule human plans,

societies and schemes for the accomplishment of good through the truth, when the truth is sent out. But this fact is not one particle of proof that these human plans are themselves right. These things should be well considered, and the Lord's people, and by the Lord's own appointments should send the gospel everywhere the Lord opens the way; then the Lord and his own appointments will be honored, and his people will thus save themselves, and those that obey the gospel sent out by them.

It may be that the church at Jerusalem was tarrying there too long and doing too little for the cause ahead, that caused them thus to be driven out into the wide field around them. And if as Christians and churches we sit still when the Lord has a grand work for us to do, he may force us by chastisement, and under calamities to do what we ought to do voluntarily, but neglect. Or he may accomplish the end some other way, and leave us out as rebels, if we fail to do his will. Let us awake and look around, and see what we can do. As to how much all those Christians scattered from Jerusalem did by their preaching, we have no means of knowing. But the historian singles out one, Philip, and tells about part of his work, and if the balance did anything to compare with him, eternity will resound with praises to God for the work done by these persecuted, homeless Christians.

"Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Here it is only stated that Philip preached Christ to those people. But what follows shows that he must have preached him as a Savior. And in preaching him as a savior, he would have to preach him in his death, his burial and resurrection from the grave, for these things constitute him as our Savior. And these facts constitute the gospel of Christ. Therefore when Philip preached Christ to the Samaritans, he preached the gospel to them. And the people on their part gave heed to the things which Philip spake; they listened to what he said in such a way as to be impressed by it. They did not do as many do now, reject the truth and refuse to hear it because it is different from what they already believe. But with one accord they gave heed. And they beheld without prejudice the miracles he performed in attestation of the truth he proclaimed. This produced conviction in their hearts, and "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." From this it is certain that Samaritans believed the gospel, and they were baptized. And from second of Acts we learn that repentance comes before baptism. This being true the Samaritans must have repented, for they were taught by an inspired man, that would not have reversed heaven's order in any way. Besides it is said here that he preached the things concerning the name of Jesus Christ. Repentance is one of these, for Jesus himself said "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." We are plainly told that Peter commanded those on the day of Pentecost to repent and be baptized in the name of Jesus Christ. Thus repentance was preached in the name of Christ at Jerusalem, and so it was at Samaria. Just the very things therefore were preached by Philip that were preached by Peter at the beginning, and the same things were done by the Samaritans that were done by the three thousand. Thus the conversion of the Samaritans is very briefly told, but enough is told, and that in such a way as to force the conclusion that the same things were preached and done at Samaria that were preached and done at Jerusalem at the beginning. Nor could it be otherwise when the same Holy Spirit was guiding the work in both instances. But we have not space in this number to finish up this chapter.

E. G. S.



## WE ARE BUILDERS.

We are all mechanics, shrewd and skilled, and build our castles grand and fair; and in the realms of thought erect each one a castle in the air.

Yes, we are all castle builders. The gay, laughing school-boy, who seems to us to be engaged only in idle sports and amusements, may be found sometimes sitting and thinking: "Some day I'll be a man and how proud I'll be." He then pictures his future self, and many hours does he idle away in day-dreaming and in castle building.

The bright-eyed, golden-haired girl, sporting with dolls and toys, thinks too, often, in glowing colors, upon the walls of the airy structure which she builds, her conquests when she "gets grown," her gay flirtations with the boys, and finally her future home with one she loves.

The young man and young lady, starting upon life's mystical journey, "who have not yet entered upon its bustling, thronging highway, but are lingering in rosy bowers by the wayside, and gathering flowers redolent of unalloyed happiness," build their showy air castles too. They imagine for themselves honors, fair renown, fame, wealth and all wealth affords. Each one strives to make his or her picture the brightest, leaving out all darkened hues.

Even old men and mothers, who have passed many milestones in the journey of life, who have gone through the morning with its gayety, its bright expectations and glorious prospects, and the noon with its labors, its active duties and responsibilities, and are in the evening with its frosted hair and stooped forms, even they sometimes build for themselves air castles for the future.

But these airy structures fall, these bright pictures fade, and we find, too late frequently, after we have spent so much valuable time, the golden moments—precious jewels from the ocean of eternity, that we have made one grand mistake, in picturing and planning too much and in acting too little.

God requires of us something grander, more substantial and enduring than this; and indeed, my readers, as little as we think of it, and as careless as we may be, we are building a structure, our characters, that will last forever.

How are we building? Upon what are we building? Are we building a true Christian character, upon a firm foundation? These are questions of vast importance concerning which all should have some sober thought.

Jesus Christ, the great master-builder, has provided for us a grand model, and has given us all the plans and specifications necessary to enable us to construct one after his perfect pattern.

The life of Jesus Christ, full of love for fallen humanity, and pity for all of Adam's posterity, stands out before us as the only perfect model, and we are called upon to build our characters after it.

"He has laid for us a foundation, and other foundation can no man lay than that is laid, which is Jesus Christ." We are to accept this foundation and build upon it. "But let every man take heed how he buildeth thereupon." Lest we might build improperly upon this foundation, specifications and plans for building are given, and there is no necessity of any one building improperly. God's word stands out as the book containing the rules and directions for working. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Let us set before us the grand model, the life of Christ, alone, and build "upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." We build thus by "hearing and doing" the commandments. If we act under the guidance and instruction of the Bible, having faith in its authority, and laboring continually, we will build for ourselves a Christian character, a building that will stand all the blasts of envy, storms of persecution, and darts hurled by Satan's soldiers, and will finally remain unshaken and immovable as the "Rock of Ages."

We can but say in conclusion:

On what are you building my brother,  
Your hopes of an eternal home?  
Is it loose, shifting sand, or the firm solid rock,  
Are you trusting for ages to come?

On one or the other, my brother,  
You are building your hopes day by day;  
You are risking your soul on the works that you do:  
Will the dark waves sweep you away?

Your Savior has warned you, my brother;  
I pray you, give heed to his voice.  
True is life on the rock, but there's death on the sand,  
Oh! my brother, pray tell you my choice.

No matter how careful, my brother,  
The sand for your house you prepare;  
Twill all be swept away when the flood shall descend,  
Leaving nothing but death and despair.

Spencer, Tenn.

E. L. L.

## BOOKS FOR THE INDIAN MISSION.

BROS. LIPSCOMB & SEWELL: To-day I put up, in a box, nine hundred and twenty-five religious periodicals, ready to be sent to R. W. Officer, Paris, Texas, for the Indian Mission, in the Indian Territory. If he receives them, I have a few left which the box could not contain, which I will send him. I have sent all, or nearly all, of the numbers of the ADVOCATES, since their re-publication by Bro. Fanning, which, I believe, began in 1860 or 1861. I also sent Bro. Fanning's "Religious Historian," and the Review, the Pioneer, the Harbinger, and other papers, too numerous to mention; and from the price I paid for these papers annually, I suppose I sent nearly, or quite, three hundred dollars worth of papers. I hope and pray God may bless these papers to the conversion of the readers of them. The conversions of the Bible are active; sectarian conversions are passive, or miraculous. Man has no more agency in them than Lazarus had in his resurrection. John, the immerger, was sent to convert the Jewish nation, and did it, except the Scribes and Separatists. "He shall turn the hearts of the fathers to their children, and the hearts of children to their fathers." Mal. 4: 5. "Many of the children of Israel shall he turn to the Lord their God." Luke 1: 16. Sectarian conversions all differ from each other. Many of them are infant conversions. When men are converted from one sect to another sect, who does that? If men can receive the Spirit before faith to convert them, what becomes of our Savior's word, "whom the world cannot receive?" John 14: 17. Is there one passage in the Bible which says God gave his spirit to a man before he believed in him, to work faith in him? If there is such a passage, let us have it.

JACOB CREATH.

## TO THE CHURCHES OF CHRIST IN NORTH ALABAMA.

Dear brethren, the congregation at Huntsville, Ala., is without a house. They have been using the Circuit Court room for preaching and the weekly meetings, and still are, but this is only as the commissioners or other authorities of the county may be pleased to allow. They are now trying to raise what they can among themselves to build a house, and will strain to the very uttermost. They have a lot, well located, and are thoroughly in earnest, determined to succeed. I have been among them and know them. Now, without their solicitation or knowledge, (as a body) I have this proposition to make to the churches. Let us all state the case of the Huntsville brethren, and publicly too, and then give to them one Lord's day collection or contribution, or two, or three, in proportion to the amount needed, to enable them to build their house. They do not expect a costly or fine house; they are plain, and will be satisfied with a plain, substantial house. This course will not hurt any, not even the poorest congregation, and will help the Huntsville brethren very much, and will be money, treasure, laid up in heaven where moth nor rust do not corrupt.

Though the congregations in North Alabama are directly addressed in this letter, it is by no means intended that a gift from South Alabama or from other States would not be just as acceptable. As Corinth and Galatia sent help to the poor saints in Judea, then we ask you, will you help Huntsville? Send money to J. W. Shepherd, Huntsville, Ala.

A. C. HENRY.

Huntsville, Ala., August 13, 1884.

[We are sure the above appeal is worthy of consideration, and the church in Huntsville is worthy of aid.—D. L.]

## NOTES FROM OUR CORRESPONDENTS.

J. H. Webb, Corinth, Miss., August 8, writes: "Bro. M. Kendrick closed a series of meetings at Wanasoga, Miss., last Sunday night. Immediate result, twenty-two added to the church. The brethren have a good house there, and the church is rapidly building up."

E. W. Hookings, Beuna Vista, Ark., August 7, writes: "The co-operative meeting of the disciples of Christ in South Arkansas, will be held at Whitefield, Ouachita County, Ark., beginning August 22nd, and embracing the fourth Lord's day, to which all our brethren, preachers, and friends are cordially invited. Come, brethren, and let us have a good meeting; let us work for the Lord while it is day. If you come by rail, get off at Center, T. & St. L. R. R."

J. L. Sewell, Viola, Tenn., August 13, writes: "I was at a meeting at Beech Grove, in Maury County, embracing the first and second Lord's days in August; had a very pleasant and interesting meeting. It is a zealous, warm hearted working band of disciples. This is the home of Bro. William Anderson, who is an acceptable school teacher and a good preacher, and especially a good teacher of practical Christianity. The result of the meeting was seven added to the congregation."

P. J. Puckett, LaCrosse, Izard County, Ark., August 11, writes: "Bro. F. P. Tankersley, of Marshall County, Tenn., is visiting our State, and has been doing some good preaching. Preached nine discourses at Pleasant Spring; immediate result, two additions. Seven at Sandy Flat, no additions; but the interest seemed to increase during the meeting, and we hope the good seed sown will bring forth fruit abundantly. He is one of Bro. Larimore's students, and I think his preaching speaks well for the school."

W. H. Dixon, Booneville, Tenn., August 11, writes: "I visited Paint Rock Valley at a point near Paint Rock Station, on the Memphis and Charleston railroad, found three members; preached ten discourses, resulting in nineteen recruits to the cause, and considerable prejudice removed. These brethren agreed to meet and keep house for the Lord. Bro. F. M. Wallace had preached some during last year and one visit this, sowing the good seed. He agreed to teach these new converts, and preach the gospel to the world. I am satisfied that this Valley is ready for the word. The cry is, come over and help us. My preaching brethren, let us take heed to this cry."

Brown Godwin, Flatwoods, Tenn., August 11, writes: "Labored in Perry County through July and up to the present time. The first week in July I assisted Bro. Frank Davis in a meeting at Linden; two were immersed. The second week was spent at Chestnut Grove. No visible good at this place. Spoke the next Lord's day and night in a school house on Cane Creek; at this place the people are willing and anxious to hear, but as I had promised to assist Bro. Cain Land in a meeting on Cypress Creek, I had to go. At this place (Cypress) eight were immersed. We have but few members at this place, but they have determined, the Lord willing, to meet on the first day of the week. The next week I spoke at Lagoon, Lobelville and Border's Springs. Had seven confessions; two at Lobelville and five at Border's Springs. At this last place I had no brethren to assist me; nothing but a good and quiet audience to encourage me. Think, I will visit that place again in September. Spoke last week at Farmer's Valley; one confession. Am now in a meeting at this place. To God be all the praise."



## Obituaries.

On Saturday, August 9th, little Fanny, daughter of H. M. Notgrass, was thrown from a carriage and received injuries, which resulted in her death on Tuesday night following. Our dear little cousin was a bright and engaging child, about four and a half years of age, the first-born of her parents, their joy and pride. Her death makes a great vacancy in their little family circle, and leaves an ache in their hearts that only time, the great healer, can soothe. We extend to them, our friends, kindred in the flesh, our brother and sister in Christ, our warmest sympathy in this hour of trial. The parting is hard to bear, but your little daughter has but gone before you to our Father's home in heaven, and to the tender care of him, our adorable Redeemer and gracious elder Brother, who on earth took little children in his arms, and said, "Forbid them not to come unto me, for of such is the kingdom of Heaven." Let this thought comfort you. M. L.

It is my sad duty to chronicle the death of sister, Lucy Mosely, wife of Bro. Thomas F. Mosely of Salem, Franklin county, Tennessee. Sister Mosely was born in South Carolina, January 24, 1824, and died July 18, 1884. At the age of sixteen she obeyed the gospel, and lived faithful to its precepts until the summons came for her to go up higher. In the varied relations of wife, mother, and neighbor, she was ever faithful; and had endeared herself to a large circle of relations and friends by whom she will sadly be missed. We deeply sympathize with our dear brother in his bereavement, and pray that the tender mercies of our Heavenly Father may overshadow him, and preserve him and all the sorrowing ones unto his heavenly kingdom. J. D. FLOYD.

[Sister Mosely was first married to John C. Lipscomb, an uncle of ours. She endeared herself to his children as their own mother. She was a kind-hearted and good woman, deserving and receiving the esteem and affection of all who knew her. We sympathize truly with her children, Bro. Mosely, and all the relatives and friends that will miss her.]

Died, at his home on Thompson's Creek, in Bedford county, Tennessee, July 10, 1884, Bro. Thomas Roberts, in the seventy-ninth year of his age. Bro. Roberts was born on Stone's River, in Rutherford county, Tennessee, and, when an infant, was brought to the community where he died—living, from then, on the farm upon which he died. For many years he was a member of the Baptist church; but about four years ago, while the writer was preaching near his home, he and his wife took their stand with the disciples, upon the Bible alone. In the fullest meaning of the word he was a good man—peaceful, honest and just in his association and dealings with his fellow man. He raised a large and respectable family, having a good home and the comforts of life, and all this time he adhered to the apostolic injunction to "owe no man anything," his neighbors and children not remembering when he ever contracted a debt. We extend to the bereaved widow and children our deepest sympathy, and pray they may be comforted in the thought that the loved one is relieved from his long afflictions, and is at rest.

Flat Creek, Tenn.

J. D. FLOYD.

## CONTEND FOR THE FAITH ONCE DELIVERED TO THE SAINTS.

BROS. LIPSCOMB & HARDING: Strange to say the issues to-day between you and the denominations are no more clearly defined, than those between you and the majority of our brethren. I have no preference, that I know of, for minorities; still I often find myself standing in mind and labor with those who can call few to their support. I often need encouragement; it does me good.

I have seated myself in the cool of the morn to say a few words of approbation and encouragement to you. You are perfectly satisfied that you are right, and some might conclude that a consciousness of this alone would furnish all the cheer that one needs. I do not think so. I am sure Paul enjoyed the approbation of good men. He knew he had God's favor; but the battle is tedious to those who have no help in the affray, from well-mated fellows. I have tried it. You, brethren, contend that all the schemes of men to preach the gospel, are not only human, but in rebellion to the great law-giving head. I believe this, and here is my heart and my hand. If our brethren have not started out with a "thus saith the Lord" for everything, "speak when the Bible speaks, and be silent when it is silent," in matters of faith, emblazoned upon their banner, and I had seen the working of societies, I would have come to two conclusions. First, they are not

expedients; that is to say, they hinder, rather than further, the preaching of the gospel. In the next place, they tend to the centralization of power or ecclesiasticism, and, as a consequence, supplant the church of God, and elevate man's authority, instead of that of Jesus, the great king. This is an age of helps. Machinery now does nearly everything in the business of life. When it comes to doing good, the world acts as if they were ready to say, "Jesus, we can get along very well without you." While in Montgomery, I found Knights of Pythias, Knights of Honor, Masons, and Odd-Fellows, were acting a more prominent part in life, than the church. And in Atlanta there were these and the Order of Workmen, the Order of Red Men, etc. The business of taking care of widows and children, a work of the church, is now usurped by institutions of men, and this is done greatly by those arrayed on the side of Jesus. These are not expedients. I mean to say they do not work best for society and State. Men cease to be economical, depending on human charities (societies) for the support of their families when they are dead. These widows and orphans, coming suddenly into possession of wealth, for which they have not worked, and of which they know not how to take care, they are injured rather than benefitted, and society certainly suffers in several respects. Work and economy are God's laws of living, and should not be interfered with. Anything that prevents the bringing to play the activities of mind and body of the members of society, is injurious. All prodigality is a curse; frugality, a blessing.

The real wealth of a country is that made by hard work, active thought, and old-fashioned taking care. Mushroom inheritance, or unsweated acquisitions, do not enter into the real values of a people. There is nothing that really fills the place of the church. It is just suited to the wants of a people. It built up America, and crowned her with her present glory; it poured into her lap her vast treasures; it gave her a name all over the earth. I have heard that Thomas Jefferson took his pattern for this country's constitution from a single independent Baptist church, having all the elements of being in itself. Then the church was in the land, and the government was modeled after it. As long as the church, by her quiet influence, sways the people, that land will be blessed. As long as the church feeds the poor, in the Lord's way, the church and people will be blessed. As long as the simplicity, purity, honesty and frugality of the New Testament, are carried out, all will be well.

It is even the same in preaching the gospel, teaching the children, building churches, and so on. I know of no way of honoring God, save through his appointments. If the church, in districts where societies prevail and Sunday-school institutes flourish their trumpets, is not a small factor in the living, moving and being of active elements, and a second or third consideration, then I have read the papers like a squint-eyed partisan, and am not fit to say a word.

Bro. Lipscomb's pieces on centralization, a few years ago, were good, and ought to be re-published. The ADVOCATE has been filled with good things of late. That would seem to convey the idea that sometimes it is not thus burdened. Well, I do not intend that. I mean the stones were more weighty. Somehow Bro. Harding's article on the Spirit's sending the preacher, and not the church, and, of course, no human substitute for the church, has started very many agoing afresh. If you sustain that, my brother, you will prove that all of our co-operation meetings and missionary societies, in sending out preachers, have been trampling rudely on holy ground, and arrogating to themselves prerogatives that belong alone to the Spirit of Almighty God. Well, go on; I am much interested.

On the subject of preaching, you are putting into practice what I have urged a long time. That is, all that men need to successfully plant the gospel banner anywhere and everywhere, is plenty of common sense, (wisdom from above,) plenty of faith that works by love, and plenty of knowledge of God's word. But you, my brother, have out-stripped me in faith, and I thank God for your confidence in our Savior. I have never doubted that, if I would go to work in the name of Jesus, I would be supported, and that among

those who did not believe in him. There might be cases in which I would have to work with my own hands, as did Paul, for my support; but a man of God should not hesitate here. I do not know that you believe this. If we could get up the church statistics and place along-side in two columns, those churches which were founded by men sent out and supported by societies, and then those planted by men who went out at their own charges, or without any promises, or who settled in neighborhoods, towns, or cities, and preached and followed their business of life, those who contend for societies would certainly be satisfied that societies are not even expedients. The Lord's way is best. "Nothing succeeds so well as success," is an admitted proverb of this fast age. The gospel was planted, in apostolic days, by men full of faith, full of the Spirit, full of the love of God and man. One hundred churches have been planted in the same way, during the working of the present reformation, for every one propped up by a society. Facts are stubborn things. The logic of facts is the strongest of all logic. I know this is not the best way to reason upon this subject. I know the question is simply, "What does God say about it?" But there are good men urging the building of societies. First, build churches, then let them build societies that they may build more churches. Like begets its like ordinarily, but here the miller makes the caterpillar, this turn to a chrysalis in his cocoon, which makes the fly.

But I said good men advocate these societies. Yes, they do. They say they are expedients, they are effectual helpers. Some say the organ is another expedient. Well, those who take this position must arrive at one of two, or three, or four conclusions, or all of them. First, that a man of God is not, by God's word, thoroughly furnished unto all good works, since a society fits him in a more complete way. If more lives can be saved by societies than without them, then "all things are not given that pertain to life and godliness," for here is more life depending upon the ingenuity of man. That the New Testament is not the perfect law of liberty, because a little amendment made by man offers liberty to more people than they have without it. That the apostles might have added great strength to their labors, and rendered their efforts far more efficient, by concentration of work. That the apostles, though full of the Spirit, speaking by it and guided by it, did not know it all. The Spirit did not guide them into all truth, if it is a truth that more people can be reached by societies, and reached more effectually, than in the old way. It is the good men who give the trouble. They are not satisfied with the work of the apostles or the first preachers of the reformation. I mean by this, they are not willing to work as they did, though they flaunt in the face of the world a "thus saith the Lord," "silence when the Bible is silent," "speak as the oracles of God," "hold fast the form of sound words." I went to look for the "Christian Baptist." It perished in the flames when my house burned. My recollection is that A. Campbell wrote several articles about and against the "clergy." Well, who has a more aristocratic, pampered, and well-fed clergy than the "current reformation?" You will find the nice young pastor, on Monday morning, buried in his sanctum writing his sermon for the next service; rubbing up his canon, for he belongs to the heavy artillery. Well, this is not the old paths, but what is to be done about it? We must contend earnestly for the faith once delivered to the saints, and do it in the right spirit.

I must stop to welcome Justus Rawdon Barnes, who arrived at eleven o'clock to-day, August 8. I have been at home for a month and over, watching for his advent.

I must not close without saying to Bro. Lipscomb that his piece about Sister Reid, carrying or keeping a pistol, had the Bible ring, but we do not all accept the Bible as an every day book. It is too much a Sunday book, and for guidance going to church and back.

Meeting at Highland Home will begin to-morrow. I expect to join Dr. A. C. Henry during his meeting at Mooresville. It will begin on third Lord's day. J. M. BARNES.

The best preparation for the future is the present well seen to, the last duty well done.



## WASHING THE SAINTS' FEET—No. 2.

Moreover, the expression "through the Holy Spirit" was a necessary and most fitting anticipation of the Spirit's future work of bearing final and complete testimony to the Son of God. The idea which some writers and speakers seem to have that the expression limits the binding teaching of the Savior to the brief interval between his resurrection and ascension is, therefore, so far from the truth that it is even too ludicrous to be serious. What do we know of the commandments given during that short time? How many were given, and what were they? Only one, just one is specified! "He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which (saith he) ye have heard of me." Verse 4. Here, however, we are confronted with the seemingly plausible relief that "what Jesus taught and commanded the apostles, can be ascertained only by seeing what the apostles taught and did." Evans in *Christian Standard*, April 12. Now, as an elementary principle to guide us to the field of spiritual investigation, this saying is commendable, but as a statutory sanction of what we may or may not do, of what we ought or ought not to do, it is environed with assumptions and vagueness that divest it of all its value and make it really dangerous in its tendency. Taken in its literal and statutory sense, the plan of salvation is thereby graded in its personal instrumentalities as follows:

First, John the Baptist, the Elijah of prophecy, makes manifest the true Messiah and inducts him into his personal ministry. (This was all he could do.) Second, the Son of God endures the cross, despises the shame and is made perfect through suffering: yet he leaves the work unfinished, and having obtained of the Father the promise of the Holy Spirit, surrenders the whole situation to the agency of the promised Paraclete, who comes in due time and miraculously guides the twelve who received him; yet finally himself retires from the work, confining our knowledge of positive spiritual obligations and services to what we see in the apostles' lives and teaching divorced from the antecedent teaching and doing of the Son of God! This may not be building on Peter alone, but it is building on Peter and the rest of the apostles without "Jesus Christ as the chief corner stone." "Honor to whom honor is due," is an axiom as reasonable as it is divine. Giving all due prominence to the work of the Spirit as the final and perfect witness of Jesus, and fully recognizing the miraculous and indispensable mission of the apostles, whom the Holy Spirit inspired and guided, we held that Jesus himself is the animating head over all, in all and for all. Although this may be conceded by the many, do they consistently hold it? Not they who make only what they see in the teaching and doing of the apostles their statutory law of spiritual obligations and services. But is it true? Is the binding authority of Jesus in his incarnate ministry as well as in the subsequent work of the Holy Spirit through the apostles? Most assuredly. "He who built the house hath more honor than the house." Hebrews 3: 4.

Jesus himself built the house—the church—on his divinity. Matt. 16: 18: "On this rock, my divinity, which you, Peter, have confessed, I will build my church and the gates of hell shall not prevail against it." The Holy Spirit and the apostles were simply the divine agents and instrumentalities employed by the head to accomplish his work—to build his church, which he has done by his own presence and power through his chosen agencies, being inseparably connected with the work in every grade of its development, and, therefore, the author and finisher of the faith. Any conception therefore of the church giving authoritative finish to the work, either in the ministry of the Spirit, or the lives of the apostles divorced from him, as the saying in question, dethrones the only constituted head over all, and subverts the kingdom of which he is the founder. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10: 25. The apostles were not appointed to be above the Master, or to do anything whatever in the work of building the church without the dominating presence of the head. For when he gave them the great commission, he plainly

assured them of his continued presence, saying, "Lo, I am with you always, even to the end of the world." The Holy Spirit, his final and best agent, must not be exalted above the head, as the saying in question does; for he, like the harbinger, is not the light, but only a witness of the light.

His mission was to bear testimony to the Son of God. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15: 26. His mission was not to speak of himself, "but whatsoever he shall hear, that shall he speak." John 16: 13. This shows the perfect subordination of the Spirit to Jesus, the only divinely constituted head. Some of the things concerning the name of Jesus Christ most essential to the perfection of the church, were committed entirely, almost, to the Holy Spirit, through the apostles. Among others, the great facts of his resurrection, coronation, and universal sovereignty, which could be more fittingly and effectually proclaimed after his ascension than by his personal ministry: therefore a part of the coming Spirit's work was to show the apostles "things to come." "He will show you things to come." John 16: 13. Yet never for one moment was the Spirit an independent sovereignty, or free from his divine and rightful subordination to the Son of God. "Whatsoever he shall hear, that shall he speak." Whatever he heard in counsel with the highly exalted head, that only he communicated to the apostles. His authority to speak was not *ab intra se*, from within himself, but *ab intra Christo*, from within Christ, the head over all. Therefore the Holy Spirit possessed no jurisdiction whatever over the antecedent teaching of the Son of God. He could re-publish through the apostles, as has been done many of the Master's wonderful sayings; or he could simply reveal, as he, in a few instances, certainly has done, the doings and teachings of that exalted name and person, to whom all spirits minister, and to whom the Father has put in subjection the world to come!

What, then, have we gained by this disclosure of truth? Much every way; this, chiefly, as it respects our present investigation: That the want of a direct positive command from the Holy Spirit, through the apostles, to wash the saints' feet, has no weight whatever against the perpetuity of that service. Since the binding authority of Jesus reaches back of the apostles, back of the Holy Spirit, back of all prophets and powers, terrestrial and celestial, divesting all of repealing right, and equally binding all to his own unrivalled throne, his doings and sayings, personal and represented, are forever enjoined upon his followers. This truth, to some extent, is practically recognized everywhere. We do some things solely in consideration of the Savior's personal authority, without the Spirit's re-appointment through the apostles. What is our authority for the baptismal formula, "into the name of the Father, Son, and Holy Spirit?" The words of the Master in the commission as given by Matthew 28: 19. No re-appointment of this formula appears in the subsequent mission of the Spirit, yet the Church in all the centuries have used it. Mosheim, giving the history of the church of the second century, among other things concerning baptism, adds the following: "The persons to be baptized were immersed under water, and received into Christ's kingdom, by a solemn invocation of Father, Son, and Holy Spirit, according to the words of Jesus himself." Eccle. His., page 49.

Again: Where do we get our obligation and practice—our conscience and life—on the great considerations of adultery and divorce? In the personal ministry of the Master himself, and nowhere else, if we walk after the Spirit. On these paramount questions the Spirit, through the apostles,—that is, in his revelation of things subsequent to the Savior's ascension,—it is simply referential, and indeed, touching the latter he is absolutely silent. What can you see in what the apostles taught and did after the descent of the Spirit on this most essential matter of dissolving the marital relations? Nothing, absolutely nothing; for the Spirit made no communication, as far as the record goes, upon that matter. The world on this subject acknowledges no law from God, and but little from man; indeed, many

nominal believers are shamefully obnoxious to the law of the Master, making the most trivial causes a pretext for divorce, and through civil toleration and wicked licentiousness make void the institution of God, refusing to hear his Son who speaks from heaven. But to the disciples, indeed, made free by the Son, there is no lesson more important, and no obedience more imperative, than the requirement of Jesus in this matter. According to the original law of God, our Savior limits the permission of divorce to the single cause of adultery, leaving all parties dissolving the marital connection for any other cause under the ban of exclusion from the kingdom of heaven!

Now, if the Holy Spirit, fulfilling through the apostles the mission on which he was sent, could leave the great law of rightful divorce in the personal ministry of Jesus, where it was instituted and properly belongs, surely the less weighty matter could be safely deposited with the same infallible tribunal. For if we may deny the perpetuity or binding authority of feet-washing because the Spirit did not positively institute it in the sayings and doings of the apostles, we may also, indeed for the very same reason, we must deny the binding authority of the Master in the great consideration of lawful divorce! His silence, therefore, in the connection here viewed, instead of being against the service of feet-washing, is simply one other circumstance of corroboration of his perfect subordination to the one only constituted head, the only Savior of the body. If, therefore, we believe in devout ascriptions to the third of the adorable three, our acclaim must be, "Come then, expressive silence, muse his praise!" The mission of Moses and the prophets was typical and evanescent; that of John the harbinger was introductory and temporary; but the ministry of the Messiah was substantial and permanent; for what he spake must be done, and what he commanded stands fast for ever! Any view of the church, then, apart from him, giving the prophets before him, apostles with him, or to his final witness after him, the Holy Spirit, whom he sent, authoritative power in his kingdom, is a complete misconception equally derogatory to the glory of the Master and the interest of the servant. Instead, therefore, of the misleading query, Is feet-washing a church ordinance? in which both the terms are misconceived, the word ordinance being limited to a sense that is absolute, and the term church being used without a suitable recognition of the head, the truth demands the following question: Is washing the saints' feet a divine obligation perpetually binding upon the disciples of the Lord? This enables us to grapple with the question on its own true and real merits, and to reach an answer founded in the satisfaction of divine sanction. What, then, is it? and what is its design? It is not an oriental and a Jewish custom as many writers and speakers regard it; for that was variable being sometimes performed by the host, but usually by the guests themselves. When Abraham entertained the three angels who announced the birth of Isaac; (see Gen. 18: 1-15,) he did not wash their feet, but commanded or entreated them to do that service. Lot likewise, receiving two angels into his house, entreated them to wash their feet. (Gen. 19: 2.) So also Laban, Rebecca's brother, entertaining Abraham's servant sent to secure a wife for Isaac, provided his guest water to "wash his feet." Gen. 24: 32.

Now, the Savior has not commanded us, or anywhere taught us, that we ought to wash our feet, an obligation that civilized nature itself properly inculcates; his command is not, "ye ought to wash your feet," but "ye ought to wash one another's feet," as he, on that occasion, had washed theirs, not his own. The intent of the command given is that we may serve one another, whereas in the Jewish custom the guests were only furnished with the means to serve themselves. Now, if we simply and only provide water that another, or others, may wash their own feet, have we fulfilled the Savior's injunction to his disciples? Can we, by merely furnishing the water, satisfy his demand and follow his example? Is that doing as he did? Does it fulfill the divine example of our Lord and Master who plainly said, I have given you an example, that you should do as I have done? About as nearly as re-baptism by sprinkling or pouring approaches the Savior's example in the Jordan.



at the hands of the harbingers. That is, it is just about as far from the original copy set for our imitation, as skillful perversion can go. He "riseth from supper" in the words of our late revision "and layeth aside his garments; and he took a towel and girded himself. Then he poureth water into the basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. \* \* \* So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, the Lord, the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you." Discerning readers are likely to discover some difference between this solemn example of the Master, and the mere civility of furnishing water for a guest to wash his own feet.

Again, when the performance of his hospitably of oriental life varied from the guests' own hands to the hands of others, the host did not perform it, but a servant of his house appointed to that service. Servants appointed to wait on guests in that capacity were also the lowest classes, since the service itself was judged to be of the most menial character. This is evidently what Abigail Nabal's beautiful widow meant in her response to David's messengers sent to take her to be the king's wife. "Let thine handmaid be a servant to wash the feet of the servants of my Lord!" Let me be the lowest servant doing the meanest service. This was a very modest and fitting acknowledgement of the distinction conferred upon her in becoming King David's wife. By her marriage, however, she was raised entirely above a servant's place, and for this reason there is no account of her doing a servant's work.

This shows another marked difference between the Jewish custom and the Savior's appointment; for in the former, when the service was taken out of the guest's own hands, it was required of the lowest class only, while in the latter it is always reciprocal without distinction of class, the highest being bound equally with the lowest to the performance of it! "I, your Lord and Master, have washed your feet, and ye ought also to wash one another's feet." Another consideration sharply distinguishing the institution of Jesus from the hospitable custom of feet-washing among the Jews, is seen in the circumstances attending the former. In the custom the service was evidently performed on coming into the house, being the first act of hospitality due to the incoming guests. The people wore sandals, and not shoes covering the feet as we do. Hence when guests came their feet were covered with dust, and needed to be washed at the door before the guests were ready to recline at the table.

Now the institution of the service of washing the saints' feet was at the end of a Paschal feast, in an upper room, and while the disciples were reclining on couches. (See Mark 14: 15; Luke 22: 12.) The passover was eaten in a large upper room furnished and ready, on the last evening before the Savior's crucifixion: and the supper being ended, he washed the disciple's feet as written in John 13th chapter. Now is it probable that the first hospitality

due to a host and to his house furnished and ready for the assembly had been entirely omitted up to that late hour? If their feet needed washing with the design merely of taking away the filth of the flesh, evidently the most suitable time for that carnal service was upon their coming into the room, (and not after the feast, when they were nearly ready to leave it) as their custom of hospitality positively required! The feet-washing, then, taught by the Savior, has not one single resemblance to the Jewish custom, but is most clearly distinguished from it by all the essential marks of an original institution. Because (1) this service is mutual, whereas the custom was individual. (2.) The appointment of Jesus has no respect of persons, being equally binding on the highest and lowest; but the Jewish custom was fulfilled only by the lowest grade of servants. Peter, the apostle, improperly regarding the Master's service as the carnal custom of washing feet well-known among them, and realizing its incongruity with the exalted character and position of the Master, repulsively exclaimed, "Thou shalt never wash my feet." Verse 8. (3.) That was attended to at the door where the sandals of incoming guests were unloosed; this was instituted and observed at the end of a Paschal feast, sometime after the guests had been together. (4.) The Jewish custom was simply a carnal ablution intended only to take away the filth of the flesh, whereas the Master's appointment evidently relates to the higher and better interest of the spiritual man.

We lately had the pleasure of traveling a short distance on the cars with Bro. W. F. Cowden, of Lexington, Ky., who has charge of one of the churches in that city, where his labors have been most abundantly blessed within the last few years. The chief question discussed by us was missionary work, or church co-operation, on which we found little cause for disagreement. He believes that every church should be a missionary society within itself, and that if every church were a missionary society as contemplated by the Author of Christianity, there could be no need of a separate organization, except a board of men by whose aid the contributions of the churches could be distributed. Bro. C. teaches his congregation, as a fundamental doctrine of the Christian religion, to give, and to give regularly and continuously for the spread of the gospel; and he teaches them to give, not in the name of human organization, but in the name of the Church of Christ, or in the name of the local church, which is the same thing. If one church cannot sustain a missionary two or more can; and if the churches wish to put their aggregate contributions in the hands of a distributing board, as a matter of convenience it their Christian privilege to do so. This "plan" is as simple and as free from mechanical complexity as the gospel itself. We heartily endorse Bro. Cowden's missionary idea.—*A. C. Review.*

I do wish that all tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or the ebb until Monday morning comes again.—*Anna Warner.*

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, AUGUST 20, 1884.

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## FALSE TO CHRIST.

"In the *Christian Evangelist*, Bro. N. E. Cory says:

"In a city not one hundred miles from here, we have no church. Our worthy State Evangelist, of that State writes me that there are some seventy-five persons there who have been disciples, and others coming; but some of the good, leading wealthy ones had joined some of the sects, and were not willing to leave. One of those families went from one of our strong churches in Ohio, and another brother went from one of the churches in Chicago, and was a worker here. They join other churches, probably, some of them, for a home for a little while, until we get a church there. But they form associations and attachments that they soon become unwilling to break. Hence, at the cost of the total rejection and non-fellowship of the church and its doctrine and practices of the Lord Jesus Christ, as they before believed and practiced, they remain with the sects, when the same money and effort on their part, used in getting the believers in the *one faith together*, would have started and built up the cause and church of Jesus Christ in that as in any other city. Then Christians are responsible to God for the light they have. And no enlightened members of Christ's Church can innocently or ignorantly go and join and sanction the isms and errors of the sects, which are contrary to the teaching of New Testament, without God holding them responsible for so doing."

It is morally impossible for one who understands and appreciates our undenominational plea for restoration and union, to abandon it and become identified with the sectarianism which it is pledged to destroy. Some thus abandon our position because they really do not understand it, and others because they have weak convictions and a tough conscience. We are bold to say that to one who understands our position can abandon it and unite with any party in Christendom, without disloyalty to Jesus Christ. There are simply no circumstances under which it may be innocently done. The true, undenominational disciples of Jesus will stand alone, if necessary, surrounded by all that makes sectarianism attractive, wearing the name of the Master, and bowing to his authority only, till the conflict is over. Instead of surrendering to sectarianism, it is one's duty, under all circumstances, to labor to make sectarianism surrender to Christ."

That is well said by the *Old Path Guide*. But does not this disposition to find a home with the denominations arise very greatly from the affiliations that are continually going on with the denominations, from the effort to have ourselves recognized as one of them, as orthodox? Do all the efforts to consolidate the churches of Christ into an organic body directly lead to this? Has not the right to add the society and convention organizations familiarized Christians with the idea that human beings may change the ordinances and appointments of God somewhat to suit the circumstances of time and

place, and has it not made them tolerate the idea of union with the denominations? If the denominations are worthy to be affiliated with, and encouraged as was done in the late Sunday-school convention, and which seemed to so highly please the *Guide*, why are they not worthy to be fraternized with in the congregations as well?

The affiliation in the Young Men's Christian Association directly leads to and prepares for this further church affiliation. The Young Men's Christian Association is as much committed to the doctrine of salvation by faith alone as is the Methodist church. They will tolerate no teaching of what are called peculiarities of church faith, and hence the man who affiliates with them as much encourages the denominational idea, as much condemns the Scripture teaching as does he who affiliates with the Methodist or Presbyterian church.

The leading advocates of the society within my knowledge, all look with approval upon the recognition of the sects as Christian bodies and of close affiliation with them. An elder in one of our largest churches said to me, "It is only a difference of opinion as to whether immersion or sprinkling is baptism. They have as much right to their opinion as we to ours." Then added, "I do not know whether I am in the right church or not." A prominent and successful preacher said to me last year, "If I had been raised in the Methodist church I would have remained there."

With these positions, it is not wonderful that a prominent Methodist preacher should write in the *Christian Advocate* as Mr. Green, of Franklin, did in last week's issue, as follows:

"As to the Church of Disciples (called Campbellites) it is only a question of time when it will become conservative, fall into line with the other co-operative Churches, and march on to the great conquest of the world. If I am not mistaken, the more advanced people in the towns and cities have ceased to annoy themselves or others about water; those in the more obscure country neighborhoods, may be a little bigoted yet, but in my recollection the whole Church has much improved in spirit, and I believe a few years will bring them to a consciousness of the truth that 'love is the fulfilling of the law.' This Church is quite young yet, and we must not expect it to graduate at once in charity. A young tree must have a heavy top, and a young man fresh from college must be a little conceited. I have many warm friends in this Church, and rather than give them up I'd let water baptism go. There is now a gulf stream of Christian toleration in the hearts of the people which is an earnest of a great hand-shaking between the dippers, plungers, pourers, and sprinklers. Until this hand-shaking takes place we are not fully prepared for the conversion of the heathen."

This is the impression the fraternization with the pædo-baptists is making on them. Certainly all can see the force of the plea for a return to primitive practice, is destroyed on Mr. Green and others like him.

If it is "false to Christ" for brethren to affiliate and worship with the denominations in the church associations, it cannot be that fraternization and association with them in that way that gives public and authoritative endorsement to them and leads thousands to be satisfied in these churches are harmless. Let us be careful that we be not guilty of that which we condemn.

We mean no disrespect in calling Mr. Green Mr. We call no man Reverend, because none are entitled to such honor. Mr. Green says:

"I have many warm friends in that church, (the disciples or Campbellites) and rather than give them up, I'd let water baptism go altogether."

Mr. Green, for the sake of the friendship of the Methodist church, has already let water bap-

tism go, and adopted water rantism in its stead. I take it, he means now he would let the whole use of water as a religious service go, rather than give up these friends in that church.

Mr. Green and the Methodist church have not been willing to give up sprinkling and return to the divine baptism for the sake of honoring God, and of union and peace among God's people. "In vain do they worship me, teaching for doctrines the commandments of men." While Mr. Green is not willing through friendship to God, to lay aside the commandments and teachings of men, he is willing to let the whole of the commandment of God, in reference to water baptism go, rather than give up his friends in this young church. But who authorized any human being to let the appointments of God go, for the sake of any friends in the world? What kind of an assumption of power is it that presumes to let one appointment of God go? To let an appointment of God go, is to annul it. Who has power to annul, to abrogate, to make of no effect a commandment of God?

The effect of these "more advanced and christianized" disciples, on the bodies is easily seen in this. They are supposed to be approximating the same point that Mr. Green has reached.

I do not know Mr. Green personally, but did know his father for whom I entertained the highest respect and friendship, not only as a courteous gentleman and man of honor and integrity, but as having a higher reverence for the word of God than is common among Methodists. He evinced this in the memorial he presented to the Tennessee Conference in 1866, and through it to the General Conference, in which he besought the conference—

"Furthermore, let it be considered whether every other condition of membership now contained in our book of discipline, not clearly found in the word of God, should be taken away, and no inferential or conventional offence be incorporated, as such condition of membership, that the word of God alone be consulted as the all-sufficient rule, in so great a matter."

Although we thought Dr. Green should have acted on his conviction and conformed his practice to the word of God, even though the Methodist conference failed to conform its practice thereto, we honored him for his frankness in avowing that it was not in accord with the word of God, and for his protest and memorial to bring it to conformity with the divine word.

Then we had a true regard and friendship for the father which we transfer to the son, having heard of the son inheriting the kindly feelings of the father. But we suggest this, that the liberty he takes with one institution of God, one command of God, is just the same that the infidel takes with all the commands of heaven.

Our friend thinks a full and free hand-shaking of all Christians will be the forerunner of the conversion of the heathen. In this we agree with him fully, but it must be a hand-shaking in accepting the full and complete word of God, without one single institution of God or command of heaven, "let go." In assuming to let one appointment of God go, in order to a union that the heathen may be converted, we make unbelievers and infidels, the worst of heathens in our own household, and among our neighbors and friends.

Nothing so destroys the unbeliever's respect for the Bible as to see Christians treat lightly, set aside, "let go" the institutions of God. Beside, union of professed Christians is impracticable save as the union is effected through the words of the apostles. The words of the apostles can never unite men, save as they tremble at that word, walk in that word, do just what is com-



manded in that word, adding nothing thereto, taking nothing therefrom. All who do this, will be made one by the word.

Then acknowledging that none go beyond me in a true desire for the union of God's children, I yet maintain that he alone works for that union who clings to the word of God, and works in the institutions ordained in that word, without addition or subtraction, without change or modification. All cry for union on other grounds is delusive and ruinous, is a cry of peace where and when there is, and can be no peace.

The union, the only union that can convert the heathen, is the one that holds in highest reverence and observes with truest devotion all the commandments of the living God, and so leads men here to love and honor God while converting the heathen. Then too, "This is the love of God, that ye keep his commandments."

Then the idea of talking of coming to a love that is "the fulfilling of the law," through violating the law, is a contradiction in terms. Love leads a man to fulfill the whole law of God, then letting go a single command of God, cannot fulfill the law, is the direct opposite of the love that fulfills the law.

D. L.

The *Old Path Guide* reports us as saying Bro. Srygley used bitterness to the *ADVOCATE* in soliciting help for the *Guide*. This is a mistake. We never heard of his doing it, and have been careful not to say so. Bro. Allen makes this statement in *Old Path Guide*:

"Some weeks since Bro. Lipscomb stated, in the *GOSPEL ADVOCATE*, that a little over a year ago the entire editorial staff of *The Old Path Guide* were willing that the paper should oppose missionary societies. This we promptly and emphatically denied. By correspondence with Bro. Lipscomb we have learned, what we believed before, that he made this statement on what he regarded, and had a right to regard, as good authority. Yet this authority was very misleading. Its statements were without our knowledge or consent. Hence Bro. L. was justifiable in making his statement, and we were equally so in denying its correctness."

Our authority was both verbal and written, and claimed to speak by the direct approval of Bro. Allen. Hence we had a right to believe it correct.

The *Old Path Guide* refers to the discussion between Bro. Harding and myself as a family difference. We told the *Guide* some time ago that the editors of the *ADVOCATE*, like all free thinking men, differed in some minor points, and did not desire to conceal it. We now suggest to him, that the *ADVOCATE* family, each one of them, we trust, desires truth, and to see its own family possess and hold the truth above all others, as only the truth can benefit. Hence are more anxious to correct the errors of its own family than those of others. All may be assured that no error will be winked at because it happens to be put forth by one of the *ADVOCATE* family. Bro. Allen thinks that both Bro. Harding and Bro. Lipscomb hold extremes on several subjects. They would be glad to have them pointed out.

DEAR BRO. LIPSCOMB: I notice in the last number of the *ADVOCATE* that a young brother in Missouri is desirous of attending a Bible school that teaches the Scriptures as they are taught in the *ADVOCATE*. I have been a student of Mars Hill ever since January 1881, and aim to return in October. I think Mars Hill is the very school our brother is looking for, and we would be glad to have him with us.—[Brown Godwin, Boston, Tenn.]

[I had thought this was true, but the positive statement of Bro. Srygley, whose relations to Mars Hill are such that he ought to know, made me a little doubtful.—D. L.]

#### ITEMS.

R. C. Abernathy writes: "Married, at the residence of the bride's parents, in Giles County, on Thursday, August 7, 1884, Mr. Wesley Malone to Miss Mason Harwell, by Elder H. C. Abernathy. We trust that Sister Mason may lead her dear companion to see the truth, that the same may make him free."

J. D. Floyd, Flat Creek, Tenn., August 1, writes: "There now! after all my care in my article on carp culture not to tell a 'fishy' tale, the printers make me say very small fish are fourteen inches long, when I wrote four; but I don't blame them; with my poor chirography, I wonder they don't make me say more unreasonable things. I simply guessed when I said the fish were four inches. I measured yesterday and find them six. In the last few days we have used several year-old fish that were fourteen inches long, and all pronounce them first rate."

Rufus Green, Kent, Newton County, Mo., August 11, writes: "Since my last report from this county, I closed a meeting at Hazel Green, resulting in thirteen accessions to the church of Jesus Christ; six from the Baptists, all by confession and baptism. Among the number was an ordained Baptist preacher, aged eighty-one years, a man of some considerable note. Surely this was a season of refreshing from the presence of the Lord, to see the old soul come tottering on his cane and publicly confess that he never was in Christ, and demand baptism as the means of entrance into him. May the Lord bless us in doing all we can for the advancement of his cause at this place. I was assisted some by Bros. Smith and Sutherland."

W. H. Carter, Lafayette, Tenn., August 8, writes: "Bro. Reneau came to his appointment here on the second Lord's day in July, but being in bad health could do but little preaching. Had one addition. Bro. Rogers and I had nine additions at Alexandria, Monroe County, Ky., week before last; one of them a Baptist preacher. We have just closed a twelve days meeting at Antioch, Trousdale County, Tenn., with twenty-one additions; eighteen by confession and baptism, and three reclaimed. This is Bro. Huffman's old neighborhood. We had the pleasure of visiting old sister Huffman several times during the meeting. They know how to make a preacher feel happy and at home. We were made to feel very sad when we were pointed to Bro. Huffman's coat and vest by his bed, hanging on a nail that he drove with his own hand. Sister Huffman is old and quite feeble. May the good Lord bless and strengthen her in her declining years."

T. C. Little writes: "Begun preaching at Rover, Bedford County, Tenn., Sunday July 20, and continued until Tuesday night. Preached in a Methodist house to attentive audiences; were treated very kindly indeed by this people. This is entirely a new field. July 27 commenced a series of meetings at Harpeth, Rutherford Co., continued until Thursday, but failed to fill three appointments during the meeting on account of excessive rains. We had a good interest for such weather, and had the pleasure of baptizing three young ladies. These brethren and friends know how to make a preacher feel at home, and that he is among brethren who appreciate the Christian religion. May the Lord bless all their efforts to advance his cause. August 3rd, at Gum Spring, Lincoln County, we commenced a meeting that continued until the night of the 8th inst. Bro. Floyd joined us on Sunday and did nearly all the preaching, which is to say, it was a clear and forcible presentation of the gospel, he fully met the most sanguine expectations of the

brethren. Six were added to the army of the Lord. August 10, we met a large audience at Liberty, Lincoln County, (Methodist house) and continued to meet them morning and evening until Tuesday night. The interest was good; two were added to the fold and others seemed 'almost persuaded.' Bro. Cameron assisted us much in song and prayer. This is where we are doing mission work this year, and think it the most inviting field we know for such work. We have never been treated better than these friends treated us. We hope yet to see the cause firmly planted here. Will continue to visit them once per month."

#### RICH POND, KENTUCKY.

On Wednesday, August 6, we began preaching with the congregation at the above named place. The meeting, however, began in the week before, in the way of a Sunday-school Institute, by Bro. Duncan, of Kentucky, who is at present in Bro. C. C. Cline's place in that work. Bro. Tuck also, of Butler county, was present first of the week, and continued the meeting with Bro. B. F. Rogers, till I got there, and remained some two days after my arrival. Bro. Tuck is an earnest worker, and a very useful man. A little more than ten years ago we began preaching in this community, when we could hear of only four or five members in the neighborhood. We first preached at Locust Grove meeting-house, some three miles from Rich Pond. The number of members has been gradually increasing ever since. They now have a good meeting-house at Rich Pond, with baptistry, and a very comfortable, roomy house, and very convenient of access, in the midst of a good community. We continued the meeting eight days, and five persons were buried with their Lord in baptism, and the congregation much encouraged and strengthened in the work. Bro. B. F. Rogers is living there, and teaches school, and preaches there once a month generally, and then preaches at other points around, also, on Lord's days. Bro. Rogers is doing a noble work in that community, and we hope the brethren will aid him all they can in getting up a good school, and keep him there for many years to come. The brethren and sisters were earnest and regular in their attendance, both day and night, except as hindered by sickness, and thus co-operated heartily with us in the meeting. They are truly hospitable, and know how to make a laborer feel at home among them. May prosperity attend them in their work.

E. G. S.

#### OFFER EXTRAORDINARY.

For the purpose of introducing the *GOSPEL ADVOCATE* to new readers, we offer the *ADVOCATE* from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the *ADVOCATE* is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the *ADVOCATE* and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We ask the active and earnest co-operation of all who sympathize in this work.

EDITORS.



## LETTERS TO A METHODIST PREACHER—No. 11.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4: 15.

My much respected friend, I trust that I showed from the word of God in my last letter, that the design of baptism as ordained of God through Christ, is the putting of a believing penitent into a relation to our heavenly Father, called "into Christ," in which relation alone pardon of sins is promised. And we are assured that it is the only ordinance that places the prepared person into that relation. And hence, believing this, we teach it, and persuade all believing penitents to submit to it as the only ordinance that inducts them into Christ, where "even the forgiveness of sins" is promised. And we dare not make a promise where we think God has made none. It is then the only safe ground of remission of sins, of adoption, and of a single promise of good to man from God. "Meditate upon these things," reflecting that where there is known safety, it is madness to stop short of it. And now, with these thoughts before us, we propose to notice the *action* (called the *mode*) of baptism. And, as in the other matter, we propose to point out what the word of the Lord teaches and submit to that, believing that whatever the action be, that the word teaches us is the safe, the only assured baptism that places us into Christ where all the promises of God center; we teach it alone, and persuade all to submit to that action, and that alone, that our heavenly Father demands of us all.

Men claim that there are three *actions* (modes) of baptism, but I suggest to you, that inasmuch as there is but one way to believe, one way to repent, unless we find the word of God expressly says that there are three actions of baptism, and what they are, we may rest on safe ground only in submitting to that action so denominated in his word. And now, to be brief, Is there a single passage of Scripture, that in speaking of water baptism, calls its action a sprinkling? Has any man ever found it? not one; why not? Surely because it is not there. Is there a single passage that calls pouring its action? Has it ever been found in the Testament, has any man ever asserted that it was there? No one has ever named the chapter and verse where it can be found so far as I have seen or heard of. I know, and you know, that the best that has been said of sprinkling or pouring, as the actions (modes commonly called) of baptism, is only in inferences; but from what do these inferences arise—from the meaning of the word baptize in the original language? not at all; for when resort is had to that it is far from sprinkling or pouring; these inferences arise from supposed impossibilities, unless these words are used as the action of baptism. I am no linguist, neither do I presume you to be; we are at the mercy of those who translate for us. Yet I have never seen (and I have before me while I write) a large list of lexicographers, commentators and different versions, all agreeing that the primary meaning of baptism, the original is neither sprinkle nor pour. Well what of dip or immerse? This list just mentioned is unanimous in giving the words dip, plunge and immerse; but what of that? Well, simply this, if these words represent its true meaning, they can be used where it occurs. Let us try one passage. Matt. 28: 19: "Go ye, therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost,"—sprinkling them, pouring them, immersing them in the name of, etc. Now if you will look at the meanings of sprinkle and pour in your dictionary, it is impossible to perform the action of either as commanded in the commission. But the action is easy when performed by immersion. Yes, we can dip and be dipped; immerse and be immersed, bury and be buried in the element of water, as commanded by the Savior.

Hence we hear Paul, "Therefore we are (were) buried with him in baptism." Rom. 6: 4. "Buried with him in baptism wherein also ye are risen with him." Col. 2: 12. Here are two examples that emphatically speak of a burial in the action of baptism; we cannot represent this burial nor resurrection in sprinkling nor pouring, but in immersion we find the burial. And we may say that not a single case of baptism with water mentioned in the New Testament conflicts with the meaning of immersion, but none agree

with the meaning of sprinkling or pouring. And all sects of professed Christians agree that immersion is baptism—many believe that neither sprinkling nor pouring is baptism. Then we, wishing to stand on safe ground, take the meaning of the original, take the general connection of the Scriptures, take the express declarations of Paul, take the unanimous verdict of the learned commentators and linguists, the universal agreement of all sects of professed Christians, and believe that there is "one baptism" in water, and teach it and persuade all to submit to immersion in water as the baptism commanded by the Savior, practiced by the apostles, taught by the learned, agreed to by all professed Christians. That action about which there has been, nor need be doubt by any of any age of the world since it was commanded. Is this not safe, is it not the only safe way? I know your heart tells you it is. I know you are interested in your salvation, in the salvation of others; you preach for that purpose; you must desire a safe way; you cannot love a doubtful way; what God has promised us he will perform, when we do what he says, and not what we will. That you and I may be so desirous of our salvation, of the salvation of those around us, that we may be humble enough, have courage enough to do and teach the Lord's will, is the prayer of—

A DISCIPLE.

## NEWSPAPERS.

I know of but few papers—in fact, I cannot at this time call to my mind a single one, that has not its opposers. It would seem, upon first thought, that it would be an easy matter to publish a paper that none would object to; yet I dare say there is not a single editor or publisher of a paper, but has received many notices, "I object to something in your paper. If you will only exclude such and such, your paper will be perfect." And the exclusion of said condemned articles has brought in at least two to one objections. Then we may conclude that there can be no paper with nothing unobjectionable in it. And why? Because no mortal man is perfect; therefore he cannot produce perfection. And perfection produced, the imperfect man could not see, could not appreciate it. What then, may we conclude about papers? That none but a simpleton—and he is not likely to make a paper—will ever think he is making a paper beyond the ken of opposition. The readers, the friends of a paper, do not expect perfection; but they expect their paper, in its main features, to inculcate principles, precepts and facts, in accord with prospectus or head lines; and these corresponding with their own views, they pay the money that they may have these principles ventilated and spread among the people, that they may unite for one common cause. Hence we have Temperance, Masonic, and various denominational papers. No temperance man, however, expects to endorse everything published in his temperance paper; neither does the Mason, etc. Yet each expects his peculiar paper to make prominent the main features for which the paper is published; and as this is done to the exclusion of mooted, violent, personal wrangle, so may the prosperity of the paper be counted. It would seem amusing for two temperance papers, both professing to advocate true temperance principles, slashing at each other; it proves one of two things, (and sometimes both,) that both are wrong, or that the love of money is the main lever that is prizing up so much bitter trash, and scattering it to the four winds to be inhaled by the readers of each, thereby making parties of a party. I think I can appreciate a "clinger" to correct principles (as he conceives them). I think I could detest a "truckster" to popular favor. But the nice point is to know when a principle is worth clinging to, and when popular favor is crawling after.

But I have wandered a little. I set down for the purpose of asking if editors or publishers, belonging to the same fraternity, ever thought how wrong it was to thrust their personal matters between each other, upon their readers, when it only created partyism, or (generally) disrespect for both belligerents. Remember, I say, personal matters. But he is a traitor to his readers, who sits quietly by and sees the fundamental principles, upon which the paper proposed to launch out its existence upon, uprooted or overspread

with disorganizing seed. Come to the rescue in those *fundamentals*, but let *immaterials* beat themselves out upon the waves of opinion.

I do not think readers ought to endorse everything they read in a paper, even though it be called "our paper." Yet I do think that the hands of the publisher ought to be held up, when battling for what we conceive to be *fundamentals* and essentials, to the cause we espouse, though these pertain to the affairs of this life. And men do in politics, in worldly institutions, rally to the support, when these principles are supposed to be in danger of being subverted. But truth compels me to admit (so far as my experience has taught me) that while men rally for earthly principles, though they disagree in many minor points, yet religiously they let minor points of difference keep them from sustaining the hands of him who is guarding the door, and beating back elements of dissensions, schisms, and heresies. I have known some to refuse simply because of worldly institutions, or hopes of honor; and yet deep down in their hearts fealty to the Lord Jesus reigned supreme, and it only wanted the touch of a kindling ray to make it burst out into a flame of love and charity. Disciples of Jesus, the fundamentals, the life-giving principles inaugurated by the Father through his Son, are being overspread by *fundamentals* of men; the necessities of Jesus, by the *conventionals* of men. And there are but few of the heralds that are giving out certain and distinct warnings. Will we not aid them in exposing fallacies, before these engulf the only craft (the gospel ship) that can carry travellers of time to the portals of eternal bliss? J. K. BLACKMAN.

## NOTES FROM OUR CORRESPONDENTS.

Closed a meeting of eight days at Hickory Flat, in Benton County, last Lord's day; only one made the good confession. The floods of rain did much to prevent a hearing. My son, W. E. Crum, is now engaged in a meeting at Hopkins' Crossing in this (Tippah) county. I begin a meeting at Damascus next Saturday, and at Antioch in Tenn., Saturday before the fourth Lord's day instant, will write again.—[W. A. Crum, Ripley, Miss., August 6, 1884.]

The fourth Lord's day in July we began our work at Hill's Chapel, and continued six days. During our meeting three were added to the church and much interest manifested all the time. Bro. Willie Craig will address the people to-night and conclude the meeting. We are now on our way to Baxter's Chapel, where we desire to begin work to-morrow (first Lord's day in August.) We have much work before us, and with the aid of God we hope to do some good.—[F. C. Sowell, Brentwood, Tenn., August 2, 1884.]

I commenced a meeting at Oak Grove, Tenn., Lincoln County, fourth Lord's day in July. Bro. F. W. Smith, my fellow companion in the gospel, joined me on Monday following, and helped us throughout the meeting to rightly divide the word, giving to each his portion in due season. We continued until Thursday following, sowing the good seed of the kingdom. The visible result of which was the removal of three subjects from Satan's government into the kingdom of the Lord Jesus Christ. We found that Bro. Jno. Alsop, who lives there, was not ashamed to exhort his friends and neighbors to obey God. The interest was good and seemed to be on the increase up to the last.—[M. H. Northcross, Bunker Hill, Tenn., August 2, 1884.]

Saturday before the third Lord's day in July, I went to my regular appointment at Lankford, near Wills Point, in Van Zandt County, and began a meeting which was continued over the fourth Lord's day. There were six additions. Three brethren were chosen to serve them as elders or overseers, and three as deacons. Bro. V. I. Stirman, of Terrell, was with me and did some very good preaching; also Bro. J. L. Robertson, of Dallas County, was with us. Bro. S. R. Ezzell, of Greenville, is conducting a meeting for us at Bethel, near Mineola. We have had seven additions up to this time, all by confession and baptism but one, who is from the Baptists. I am aiding by exhortation, prayer and song. May the word of God, through the GOSPEL ADVOCATE, "run and have free course" everywhere.—[W. Lyles, Mineola, Texas, August 2, 1884.]



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## BRO. LIPSCOMB'S CRITICISM—No. 3.

In a former article we considered Bro. Lipscomb's first affirmation, viz., that the apostles and first preachers sometimes received aid from those who were not members of the church of Christ. In this we propose to consider the second one, which is as follows:

2. The apostles and first preachers made known their wants to the brethren that they might receive gifts for their support in the work of preaching. This is Bro. Lipscomb's position; in it I am quite sure he is mistaken; though I must confess that I have been so heartily disgusted with the selfish, time-serving, money-loving spirit that seems to animate so many of the preachers, it behooves me to write with caution on the subject.

"I owe a duty to my family," shouts one man, "and the moment my brethren cease to pay me for preaching that moment I will cease to preach," "I can make two thousand dollars per year at law," says another, "and I ought therefore to receive that much for preaching." "It is unjust to my family, to myself, and to the brethren themselves for me to preach unless they will pay," claims a third. "Pay me thirty-five dollars per week and my traveling expenses and I will come and hold you a meeting; otherwise I will not," says a fourth. And so they go on belching forth their covetous cries, seeming not to realize that the Christian is the servant of the Lord Jesus Christ, that he has been bought with the blood of the Lord, and that it is his duty to spend and be spent in his service.

It is every Christian's duty to preach the gospel, as he has opportunity and ability, with all the power that is in him, whether any body else does right or not. It is an obligation which we owe to the Lord Jesus Christ. He who refuses to perform it unless he is well paid for it, is clearly of the class that supposes "godliness is a way of gain," of which Paul speaks in such a strong, contemptuous way.

The readers of the *Advocate*, however, know well enough that Bro. Lipscomb is as strongly opposed to this money-loving, time-serving spirit as I am, or as any man is. We are perfectly agreed that the Christian should preach, pay or no pay, as much as in him lies. But the question about which we differ is, Should the preacher appeal to his brethren to give him money for his support in the work? Should he make known his wants and solicit contributions? Bro. Lipscomb and almost all others say, yes; I say, no. But before we come to the question of making known wants, another may be profitably considered, viz., Should the preacher solicit contributions for his support before he has any wants? This is an eminently practical question, too, for it is not unusual to find preachers, worth from five hundred to five thousand dollars, soliciting contributions for their support, stipulating for salaries, and saying they will not preach unless they can get them. And occasionally we find men worth much more than the larger of the above named sums making such appeals. Now it seems quite clear to me that when a Christian has any of his Father's money in his possession, money that has been given into his hands by the Giver of good gifts for the advancement of the cause of Christ, and the good of humanity, that he should use this before he asks for more of God or man. We should use wisely and liberally what we have, working

diligently always for the advancement of the cause, realizing that the salvation of the souls of men is of infinitely greater importance than the attainment of all mere earthly acquisitions combined. Jesus says, "Be not anxious for the morrow: for the morrow shall have anxieties of its own. Sufficient unto the day is the evil thereof." We are to be content when we have enough for to-day. Hence he taught his disciples to pray, "Give us this day our daily bread;" and hence Paul says in the letter to the Philippians, "I have learned in whatsoever state I am, therewith to be content;" and to the young preacher Timothy, he says, "We brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content;" and to the Hebrews he says, "Let your conduct be without covetousness; and be content with such things as ye have: for he hath said I will never leave thee." But Jesus makes a still stronger statement than any of these, for he says, "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." "Seek not what you shall eat and drink, neither be ye of doubtful mind." "But rather seek ye the kingdom of God; and all these things shall be added unto you."

It seems to me therefore that as long as a man has money he should use it freely in the Master's service, without concerning himself in the slightest about where more will come from when that is gone. If he has five dollars, and needs to use five dollars, let him use it freely. More will come when that is gone, and just as fast as he needs it. Bro. Lipscomb refers to a matter in his last that will illustrate what I mean. He says, "If Bro. Harding had treated us last winter as Paul did his Roman brethren, we would have taken pleasure in helping him on his way." The facts were these: I left home about the first of January for Nashville, expecting to hold a meeting at Franklin College, near the city, having enough money to pay my way and one or two dollars more. Upon arriving at the city I hastened to the office of the *Advocate*. Neither of the editors was in the office. Bro. Lipscomb had just left for the stable to get his horse and buggy to go out home. From some cause or other he came back to the office, which I understood was an unusual thing for him to do. This suited me as I was anxious to spend the night with him. From him I learned that there was much sickness at Franklin College. That night it became extremely cold, and I determined it would be wise to go on south to my next appointment. Indeed I was assured that it would be almost impossible to hold a meeting at the College. But it would require at least six or eight dollars to pay my way and I had not more than two. Of course the question arose, what shall I do? Bro. Lipscomb told me, when he found that I was not disposed to stop in Nashville, about a congregation below the city on the line of my travel, and about a brother there who was anxious to see me. He wanted to know if I could not stop and spend the next day (the Lord's day,) with this brother and meet there with the brethren. I knew well enough if I asked him to lend me ten dollars he would gladly do it; but I thought of my rule and determined to go while I had any money, and then stop and make more; for I was sure the Lord would either send me money, or open up a way for me to make it.

After breakfast we drove into the city, where we met Bro. Sewell, (whom I then saw for the first time,) and, to my surprise and delight, Bro. Daugherty who was also on his way south. The

mercury stood at nine degrees below zero and every one kept close about the fires.

While sitting in the office talking and waiting for the train, which was several hours behind time on account of cold and snow, Bro. Sewell remarked, "Bro. Harding there is some money here for you. You sent in too much with the last list of names. So you can credit yourself with it in sending in subscriptions hereafter. I will see just what the sum is." I answered with great promptness, as doubtless the reader would expect, saying, "If you have any money of mine, you can just hand it over, as I am going south among brethren few in numbers and poor in purse." Bro. Lipscomb laughingly remarked, "I suppose it will not do to trust the Lord then, when you go south." "Yes," I said, "I will take what he has given me, and go and trust him for more when the need comes." Bro. Sewell handed me six dollars which paid my way to the next appointment. Bro. Lipscomb little imagined that even then I was receiving another of many startling illustrations of the fact that with the want comes the supply. Indeed the statements of Jesus' are so simple and unequivocal, and I have received so many most unmistakable illustrations of them within the last few years, that it seems to me it would be in me the very perfection of infidelity not to believe. Doubtless Bro. Lipscomb, as he says, would have taken pleasure in helping me on my way. I fondly believe that the Heavenly Father took pleasure in helping me, that he was pleased at my delight in receiving the six dollars; and I am sure that the satisfaction that I had in the thought that I had asked HIM to supply all my needs, and that I had looked to HIM alone, was not displeasing in his sight. If a man will do his duty, and postpone making known his wants just as long as he can, ever looking to God and trusting in him, he will never publish them; for the supply will come before the publication every time.

But Bro. Lipscomb reminds us that Philipians communicated with Paul as concerning giving and receiving. He thinks Paul must have communicated with them; that is, that he must have told them his wants. The argument here is based upon the meaning of communicate, to tell, to inform, to consult. Now let the reader remember that communicate is not the proper word for the place, that the revised version has in its place the expression "had fellowship;" no church had fellowship with me in giving and receiving. It is simply intimated in the text that the Philipians had sent supplies to Paul, and that he had received them; and thus they became partners with him, had fellowship with him, in his work. There is not the slightest intimation that he had petitioned them to do it. I once received through the mail a check for thirty-one dollars, and with it a letter from a friend, in which he said, "My wife and I want an interest in your work." They had fellowship with me. If I were to write them saying, "After I left your city you alone had fellowship with me in my work as concerning giving and receiving," could it be legitimately inferred from my letter that I had written asking for a gift? Certainly not. No more can it be in the case of Paul and the Philipians.

But the mailing hour has arrived, and this must go, in order to be in time for insertion in the next issue. I may have more to say hereafter on the subject.

END OF KENTUCKY DEPARTMENT.

Those are the most dangerous seducers who suggest to sinners that which tends to lessen their dread of sin and fear of God.



## ITEMS, PERSONALS, ETC.

Bro. Shelton, of Franklin, is engaged in a protracted meeting at Cairo, West Tennessee.

Bro. Larimore begins a meeting at South Harpeth, on Saturday before the fourth Lord's day in this month.

Bro. F. M. Davis, who has been in Kansas for the past two or three years, was in our office last week. He is back on a visit to his family.

R. W. Officer, Paris, Tex., August 8, writes: "Bro. A. B. Smith is preaching here this week at night. Two baptisms last night after the sermon. The Indian mission is the work of the church in Paris."

We are sorry to learn that on Saturday, August 9, Brother and Sister Loos were called upon to give up their youngest child, a little girl a few years old. They had gone on a visit to Louisville, and the little girl sickened and died at Sister Loos' father's. The parents have our earnest sympathy in this bereavement.

A. C. Henry, Hartselle, Ala., August 10, writes: "Just returned from Russellville. Had a good meeting. Four added by confession and baptism, three of them good men, the heads of families. Three were then also added by letter. Preached at Moulton on my return; one added by confession and baptism. Am to preach here to-day."

We call attention to the advertisement of Williamson County Nursery. W. H. Smith proprietor. Bro. Smith is an old experienced nurseryman, and familiar with the fruits that do best in this country. He claims to have an unusually good stock of nursery plants on hand. Our readers needing such things can address him as directed in advertisement.

We are pained to learn of the sudden death of Bro. W. J. Sowell, of Maury County. Bro. Sowell is the father of Bro. Felix Sowell: was a good man and will be greatly missed both in the neighborhood and church. The family that has so often of late, been called upon to return the loved ones to mother earth, has our sincere sympathy in this saddest bereavement—the giving up the husband and father."

B. W. Lauderdale, Bailey, Tenn., August 12, writes: "I have just returned from a meeting of nine days with the church at Piny Grove, Lafayette county, Miss. I preached nineteen discourses. Our house was the grove, God's first temple. The interest was not so good as usual. Five persons were added to the church by baptism. I have three days rest, then go to Thyatira to begin a meeting there."

W. L. Butler, Caseyville, Ky., August 14, writes: "I am engaged in a meeting at Cypress, Union county, Ky. Several additions to date, and fine attendance. Bro. J. F. Story, of Caseyville, Ky., expects to leave this field and go to Texas. He is an industrious, faithful, preacher. You might aid him by announcing his intended change, and requesting any church desiring to aid such a preacher to write him at Caseyville, Ky."

C. B. Colvin, Dexter City, Mo., August 12, writes: "I have been preaching for the people of Morley, Mo., once per month for twelve months, and have immersed ten persons into Christ, and organized with fifteen members. They seem to be at work. I also commenced a meeting at East Prairie on Saturday night before the first Lord's day in August, and held until Thursday night, and I immersed twenty-seven, and organized with thirty-seven. They have agreed to go to work according to Scripture. To the Lord be all the praise. Let us work on faithfully to the end. We need more preachers here."

The Fanning Orphan School will be opened September 15th for reception of pupils. A few destitute orphans over twelve years of age of good health will be received as pupils, to be supported by the school. Churches, charitably disposed persons and associations, may send destitute orphans at the rate of forty dollars per term of five months. Others, not destitute orphans, will be received subject in all respects to the same discipline and regulations, at fifty dollars per term of five months. The inmates of the school will be required to do the entire domestic work of the establishment except the cooking, they will in turn assist in this, so as to learn something of the most important accomplishment connected with this life; will be thoroughly taught in the elements of a good English education, and as practicable, will be taught to cut and make their clothes, and will be schooled in all work suitable for women to do, to prepare them for making a living. Having failed for the present to secure a suitable superintendent and manager, the school will be opened under the instruction of Miss Emma Page, with the advice and assistance of Mrs. C. Fanning and Prof. A. J. Fanning. Miss Page graduated at Hope Institute, under the supervision of Pres. T. Fanning and wife, and afterwards attended the Tennessee Normal School, Nashville. She has taught at Burritt College and other places, and has proved herself an excellent teacher and manager of children. In connection with this school, a day school for girls will be opened, in which pupils from the neighborhood will be received at the rate of \$2.50 per month tuition. John H. Ewing, Secretary of Executive Committee.

In our news department will be found an account of the terrible murder of a number of Mormon elders, in Lewis County, Tenn., by a disguised mob, one of whom was killed. The Mormons are a great disgrace and shame to this country, but that style of dealing with them is more disgraceful still. We think that while the public press denounce these acts, they are greatly responsible for them. They frequently speak of the threats to treat them to a coat of "tar and feathers" or other violence, approvingly. Even the religious press occasionally notice such threats without condemnation. This encourages the idea. When the threats are put into execution it is too late to then condemn them. The whole spirit of violence is wrong, and it ought to be discouraged in its first manifestations. Any form of violence is liable to lead to murder. It is more than probable that this mob did not intend murder. But when violence was used to repel, then it was met by violence and a number of murders is the result. We are sure that Mormons have been consolidated and strengthened by the appearance of persecution. While we say nothing as to how the law should deal with the crimes which constitute a part of its life, we do know no Christian should encourage violence, and should with reference to this as to all other evils, rely upon those weapons which "are not carnal, but mighty through God to the pulling down of strong-holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God." The Christian should discourage the first buddings of the spirit of violence. If we encourage the spirit, we must expect to reap the fruit.

J. J. Sessions, Awins, Wilcox County, Ala., August 13, writes: "I have just returned home; have, with Bro. T. G. Gafford, of Honoraville, just closed a meeting at Little Rock, Butler Co., Ala., with twenty-one additions; four restored, five baptized, twelve from Baptists and Methodists. I wish to state that there will be a consultation meeting held at Little Rock, Butler Co., Ala., Saturday and Sunday, October 6 and 7, 1884, to make an effort to evangelize South Alabama. Come one, come all; let's go to work brethren, help in a good cause, help is needed; let us meet and divide labor. Then work for Christ."

## General News.

DOMESTIC.—On the morning of August 10, occurred one of the bloodiest tragedies ever enacted in this State. For several years there has been an organization of Mormons in Lewis county. There has been a very bitter feeling against them among the citizens, but until the 10th no forcible means were taken to get rid of them. About ten o'clock, on Sunday morning, three Mormon elders held a meeting at the house of a man name Condor. While the meeting was in progress, ten or twelve men in disguise entered the house and ordered a young man named Hutson and Condor's son to surrender. They showed fight, when one of the masked men knocked young Condor down with a club, killing him instantly. Hutson fired, and killed one of the disguised men, who afterwards proved to be Dave Hinson, a respectable citizen of Hickman county. The attacking party then fired on the elders, killing two of them. Four persons were killed outright, and two elders who are missing are supposed to have been killed also. Condor's wife was shot, and will probably die.—On the afternoon of Sunday, August 10, the people along the Atlantic coast were startled by a severe earthquake shock, which lasted about ten seconds. The shock was felt from Maine to Maryland. The severest shock was felt at Sea Bright, N. J., where the depot was shifted from side to side, shaking up the contents, and alarming its sole occupant. Another shock was felt on the day following, but not so severe as the first.—Terrible disclosures have come to light in regard to the Greely expedition. It is established beyond all question that cannibalism was resorted to by the starving men of the party, and shows that the lives of those saved were preserved only by eating the dead bodies of their companions.—The Wall Street Bank has been forced to suspend. The cashier, Dickinson, is behind about \$500,000, and is supposed to be in Canada. President Evans, who was formerly a resident of Nashville, says that depositors will be paid in full, and stockholders about fifty per cent.—There are now five hundred men engaged at work on the Muscle Shoals Canal, and work on it is being pushed.—Nashville was treated to a \$60,000 fire on the night of August 14. The Nashville Cooperage Company, one of our leading manufactories, was destroyed by fire. The insurance was only about \$38,000.

FOREIGN.—Parliament was prorogued on the 14th inst., with the usual ceremonies.—The agitation against the house of Lords now outweighs every other question in English politics.—The English do not like the suggestion of American arbitration in the quarrel between France and China.—The London *Truth* states that the Queen has made a new will. She is said to have saved a great amount of her income annually.—The Congress of the two houses of Parliament at Versailles agreed to accept a reduced salary for the past four months, the balance to be donated to the sufferers from cholera.—The magnificent stables of Prince Chilkoff, of Tootla, the leading manufacturing town of European Russia, were burned last week. About one hundred valuable race horses perished in the flames. It is thought the Nihilists set them on fire.—The cholera is on the increase at Marseilles, but it is thought the excessive heat is the cause.

J. T. Eanes, Spencer, Tenn., August 4, writes: "I held a meeting of three days at Cold Springs Bledsoe County, Tenn., including July 20. I preached five discourses, and had, as an immediate result, one addition; a young man from the world. This was my first protracted effort and first baptism, but if God wills, it will not be my last."

W. H. Sandy, Noblett's Chapel, Tenn., June 7, writes: "I was with the brethren at Cherry Hill last Lord's day. They have Bro. H. J. Spivy to preach for them this year. He is a good speaker, and I believe a good man. They have a good Lord's day school, and are doing some excellent work. I opened services for them, and then took charge of the class. I am only a boy, and have not been working for Christ very long, but I hope you all will pray for me that I may continue in work."



## Home Reading.

## NOTES FOR THE CHILDREN.

BY UNCLE MINOR.

Come, dear children, and let me tell you of some of the wonderful places and sights in this great country. And as Chicago is said to be the most wonderful city in the world in rapid growth, let us commence there. It is situated on the South shore of Lake Michigan. The name is of Indian origin, said to mean, "wild onion." It was first settled about the year 1831, previous to which time it was a frontier post called "Fort Dearbourn." I remember hearing my old father telling of a long spell of sickness he had in this fort in 1813 while he was a soldier fighting against the British and Indians. I have always regretted not writing down what he said of his early trials and suffering in those early times. But Chicago has grown like magic since then; to give you some idea of its growth, in 1840 it had 4,000 inhabitants; 1850 it had 28,000; 1860 it had 150,000; 1870 it had 300,000; 1880 it had 500,000; 1884 it had 650,000. There is no city in the world growing so rapidly. The principle business streets of the city are wide and well paved. It has many magnificent buildings, such as the Custom House, which is said to have cost three million dollars. Also the Palmer and Grand Pacific Hotels; also thousands of fine residences, many of them costing over one hundred thousand dollars. The city also has many beautiful parks and drives, as well as many large manufacturing establishments making ploughs, reapers, threshers, engines, coaches, and almost everything you can think of, employing over 125,000 people in making things to sell. Chicago is said to handle more grain, pork and lumber than any city in the world. I might continue to tell of its wonders until you would get tired, but before we leave the place, I want to tell you that there are a great many good people in the great city, but the great majority are very wicked. While they have many houses built for the worship of the true God, yet the most of the people know nor care but little for the simple story of the cross of Christ.

Now let us take a long ride of about six hundred miles to Pittsburg, Pa. This is called an "iron city," because they have so many iron furnaces, forges and foundries. It is a black looking city on account of their burning so much coal in their manufacturing establishments, but they have lately discovered that they can get gas out of the earth which will answer for coal, which makes no smoke and gives just as much heat. I was in one large rolling mill that was using gas almost exclusively. This gas was discovered by some parties who were boring in the earth for coal oil, or petroleum; they did not get enough oil to pay them, but after boring two thousand feet deep they struck this gas, which threw out water, rock and everything else that was in the well. They finally succeeded in confining the gas and are now conveying it to different parts of the city for lighting the streets and houses, as well as heating and cooking. Since the first well was discovered about a year ago, there have been large companies formed and several hundred wells have been bored, all of them finding some gas; and it is thought by many that the time will come when they will have no use for coal or wood. What a great blessing this will be for very poor people who have but little money to buy with in these great cities. The gas cost very little, as it comes up out of the earth of its own force, and there is no cost except boring and piping to get it. Pittsburg, too, is a large city of three hundred thousand inhabitants, most of them engaged in manufacturing iron into something useful or ornamental.

But now let us take a ride through the mountains; here we go up the Alleghany river, it is a beautiful stream, not so large as many rivers you may have seen, but it is usually very clear and swift, the grass and trees grow down to the water's edge, making it look cool and pleasant on a hot summer day. The railroad usually runs along on the banks of the stream, but sometimes they tunnel through a hill of solid rock in the place of going a long ways around.

One hundred miles brings us up to Oil City, Petrolia, and the region where they get so much

petroleum out of the earth; from our car window now we can often see hundreds of derricks which have been erected for the purpose of boring wells. A derrick is a high wooden structure, and looks at a distance like a church steeple. I have counted at one sight as many as two hundred. Many of the wells were being pumped, but many abandoned because they did not produce enough oil. One man usually attends to twelve or fifteen wells. They seldom use coal or wood to run their machinery, as they have enough natural gas to give them all the heat they want, and the wells are usually close together. I have seen as many as five on one acre of ground, but they do not usually bore them this close together. Some of the wells do not produce more than two or three barrels in twenty-four hours, but many of them produce five hundred to one thousand barrels, especially when they are first bored. No wonder coal oil is so cheap. The railroad facilities are not sufficient to carry it all to market, so large companies are formed called pipe companies; they have large iron pipes layed under the ground running to Cleveland, New York, and other places at distances of five hundred miles or more; the oil is pumped into these large pipes, (from one to two feet in diameter) and thus forced to market, but a great deal is hauled on the railroads. No doubt you are anxious to know how they keep so much oil as they pump it out of the wells. Often when they strike a large flowing well, the oil is wasted, but they are usually prepared to take care of it by pumping it into large iron tanks which hold from ten to fifty thousand gallons. You can see these great iron tanks in every direction. The oil is kept in these tanks until wanted. It is a beautiful sight at night to see the whole mountains lighted up with gas from these wells. While at Bradford one cool rainy morning, I told the hotel porter I would be glad to have a little fire, he instantly lit a match and set fire to the gas in my little stove, and in a few moments I had all the heat I wanted.

Now, let us start from Redbank, and go up into the mountains, sure enough. Up, up and down we go, along little streams, for one hundred miles, to Driftwood. There is nothing to be seen but great high mountains, jaggy cliffs, wild woods, saw mills, poor people, and huckleberries. I would not like to live in Pennsylvania, if there were no better country than this. Yet these people make a living by getting saw-logs and making beautiful pine lumber. Usually the mountains were too steep for wagons and teams, and they would cut the logs on the mountain sides, and pitch them down to the creek, floating them to the mills in high time of water. Yet I saw several old-fashioned sleds in use along these mountains.

By-and-by we reach Lock Haven, a beautiful little city in a good section of farming and mining country. Here we had a pleasant stop over Lord's day. Met the children at Sunday-school, and spoke for the congregation of disciples at eleven o'clock. These dear little children sang the same sweet songs that you do, and learned the same Bible lessons. Would be glad to stop here and show you several places of interest, but must pass on.

As we leave the city, near Mill Hall we must stop a few moments, and go into a large axe factory, and see them making such useful and common implements. All the machinery is run by water power. First, they take a large bar of iron, cut it up into pieces suitable for making an axe; then it is placed into a furnace and heated; then it is placed under a heavy tilt hammer, shaped and turned for the eye; then it is welded ready for the steel, which is usually put on like a clip or cap over the iron, and then welded; after it is shaped, which is all done by a man turning it under these heavy tilt-hammers, it is then taken to the grinders; then it is polished and tempered, then polished again; and lastly it is painted, branded, and boxed, ready to be shipped to any part of the world. I know many of the boys would be delighted to see them making axes, hatchets, drawing knives, and augers.

Our next stop is at Altoona, said to be one of the highest points between the oceans. Here is a very large, fine hotel, and many fine residences, where the city people who are rich come to spend the summer. Here, too, are located the great car shops of the Pennsylvania railroad. They build

engines, coaches, and everything a railroad needs. The scenery from here to Johnstown is beautiful. The railroad men, at many of the sharp curves and high cliffs, have planted flower-gardens, and have fountains, making one think he is almost in a fairy land, until he looks down thousands of feet below, in the valleys, where trees look like little bushes, and houses look like specks. All along the line of this road, from New York to Pittsburg, they have double track. The fast trains make but few stops, seldom taking coal, and never stopping to take water. But they have water in long iron troughs, which are laid in the centre of the track. They are about eighteen inches wide and six inches deep. They drop a spout, or shoe, down in front of the water-tank, and while the engine is running along the water runs back into the tank, thus saving a great deal of time.

At Johnstown is another place of interest. Many foundries, mills, and forges, are here. A look into the nail and tack factory, as well as to see them making wire, would interest you. Will have to take you back some other time.

From this place to Cumberland, Maryland, is across the Alleghany mountains. Nothing of interest to be seen, except the coal mines, and a few large, abandoned iron furnaces. The scenery in many places is beautifully grand—high mountain peaks, with here and there a beautiful little valley and stream. Cumberland is a place of about ten thousand inhabitants, located among the mountains and valleys. It is said to have been settled over two hundred years. I was shown many houses over one hundred years old. I have always had a reverence for old things and people. This may be owing to my early training. I reverence and love the memory of my old grand-mothers and grand-fathers, and the old places at which they lived.

From Cumberland we will now take a ride of one hundred miles, on the fast train of the Baltimore & Ohio Railroad, to Grafton, West Virginia. We start just twenty minutes late. The conductor cries "all aboard," and off we go, up the creek, winding through the mountains. Slowly we go for ten miles, for it is up-grade; but now, as we have twelve large coaches crowded with people, another large engine helps us pull up around the curves, which are often so short that, looking ahead, you can see the broadside of the engine, and looking back, you can see the people sitting in the rear coach. Now we begin to get higher and higher, almost to the top of the mountains. Look out below! See the great river, which, a few hours ago, was so still and quiet; now it is surging among the rocks, white and foaming with rage! Two hundred feet below, you see trees, little houses, men, and rocks—solid masonry built upon the side of the mountain to keep it from sliding in. But now we are on top of Alleghany mountains. We dismiss one engine and glide along on a level plain for fifteen miles, stopping only at Lake Park, where there are many beautiful houses and flower-gardens, built by wealthy people as summer resorts. The country is poor and barren. The trees are small, and look like they may have been stunted by the long, cold winters. But soon we start down the mountain, among as many high cliffs and winding streams as when we came up; but we go so fast that you cannot see much. Dashing down we come, until all the passengers are excited. "What's the matter?" cries out one. "Twenty minutes late," says the conductor. Whizzing, whirling, turning, jumping, we go, until we find ourselves first on this side of our seat, then on that, then again holding fast to the back of our seats. You try to count between telegraph poles, and you commence, one—then one, possibly two. But everybody is excited; the thing must be running away! We dash again around short curves, over high bridges, through dark tunnels, all alike—no stop—until everybody is tired with anxiety. At last we stop at Grafton, still among the mountains.

But I must leave you here, as the ride has been too much for my nerves. I must lay down in a quiet hotel, and rest. So, good-bye. We are yet just twenty minutes late.

The Lord's Prayer is not, as some fancy, the easiest, the most natural of all devout utterances. It may be committed to memory quickly, but it is slowly learnt by heart.—Maurice.



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

**Twenty-five Years a Citizen of Georgia,** and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians and had taken all the patent medicines recommended for these diseases. I got no relief and continued to grow worse until I commenced the use of Dr. Mosley's Lemon Elixir. One dozen bottles has made a final cure of both diseases.

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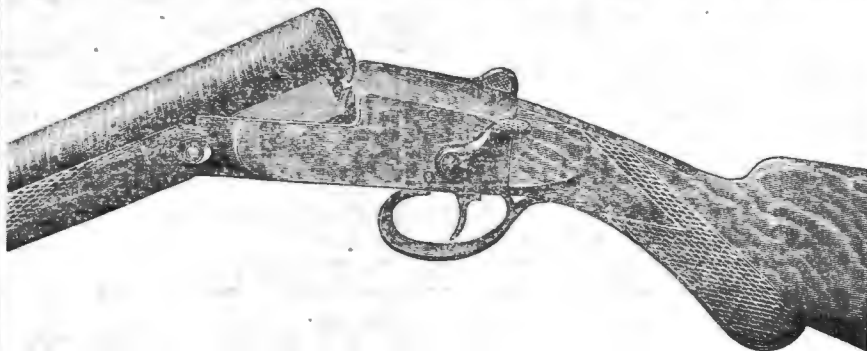
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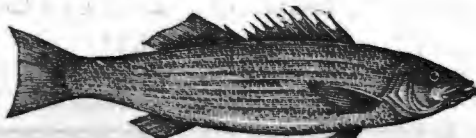
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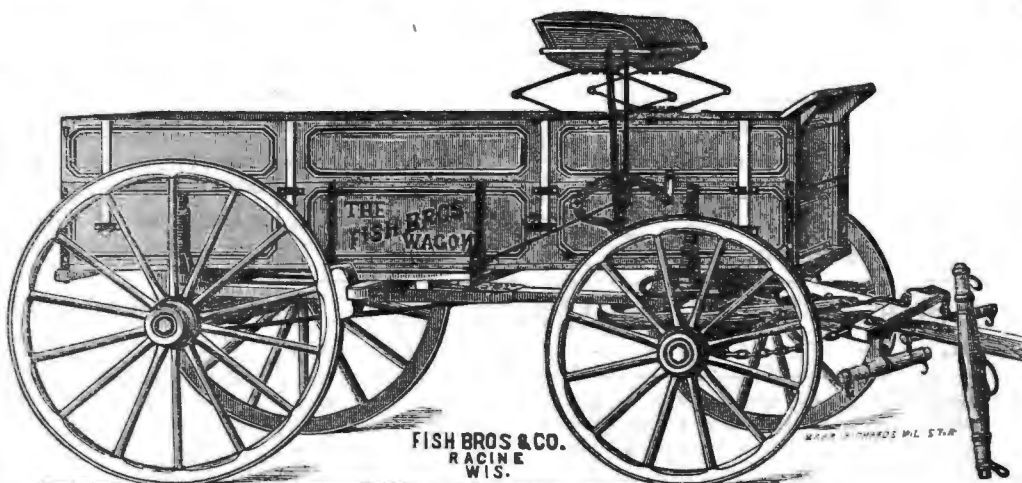
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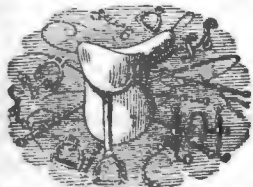
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## EDITORS:

D. LIPSCOMB,

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## EIGHTH CHAPTER OF ACTS—No. 2.

SIMON, THE SORCERER, AND THE EUNUCH.

We do not think it necessary to investigate the how that Simon became a Christian, except in showing up the two laws of pardon, as given in his case. His history shows plainly that there is one law of pardon to the alien sinner, and another to the erring child of God. And the Lord, to impress this as a certainty, has given us both laws in the same person, thus making the matter so definite and plain that no one can reasonably mistake it. The conversion of Simon is told very much in the same language as that of the Samaritans. "Then Simon himself believed also, and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done." The Savior says, "He that believeth and is baptized shall be saved."

The divine record shows that Simon believed and was baptized. He was therefore saved or pardoned. And he that does not believe that Simon was saved, needs to be convinced that the word of God is true, and means what it says. Of course every thoughtful reader will understand that Simon, like other sinners, repented also of his sins, for without repentance no sinner can be saved. But Simon was a very sinful, corrupt man, and had formed some very bad habits before obeying the gospel. And when men live long in habitual sins, these habits become so fixed that they are hard to break up at once. So it was with Simon. Although he had obeyed the gospel and become a Christian, he still had the flesh and his old habits to battle against. And when Peter and John came down from Jerusalem and bestowed the miraculous power of the Holy Spirit by laying on of their hands, Simon's fleshly mind and old habits returned upon him, and he yielded. His old habit was witchery, or some slight of hand trickery, by which he made money to gratify a fleshly mind. And when he saw the Holy Spirit given by laying on hands, his old money making business came up like a flash in his mind, and he at once thought of making the Spirit of God a matter of trade or money making business. And in this view of the case he was willing to pay money for it. He therefore offered money for the power to bestow it by the laying on of his hands. The very fact that he offered money for it indicates that he intended to make money out of it if he could get it. But this thought of buying the gift of God with money was a very great sin. Peter therefore says to him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter."

Here is an example of a Christian yielding to temptation and falling into sin. And from this comes the development of the fact that there is one law of pardon to the alien sinner, and another, and very different one for the erring Christian. In the law to the alien, baptism is the last step, and connects him with the promise of forgiveness. But in the law to the erring Christian, prayer is the last step, and the one that connects him with the promise of pardon. In both cases this step has to be preceded by other

conditions, or the last one cannot be taken. The alien is required first to believe the gospel with the heart, and secondly to repent, and then upon the confession of the name of Christ, he is ready to scripturally take this step. The erring Christian must continue in God and his word, must walk by faith. Faith in Christ, his word and promises must be continually in his heart. And when he sins, he must repent of the sin committed, as Peter commanded Simon. And John in his first letter says to Christians, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When these exist in the erring Christian he is ready for the last step, prayer.

The differences in the two laws are chiefly these: the alien must believe the gospel and its promises, while erring Christians must not only continue to believe these, but must believe all that God says to the Christian, both as to his commands and promises. The alien must repent in general of all his sins, of a sinful life, while the erring child of God must repent of the sin or sins committed after becoming a Christian, or since he last sought for pardon. Peter said to Simon, "Repent therefore of this thy wickedness." This was the first sin so far as we know that Simon had committed after his obedience to the gospel, and Peter was showing him how to seek pardon for it.

Then the last step to the alien is baptism, and this connects him with the promise of pardon, and that with perfect certainty, while to the child of God that has done wrong, the last step is prayer. But modern teachers of religion have reversed this order, putting prayer to the alien just where the Holy Spirit put baptism, and then they put baptism to the one said to be pardoned. If modern revivalists would only put this matter back as the Lord put it at the start, the present troubles on the subject would soon cease. But just so long as aliens are taught to pray at the very point the Spirit of God says be baptized, just so long will confusion and discord on the subject of conversion prevail. And every time the alien is taught to pray for pardon instead of being baptized as the word of God directs, he is simply following human wisdom, is simply following men, not God. But when a man has believed, repented, and has been baptized, and then does wrong, he needs the second law of pardon as much as he needed the first in order to become a Christian.

Christians indeed should be very watchful that they do not allow their sins to accumulate against them and remain unforgiven. The Lord has instructed us plainly in all these matters, if we will only follow. Then again the conversion of the eunuch as given in this chapter is a very plain exemplification of how people were made Christians in those days when nothing but the word of God was followed. Philip preached unto him Jesus, preached the gospel, he heard, believed, repented, and was baptized, and went on his way rejoicing. And his case is a very beautiful illustration of how the Spirit of God works in making Christians. Before any light came to the eunuch as to how to become a Christian, he had to hear preaching, for Christ had ordained that the gospel should be preached to every creature under heaven. He also ordained that all who refused to believe and obey the gospel should be damned. But there was no preacher present, and the eunuch was in a wilderness, desert region as some say. And he must be enlightened or lost. But how was it done? The Holy Spirit did it, but how? by entering his heart to enlighten him? no; but a preacher was sent for. First an angel went for a preacher, Philip, and told him to go to a certain road, or way. He arose and went. When he reached the place, the Spirit told him, the preacher, to go near, and join himself to the chariot, which was then in sight. And as soon as he reached the eunuch, the way was

opened for him to preach the gospel to him, which he did, and the eunuch at once obeyed.

Thus an angel and the Holy Spirit were brought into requisition in order to the conversion of the Ethiopian, but neither one of them went direct to him. Both went to the preacher, and led him to the man to be converted, and he preached the gospel to him by the inspiration or direction of the Spirit, and by hearing and obeying the words of the Spirit as preached by Philip he became a Christian. And this is the way the Spirit always worked in making Christians. There is not one instance on record in which it worked otherwise. If on any occasion the Spirit without the word would have entered the heart of any one, sure this would have been one of the cases. And especially since the direct power of the Spirit did work in this case. If there ever was a case when such an operation would have been suitable, it was certainly this one. He had no knowledge of the gospel, and without it he must perish, and no means at his command of obtaining it. And when the Spirit was sent on a direct mission in order to his conversion it only went after a preacher, and when it directed the preacher to the man that was to be saved, all direct work ceased, and the preacher did the work. All men have the word of God now, as preached by the apostles, the same word that made thousands of Christians then, and will make millions more, if people will hear and obey now as they did then. It was the word of the Spirit then, and it is the word of the Spirit now, and every man that hears and obeys that word is made a Christian by the Spirit of God. But no one ever was made a Christian by the Spirit any other way. No man can show one single instance of any thing else.

And then again the baptism of the eunuch gives us a very good illustration of how baptism was performed in those days, when done by inspired men. First, they came unto a certain water. Some preachers undertake to say there was no water, that it was in a desert place. Men that talk thus do not believe the word of God, and it is really very little use to talk Bible or anything else to such men. They are set in their ways, and all the world cannot move them. But there is some chance to teach the Bible to the young and unprejudiced, and for them I write. There was water there, and plenty of it to baptize in, as certainly as the Bible is true. Then in the second place, "they went down, both, into the water, both Philip and the eunuch." They went down into the water. This means they both entered the water, and were actually in the water when the third step was taken, which was, "and he baptized him." If Philip and the eunuch were not in the water when the baptizing was done, then the swine were not in the water when they were drowned. The record says they ran down a steep place into the sea, and were drowned. But according to the interpretation that a good many preachers give this passage regarding Philip and the eunuch, the swine just ran down to the sea, and were drowned on dry land. One interpretation is just as scriptural and just as sensible as the other. Nor can any man prove that Christ entered into heaven, if Philip and the eunuch did not actually go into the water. Neither can it be shown that any one will actually enter heaven, into the everlasting kingdom of our Lord Jesus Christ, if they did not go into the water. And finally, if those two men did not enter the water, and were not in the water when the baptizing was done, we have no use for the Bible any way, for nothing definite can be learned from it, and there is no certainty in anything in the English language. And as they were in the water when the baptizing was done, it is very plain that immersion was the thing done, the action performed, which is precisely what the word itself means. There would be no meaning in going into the water for any other purpose. If we had a literal rendering of the word baptize, it would be *immerse*, which is the action expressed by the Greek word used.

E. G. S.



## LETTERS TO A METHODIST PREACHER—No. 12.

"But foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. 2: 23.

My kind friend, if you have examined the letters that I have written, you will see two very essential points to be observed in teaching sinners how to be saved from past sins, and be enrolled as sons and daughters of God. The first is this: *That God does not demand a faith in any theories* in order to be saved from sin; but a faith in facts, and an obedience to certain positive commands. And hence many theories of salvation that have been generated in the minds of men, and have been formulated into creeds, disciplines, etc., and made essential to the acknowledgement of an individual as a child of God, by those originating and believing in them. I am fully persuaded that the evils of division and strife in those claiming to be the children of God, originate in these foolish and unlearned questions, upon theories that have no place in the whole revealed will of God to man. And hence I have confined my thoughts to the things taught of God." And as he has spoken to us in those days by his Son, we have gone to that part of his will spoken to us by his Son; namely, the New Testament. And hence a large amount of destructive and destructive theories have been left out of the question, "what does God demand as essential to the pardon of a sinner from his past sins." And doing this we find preaching the gospel, (in its facts, commands and promises,) believing those facts, obeying those commands, is all that intervenes between a sinner and the promises; all that is needed, that is required, to change the relation of an alien to that of a Son. This is all, and yet it must all be fulfilled, every item in its proper place. "The last cannot be first" in this work of renovation; no more is needed, none the less to suffice, so far as God has revealed to us.

Now, my friend, if you realize your responsibility, to your heavenly Father, and are assured that you will be held accountable to him in that day of all days, for what you teach sinners to believe and do in order to pardon of sins, does it not behoove you, and me, and all teachers and preachers, to preach facts, instead of theories? The commands of God, instead of men, instead of the conditions imposed by men upon those who would be saved from sins?

And now I come to the points, the practical points, the question I long to ask you, the question I would have you to answer to yourself with all the responsibilities, anathemas, and precious promises of God before you. Do you believe that God has spoken his will in "these days" to us by the Son? I feel sure you do; you have expressed that much to me over and over. Do you believe that God demands more of a sinner than he has revealed to him through his son in the New Testament? Never having heard you answer this question directly, I can only say, that by inference from your teaching, preaching, and your discipline, to which you have vowed allegiance, (obedience,) I think you do.

I would not misrepresent you; I love and respect you too well for that. I would state a few items of your teaching from which I infer you transcend the requirements of the New Testament.

You teach total depravity. Can you find it in the New Testament? Can you even find it in the old? You teach the penitent sinner to believe in God; for through "faith only" comes justification. Can you find "justified by faith only" in the New Testament. You also teach penitent (mourning) sinners to pray for pardon through faith alone. Do you not go beyond the New Testament in this? You teach that baptizing a believing penitent is not needed, not essential. Do you find that doctrine in the New Testament. You teach, in connection with the above, that children, infants, ought to be baptized. Can you find this in the New Testament.

And in teaching these contrary doctrines of baptism, you are exactly in accord with the quotation at the head of this letter. These are the main questions which have engendered strifes and divisions in the professed family of God. Again, I ask you are these contrary doctrines taught in the New Testament as facts, as commands that all must obey? If so, where are they? Has the chapter and verse ever been named? Do

you believe that a sinner will be pardoned of sins when he knows what is commanded of him, and refuses to submit to that commandment? I am sure you do not. Do you believe that God requires faith in Christ as the Son of God, "repentance" for sins committed, and baptism into the glorious names of the Father, Son, and Holy Spirit, of an alien sinner, in order to the remission of sins past? If so, does he command it by Jesus Christ his son? Do you believe any will escape who refuse to submit to these commands.

These questions I have profounded to you, not to try to show you insincerity in your worship to God, for I believe you are sincere; if I did not, I should never have penned these lines to you. But, believing in your sincerity and your interest in the subject of the religion of Christ Jesus, I have written these open letters to you, that you may know what and why I teach the things that pertain to salvation. I have not hunted up the opinion of any man, or men, as to facts taught in the New Testament; the only use I have made of "wiser" human heads, is to find out the universal undisputed meaning of words. But, as to doctrine taught, Jesus is great teacher. I have full faith in the records of his sayings and doings; I have full faith in his authority; I have full faith in the Holy Spirit as he worked in, upon, and through the apostles. I believe Jesus commanded faith in him as son of God; I believe he "commands all men now to repent;" I believe that he demands confession (of him) with the mouth; I believe that baptism is just as much a command of Jesus Christ, as faith or repentance, as such, is essential to the pardon of sins, so far as an alien sinner is concerned; I believe these are essential, and nothing else, save humble compliance with them, will procure pardon of sins. And believing this, I have endeavored to obey them, have been assured with my acceptance with God; and if I continue faithful to him, I will receive the glorious promises that pertain to a life beyond. I have not only risked my salvation upon the commands and promises of God, but I try to persuade my fellow mortals to fly to Jesus in his appointments for his promised blessings. I avoid all questions not taught by Jesus, or by his authority, knowing they but bring strifes into the family of God. What Jesus requires, that I believe and teach must be obeyed; what he leaves out, I have no right to insert. And I pray God our Father that you and I may learn more of his will every day of our lives; that we may honor his commands in a more humble and courageous way; that we may think less and less of our own ways, have less and less faith in men's theories every day of our lives. That we may speak where Jesus speaks, and what he speaks, give the commands that he alone gives, obey the commands upon which his promises rest, to the exclusion of all earthly kings, potentates of whatever character, is the prayer of a humble

DISCIPLE OF CHRIST.

## LETTER FROM BRO. OFFICER.

DEAR BROTHER LIPSCOMB: Yours to hand. Four years ago, I drove the wedge in Indian Territory that opened a way for an evangelist from the Christian church. I settled the same winter in Gainesville, Cooke county, Texas, only six miles from the line of Indian Territory. I gave all my time I could in the nation, preaching and distributing papers, books, etc., among those who could read. The demand for a preacher grew, until I sent for Bro. M. Askew, of North Alabama, who promptly answered the call. The interest increased. I attended the council last September, at Tishomingo, and they encouraged us to go to work in view of planting a mission and Industrial school. (It will be remembered that Bro. Askew was of Indian descent.) Soon after Bro. Askew died, leaving the whole work in my hands. The heathful advantages of Paris over Gainesville induced me to move to Paris, for the benefit of my wife and our little boy, after Bro. Askew came out and took the Indian work. While I was at Gainesville the church there supported me, I was working in and out of Indian Territory as the evangelist in church at Gainesville. After I came to Paris the churches at Gainesville and Paris worked together, commended me to the council, etc. But at this time the church at this place has full control of the

work, I have been over in Indian Territory often since I have been here, preaching, giving out papers, etc., to the Indians, (as city evangelist, Paris, Texas.)

I was at the last State meeting. A resolution commending me to the next Choctaw council, in view of adding an Industrial school to mission, was presented and favorably considered by the brethren at Bryan, Texas. Why? The Indians can not understand why I am not endorsed by a convention, association, conference, or something like it. The difficulty was mine, and I suggested the remedy; but the work is still, and I suppose will ever be in the hands and under the oversight of the church at Paris.

By your letter you leave on my mind the impression that four thousand dollars is necessary in order to begin work. You are laboring under a mistake; the work is going on, pulse beats feebly, but we are doing what we can. We want to be able to keep a man in the Indian field. Four thousand dollars can be spent in building, if we add a school; but the work of the evangelist is quite another thing, and must go on.

I ask the brethren here to let me off a few months, as our church house and other building makes a demand on their pocket, and I will visit the churches in interest of our mission in Indian Territory. We are willing to rob other churches in the sense that Paul did in order to supply our mission, but need not, as we think, resort to any farther society. Our object is to lay the matter before the churches as they are, and receive any help, much or little. After the first of November we want to keep an evangelist in the field all the time. Our religious neighbors have planted in the name of their peculiar sect, and association, convention, Synod, or something else added to their endorsement which they (the Indians) demand before they will countenance any man. They demand the highest indorsement, or that they regard highest. Our Indian evangelist will be employed by the church here. I have been doing what I could; have not had a regular evangelist employed since Bro. Askew died. The church has enabled me to employ three of the brethren to hold meetings in Indian Territory. I have held four. Our claims strike them favorably, they are less prejudiced than our religious white neighbors. I give it as my opinion, the Indians, as a rule, are more honest than the whites, once they pledge themselves.

Bro. A. B. Smith will divide time with me after this month. May be he will give all of his time to the Indian mission work.

A thousand thanks for the interest you take in the Indian mission work, the work of my life. I will soon be out and lay the matter before the churches, a robber, as Paul was.

I did not write this for publication, but use any of it you wish; it is public property.

Paris, Tex., Aug. 12, 1884. R. W. OFFICER.

## NOTES FROM OUR CORRESPONDENTS.

E. A. Elam, Fosterville, Tenn., August 16, writes: "For four years we have conducted the meeting for Rigg's X Roads, Tenn. We think the last the most interesting. Twelve additions. This congregation is in good working condition; is one of the best we visit, and cannot be surpassed in kindness. Our meeting closed Thursday after the second Lord's day in August with a promise to return (D. V.) next year."

Sister M. Temperance Terrell, Tyro, Tate county, Miss., August 17, writes: "Bro. B. W. Lauderdale, of Tennessee, began a meeting at Enon, near this place, Friday before the first Lord's day in August which continued over second Lord's day. Five were added to the church; four from the world, one from the Methodists. Two of those who made the good confession were sweet little girls, whose tender hearts had been opened to the melting influence of the gospel. Oh! what a lovely sight to see blooming youth boldly take their stand on the Lord's side.

"Grace is a plant, where'er it grows,  
Of pure and heavenly root;  
But fairest in the youngest shows,  
And yields the sweetest fruit."

We feel assured there was much and lasting good done toward building up the cause. Bro. Lauderdale is a bold and fearless teacher of the word, and did not fail to declare the whole counsel of God. Oh for many more such men. To God be all the praise."



## REPENTANCE.

BROS. LIPSCOMB & SEWELL: At your request, I write for the ADVOCATE some essays. As we have many readers who have not read our first writings, and who, consequently, are ignorant of our teaching on the subject of repentance, as well as on other subjects; and as we are constantly making new converts to "our restoration;" and as I cannot say in one essay all that I desire to say on the word repentance, I hope you will indulge me in several essays.

I congratulate you on the fortunate choice you made of a co-editor, in choosing Bro. J. A. Harding, of Winchester, Ky., who is the right man in the right place.

I shall first define the meaning of the word repentance. There are two nouns rendered repentance in the Common English Version—*metamelomai* and *metanoia*. This is unfortunate, as it leads the English to suppose they both mean the same thing. The first means sorrow for what a person has done, without saying whether the action was a good action or a bad action. For after giving alms to a man who spent it for liquor, we are sorry, or dissatisfied, with ourselves, for giving him money to spend for liquor. This is repentance. The Greek verb, *metamelomai*, applied to Judas and to Esau, means the same as the noun. They repented, and did nothing more than repent. And so men who drink and gamble all night, repent next day. But then they do not amend their ways and doings; they do the same things again, until they lose all their property. These men often destroy themselves, instead of doing better. The apostles used a Greek noun and a Greek verb to express that great change of heart and life, which ends in remission of sins and eternal life. The noun they used to express a change of mind and conduct was *metanoia*—*meta*, after, and *noia*, consideration—change one's mind so as to influence one's conduct. The verb, *metanoeo*, occurs thirty-four times in the New Testament, and the noun rendered repentance occurs twenty-four times.

But no change of mind which does not result in a change of life, will fill up the measure of the positive command, Repent and be immersed. Acts 2: 38. A change of heart without obedience to the gospel, is of no more value than faith alone without obedience. A change of heart must, of necessity, precede a change of conduct. Many persons have changed their minds or purpose, and resolved to do better, who did not do it. Pharaoh said or promised to let the Jews go out of Egypt on the infliction of every plague, but he lied, he did not do it. He repented while smarting under plague, but failed to do what he said he would do while the plague was on him. He was destroyed in the Red Sea, with his repentance, like all other disobedient penitents will be. The three thousand penitents on the day of Pentecost, after their repentance, after their change of heart, after their sorrow, were told to do something. "Be immersed, every one of you, in the name of Jesus Christ, (eis) in order to the remission of sins," say A. Clarke and many other eminent critics. Had these three thousand penitents refused to be immersed, they would have been in the same condition that all paedobaptists are in to-day, in an unpardoned state, under the guilt of sin, without any evidence of the pardon of sin. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20: 23. This promise or prophecy was future when he spoke these words. They were to preach repentance and the pardon, remission of sins, or the absolution or delivering from sins, among all nations. Luke 24: 4-47. They were to begin at Jerusalem, not at Rome.

The only question between us and our opponents is, whether sins are to be absolved in the way the Holy Spirit directed the apostles to do it, (second chapter of Acts,) or in the way the papists and sects do it—by faith alone, which faith, without the obedience of, is dead. If we are in error in our teaching on this subject, then we have been led into it by the apostles; then all parties for the first four centuries have led us into it; then all the creeds of all sects in Christendom have led us into it; then we are more consistent than they are, for we practice what they only teach in theory. Then their subjects, infants, have no sins to be remitted, only one

sin, original sin. Our subjects have sins to be remitted. Their subjects have no faith, without which we cannot please God. Heb. 11: 6. And if we had all the repentance of all the paedoes, before faith, it would not please God, and would not, therefore, avail more than faith alone without the obedience, which is immersion, and immersion is as necessary to pardon of sins and eternal life, as repentance. Immersion is just as necessary to pardon and eternal life, as the paedoes have made it unnecessary, non-essential, nothing. They have made the commandment of God of no effect by their wicked and unrighteous traditions. Matthew 15; Mark 7. No man in the Bible ever told God that he did not know what he told him to do. No man in the Bible ever told God that he told him to do more than he could do. Therefore he had not done it. There is no instance in the Bible of any person asking what was meant by baptism. It was as plain as any other word in the Bible. The paedoes opened the position that no person knows what baptism is; and, secondly, if he ever finds out its meaning, is it non-essential, nothing? But let one of their members find out its meaning, and obey it, and see if they ever have any use for him afterwards. Baptism is the most curious and complicated word in any language. It means these things: pour, sprinkle, immerse, stain, dip, purify; anything, everything, nothing. It divides all Christendom. There was no debate on the word before the Lutheran Reformation in 1517, so far as known to the writer, since which time the protestant sects have been born without a baptism, and they have to make one out of the scriptural one by cutting into three parts; then none of them have these three parts, and so they have no baptism. There is only one baptism, and that is a burial. Rom. 6: 1-7; Col. 7: 17.

In my next I will show the steps in repentance. JACOB CREATH.

## NOTES FROM OUR CORRESPONDENTS.

J. M. Ratliffe, Piedmont, Mo., August 22 writes: "I closed the meeting at Piedmont, las, Friday night, with sixteen additions. Preached last Lord's day, at Wilkinson Springs, and baptized a man seventy years old. They agreed to build a meeting-house."

W. J. Higdon writes: "It is very common now when the brethren are writing, they will use D. V. placed thus, (D. V.) What do they mean by it? No one has called for the thirteen volumes of the GOSPEL ADVOCATE I have, yet. When will Bro. Sewell's book of sermons be out?" [They mean by it, we are learned.—D. L.]

T. P. Barfield, August 16, writes: "Recently there have been five additions to the church at Franklin College, all members of the Sunday-school. This is as it should be, and I rejoice to see young people thus taught the way of life in their youth. With Bro. McGarvey's question book or Bible lessons, and Bro. Kuykendall's question book as aids, there is nothing to prevent the young from growing up in the knowledge of the truth. Bro. Fuqua presents the gospel with great plainness and much earnestness."

W. T. Breedlove, Collins, Ark., August 14, writes: "After a long silence, I will furnish a few more items from Arkansas. Bro. E. M. Northum and the writer began a meeting at Mineral Springs in Nevada county on Saturday before the fourth Lord's day in July, which continued four days, and resulted in six additions to the congregation there. Bro. Northum is one of Arkansas' veterans, but still preaches with great zeal and power. Embracing the second Lord's day in July the writer held a meeting at Millville, in Ouachita county, which continued four days with good interest from first to last, but without additions. Embracing the fourth Lord's day in June, Bro. J. H. Hill held a meeting near Bluff City, in Nevada county, which resulted in fifteen additions. Bro. Hill came from Kentucky to Arkansas, located at Prescott, and is said to be quite a good and effectual preacher. Bro. J. B. Davis sends in some cheering news from his field of labor in North Louisiana. Has planted one church and is having additions regularly at other points. We feel specially interested in Bro. Davis' field, and rejoice to hear of his success. Bro. Davis is booked for a debate with a Baptist preacher by the name of Simons. Do not know what their propositions are.

Bro. J. C. Mason is still succeeding finely at Texarkana. He and Bro. W. J. Hudspeth recently held a meeting at Sardis in Hempstead county resulting in ten additions; three from the Baptists and seven from the world. I am now at Collins, in Drew county, preaching night and day to small, but attentive audiences. Have had no additions yet. Can't tell what the result will be. I have received a few subscriptions for the ADVOCATE, which I will send in soon. I will go from here to Tyro, in Lincoln county. I will report again from that place."

W. D. Craig, Brentwood, Tennessee, writes: "On Saturday night before the second Lord's day in August, I began a meeting at a place called Ayer's Chapel, in the western part of this (Williamson) county, and continued until the following Friday, which resulted in six additions, —three by confession and baptism, two from the Methodists, who had been immersed, and one reclaimed. This is a place that has been visited but little by our brethren, and consequently there is a good deal of ignorance among the people in regard to primitive Christianity. The Methodists have a good house near by, which they invited us to use some time ago, but refused to let us hold this meeting in it, the man who kept the key stating that he would be in danger of being arraigned before conference, if he opened the doors to us. We found several scattered brethren and sisters in the community, and, with the six added during the meeting, we think they have enough to begin house-keeping, and they promised to do so. May the Lord bless them."

A. J. Avery, Jacksonville, Ala., August 18, writes: "I thank you, or some kind friend, or brother, or sister, heartily, for sending me the ADVOCATE, which, be assured, is a welcome visitor. It seems like the return of an old friend. I commenced a meeting at Center, three miles from Little Tanon, on Saturday before the first Lord's day in August. Closed Tuesday, at the water, with two baptisms. Commenced a meeting on Saturday before the second Lord's day in August, at Pleasant Grove, in Cleburne county. Closed on Wednesday night, with four baptisms. Revived the church greatly. I had the help in this meeting of Bros. Bryant and Brooks, Dr. Ferguson's step-son. I am now in a meeting at New Bethel. No additions yet. The brethren have hauled lumber to rebuild their house, which was burned over one year ago. This is the home of our dear old brother, Washington Bacon, who is, truly, a father in Israel. Would that you, or some kind brother, would send the ADVOCATE to him at Borden Springs. He is eighty-five years old, is unable to attend preaching, is quite fond of reading, and his mind is active as a boy's. He would appreciate the ADVOCATE so much."

J. Harding, Franklinton, Henry County, Ky., August 16, writes: "As this will be the last meeting I will hold till I go to Waco, Texas, I thought I would write a few lines, letting the readers of the ADVOCATE know my whereabouts. Since my meeting at Bedford, Trimble County, this State, I preached five days and nights at Flat Rock, Shelby County, where our venerable Bro. Thorp preaches once a month. The friends at Flat Rock know how to treat a preacher. Six were added. It was there I met one of our dear old sisters from Campbellsburg, M. P. Brown, one of God's noble women. She subscribed for the ADVOCATE. Then I went to West Port, Oldham county, where I labored fifteen days with the church. Our brethren at this place only have a fourth interest in the house and have only been meeting once a month. I succeeded in getting them to promise to meet in the afternoon when it was not their day for preaching. Bro. Lewis Bersot, of Brownsborough, preaches for them once a month, and I was much pleased with him. He has the respect and love of all this community, and he is worthy of it. We had fifty added to the congregation, making a membership now of seventy-eight. They are a noble band of brethren; they gave me enough to buy me a nice suit of clothes, in addition to a very fair remuneration. So you see a man feels good when he meets with such brethren. I promised to visit them again in November. I will be here two weeks; will write when I leave here. I hope to have a good meeting. I will be in Waco, Texas the second Lord's day in September, if not before. After my meeting there, will go to Dallas."



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. FOX, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## PAUL'S CONVERSION.

In what sense did Paul's conversion differ from that of the three thousand on Pentecost? Did he do less or more, in order to pardon, than others were required to do? If the eunuch must go down *into* the water and be immersed, in order to pardon, did Paul do less than this in his conversion?

We are aware that the Methodist discipline teaches that salvation is by *faith only*, and that it is a wholesome doctrine, and very full of comfort. We are aware, also, that the Presbyterians and Baptists teach the same doctrine, still we find that Saul of Tarsus did more than believe. So did the first converts on Pentecost. The question is, what did they do? We affirm that those who embraced Christianity on Pentecost, the converts of that occasion, did believe first; that then, in order to the remission of their sins, they were required to repent and be immersed. This, we suppose, will not be questioned by any who will carefully read the second chapter of Acts. Did the eunuch do more or less than this, in order to his pardon? Philip preached Jesus unto him. He then desired baptism. Philip replied, "If thou believest, thou mayest." Not a word of repentance, but his desire to be immersed was evidence of his repentance; it was repentance, for repentance is a turning away from sin to righteousness, and this is what he was doing. So, then, his conversion to Christianity was through faith, repentance, and baptism. Was less required of Saul? He believed from the time he was struck down in the way. His cry was, "Lord, what wilt thou have me to do?" He was repenting. But faith and repentance were not all that was to be done. He prayed, prayed God to send the promised information. God had said, "Go down to Damascus, and there it shall be told thee what to do." He had gone, and now for three days had waited for the fulfillment of that promise. Doubtless then he was praying for knowledge as to what he should do. When the preacher came, he told him to "arise, and be baptized," which he did.

"Now," says one, "we have a difference. The eunuch went down into the water, and was probably immersed, while Saul was baptized right then and there in the house, and, doubtless, by sprinkling."

How do you know this difference exists? It does not say so in God's word. It says he was commanded to be baptized and wash away his sins; just how, or where it was done, does not appear here. But we may let Paul tell elsewhere how it was done. "Therefore we (himself included) are buried with him by baptism." Rom. 6: 4. Then Paul was buried when he was baptized. And he further says that he was resurrected in that baptism. How plain. So we see Saul did just what was done on Pentecost, and precisely what the eunuch did, in order to salvation or pardon of past sins.

The miracle which occurred on the way down to Damascus did not lessen the terms of pardon to him, any more than to the eunuch to whom Philip preached a plain gospel discourse, and who simply obeyed, from the heart, the form of doctrine delivered him. As one was born again, so was the other. We conclude, therefore, that none may reach pardon in any other way now, than by faith, repentance and baptism. Reader, have

## MEETING BELOW TROUPE.

On Saturday before the first Lord's day in August, the church at Troupe sent me four miles below, to a school-house, to preach the gospel in a neighborhood where it had never before been preached. They had heard sectarianism preached, but the gospel, never. The people gave attention, and three took membership with us from the Baptists. After two days we returned to Troupe, leaving the people to "think on these things," and hope by-and-by to reap in that field. We preached at Troupe at night (Tuesday) on our way home, had one confession, a young lady, and went the same hour of the night unto a certain water, and buried her with Christ by baptism. Almost the whole congregation went, although it was near midnight when we baptized her. We have never seen a more beautiful, or a more solemn baptism, than this, performed in the midnight stillness, and attended by so solemn an influence. The church at Troupe grows gradually and constantly. The whole church is alive and at work. As an evidence, they sent me to hold a meeting some miles below, and supported me in the work. Thus they are *sounding out the word*, while others *sound it in*. The Lord prospers and blesses all who work as he directs.

## THE HOPE OF THE RESURRECTION.

Were it not for the hope of the resurrection promised in the gospel of Christ, the grave would blight all our life here. The fear of death, with the loss of friends and loved ones, would soon crush us. With the resurrection before us, and the blessed hope of a reunion, it is still hard to consign our treasures to the dark tomb. It is hard to say "thy will be done." Time may heal up, in a sort of bungling way, the wounds death has made. Time may alleviate somewhat, but only the resurrection can cure. We must have our treasures back. We can hear to nothing else, nothing else will satisfy the vacancy made in the heart. Thanks be unto our heavenly Father, who hath given us a living hope, in that he hath raised Christ from the dead, and thus given us an earnestness of our resurrection also.

## SLAY THEM.

As the prophets of Baal built their altars upon every hill top, and in every valley,—as they corrupted and perverted the worship of the true God, turning the people away to follow false gods, so have sects perverted the gospel, and so have they led the people away from the worship of the true God to worship men, and theories of men, and to forsake the Lord's way for the ways of men. It is time for some Elijah to come, and in the strength of Almighty God, to slay these false prophets and false teachers. It is time we decide in the presence of the world whether the Lord or Baal be God.

## NO COMMAND TO USE IT.

There is not a single command in all the New Testament, for an alien sinner to pray for pardon, and there is not a single command to any Christian to pray for his pardon. Why then do the religious teachers of this age use the mourners' bench and teach men to pray, and seek pardon in a way God never ordained? Because they will not let God save men in his own way. If there is any Scripture which justifies such things, let them show it. We will give five dollars each for every verse produced teaching that the alien must pray, as a condition to his pardon.

Two baptized at Longview, Monday, August

## ARE YOU CRUCIFYING CHRIST?

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4-6. Doubtless, Paul wrote this of some who had turned away from Christianity and gone back into Judaism, but it will apply just as well to those who forsake the right way now, and go off into babylon, sectarianism. Whenever a member of the church of Christ can get his own consent to attend regularly a sectarian church, while the church of Christ is meeting regular for worship in their own town, and when he can consent to send his children to sectarian Sunday-schools, to be taught all the misleading and soul destroying doctrines of sectism, then such a one has turned away, and trampled under foot the blood of Christ. This is doing that very thing. We pity the poor time serving professor of Christianity, who thus courts the applause of men rather than of God. Such are a disgrace to the cause of truth, and of righteousness. We know some such, and we know they have no principle involved in anything they do religiously. They have said by their actions that Jesus is not worthy of belief—that he is unworthy of their obedience. They are crucifying him afresh, and do put him to an open shame, by turning away from his doctrine—his teaching, to that of men and devils. We have no patience with such unprincipled offenders, and Jesus will hold all such to a fearful account. They are men-pleasers, they follow the big crowds, they care nothing for the command of Jesus, they desire the applause of men. It is impossible to renew such to repentance again. They are gone—their doom is sealed, because they turn their backs on Jesus, and will not have him to reign over them. Reader, search and see whether you are guilty.

## THE ORPHAN HOME.

Before sending solicitors for the Orphan Home, etc., will the trustees do the brethren justice by publishing the terms of purchase of Add-Ran College? Who appoints or elects the trustees? Are there any reservations held for individuals or corporations in the deed of transfer? Tell us all about it. It is due the brethren to know what they must pay for.

## TRYING TO KILL IT.

There are certain parties in Texas, preachers, who have fallen out with the ADVOCATE, because it has the nerve to tell *them* of their sins, as well as others, and because the ADVOCATE has not been willing to be used as a tool, or prize pole, to boost them up, and to carry out some of their pernicious schemes. They are now doing all they can to stop its circulation in Texas. We say to all such as these, that the ADVOCATE has more than doubled its total list of subscribers in less than ten months, and it will go on unearthing the wicked schemes of those who are trying to kill it off, showing them to the church and to the world in their true light. Some of these men are making merchandise of the gospel, and we intend to ventilate them soon. Some whom the ADVOCATE has helped to position, believing them to be good and true men, have proved themselves to be base frauds, and, as such, this paper would be recreant to duty not to unearthen them. We are not quite ready but will be soon. We



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- (6) Write very plainly, and make the clerks and printers happy.

## Self-Made Poverty.

I would not say a hard word against poverty; whenever it comes it is bitter to all; but you will mark, as you notice carefully, that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuseness, want in forethought, idleness, and, worst of all, drunkenness. Ah, that drunkenness! that is the master evil. If drink could be got rid of we might be sure of conquering the devil himself. The drunkenness created by the infernal liquor dens which plague-spot the whole of this huge city is appalling. No, I did not speak in haste or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a divine protest against sin, but, as for the gin palace, there is nothing to be said in its favor. The vices of the age cause three-fourths of the poverty. If you could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch with fear, upon their heap of straw, because the human brute who calls himself "a man" will come reeking home from the palace where he has been indulging his appetite—if you could look at such a sight and remember it will be seen ten thousand times over to-night, I think you would say, "God help us by all means to save some." Since the great axe to lay at the root of this deadly upas tree is the Gospel of Christ, may God help us to hold that axe there, and to work constantly with it till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London is saved from the wretchedness and misery which now drip from every bough.—C. H. Spurgeon.

## Liberty in Boston.

A correspondent calls attention in the following to what merits gravest consideration. Whether it will receive such consideration, remains to be seen. The Boston City administration, like that of other chief cities, seems to have fallen under an alien rule which fears not God nor regards man—except antagonism to an earnest religion can be construed to mean anything else than that. Says the correspondent referred to:

Sabbath afternoon, July 20, upon his attempting to preach the simple gospel, as he has done for two Sabbaths previous, to some hundreds

out of the thousands waiting for the Sunday concert on the Common, Mr. Wm F. Davis, a Baptist minister, though a graduate of Harvard and Andover, and Rev. Mr. Hall, of Clarendon Street Baptist Church, were arrested and taken off to the station by policemen acting under official superiors. This persecution is based upon a statute of recent years made by the City Council, and is a deadly attack upon the principle of religious liberty which is the peculiar glory of America. That it was aimed especially against the Gospel is evident, from the first thing in the prohibition, viz.: "sermon." Japan is to-day less hostile than this. Shall it be permitted? Will the Christians of Boston allow, without protest (which New York City will not do.) Sunday band concerts on the Common; and yet while sending foreign missionaries, be forbidden to offer upon city free ground a free gospel to the masses in no other way to be reached? They will not come into close walls, except at least a Moody call them; they will and do eagerly crowd and stand to hear an earnest open-air preacher. There are now Gospel temperance meetings every evening in the various missions, but three times their audience are gathered even on week-day evenings here and there in side-streets and courts by some devoted redeemed men. Shall the Council not be importuned by protest of every Christian who is loyal to Christ's command to go out into the highways?

This case is a fresh reminder of what happened on the same Boston Common within a twelvemonth, in relation to one of the most estimable of our citizens, Dea. James William Kimball, who as a Christian tract distributor was inhibited in the prosecution of his work by a city official, as if he were doing an unlawful and wicked thing. And this is Boston, and so near the graves of those who came to these shores for

"Freedom to worship God."

When one reaches the conclusion that everybody in the world is all wrong in life and spirit, it is generally time for him to begin to ask whether the trouble may not be with himself. If all the images in a mirror are distorted, it is pretty safe to infer that the distortion is in the glass itself, rather than in the world which it reflects. Nobody ever knew a mean man who was not firmly convinced that the majority of people were thoroughly given over to meanness; and an envious, or an intolerant, or a grasping man, who did not find his own characteristic sin to be offensively prominent in others, would be a greater curiosity than the Kahr-i-noor diamond. If the world appears all blue to you, be sure that you are not looking through blue glasses, before you make any noise about it. And if find you all men to be self seekers and ambitious and avaricious, first see whether you have not been projecting the evil which belongs to yourself, upon the lives of men you meet. There can be no doubt that the world would be a vastly better world to you, if you were yourself a vastly better man. That opens one way to you, by which you can help on the world's betterment.

He that hath tasted of the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—Charnock.

## MONUMENTAL EVIDENCE.

The Royal Baking Powder  
Is "Absolutely Pure."

The following certificates from well known chemists and scientists form as strong an array of evidence as was ever given in behalf of any article of human food:

## GOVERNMENT CHEMIST'S REPORTS.

Prof. Edward G. Love, the Government chemist, says:

"I have tested a package of Royal Baking Powder which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or other injurious substances."

"E. G. LOVE, Ph. D."

Prof. H. A. Mott, Government chemist, says:

"It is a scientific fact, that Royal Baking Powder is absolutely pure."

"H. A. MOTT, Ph. D."

W. M. McMurtrie, Prof. of Chemistry, Illinois Industrial University, late Government chemist, Dep't of Agriculture, says:

"The Royal Baking Powder has been used in my family for many years, and this practical test, as well as the chemical tests to which I have submitted it, prove it perfectly healthful, of uniform excellent quality, and free from any deleterious substance."

WM. McMURTRIE, E. M., Ph. D."

## Rush Medical College, Chicago.

Dr. Walter S. Haines, Professor of Chemistry, Rush Medical College, Chicago, says:

"I have recently examined a package of Royal Baking Powder, purchased by myself in the open market, and have found it entirely free from adulteration and injurious substances of all kinds. I have several times before tested the Royal Powder, and have always found it, just as in my present examination, skillfully compounded and composed of the purest materials."

WALTER S. HAINES, M. D."

Dr. H. D. Garrison, Professor of Materia Medica and Toxicology, Chicago College of Pharmacy, says:

"I have examined a package of Royal Baking Powder obtained from my grocer and find it to be composed of pure and wholesome materials in correct proportion. It contains no alum or other injurious substance. The purity of the cream of tartar employed in this powder is worthy of special mention, since it does not contain the tartrate of lime usually present in baking powders in which cream of tartar of inferior quality is used."

H. D. GARRISON, M. D."

## College of Physicians and Surgeons, Chicago.

Prof. C. B. Gibson, Chemist, College Physicians and Surgeons, Chicago, says:

"I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and 'so far superior,' that I thought you would be pleased to know it, and might find use for the certificate."

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.'"

C. B. GIBSON."

## Kentucky State College.

Dr. A. E. Menke, Professor of Chemistry, Kentucky State College, says:

"I have very carefully examined a package of Royal Baking Powder, and find it to be a cream of tartar powder of high strength, not containing any terra alba, alum, or other deleterious ingredient, everything being pure and wholesome."

"ALBERT E. MENKE."

Prof. Henry Morton, president of Stevens Institute of Technology, says:

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or other injurious substance."

"HENRY MORTON."

Dr. J. H. Wright and Dr. Albert Merrell, analytical chemists, late the firm of Wright & Merrell, St. Louis, each says:

"I have made a careful analytical test of Royal Baking Powder, purchased by myself in the open market here, and in the original package. I find it to be a cream of tartar powder of the highest grade of strength, containing nothing but pure, wholesome, and useful ingredients."

JUAN H. WRIGHT, M. D.

"ALBERT MERRELL, M. D."

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENNESSEE, AUGUST 27, 1884.

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## BRO. HARDING'S RESPONSES ONCE MORE.

Bro. Harding, in his reply, makes no mention of the case of the Kenites, who did kindness to the children of Israel, and received kindness therefor from God. While we believe that no help from Hiram would have been received by Solomon, unless it had been tendered in the spirit of helpfulness and good will, we let that case pass. The help in the re-building of the temple by Ezra, he claims, was a matter of debt. It was just such a debt as this: The English dispossessed the Indians of this country. If the Chinese were to conquer our country, how much debt would the Chinese owe to the descendants of the Indians, whom our fathers dispossessed? The cases are similar. It was certainly a remarkable instance of a sensitive conscience among political rulers for Cyrus to recognize such a debt. I have not a doubt but that Cyrus had been so impressed with the power of the God of the Jews, that he thought it would be profitable to him to help reinstate them in their land. If he did it at the request of the Jews, it might go to prove that I am wrong in saying we should not ask help of the world; it cannot prove that Bro. Harding is right in refusing help tendered without being asked.

Bro. Harding says that Christ and the apostles associated with those that were Jews. But they were the godless, off-cast Jews, sinners. God permitted association with irreligious men who did not profess to serve him, that was denied to those in covenant with him, who were unworthy of that covenant. He makes no note of the Centurion who had "built our nation a synagogue," for which the Lord showed him favor. He thinks the heathens on the Isle of Melita did the favors as pay for the good that had been done them. Then does Bro. Harding think it right to receive help from those who think they have received benefits equal to the amount they give? If so, but few outsiders give, without thinking they have received, directly or indirectly, an equivalent in good influence to themselves, their friends, or the public.

I did not mention other cases of help given by outsiders to the servants of the Lord under both covenants, such as Rahab the harlot, and Cornelius. Cornelius evidently did his alms to the people of the Lord. The case of those who did not take help of the Gentiles, I still insist, is not definite enough to determine a principle. The contests growing out of circumcising the Gentile converts, had made factions without number in the church of Christ. Some were Judaizing, and some were of Gentile partizanship. These Gentiles may have been Gentile converts; the great majority of critics I have read, say they were. At that day Christianity was not popular; but few felt disposed to give, save those converted to Christ. Paul refused to receive help from some converts. These persons may have done the same from these Gentile converts. There is more likelihood that for some reason they refused to take help of some Gentile converts, than that, in that day, those not converted to Christ helped the teachers. We simply say, then, this case is not clear enough to build a theory on without strong corroborative testimony. So far from possessing this corroboration, the facts are against the conclusion.

In his second article he comments on but one case we mentioned. That was our use of the term "communicate." "No church communicated with me as concerning giving and receiving, but you only." Bro. Harding is right in this. It was an inadvertent use of it that is not legitimate. The communicating was only the bestowing help on their part. Still it remains, as we believe, that the context here, and the statements in other places, to which we referred, indicate that Paul did make known his condition to the churches. Bro. Harding occasionally states our case stronger than we state it ourself. We have never said it was right to appeal for help, but to make the wants known to those who ask to know them.

We understand Bro. Harding to admit that Paul notified the Roman brethren that he would need and expect their help on his journey. One single case establishes that it is no sin to make known necessities to the brethren, that they may help. We think the other cases just as clearly show that this was done. The very fact that Paul gave thanks, and commendation in letters that were to be read to the whole church for aid sent him, was equivalent to expressing a desire that they should continue to remember his need. Paul did send messengers to stir up the churches to their duty in helping Christians in danger of starvation, loss of this life. Much more should they be stirred up to save nations from eternal death. We have no wish to induce Bro. Harding to change his course if he can live in it; we only wish to indicate that if others make their wants known, there is no sin in it.

It gives us pleasure to note that Bro. Treat becomes a regular contributor to the *Review*. Bro. Treat has been a clear and safe teacher in opposition to the carnalizing tendency of the "evangelical wing" of the reformatory movement, and we are glad to see that his influence will be used in steadying and giving force to the opposition of the *Review* to these influences for evil. We have had some correspondence with Bro. Treat as to working with us in the *Advocate*. While this would have helped us to build up the *Advocate*, we believe that he will do more good by reaching a greater number where it is most needed, in the *Review*. And we are for that which will most effectively maintain the truth, whether it hurts or helps one paper or individual, or an-

other? The truth of God, the faith of the churches of Christ is threatened now, as few are willing to believe, by those who assume to be leaders in the reformatory movement of this age. Our interest shall never stand for a moment in the way of the interests of the truth, if we know it.

## WHICH IS RIGHT?

A brother asks us which we think is right, Bro. Walling or Bro. Bradley, in their controversy as to faith or the faith purifying the heart. We think there is not much difference, if they used terms in the same sense. Without referring to what they have said, we submit this:

On the day of Pentecost, Peter preached to the wicked sinners present. They were those who had demanded the crucifixion of the Savior. They had all the guilt of his murder in their souls. They were wicked in heart. Peter, or the Spirit through Peter, alleged that that Jesus whom they had crucified, God had been raised from the dead and made both Lord and Christ. He gave the testimonies in behalf of this truth. These testimonies convinced them that he was not an imposter, that he was a divine personage, that he was both Lord and Christ. The belief that he was a lying imposter made them hate him, filled their hearts with desire for his blood. They were cut to the heart by the conviction that he was not an imposter, but the Son of God. They cry out what shall we do? Their mind, feelings, purposes are entirely changed with reference to Jesus. What has brought about the change of mind, feeling and purpose in these people? The belief that he is the Son of God produced that change. Bro. Walling does not doubt or deny this. Bro. Bradley maintains it. Wherein then do they differ? Simply as to whether a heart in this condition ought to be called a purified heart. The only difference is as to the propriety of applying the terms pure and purified, to a heart in this condition. They do not differ as to the facts or the result of these facts. It is only this, Bro. Bradley thinks the term pure or purified may be applied to the heart at this stage as indicative of its correct thinking, feeling, impulses, before it takes steps to free itself from the guilt of sins. Bro. Walling thinks it ought not to be applied until it has taken those steps which frees it from the guilt of sins heretofore committed.

There is such a thing as being freed from the love of sin, and then freed from the guilt of sin. Bro. Bradley thinks the heart may be called pure when freed from the desire and purpose of sin. Bro. Walling thinks it ought not to be applied until it has been freed from the guilt of past sins, by the obedience that brings soul, mind and body into Christ. The difference is not in practice, nor is it practical, but only as to the propriety of applying the term pure at a certain stage of spiritual development or obedience to the law of the Spirit.

We think in the sense in which each uses the term pure or purified, each is right. If the feelings and purposes are not promptly carried out, embodied in active obedience, they die, and the heart is never purified in the sense of being freed from guilt. When these impulses fail of development they perish, and evil influences and impulses resume their sway, usually with seven-fold power, as illustrated in the case of the person, out of whom the evil spirit was cast, who walked through dry places seeking rest, but finding none returned to his home taking seven spirits more wicked than himself. The last state of that man was worse than the first. D. L.



## EVIL COURSES WAX WORSE AND WORSE.

Last year we called attention to the tendency of the Island Park convention in which a number of religious pleasure seekers, collected at grounds for recreation undertook to act for the churches, had three men and three women to lay hands on three men and women to ordain them as missionaries to India, but struck out the fasting, because unpleasant to the flesh, notwithstanding they did it professedly in obedience to the will of God, and God always connected fasting with prayer and imposition of hands. Hence they took the privilege of striking the fasting out of the divine ordinance because unpleasant to the flesh and this was a pleasure seeking crowd. We then said it was all a money making scheme on the part of its managers. We said this because we saw the report made by one of the active men that it had paid. This was denounced by the *Christian Standard* as a slander. L. L. Carpenter, the chief getter up of it, wrote to us the charge was groundless.

Encouraged by their success last year, they have this year arranged for a few weeks of religious recreation, at a place they have sacreligiously named Bethany Park, seemingly to honor A. Campbell, who bitterly denounced all such arrangements, and all fun and frolic in the name of religion. L. L. Carpenter announced about a dozen Rev'ds to entertain the audience by speeches; such as Rev. F. M. Green, Rev. David Walk, Rev. Isaac Errett, etc., etc., The meeting has come on, and they charge ten cents admission on Lord's day to the services including the Lord's supper. The trains run to and fro on Sunday carrying crowds as to a base ball game. Of course some who are not wholly given over to shamelessness, protest against these things. But the numbers out vote them. An item in the *Indianapolis News* gives this:

"The running of the Sunday trains is denounced vigorously by a large number of the brotherhood, and the charging of admission to the grounds on Sunday, meets with the most pronounced dissent, and promises to lead to rank differences. It is said the pastors of all the churches in the city, of the Christian denomination, are opposed to the Sunday program, but they have been out-voted by the stockholders of the 'Brooklyn Assembly Association,' (it is held at Brooklyn, Ind.,) who openly say that it was organized as a money making concern, and that special trains and Sunday admission fees are a necessity from a financial standpoint. As a prominent member put it to-day, 'we believe that we follow the Scriptures in our services,' but I fail to find anywhere in the New Testament where Christ tells his followers to break bread in memory of him at ten cents a piece."

Now where is the slander in saying it was a money making scheme? The majority of the stockholders openly avow it was organized for that end. Without admission fee, it is clearly for the rich; the poor, the working people, cannot afford the trip. But an admission fee to any religious service of the church, is no better than Romish indulgence. It is selling the privileges of the Lord's house and his blessings for money.

The running the Sunday trains is a desecration of the Lord's day, is a traffic in the things of the sanctuary, more corrupting than the beer drinking gatherings and the base-ball clubs, because professedly done in the name of Christ. It is claiming the sanction of the Lord for breaking down, corrupting and destroying his own institutions, for Sunday frolic and desecration. These things have grown out of the conventions and societies, and are used to increase the power and make gain for the leading preachers and their supporters who countenance them, and they show how widely the carnalizing influences have spread themselves through the churches of Christ.

The preachers and papers who countenance these things are responsible for them, and all who encourage these preachers and papers help to spread this corrupting influence. The aim is, so soon as practical, to make these assembly grounds the meeting places for all the conventions, so all the denominational movements will pay tithe to these leaders, will bring gain to the coffers of these devoted lovers of the souls of the heathen.

## WHO CONVERTS SINNERS?

"We heard a preacher of your faith say that he had more to do in converting sinners now than God has. Said he, God did his work more than 1800 years ago, while I am required to be at mine now."

This statement is from a notice the *Baptist Gleaner* gives of a note I made as to who should lay the stones in the heavenly building. I have not noticed the many challenges for notice the *Gleaner* has given us. The reason, Fair discussion of principles is desirable, but the course of the *Gleaner* has been one of misrepresentation and falsification of the teaching of the disciples. It will deceive a few who from prejudice desire to be deceived for a while, but with just and fair minded persons I am willing to leave the matter. He says he heard a preacher of your (my) faith say "he had more to do in converting sinners than God has." A man of my faith never said that or anything akin to that. A man that says that without qualification is half an infidel. I believe no sinner is converted save as God converts him. My objection to Baptist teaching is, that they practically deny that God does or can convert sinners in the use of his own appointed means, and they substitute for God's appointments man's inventions and devices, and accept as evidence of pardon human dreams, visions and imaginations instead God's assurance. But God works through his appointments, men through their inventions; hence Baptist practice converts men through human devices, and is a conversion by men. Their course drives God out of the work. They have more faith in human dreams, visions and imaginations than in the promises of God, given by the Holy Spirit, sealed by the blood of Christ and confirmed by the oath of Jehovah. Baptist conversion is wholly of men. I suppose the writer intended to say that a preacher among the disciples of Christ made the above statement to him. We simply say we believe he is mistaken as to this. He misunderstood him. Without calling in question his veracity, we do not believe the statement and ask for the name of said preacher.

## OFFER EXTRAORDINARY.

For the purpose of introducing the GOSPEL ADVOCATE to new readers, we offer the ADVOCATE from September 1, or from time of subscription to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the ADVOCATE is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the ADVOCATE and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We ask the active and earnest co-operation of all who sympathize in this work.

## A WORK FOR OUR SISTERS.

The Fanning Orphan School proposes to open September 15. Sister Fanning has donated valuable property for the work. A number of brethren, and sisters, and friends, have subscribed a sum, the interest on which will put it in operation, and sustain a limited number of orphans. The school will need bedding, bed-clothing, and furniture. If the sisters will take it on themselves to furnish these, it will help materially, save money to the school, and do the givers good. Sheets, blankets, quilts, comforts, mattresses, pillows, towels, bedsteads, chairs, two or three milch cows, will be very helpful to the school. Do not send soiled, or half-worn clothing. The trustees expect to have the girls taught neatness and order; to this end, wish plain but neat, clean beds and bed-clothing, that can be kept in a tidy and orderly condition. If some sister in each congregation will take it on herself to see the others in reference to this matter, it will do good to all parties. In doing this, too, if the sisters will select some orphan girl, without friends to care for her, and send her name to John H. Ewing, Secretary, see how much they can raise among themselves toward her support, the trustees will furnish what is lacking, and help a child to usefulness that would otherwise be left to neglect and possible ruin. The Orphan School not only wishes to help the helpless, but to afford facilities, and so be an inspiration to others to deeds of kindness and charity to the destitute and neglected. There are many sisters that desire to do Christian work. Here is an opening and invitation to them to engage in that work which, when done in the name of Jesus Christ, is "reigion, pure and undefiled."

## QUERIES.

BRO. LIPSCOMB: Please explain 1 Cor. 9: 14-19; Acts 20: 34; 2 Thess. 3: 8, and your statement, "Paul had to labor," in your article of "True Order of Work." They do not seem to me to agree. Did not Paul work for other purposes than from necessity? Please answer through the ADVOCATE.—[L. H. Wilson, Blue Bank, Ky.]

Paul was under the necessity of working, or of doing what he thought worse than working. He thought it would be worse to take a living from these brethren, than to work. His motives would be misconstrued, and it would be every way better for him to work, than to have his example the ground of evil. The only compulsion, not physical, that can ever be brought to bear on a man, is, that he is compelled to do this or something he regards as worse morally.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## CORRESPONDENCE.

DEAR BRO. POE: What day does Paul have reference to in tenth chapter, and twenty-fifth verse, of Hebrews? "Not forsaking the assembling of yourselves together, as the custom of some is; but exhorting one another: and so much the more, as you see the day drawing nigh." (New Version.) Is it a command to the Christian to meet and partake of the bread and wine on every first day of the week? Please answer through the ADVOCATE.—[James H. Thornton.]

BRO. POE SAYS: "The day referred to we think is the day of all days, the coming of Christ. The apostles themselves wrote and exhorted Christians to be ready for the coming of the Lord, as though he were coming in their day. (Hardly, Bro. Poe. See 2 Thessalonians, second chapter.) They did not know when he would come." And then he says: "The assembly which is not to be neglected (not forsaken) doubtless refers to our Lord's day meetings for worship, exhortation, and edification."

BRO. POE, my good brother, you have been careless in this matter. How can "the day" referred to be both the day of the Lord's coming, and the first day of the week, too? They cannot be synonymous. True, the Lord may come on the first day of the week, for aught we know; but they are not one and the same day spoken of in the Bible. And I know you did not intend to teach any such thing. But it needs to be corrected, and you will pardon me for the attempt. Of course you believe what you say when you say "the assembly that is not to be neglected refers to our Lord's day meeting," etc. And why do you believe it? Just because you believe the apostle intended to teach it by the language he used; and so do I, for the same reason, believe it. And suppose we supply a word or two that the text may read literally what we believe to be the true meaning, thus: "Not forsaking the assembling yourselves together upon the first day of the week," etc. Now, Bro. Poe, that is just what we believe the passage does teach; and if our beliefs are correct, it is no violence to supply those words here used. And I am sure that you, or any one else would not, with this reading, think of any other day than the first day of the week. The day of the Lord's coming, bears a different relation to the Christian than the first day of the week does. In this, there is something to be done; in that, something to be received. Reading and studying the Bible, singing songs of praise to God, prayer, supplication and thanksgiving, fellowship, and commemorating the Lord's death, are duties that belong to the house of God, and to be done upon the first day of the week; and there is great fitness in Christians exhorting one another to assemble and attend to those duties; "and so much the more, as you see the day approaching." See that every obstacle is removed

of those that deem it absolutely necessary to meet and worship upon every first day of the week will not number by hundreds; and I believe the greatest reason is that the necessary teaching has been neglected, and I venture to say again that if all preachers, evangelists, and the elders had been as untiring and faithful in teaching the converted the how and the importance of living Christianity as they have been in teaching the unconverted the how and the importance of conversion, we would to-day have a practical Christianity. What is that power that takes hold of the unconverted and makes him arise amid scorn and derision by a gainsaying world, confess his faith in that crucified and risen One, go down to the water and be buried with his Lord, going on his way rejoicing? That power was brought to bear in teaching him the truth and its great value. He who will forego being made a Christian, he will live a Christian if he believes it to be as necessary as it is to be converted. We need waking up along here. I tell you, brethren, everywhere, that much of the Christianity among us will never save a single soul; the day is far spent, the night is near, better see to this matter; eternity is unbounded; our stay here is not a speck to eternity. May the Lord help us to learn and do our duty.

N. B. GIBBONS.

[We still believe that the day approaching was the judgment day, when the adversaries are to be burned up with fiery indignation, etc. But we give Bro. Gibbons' letter for what it is worth. Our readers must judge for themselves.—POE.]

## STILL WAITING.

We met yesterday a lady sixty years old, who has never belonged to any church, who has been for years praying and seeking for some great mysterious change to come over her, and convert her. She has been following the instructions of blind religious teachers and hoping to get religion. We tried in vain to show her that religion is not something done for us, or in us by God, but something which we do for ourselves. We tried to persuade her to forsake these blind guides, and take the word of God and go by it. We hope she may yet do so.

## STATE MEETING.

Our report of the State meeting was lost or stolen on its way to office or publication. Our editorials are so good that it is almost impossible to get them to the office for publication, being constantly stolen in manuscript. We have complained to the Department at Washington time and again, but to the present, no notice is taken of the matter. We hope to have a change in the Executive Department soon, when these matters will have more attention.

DEAR BRO. POE: Bro. A. B. Smith spent last week with us, lecturing at night. Four took membership, and three were baptized. He joins Bro. James Beard, this week, in a meeting in this county. His book had a good circulation here. He will spend a part of September in Kansas. A box of papers came from father Jacob Creath, last week, for our Indian Mission. The brethren will remember that all the money sent for Indian mission is to go towards building, and that I am compelled to go down into my own pocket for money to pay express charges. I can't afford it. Paris, Texas.

R. W. OFFICER.

DEAR BRO. POE: I have letters before me inquiring who has charge of our Indian Mission. May I state through the GOSPEL ADVOCATE that this is in the lap of the church of Christ worshipping in the city of Paris, Texas, but we have no objections whatever to the churches and brethren helping us to build a house to take the child into. Bro. A. B. Smith, author of a late work (and a good one, too,) on "Types and Shadows," will in all probability go to work in the Territory in the near future.

R. W. OFFICER.

## HINTS TO BOYS AND YOUNG MEN.

In a familiar style I shall call you boys. Boys make young men, and the young men must soon

take the place of those of us called old men. It is reported that a man once speaking rather lightly of boys, was thus answered by a brave boy: "Well, sir, we boys are the stuff out of which such things as you are made." Yes, we were all boys once, and some are boys a long time. I always look with interest on a truthful, steady, good boy, who loves and obeys his parents. Boys, always be brave enough to tell the truth. Best not say untrue things, even in a jest. If my boys, now young men, ever told me lies, I do not remember it. The one that died in his fourteenth year was proverbial for truth. It consoles me for his departure, when I remember on his death-bed, his lady teacher, calling to see him, said, in tears, "I shall miss Jimmie so much. For when there were difficulties, what he said of them settled all disputes in school." Boys, we cannot do without you. The scythe of death is thinning our ranks. You have to fill our places as citizens, law-makers, rulers, and ministers of the gospel. Then we cannot but feel interested in you on whose shoulders must rest the well-being of society in all its various ranks. Allow me then to say, be men. Remember, it is your God-like mind that makes the man. It was well said by the celebrated Doctor Watts:

"Were I so tall to reach the Pole,  
And grasp the ocean in my span,  
I must be measured by my soul,  
For it is the mind that makes the man."

When Samuel was sent to the house of Jesse to anoint one of his sons to be king over Israel, as the well formed, fine looking young men passed before him, he was astonished that God made choice of none of them. Finally the shepherd boy, David, was called in. The Lord said that is my king. The Lord seeth not as man. Man looketh on the outward appearance, but God looketh on the heart. Then strive for a pure, honest heart. Beauty of the external man, wealth nor the honors arising from earthly trapping does not weigh much with God. A good character is the only currency that will stand the test in the great day of accounts. And a true and good character is all that we can leave behind at death, that will stand as a monument that we have lived on the earth. Do not mistake here. Reputation is not character. We may have great reputation arising from having done a few things that dazzle. And if we make much money even by unfair means, some faro, these things will hold us in high repute. The attritions of time will cut this away. Character arises from a constant exhibition in our external acts of a true inner man, showing in life by our acts, that these acts proceed for honesty and a pure heart of love. Have some purpose in life. Determine to follow some honest vocation. No man ever succeeded in life unless he had some noble aim in view. The highest mark you can have as your polar star is: (1.) To seek for glory, honor and immortality, taking Christ as your exemplar. (2.) Next try to be an honest, useful, philanthropic citizen. Avoid wasting time in games of any sort. These things fill the mind with frivolity, and prevent it from attaining its greatest usefulness and enjoyment. Avoid theater and circus going. These things waste money and do not improve the mind. Never engage in dancing nor "frolics," such things are childish. Cicero says, "The Romans and Greeks dance for amusement. But I am persuaded no man will dance unless he is drunk or crazy." Drunk men often dance. O, avoid the drunk. Do not learn to use tobacco; I wish I never had. Be temperate in all things. Do not be parsimonious, but save your money. Do not be so vulgar as to desecrate the Lord's day, or use profane language. Never speak lightly of religious matters, nor men's religion. Some may be in great error religiously, but if honest their religious matters are sacred with them. Show marked respect for aged persons and ladies. Select pure, modest, sensible ladies for your respect. Avoid all persons whose vulgar conversation and acts may lead you from a virtuous path. As idleness is the mother of vice and immorality, never be idle. A lazy man is a gangrene, a blotch on society. Don't be selfish. A selfish, envious, jealous man has in him the worm that never dies. Read some in your Bibles every day. Do not listen to or read after a man who will traduce the Bible or high female character. Any one who will do so is vulgar. To my boys and all others.

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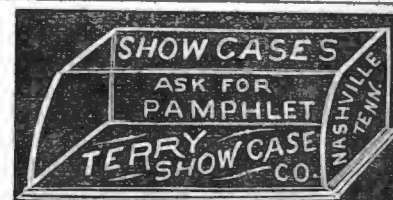
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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## EVANGELIST vs. PASTOR.

Bro. Yancey writes as follows in the *Old Path Guide*:

"In passing through the country, observing the broken walls of Zion on the one hand and the depraved condition of the people on the other, we are forced to the conclusion that not only the churches but the preachers are far behind the gospel standard. Just what is the matter we cannot say. Many churches are cold, and in most instances their condition is explained by the maxim, reversed, 'Like priest, like people.' We believe it to be a solemn fact, yet a sad one, that we preachers are not fully, or to any great extent, consecrated to our work. The love of souls does not burn on the altars of our hearts. Unlike Jeremiah, we do not weep and fast and pray over the desolations of Zion. Like the great mass of the people, we are taken up with the bread question, 'What shall we eat?' etc. Whether a man should preach for a church week after week and year after year, with a few confessions now and then, while multitudes are perishing for want of the gospel, is a doubtful and, with us, a growing question, and that we should confine our preaching, for the most part, to the Lord's day, does not smack of the Spirit of the great commission, which, beginning at home, carries the preacher to the uttermost parts of the earth. What's the matter with the preachers?"

About two years ago, I wrote a series of articles for the *Old Path Guide* on "The Evangelist," in which the position was taken that a preacher can do much more for the Master's cause in evangelistic work, preaching daily, than he can in what is commonly called "pastoral work." He will do more preaching, more visiting, more talking on religious subjects; he will make more converts, and will strengthen and comfort more saints; and he can, if he will, devote fully as much time to the study of the word of God. He can easily average a discourse a day, (I have done more than that for ten years,) and he can give his afternoons to visiting, his forenoons to study. If he will devote, on an average, an hour or two of each day to writing for some good paper, he will be developing himself thus each day in reading, writing and speaking. Remember the Baconian rule. Let me remark just here that the book to be read is the Bible; other books should be read but little in comparison to the time you give to it. It is the great fountain of wisdom on earth, and is as superior to all other books as God is superior to man.

Bro. Yancy has been located in Louisville in the pastoral work longer than any other minister of the disciples in the city; and he is certainly one of the most successful workers in that line among us; moreover he is one of the most lovable of men. Such an extract as the above clipping comes with tremendous power from such a man. As matters now stand the strong, rich churches get the services of the preachers. If those who are giving their whole time to the ministry of the word, would adopt what has been ridiculed as the "Trust Theory," and would go abroad preaching the word, laboring with the weak and untaught congregations, and where there are no congregations, preaching daily the unsearchable riches of Christ, with praises and thanksgivings making all their requests known unto God, the question, "What shall we eat?" to which Bro. Yancey refers, would take care of itself, (or rather the Lord would take care of it,) and thousands and tens of thousands would be brought into the fold, where tens and hundreds are now reached; and the church would be instructed more thoroughly, too, for all of these

ministers would be preaching once or twice each day, instead of twice per week; the elders being left to do their own work would become more efficient, the cause would prosper, men would be saved, angels would rejoice, and God would be glorified. Bro. Yancey says, "That we should confine our preaching, for the most part, to the Lord's day, does not smack of the spirit of the great commission, which, beginning at home, carries the preacher to the uttermost parts of the earth." I have long held to this idea, and am glad to see it gaining ground. God speed the day of its universal adoption by the servants of the Lord Jesus Christ. There are many, many places crying out for help. The fields were never whiter for the harvest. Let us pray, "Lord, send forth laborers into the fields," and then let us say, "Send me, send me." It is a glorious work, and blessed is the man that follows it with all his heart.

But let not any man flatter himself that the professional preachers, (for every Christian ought to be a preacher,) will ever as a rule go about this glorious work; for they will not. Their hearts are set in them to seek fine pastoral positions, and to secure the charge of flocks that yield an abundant fleece, as a rule; but there are notable exceptions to the rule.

## EUPHRASIA MEETING.

The following clipping is from the *Christian Worker* of Meaford, Ontario, Canada.

Bro. J. A. Harding, of Kentucky, commenced a meeting in Euphrasia, eight miles from Meaford, July 16, as announced in last *Worker*. The attendance has been good from the first, and the meeting continues at this writing, August 18th, at the time of going to press; although haying and harvesting have been on, the house has been well filled every night, and very often numbers standing outside. Many have heard the gospel preached, and sixteen have believed, have been baptized and added to the church; the brethren have been cheered, edified, and built up in the Holy Faith, beside the above work; the whole community has been stirred up, and is searching the Scriptures to see if these things are so. The preachers of Meaford seeing that the people were being taught the way of the Lord more perfectly, are stirring themselves, to endeavor to satisfy the people with the doctrines they have been teaching which the people now see are only the commandments of men.

Mr. Paterson, the Presbyterian minister, preached two sermons on Infant Baptism to his churches August 17th, warning his people, and stating that the country was in great commotion over this question on account of modern preaching. Bro. Harding reviewed Mr. Paterson's sermon the same evening in Euphrasia, when every available spot in the house was filled, and crowds stood at every window and at the door to hear. Every inference and argument advanced by Mr. Paterson was refuted, and it was shown that pædo-baptists rejected the commandment of God to keep their own tradition, as the sprinkling of water upon infants for baptism is no where taught in the Bible. Bro. Harding invited Mr. Paterson or any other preacher in whom the people have confidence, to meet in debate, but so far no one is willing to defend the unscriptural practice. Mr. Wilkinson, a Methodist has been sent for and is to preach on the same subject in Euphrasia on August 19th, near our meeting-house. One reason of this commotion is that most of those who have obeyed the gospel during this meeting are persons who formerly were taught that infant baptism was a scriptural practice. The end is not yet.

J. C. W.

The Euphrasia meeting, reported above by Bro. J. C. Whitelaw, has now closed. It was continued for thirty-five days, and resulted in the addition of sixteen to the congregation by confession and baptism. The interest increased to the last. The congregation numbered about thirty at the beginning of the meeting, and was surrounded by a bitterly prejudiced sectarian

community. Nearly all of our converts were drawn from the ranks of these people, and are substantial, good citizens. We began the meeting at Euphrasia immediately after the one at Meaford, which had been protracted for twenty-nine days; and though the places are seven miles apart, and the road between them is far from being good, we had an attendance of from eight to twenty-five from Meaford night after night for the thirty-five days, excepting on one dark, rainy night, we had but five from the town. The brethren at Euphrasia (a country place) were much pleased by the interest taken in their meeting by their brethren of the neighboring congregation.

Much of the success of the meeting was owing to the excellent music. We endeavored to speak the glorious gospel in psalms, and hymns, and spiritual songs, and those that were of the world were helped by the sentiments that were sung as well as the church. Had it not been for the attendance of Miss Tolton, Miss Abbie Layton, and Miss Cassie Jay, three ladies of the Meaford congregation, we would have fallen short of the excellent song services that we had. Much of the success of the meeting is due to them.

END OF KENTUCKY DEPARTMENT.

## GRUMBLING.

Under the above heading appeared an article in the *GOSPEL ADVOCATE* of April 2nd, current vol., from the pen of Bro. J. R. Bradley. If I am not mistaken, grumbling is rather infectious, and Bro. Bradley is rather threatened with the same disease. Tell us, Bro. Bradley, if that large and old congregation had grown to that proportion (large) singing that one song, "Am I a Soldier of the Cross?" let us have the facts in the case. They, "by a tight squeeze," sang it a second time. If they sang it with the spirit and understanding, and that was their best that could not be beaten by Bro. Bradley, he cannot do better than sing his best, and sing with the spirit and understanding. I submit it to the thoughtful and reflecting if there is not much of the popular singing that is a greater outrage against that piety and devotion enjoined by Christ and his apostles, than the singing spoken of by Bro. Bradley?

Again, is it not strange that some who claim to be Christians, and preachers of the gospel, are always watching an opportunity to expose some one's errors instead of correcting their own mistakes? They usually strike at some good old congregation which has been doing the best it could, and if not doing the best, it ought to be the preacher's effort to stir up their pure minds by way of remembrance. Now suppose I point out a blunder that I saw one of our young preachers make on one occasion. He got so deeply interested over a singing class that he lectured hard before and after preaching, with the thought of making a few dollars without the sweat of his face, that he forgot the Lord's supper entirely. I would like to ask Bro. J. R. Bradley which is worse, to sing "Am I a Soldier of the Cross" before and after preaching, or to forget the Lord's supper?

J. D. WELLS.

Weakley, Giles County, Tenn., July 9, 1884.

Two wrongs don't make one right. The old congregation may have done the best it was able, and still been blameworthy. We are frequently responsible for our lack of ability. The lack of ability in most cases, and certainly in this one, arises from a failure to cultivate, exercise and use the faculties God has given us. And to encourage in the proper cultivation and use of our faculties, was what we understood Bro. Bradley's article to aim at. To mention things that thus occur, as examples to encourage in the practice, cultivate and use our faculties, is right. Many say they can't do this or that, the meaning of which is, they have not tried to use their faculties, have not cultivated them. No man can do anything without educating himself by practice in the work.

D. L.



## ITEMS, PERSONALS, ETC.

Three were baptized at Franklin College, recently, under the labors of Bro. Nathan Fuqua.

We learn that five made the confession at Hill's Chapel, at Bro. Cayce's last appointment, on third Lord's day, and were baptized.

Bro. G. Lipscomb has been carrying on a successful meeting at Hillsboro, the last week. Although he had a chill during the meeting, quite a number have been baptized. Report will be given next week.

Prof. W. Lipscomb baptized two persons at Rain's School-house, in this county, on Sunday, August 17. One of them was a preacher among our Baptist brethren, who, by ill health, has been prevented from preaching.

R. S. Robertson, Auburn, Tenn., sends an account of a meeting at Antioch, Jackson County, held by himself and Bro. H. J. Boles, and also one at Boling's Branch, with Bro. J. P. Whitefield, resulting in five addition.

J. L. Bryant writes: "Our meeting at Corinth began on the second Lord's day in August, and closed the Thursday night following. Nine persons made the confession and were baptized. The brethren and sisters at this place seem greatly encouraged and edified."

R. C. Abernathy, August 17, writes: "Had six additions at our Lord's day worship, second and third Lord's day of August; all heads of families but one young man. Father preaches for us three Sundays per month, and in connection we have a lively Bible class, using all the means in our power to teach our neighbors and their children the way of life."

E. A. Elam, Fosterville, Tenn., August 16, writes: "Began a meeting at Fosterville, Tenn., fourth Lord's day in July and continued a week; no additions. Bro. Floyd has been preaching monthly for this congregation the present year and has done more toward calling out the neighborhood than any of us. This is where I was raised, and I can safely say there is a better prospect for the cause of Christ than ever before."

W. J. Weaver, Flatwoods, Wayne County, Tenn., August 15, writes: "Brothers Godwin and James Brown held a meeting at this place (Flatwoods, Wayne County, Tenn.) beginning August 10 and held till the 14th, and had a good hearing all the time. Attendance as good as ever was seen. It is the first meeting at this place by the Christian people. There were five additions, and one returned to the fold that had strayed off. The brethren were kindly treated by every body, and invited to come back. People well pleased with the preaching."

F. P. Elliott, Cairo, Tenn., August 16, writes: "Bro. Shelton, from Franklin, Tenn., commenced a meeting for us last Saturday and continued until last night, preaching day and night except two discourses by our beloved Bro. John Nash, who assisted otherwise all through the meeting. The immediate result was eleven additions to the army of the Lord; one reclaimed, three from the Baptists, the rest by confession and immersion; the congregation considerably edified and revived. His preaching was all the time pointed, instructive and encouraging. We need many more in the vineyard, just such or better men, for truly the harvest is great and the laborers are few. A protracted meeting commences to-night at Crockett's Mills by Bro. Inman, of Henderson Station. It is looked to with great anxiety by the lovers of the cause, expecting much good to be done. It is a new congregation and their first protracted meeting. May the Lord bless and not disappoint them."

The Fanning Orphan School will be opened September 15th for reception of pupils. A few destitute orphans over twelve years of age of good health, will be received as pupils, to be supported by the school. Churches, charitably disposed persons and associations, may send destitute orphans at the rate of forty dollars per term of five months. Others, not destitute orphans, will be received subject in all respects to the same discipline and regulations, at fifty dollars per term of five months. The inmates of the school will be required to do the entire domestic work of the establishment except the cooking, they will in turn assist in this, so as to learn something of the most important accomplishment connected with this life; will be thoroughly taught in the elements of a good English education, and as practicable, will be taught to cut and make their clothes, and will be schooled in all work suitable for women to do, to prepare them for making a living. Having failed for the present to secure a suitable superintendent and manager, the school will be opened under the instruction of Miss Emma Page, with the advice and assistance of Mrs. C. Fanning and Prof. A. J. Fanning. Miss Page graduated at Hope Institute, under the supervision of Pres. T. Fanning and wife, and afterwards attended the Tennessee Normal School, Nashville. She has taught at Burritt College and other places, and has proved herself an excellent teacher and manager of children. In connection with this school, a day school for girls will be opened, in which pupils from the neighborhood will be received at the rate of \$2.50 per month tuition. John H. Ewing, Secretary of Executive Committee.

F. C. Sowell writes: "We had no additions at Baxter's Chapel, but created some interest while there. We began work second Lord's day in August at Thompson Station, and after preaching eight discourses, received the sad intelligence that our father had died on Wednesday night, the 13th inst., of heart disease. Oh! brethren, we are now under a deep, dark shadow of sorrow, and we desire your prayers while in this sad affliction. One of our dearest and best earthly friends was taken when dear father was called from us. We now appeal to the word of God for comfort and consolation."

J. R. Bradley, Lynnville, Tenn., August 16, writes: "We have just closed our meeting at Wilson Hill, Marshall County, commenced last Saturday, (Saturday before second Lord's day.) Had a fine sermon by Dr. Brents Sunday. The writer preached ten sermons during the meeting. Had no help in the way of preaching but Bro. Brents' sermon. Had good crowds all the time. The members here all seem to be encouraged by the meeting. Had nine additions; six confessions and baptisms, one from the Methodists and two restored. We have a good Sunday-school here."

W. H. Windes, Saulsbury, Tenn., August 18, writes: "I have just preached fifteen discourses for the church at New Hope, six miles northwest of Middleton, Tenn. The meeting was well attended, especially by the brethren. There were eight accessions to the church; two from the Baptists, one from the Methodists, and five by confession and baptism. This church now numbers about one hundred and seventy-three members. They are quite zealous to hear preaching, but do not meet weekly, and have no Sunday-school."

T. J. Brooks, Isom's Store, Maury County, Tenn., August 13, writes: "On Saturday before the fourth Lord's day in July, I commenced a protracted meeting on Anderson Creek, in Giles County, and continued one week. Although it rained every day of the meeting, we had a good hearing all the time. The immediate result was six added to the Lord; one man about seventy years old. Also at my regular appointment at Salem, in Lewis county, the first Lord's day in August, I baptized one more. To the Lord be all the praise."

## General News.

DOMESTIC.—The government has undertaken to remove white settlers who have intruded themselves in the Indian Territory. On the 5th, two hundred and fifty persons were taken from the territory, and the ring leaders taken to prison. The work will be continued till the Indians are delivered from this invasion of their rights.—The Treasury Department has taken steps to defeat a distilling company at Des Moines, which is engaged in shipping spirits to Canada, under the export bond, and attempting to bring them back in the United states without unloading them.—A mine opened on the Temperance River, seventy-five miles from Duluth, Minn., recently, is turning out rich rock silver, which yields about \$200 per ton. The vein is five or six feet wide.—A number of convicts in the State Penitentiary at Frankfort, Ky., last week made a desperate attempt to escape. A pitched battle ensued between the convicts, who armed themselves from the prison armory, and the prison guards. Three murderers escaped. The sheriff and posse in pursuit captured two of them, at the cost of the life of one of the posse, shot by one of the convicts. The latter were both killed.—A fire in Boston, on the 13th inst., destroyed three large manufactories; loss, \$70,000; seven firemen were buried under a falling wall, and were killed. On the same day a fire destroyed the business portion of the town of North East, near Erie, Pa.

FOREIGN.—The women of Siam have sent the king a petition asking for a repeal of the law which allows their husbands to use them as collateral for the gambling debts. The king, however, fears to abolish this custom of the good old days.—Professor Virchow, in a recent pamphlet, sustains the Turks in the apprehension of disease coming by the way of the Suez Canal which he regards as the chief, if not the only way, by which contagious maladies are imported into Europe.—The French Senate and Chambers have adopted an amendment to the Constitution, declaring that no Monarchic Pretender is eligible to the Presidency of the Republic.—The prospects of peace between France and China does not seem so bright as it did a week ago. France has declined American mediation. Prime Minister Ferry and the Chinese minister had an interview, which terminated in a disagreement, the Chinese ministers refusing to accede to the demands of France for indemnity. The Chinese legation is preparing to leave Paris.—The Duke of Wellington dropped dead at Berlin on the 13th, as he was entering a train for London.—The cholera is decreasing at Marseilles and Toulon, and increasing in the provinces. At Clermont, near Toulon, a priest while officiating at the altar, was seized with cholera and died on the spot.

Wm. H. Sandy, Jr., Minor Hill, Giles County, Tenn., August 17, writes: "I am glad to say that we had Bro. Wm. Coffman to preach for us last night; had one addition. Bro. H. C. Abernathy preached for us at 11 o'clock to-day at Noblitts Chapel; had one addition. He also preached at the school house on the Lamb's Ferry road at 2 o'clock; had one addition. We then went down to the water where the three that came out on the Lord's side were buried in baptism. There were three came out on the Lord's side last Lord's day; two of them confessed the Savior and were baptized. Bro. H. J. Spivy will hold us a protracted meeting at Noblitts Chapel, to commence on Saturday before the second Lord's day in September."

E. B. Cayce, Franklin, Tenn., August 22, writes: "At Hill's Chapel, last Lord's day morning, had one confession, and at night, three. Remained over, or rather I went back Monday evening, and immersed the four persons, one of them an old man, eighty-one years of age, a man of whom the neighbors speak well. I preached Monday and Tuesday nights, and left with much regret, because of such good interest, but I could not remain longer."



## Home Reading.

### CRACKED!

'Twas a set of Resolutions,  
As fine as fine could be,  
And signed in painstaking fashion,  
By Nettie and Joe and Bee.  
And last in the list was written,  
In letters broad and dark,  
(To look as grand as the others),  
"Miss Baby Grace X her mark!"

"We'll try all ways to help our mother;  
We won't be selfish to each other;  
We'll say kind words to every one;  
We won't tie Pussy's feet for fun;  
We won't be cross and snarly too;  
And all the good we can we'll do."

"It's just as easy to keep them,"  
The children gaily cried;  
But mamma, with a smile, made answer,  
"Wait, darlings, till you are tried."

And truly, the glad, bright New Year  
Wasn't his birthday old—  
When three little sorrowful faces  
A sorrowful story told.

"And how are your resolutions?  
We asked of the baby, Grace,  
Who stood with a smile of wonder  
On her dear little dimpled face;  
Quick came the merry answer  
"She never an instant lacked—  
"I don't fink much of 'em's broken,  
But I dess 'em's 'bout all cracked!"

### A PHILOSOPHER'S VERSE.

"What have I said that's worth the saying?  
What have I done that's worth the doing?  
What duties have I left undone,  
Or into what new errors run?"

Said grandfather to himself, as he sat by the window in the twilight.

"What makes you always say that, grandpa?" asked Nellie, as she sat down on the little old foot stool beside him, "I've heard you say it lots of times."

"It is a verse that a man used to teach people to ask themselves every evening," said grandpa.

"Did he teach you?" asked Nellie.

"Oh, no," said grandpa, smiling. "He lived too long ago for that. He lived almost six hundred years before Christ came."

"What was his name?" asked Nellie.

"Pythagoras," said grandpa. "When he was a little boy he lived on a beautiful island called Samos. From this island he could look across the narrow strait toward the near land of Asia, or, if he wanted to see further, he could climb one of the oak-covered mountains of the island and look down at the valleys below, filled with olive trees and grape-vines, and the blue Aegean sea stretching far away to other islands. What a pity it is that poor little Pythagoras could not have known who was to come sailing over those waters many years after, and what wonderful news he would bring."

"Who did come?" asked Nellie.

"Don't you remember?" said grandfather. "Samos was one of the islands that Paul visited when he was on his last journey to Jerusalem. No doubt the Samiots, as the people of Samos are called, heard the gospel then, but in the time of Pythagoras none of them knew anything about it."

"What kind of folks were they?" asked Nellie.

"They were almost all sailors," said grandfather, "and very brave, independent sort of people, too. No doubt Pythagoras saw many a boat starting off with its crew for some neighboring islands, and perhaps such sights made him think that he would like to sail away, too, a thing he did do one day. But he had still another reason for going. He had always been a grave, studious boy, and now thought he would like to go to different countries and see what he could find out about the worship of different gods, for almost all nations worshiped idols then, you know."

"Didn't anybody know any better?" asked Nellie.

"The Jews did," said grandfather, "but Pythagoras had never seen them. So this heathen young man started out to find out what he could about religion. He went down into Egypt and stayed twenty-two years there, being taught by the priests."

"What would they teach him?" asked Harry, from his seat by the fire.

"Well," said grandfather they probably taught him some true and some false things. They believed that man's soul would never die, and that must have been good news to Pythagoras, for many of the Greeks taught that the soul died with the body. But the Egyptians also worshiped dogs and cats, hawks, and another large

bird called the ibis, that used to wade in the river Nile. In fact, the Egyptians had so many gods that it is said every day in the year was consecrated to one. But, besides these things, Pythagoras learned to write on papyrus and make the queer figures we call hieroglyphics. No one in Egypt knew how to write but the priests."

"Did Pythagoras go anywhere else except to Egypt?" asked Harry.

"Oh, yes," said grandfather. "He is said to have gone to Arabia and even to India, and to have traveled through Phoenicia and Judea."

"Didn't the Jews show him the Bible, then?" asked Nellie.

"Perhaps so," said grandfather, "but you must remember that at that time the Jews had been carried away from their homes by the king of Babylon, Nebuchadnezzar, and the land of Judea was laid waste."

"Had the temple been burnt?" asked Harry.

"Yes," said grandfather, "the beautiful temple was gone and all the palaces of Jerusalem had been burnt and the walls broken down. So it was a very sad looking land indeed that Pythagoras visited. But, after spending about thirty years in traveling around, Pythagoras thought he would like to settle down. But he could not go back to live in his own beautiful island of Samos, for that was ruled over at that time by a great tyrant named Polycrates. So Pythagoras went to a seaport called Crotona, in the southern part of Italy."

"What did he do there?" asked Nellie.

"He started a school," said grandfather.

"He had about three hundred young men for scholars."

"Was he a nice teacher?" asked Nellie. "I wonder how he looked."

"Well," said grandfather, "he is said to have worn a long, white robe and a flowing beard and to have looked very grave and dignified."

"What did he teach?" asked Harry.

"He taught philosophy," said grandfather.

"Pythagoras was the first man who took the title of philosopher. Teachers in those days called themselves wise 'men,' but Pythagoras said there was only One who was wise, and so he would call himself a 'philosopher,' or a 'lover of wisdom.'"

"Then Pythagoras did not believe in idols, did he?" asked Harry.

"No," said grandfather. "You know people then had gods for almost everything. They believed that the god Apollo drove the sun and the goddess Diana owned the moon, and they had gods for the ocean, and the rainbow, and lightning, and fire, for all things in nature. But Pythagoras thought that all these things were governed by the laws made by God."

"Then Pythagoras must have been a pretty good teacher, wasn't he?" asked Harry.

"Very good in some things," said grandfather, "but he had some queer notions. He thought that all the stars made music as they turned, and he called this the 'music of the spheres.' Some of his scholars even went so far as to say that Pythagoras had heard this music himself. Then Pythagoras had another idea that perhaps he learned from the Hindoos. Though he believed man's soul would never die, yet he thought this soul had to pass through various bodies, and be at one time in a dog, and at another in a bird, and so on. For that reason he would not eat any animal, because he was afraid that by so doing he might kill some one who had before been a human being."

"That was foolish, wasn't it?" said Nellie.

"Yes," said grandfather, "but perhaps no more so than you or I might be, if we had no Bible to tell us the truth. Some of Pythagoras' followers told very strange stories about Pythagoras. They said that by speaking a word he tamed a bear that had been the terror of the surrounding country. Then they told another story of his preventing an ox from eating beans by whispering in its ear. Some of his followers said that he could be giving a lecture in two places at once, and that when he passed over a certain river, it cried out 'Hail, Pythagoras!'"

"Did he write out any of his teachings?" asked Harry.

"Perhaps so," said grandfather. "But, if he did, his writings have been lost. We know a few of his maxims, though, through the writings of other people. He is reported to have said that the highest blessedness of man is likeness to God."

One motto was, 'Above all things govern your tongue,' and he taught all his followers to think every morning about the manner in which they were going to spend the day. Every evening they were to ask themselves three times the questions in the verse I said to-night, and they were to answer the questions as honestly as they could."

"It seems to me he was pretty good for a heathen," said Harry.

"Yes," said grandfather, "I think we may learn something from him. At least we know that 'to whomsoever much is given, of him shall much also be required,' and if a heathen philosopher thought he ought to reflect every evening on his actions during the past day, I don't think it will do us any harm to do so, too. Now you know the reason why I say that verse so often, Nellie."

"I'm going to learn it, too," said Nellie, and she began to repeat:

"What have I said that's worth the saying?  
What have I done that's worth the doing?  
What duties have I left undone,  
Or into what new errors run?"

—New York Observer.

### BUILDING THE NEST.

All the young people who have watched a pair of robins as they begin the important work of housekeeping will be interested in this description, as given in the *Boston Transcript*:

When I met Rob, he took a fancy to me right away. But it was only after he had nearly torn to pieces several young fellows who wanted to pay me attentions, that I realized how much he was to me. At first I pretended a little that he didn't suit me. It was all to no purpose. Almost before I knew it, we were looking for places for nests. Any young person knows places where she would like to live after she gets married. I knew several, and told Rob how very nice they were. I couldn't for the life of me tell which I liked best.

He went with me at once; but when he saw the first, in the eaves of a barn, he only turned his head a little to one side and said, "Rats." Another cosy nook was on the top of a fence. Rob saw some tracks there; all he said was, "Cats." Then we went to a splendid place in the forks of an apple-tree near a porch and a doorway. A couple of pieces of rope were dangling from one of the limbs, and there were sticks and stones among the branches. Rob looked at them and shook his head as he sighed, "Boys." I began to feel rather cheap, and nothing could have induced me to show him another place. He knew one, he said; of course he had it all picked out before, (just like them, isn't it?) and we came to a place that didn't look at all inviting. There was nothing whatever to keep off the sun and rain. Rob pointed to a lot of little knobs on the twigs, and said they were buds. Besides, there was no view; one side was damp and full of weeds, and the other was all dug up. If he wanted a nest there, he might build it himself; I couldn't see what anybody would choose such a place for. "Good place for worms," said Rob.

If he had said anything else, I don't know how long I should have let him wait for me to decide and begin work. We set to work with a will. What a time we had with the sticks, and the mud, and the grass, and all sorts of things! How busy and how happy we were!

The nest was finished at last, and is now paved with the loveliest blue eggs you ever saw. Rob nudges me with his elbow, and tells me in a joking way I shall have to look sharp, or the first thing I shall know some of the ugliest little creatures, all mouths and necks, will come and swallow up those eggs. I wonder what young robins would look like if they had no mouths or necks. When they come, I'll tell you all about them. For the present, I've talked near enough. You can sum up what I've told you in this:—Birds, like men, have to learn by experience; as a rule, the older ones choose better places and build nests better adapted to their situations and circumstances.

A victory won against sin strengthens us for the next assault. A new line in our defense has been drawn against our enemy, and his darts, which once pierced our affections, now glance from our shield.



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

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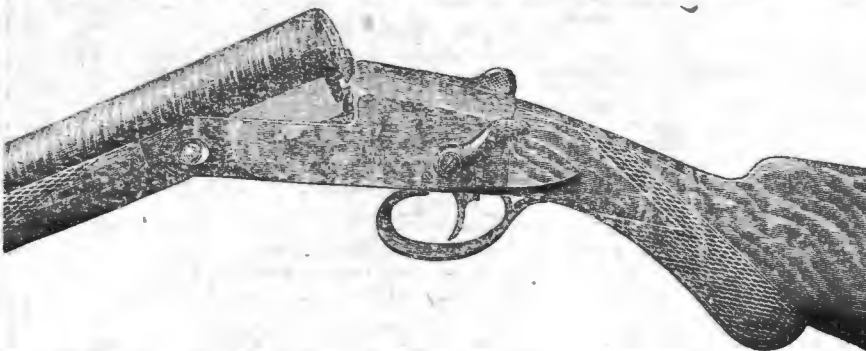
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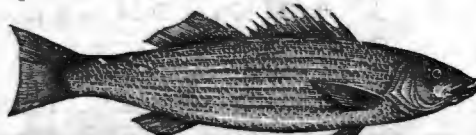


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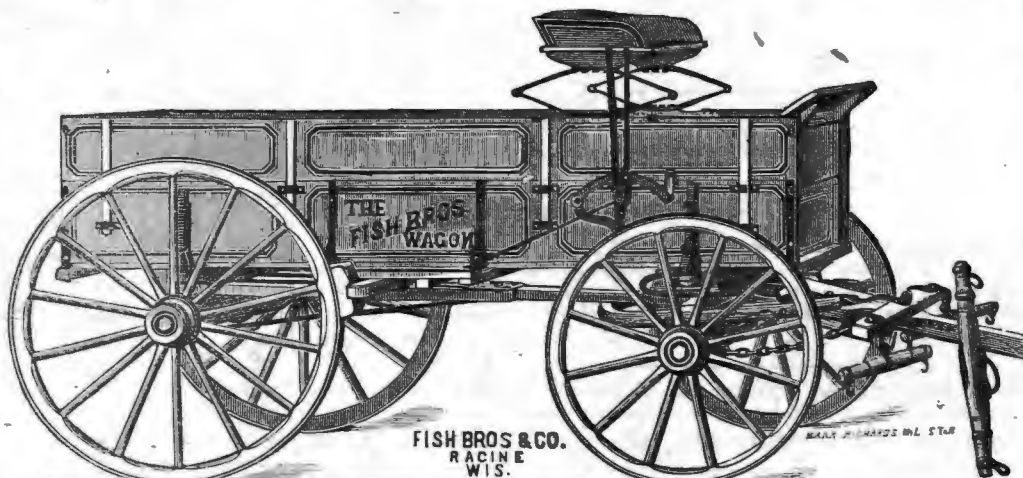


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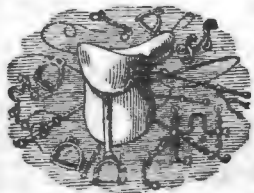
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VOLUME XXVI.,  
NUMBER 36.

NASHVILLE, TENNESSEE, SEPTEMBER 3, 1884.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### HE LEADETH ME.

In "pastures green"? Not always: sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be;

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night.  
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand;  
So whether in green or desert land  
I trust, although I may not understand.

And "by still waters"? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry  
Aloud for help, the Master standeth by  
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,  
"Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."

So, whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But His own hand, sufficient for my need.

So where he leads me I can safely go;  
And in the best hereafter I shall know  
Why in His wisdom He hath led me so. —Selecte d.

### THE SIN THAT DOTHS BESET

Is clearly a specific sin. If we will read the connection in Hebrews 1: 10-11-12, we will not be at a loss to determine what it is. Beginning with the 22nd verse of 10th chapter we read, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and bodies washed in pure water. Let us hold fast the profession of our faith, without wavering, for he is faithful that promised; let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation. \* \* \* It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. \* \* \* Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul."

The subject here clearly is danger, after having begun the Christian race, of tiring and turning back and walking with God no more. Only a small part of the Jewish people had accepted Christ. The mass of them rejected him. Those who accepted him were ostracised as traitors to the faith; things in the church did not run as smoothly as they had hoped. Persecutions came, the first fervor, zeal, cooled, and there was danger of a general apostasy from the faith and a return to Judaism, among the Christian Jews. This letter was written to these Jewish or Hebrew Christians to counteract this tendency to apostasy and to hold them to steadfastness in their fidelity to Christ.

The admonition is "hold fast the profession of faith without wavering. Let us provoke one another unto good works. Let us not forsake the assembling of ourselves together," warns against sinning wilfully gives the example of him who despised Moses' law, that God will execute vengeance on those that turn back from their fidelity to him. He encourages by a remembrance of their zeal and self-sacrifice when they first believed. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." They were made a gazing stock, both by reproaches and afflictions; and partly, "whilst ye became companions of them that were so used." He admonishes them to cast not away this confidence or trust in God that led them to suffer these persecutions. "For this confidence has great recompense of reward." He tells them then, "ye have need of patience, perseverance, that after ye have done the will of God, ye might receive the promise."

The danger was a lack of patient, perseverance in the begun course to the end, that after ye have done the will of God ye may receive the promise. The danger was tiring and turning back, and losing all reward for the service already done, for the afflictions already endured. There is more danger of this apostasy in times of lukewarmness, when the cause seems to be popular, than in the days of persecution and trial. Worldly-mindedness creeps in, lukewarmness in religion follows, and the heart is filled with other things, is hardened, and men who were willing to give their bodies to be burned or to be made a gazing stock in the arena for wild beasts in the days of persecution, will now surrender all, apostatize for popularity and worldly prosperity. Seasons of persecution are never seasons of danger to the truth of God. These seasons drive men closer to God. Make them study his word, treasure his promises and give root and deepness to the faith. But seasons of ease beget indolence, carelessness, indifference, and lead man away from confidence in God and love for his service. At these periods, innovations and corruptions come into the church of God. At these seasons there is always especial need for watchfulness and carefulness lest our hearts be weaned from Christ, lest we throw away our early confidence, lest we turn back, fail in patience and perseverance that are needful to enable us to inherit the promises, lest we seek conformity to the world instead of fidelity to God.

He warns that it is but a little while the conflict will continue. That the just, those justified must continue to live through faith, but if any man draw back, my soul hath no pleasure in him. Faith keeps alive a watchful fidelity to God, a loyalty to him, a jealousy lest we depart from his laws, neglect his service, and substitute wise provisions of man for the simple services of God.

He then assures, "we are not of them who draw back to perdition, but of them that believe to the saving of the soul."

Can any doubt that the subject that burdened his soul in this writing was the tendency to turn back, fail to persevere, give up, forget their first love, cast away their confidence, lose their faith, fail to hold fast their profession and so sin wilfully and sink down to perdition?

Then the eleventh chapter tells of the heroes who through faith patiently persevered, pleased God, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned flight the armies of aliens, women received their dead to life again, and others were tortured not accepting deliverance that they might obtain a better resurrection." All these were blessed and honored of God and stand as witnesses warning them not to turn back, not to forget God, but to persevere unto the end. Chapter 12, "Wherefore seeing we are also compassed about with this great cloud of witnesses, let us lay aside every weight and the sin that doth easily beset, and let us run with patience (perseverance) the race that is set before us."

The sin that doth so easily beset, is the opposite of running with patience the race set before us. That sin that besets humanity is the disposition to grow tired, turn back and walk with God no more.

This was the trouble in Eden, in the days of Noah, in the days of Moses. They would start with zeal and devotion, run well for a time, when the way become thorny or rough, and foes beset their pathway, or food failed, then they lost heart, their courage failed, they murmured, chided Moses, lost faith in God, and pined for the flesh-pots of Egypt.

This was the great besetting sin all through the Jewish dispensation. It was the trouble during the personal ministry of the Savior,—thousands followed him, but when the loaves and fishes failed, when persecutions came, when self-denial was required, they turned back and walked with him no more. The apostles saw this would be the trouble down through the ages. Many would profess Christ, run well for a time, be full of zeal and devotion, but when trouble and self-denial came, popularity and worldly ease would woo them from fidelity to Christ and they would forget their first love and draw back unto perdition.

This has been so in every effort to come back to Christ since the first apostasy. It is true today, as of old. We started out to bring the religious world back to Christ, to the primitive apostolic ways. While persecution raged, we were zealous and true, faithful to our principles. When success comes, we become popular. Lukewarmness and indifference to the fundamental principles come in, and we seek the favor and ways of the world and try to be like the nations around us. Without fidelity now, friends, we lose our begun confidence, all the labors and sacrifices of the heroic band who led us through wilderness go for nothing, and we draw back to perdition. But the Holy Spirit said, If any man draw back, my soul hath no pleasure in him. Let us then be of them who draw not back, but believe to the saving of our souls. D. L.

How can that family expect the blessing of God where the worship of God is not daily performed? No wonder their servants are wicked, their children profligate and their goods cursed. What an awful reckoning shall such heads of families have with the great Judge in the great day, who have refused to petition for that mercy which they might have had for the asking—Ad. Clarke.



## WASHING THE SAINTS' FEET—No. 3.

What then is the design of washing the saints' feet as instituted by the Savior and commended by his servant, the apostle Paul? It was not carnal cleansing only, or "putting away the filth of the flesh," as many have taken it, for several reasons.

The Jews among whom the service was instituted were already abundantly supplied with "divers washings" for personal and carnal cleansing, and certainly were not in need of any new appointment for the simple purpose of fleshly ablation. Indeed they were ever more scrupulous than the Master himself in the observance of existing customs and institutions to secure that object! see Mark, seventh chapter. "For the Pharisees and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the market place, except they wash themselves, (baptize themselves) they eat not: Revised text of Mark 7: 3-4.

2. Preparatory to participation in the passover tradition says, their custom was to wash twice. The understanding, then, that the Savior's solemn service of instituting foot washing on that last evening before his crucifixion, was only intended to cleanse the flesh, is wholly inadmissible, seeing the subjects of it were already clean as it respects the flesh, and needed no new enactment for a carnal object. Indeed this point is unwillingly conceded by many who take the carnal view, holding, as they do, that the service is binding and a good work acceptable to God *only when the feet are in need of washing enactment of defilement*. Ask them the direct question, "When is the proper time to observe foot washing?" their answer is, "When it is needed," i. e., when there is defilement on the feet. Now was this the only reason that the Savior washed the disciples' feet? Not at all; for whatever filth had been contracted on their way had already been removed in their established customs; washing in the bath even twice, and at the door where sandals were unloosed, to prepare them to recline at the supper. Whence it follows, from Scriptural and logical necessity, either that the first administration of this service was upon improper subjects at the hands of the infallible founder himself, (which would be absurd,) or that its design is spiritual—that is, affects the souls, being entirely different from all the Jewish washings, ritual and traditional, that had ever obtained among them. To parry the force of this conclusion it may be said, as in substance it often has been said, that the Savior's service may be taken simply as an *object lesson* setting before his people the necessity and greatness of humble service. Not to question the words of other authors the following from Dr. Adam Clarke will suffice: "Ye should be ready after my example to condescend to all the weakness of your brethren, to do the meanest offices for them, and in honor to prefer the least of them to yourselves." (See Clarke in loco). This view, it will be seen, recognizes some spiritual element in the service, which, however, by some mysterious process of the transmigration and commutation, passes away into other indefinite forms, leaving the original act itself among the obsolete and divers ablations of carnal and typical Israel. This understanding is forbidden by several considerations.

(a.) All the positive and general appointments of Jesus are real and permanent. Washing the saints' feet is both positive and general, for it was enjoined upon them as a positive, spiritual obligation, not as a credential of apostleship, but as something they "ought to do;" and it is general, being founded upon his example: "I, your Lord and Master, have given you an example, that ye should do as I have done to you." Hence to regard it as an exception to the fundamental law of the kingdom, is as plainly arbitrary as a similar dealing with baptism. Indeed, we have no more right to ignore this appointment than that. If this may be treated merely as an *object lesson*, whose spirit only is left to believers, so may that; and for the same reason, also, the real elements or forms of the Lord's supper, the bread and wine, may be abandoned with impunity. Nor is there any force whatever in the attempted offset against this scriptural conclusion, "that feet-washing is nowhere positively commanded by the Spirit through the apostles, for, as we have incontrovertibly shown, the authoritative

teaching of Jesus is in his personal ministry over which his subsequent ambassadors had no repealing power; and being in his personal ministry as well as in the representative work of the comforter in the apostles, the specification in hand, like some others even more weighty than this, has its binding authority in the original appointment without the representative re-enactment. The commission with which the apostles were sent to the nations of earth, not only required them to announce the "things to come," or the additional truth into which the Spirit for whom they were waiting, would guide them, but also "all things whatsoever Jesus in person had taught them"—commanded them—which things, his mission, in part, was to bring to their remembrance: "Teaching them (the people disciples) to observe all things whatsoever I have commanded you," is the mission on which they were sent. The apostles are sent to teach the nations disciples "to observe all things whatsoever he had commanded them." His personal teaching which they had been chosen to receive, and which the Comforter whom they only received immediately from God, brought to their remembrance the divine chart and compass that bounded and guided all the movements of the ship of Zion on which they were sailing. Among his numerous sayings and commands, none is more positive and plain than the one with which we are dealing. It was enjoined upon them as disciples, and they were commissioned to teach all others disciples to Jesus to observe this service among the many other sayings that he in person had delivered to them, therefore it is a permanent appointment and a perpetual obligation in the kingdom of God.

(b.) The strongest terms to denote moral obligation that language affords, were employed in the institution of this service. "Ought and should" enjoin it upon us. Of these, the former, says Webster, is the stronger, being used to denote obligation of necessity; the latter implying an obligation of propriety, merely. "We ought to love God and obey the law," is his example of the one; "we ought to be neat in our dress," is his illustration of the other. A few citations of Scripture will show how near the fountain of truth our celebrated philologist keeps. The Holy Ghost shall teach you (my apostles when brought before the synagogues, rulers and authorities) what ye ought to say. Luke 12: 12. Ought not Christ to have suffered these things, and to enter into his glory. Luke 26: 26. We ought to obey God rather than man; Acts 5: 29: and, ought not to think the godhead is like unto gold, silver, or stone, Acts 17: 29. Beloved, if God so loved us, we also ought to love one another. 1 John 4: 11. (For should, see Acts 10: 47; also 27: 21; the first affirming the propriety and necessity of the baptism of the Gentiles; the second, the obligation of Paul's traveling crew to have listened to him to avoid their loss by shipwreck.) Comment on the occurrences of the word ought in the quotations given is hardly necessary. It proclaims its own strength by expressing as it does the highest obligations known in God and man.

(c.) Hold fast the form (or pattern) of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2 Tim. 1: 13. If there come any unto you and bring not this doctrine, (the teaching of the Christ, see verse preceding) receive him not into your house, neither bid him "God speed." 2 John, 10th verse. His teaching we have seen includes his personal ministry, by which the service in hand with various other obligations not definitely enjoined in the representative work through the apostles, is bound upon us. We cannot, therefore, receive the arbitrary conclusion of men that the service was an object lesson merely, and that the obligation was fulfilled and ended when the Savior performed the service. Yet this is precisely what the opposers of continued foot-washing affirm. Their position is that when done by the Savior it was simply an act of necessity whose design was completed in itself, making a repetition unnecessary except as a carnal necessity.

On the parallel passage (1 Tim. 5: 10) Adam Clarke has the following comment: "This (washing the saint's feet) was an office of humanity shown to all strangers and travellers in the East, who either walked barefoot or having only a sole to defend, the feet needed washing when they

came to the end." "When done," says Bro. Evans, the writer whom I have several times quoted, (i. e. when done by the Master on the passover occasion) "the design was completed in itself." "It does not belong," he elsewhere says, "to the institutions of the Christian church." "It was an office of humanity," says Dr. Clarke, "shown to all travellers in the East." The common understanding then is that in its design it is simply humanitarian, being founded upon obligations of nature and custom, and equally due to saint and sinner. This, readers, we regard as vain philosophy for the design being to secure *humility* (not merely to teach it) in his followers plainly demands a repetition of the act itself in them, and therefore leaves upon them the perpetual obligation to do for one another the very same act that the Master did for them. "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example that ye should do as I have done to you."

The obligation, then, is more than humanitarian, it is divine, for it is solemnly imposed upon us by the only Savior, and it is perpetual because connected with, and bound upon us, by his imperishable example. It becomes his followers because they thus fulfill the best example of humility, as it became him to set before us all humility and righteousness for our personal training and perfection in the church of God. Nor can it be that it was merely carnal and transient in design, as the writers quoted claim, for it is not a promiscuous obligation enjoined by cultivated nature upon all, as their comments make it; it is a *special injunction upon believers only*, because of the example of their Lord and Master, having no application whatever to all men irrespective of spiritual relations, which proves the design to be spiritual, the obligation to be divine and perpetually binding upon the saints. To do good to all men, "as we have opportunity," is a general obligation, quite different from this special appointment over the household of faith. This is not like the general command, "Pray for all men." We are not commanded by the example to wash all men's feet, or to perform this office even for all travellers, east, west, north, or south. The example and command is to wash one another's feet, the feet of saints or believers only, the widow being commended for "having washed the saints' feet." It is reciprocally binding upon believers by an authority and in a design wholly unknown to the world, and is therefore perpetual in nature and obligation.

Various efforts have been made to parry the force of the continued obligation to wash the saints' feet. It is claimed by some that foot-washing was peculiar to the apostles, and therefore passed away with them. Yet there is not the remotest analogy between this and the obligations known to be exclusively apostolic. "He told them to take no thought beforehand what they should say, for the Spirit would teach them in the self-same hour what they ought to say." This has no binding force upon teachers now, for the plain obligation subsequently enjoined upon all to study the word, to show themselves workmen approved unto God, clearly distinguishes the purely apostolic from the common life of the believers. So, if in the subsequent development of the Christian institution, some order countermanding the obligation in question had been given, this, too, could have been assigned to the limited sphere of apostolic doings; but being commended by the highest authority subordinate to Jesus, the Spirit through the apostle, it is forever bound upon his followers.

Another offset against the continuance of this obligation is the idea and plea that the occasion or cause of our Savior's performing it was a contention among his disciples as to which of them should be accounted the greatest. See Luke 22: 24.

Referring to this passage as affording the cause of our Savior's remarkable humility, Bro. Evans says: "Look at what immediately preceded this remarkable instance of humility. The twelve were reclining around the table, but what were their feelings? Luke says, 'And there arose a contention among them which of them is accounted to be greatest.'" After quoting only a part of our Savior's reproof to his ambitious followers, the writer quoted adds: "And now to



demonstrate this principle of humble, loving service, he does that which one or more of them should have done—washes the feet of the guests." Number 1, *Christian Standard*, April 5.

Evidently the author cited above considers the strife among the disciples the sole cause of our Savior's washing their feet, for he thinks the former was immediately before the latter, and that the Savior at once ("now") proceeded to demonstrate (by that service) the principle of humility. His impression is manifestly due to a false chronology of the events connected with the passover, during which the Savior washed the disciples' feet. It is true the strife mentioned by Luke is connected with that memorable occasion, yet not so immediately as to allow it to be the cause of the Master's solemn service, as described in John 13: 4-15. Luke is the only writer that mentions the strife, as John only has revealed the service of foot-washing, and, therefore, to find their chronological order we must consider all the events and circumstances of time that both have narrated.

Now as Luke alone mentions the strife, of course all that may be learned thereof, we get from him, all that may be learned thereof, we get from him, as well we know of foot washing must be gathered from John, he only having treated the subject. The full correction of the erring disciples is given in Luke (22: 25-27), and knows nothing of an interruption by the foot washing as Bro. Evans presents it which may be seen in the correction itself here submitted in full. "And he said to them, the kings of the Gentiles have lordship over them, and they that have authority over them are called benefactors. But it shall not be so: but he that is the greater among you let him become as the younger; and he that is chief as he that doth serve; for whether is greater he that at meat or he that serveth. Is not he that sitteth at meat? but I am in the midst of you as he that serveth." (See Luke in loco, revised text).

The main point in this reproof of the Master is this, that they (his disciples) shall not be like the Gentiles or heathens who have Lords over them, and are related to one another as the ruler and the ruled, master and servant. The only proper jurisdiction over them is spiritual, and being vested in the Son of God who appeared in the form of a servant, and by his matchless condescension conferred equal favor upon every creature, leaves all his redeemed upon terms of perfect equality. They cannot exercise lordship over one another, for they are all brethren, being entirely debtors and exclusively subject to reigning grace in Jesus Christ.

Furthermore, his own example among them is cited by the Savior to enforce the perfect equality that he enjoins upon his followers. Unlike the Gentile lords exercising dominion compulsory over their subjects and receiving honorary titles to flatter their ambition and gratify their lust for power, I, the Lord of heaven and earth "am among you as he that serves." He that sitteth at meat is greater (according to the world's measure of greatness) than he that serves; yet the Savior was in the relation of the latter, showing that the standard of greatness among the Gentiles was false, and teaching his disciples that true greatness is found only in ministering help to the weak and needy children of men. They were witnesses of his own example of ministering, instead of being ministered to, and of seeking the good of others, instead of coveting a false glory in promotion over them, and thus, by reference to that example, he rebuked the envy, jealousy, and rival feelings existing among them. This correction was complete, and instead of "proceeding" to demonstrate by washing their feet, (which, as we shall soon see, he had already done,) he immediately uses a disjunctive, adding on sentences denoting opposition of meaning. "But ye are they who have continued with me in my temptations; and I appoint unto you a kingdom," etc. (See, readers, Luke 22: 28-38.) His first, act after speaking the instructive rebuke already quoted, was his going out of the city to the Mount of Olives, whither his disciples followed him. See verse 39.

The service of washing their feet, which, by a false chronology, has been so immediately connected with their unholy dispute as to make the latter the cause of the former, was prior to that dispute, and, therefore, is not related to it as

effect to cause. That the service of feet washing did occur before the dispute, and consequently, that the latter was not the occasion of the former is obvious from the following considerations.

1. Washing their feet occurred before they raised the question of ascertaining who the betrayer should be; the dispute arose after the enquiry, Lord is it I? (See Luke 22: 23 and parallel passages in Matt. 26, Mark 14, also John 13: 22-30.)

2. Judas Iscariot was present during the service of feet washing, but was certainly absent when the Savior spoke his rebuke of the rivalry among them, for John testifies that immediately after his reception of the sop, the token whereby he was identified as the traitor, "he went out," verse thirty, chapter thirteen. The hopeful encouragements given by the Savior in connection with the merited rebuke received by the disciples were inappropriate to the betrayer, whose sole concern was for the purse; nor had he any interest in the terrible agonies of Gethsemane, and therefore he next appears heading a military band to arrest the Son of God and deliver him up to the wonderful tragedy of Calvary. Luke 22: 47.

The service of washing the disciples' feet occurred "during supper," the dispute, sometime subsequently, and, therefore, the latter was not the occasion of the former. "Jesus knowing that his hour was come, that he should depart out of this world," \* \* \* "And during supper, he riseth from supper, and layeth aside his garments; and he took a towel, poureth water into the basin and began to wash the disciples' feet." See revised text in loco. Now, what have we gained by showing that this service was instituted before the strife, and, consequently, independently of it? This much evidently, that its origin is not circumstantial, nor its design carnal and transient, for its origin bears all the marks of a positive and permanent institution, as needful to the disciples of Christ, and as sacredly binding upon them, now, as when it was first proclaimed by him who "speaks from heaven." Its design is not to be found in mere incident or circumstance of life peculiar to any age or people, but is deeply imbedded in the spiritual nature and needs of man as related to the Archetype of all true holiness, our perfect model of righteousness, the spotless Lamb of God that taketh away the sin of the world. Its design is obviously spiritual, relating as it does to the soul as well as to the body, like all the wonderful sayings of our Lord and Master. Indeed the scheme of redemption in Jesus Christ plainly recognizes man as a trinity yet in unity, his essential elements of being all equally involved in the fall, and equally favored in the great restoration to the presence and paradise of God.

"May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." 1 Thess. 5: 23, revision. Every appointment, then, of our Lord and Master affects man in his entirety while its design is properly and essentially spiritual. The object of this is not merely to teach humility by a general and obsolete illustration, but, also, to secure in his followers, by a suitable repetition of the same act in them, the great humility that was first displayed in the life of the Master. The searcher of all hearts, knowing what is in man, has adapted his ways to all human wants, manifesting thereby his own imperishable glory, and securing the creature's eternal good. Did he not know man's aversion to personal humiliation, and give up his own body to the baptizer in the Jordan, making his own example imitated in the believing their admission into his kingdom, and their participation in the benefits of his death? So this example in the most menial service copied by us tends to secure the humility that makes us his people, and the heirs of the kingdom promised to them that love him. He knew the spirit of pride by which alone foot-washing has been cast out of the church, and is despised among men, and treated as an obsolete custom: he knew the spirit of bigotry and rivalry that pervades all hearts, and appointed this reciprocal humiliation counteracting that dangerous spirit, and keeping them in helpful sympathy with one another and in humble communion with their common Master, the illustrious example of all humility.

Among his last acts on earth Jesus solemnly instituted this service, saying to his disciples, "I

have given you an example that ye should wash one another's feet, as I have washed yours." His servant, the apostle John, the beloved disciple who leaned on the Master's breast and received the special tokens of the Savior's confidence and care, supplementing what was omitted by the other evangelists, has enjoined that example upon us by writing it in his gospel. Paul, the great apostle to the Gentile nations, has placed the seal of the Master's authority and blessing upon it by making its observance a condition of a believer's right to the confidence and support of the church. 1 Tim. 5: 10. Why, then, is it almost universally neglected, if not totally rejected? Readers, will you adopt the language of custom as defended by D. D.'s, and say that the widow's obligation, and yours, is due only to travelling strangers? Absurd! There is not the remotest hint in the passage touching her relation to strangers. As to existing customs, they had all been overthrown by him who said, "Every plant that my heavenly Father hath not planted, shall be plucked up;" and as it respects strangers, we are commanded to entertain them, (Heb. 13: 2,) but not to wash their feet! The command is to disciples to wash one another's feet, and the widow is commended because she had done this to saints. Whose feet did the Master wash? Strangers? travellers? sinners? and saints? irrespective of spiritual relations? The thought is preposterous, and yet that is exactly the attitude of nearly all disciples in regard to this question.

Do you ask me, when and where may we do this? My answer is, whensoever disciples have come together in the name of Jesus. It is not inseparably connected with the Lord's supper, with which its association is incidental, nor with an upper room, which too was merely circumstantial; but the act itself is not a transient incident as we have shown, belonging as it does to the permanent sayings of Jesus. Do you say, that "whensoever" is indefinite? Not more, I answer, than many other obligations sacredly incumbent upon us, and better is an occasional fulfillment thereof than none. How many among us have been true to Jesus in this example? A few among a thousand may have washed others' feet, but is there one in all that number that has served the saints assembled as the example is found in our Lord and Master who set it before us? Why this universal neglect? Why do we ignore this divine means of fostering true fellowship, of casting out pride, and of counteracting the foul spirit of bigotry that more than any other evil arrays believers against one another, divides the household of faith, and delays the unity among his people for which our common Lord so fervently prayed. Awake, oh Zion! put on thy beautiful garments; be clothed with humility; then shall thy righteousness go forth as brightness, and thy salvation as a lamp that burneth; thy peace shall then be as a river, and thy righteousness as the waves of the sea.

Wales Station, Tenn. JASPER ARMSTRONG.

#### NOTES FROM OUR CORRESPONDENTS.

B. C. Goodwin, August, 22, writes: "The meeting closed on Wednesday after the first Lord's day in August, with thirty-eight additions. The meeting lasted eleven days. To the Lord be all the praise."

F. W. Smith, Minor Hill, Tenn., August 23, writes: "I found Bro. William Morton in a few days meeting, held at Shoal Bluff, this county. We succeeded in persuading a Baptist minister to place his 'creed' in the library with the rest of errors and trashy theology of this age, and to step out upon the one solid foundation. An erring brother was also brought back to the fold. From what we saw, we do not think the brethren are doing their duty as they should. Brethren, work while it is day."

J. R. Bradley, Lynnville, Tenn., August 26, writes: "Embracing third and fourth Lord's days in this month, Bro. W. S. Morton and I held a meeting with the church at Beech Grove, Marshall County, Tenn. Had good interest all the time. Had eleven noble souls to join the army of the Lord. They have the best singing of any congregation I know. Dr. Brents, of Lewisburg, delivered our first sermon on the third Lord's day. His subject was: 'Types and shadows.' The venerable Dr. Brents is a deep searcher."



## WEAKNESS AND STRENGTH.

SECOND CORINTHIANS 12: 10.

By PAPE JULIAN: Preached at Madison, Ind.

"When I am weak, then am I strong." We might sever this fragment of a passage completely and view it without reference to its connection, and it would show us much practical wisdom of a worldly kind. Weakness in one sense is strength in another sense. If it were possible to put it into the mouths of lower animals and inanimate objects, from them it would often come to us with much force and eloquence. We should hear it from the small fish which has made good its escape through the tiny meshes of the net in which larger fish were taken.

We see the humble reed which has kissed the earth in obeisance to the windstorm, afterwards straighten up its slender trunk to teach the prostrate oak tree that weakness now is strength.

The proud mastiff takes pity on the fawning cur that begs mercy at his feet, but devours with lion-like revenge the impudent terrier who bristles in front of his bull-dog majesty.

The sportsman aims certain death at well-grown game, but stays the trigger upon fledgeling birds. Man finds that in his every day life, "weakness and strength" often go hand in hand; often the heavily burdened student, feeling himself well nigh unable to do the task assigned him in the time allotted, lays out his best efforts, and finds the work done in half the time.

Other things being equal, the army which is most cautious and doubtful is most certain of success. The proud, vaunting, and self-confident Xerxes with his five millions of men, was put to rout by the meagre, though cautious and diffident forces of Greece.

No harm comes nigh to the timid fisherman, who hugs the beach with his uncertain bark, but big ships who venture out to sea, go down in the storm.

The railroad train that must make its way 'round the mountain crest, over the threatening chasm, will seldom meet accident in the dangerous place, for there she feels her weakness; but it is on the safe parts of the track, where she abandons herself to rapid, careless speed.

Again, the passage taken in this isolated way, is not devoid of instruction for the Christian. Few of us travel a "Sabbath day's journey" in the Christian life that we do not come to the point where our most lion-like strength lies couched in that weakness which is lamb-like. I suppose we may take an illustration from the moon and still leave the skies unscraped: the moon according to astronomers, is about 240,000 miles from the earth, and there is a point between these two bodies at which a third body would be equally attracted by both. At this point a third body would remain stationary. We might imagine the point to move, so as to keep pace with the moon in its monthly revolution. If so, it would describe a line round the earth quite as easily conceived as the track of the moon herself. All bodies kept on this side the line would be drawn toward the earth; but all finding their way to the other side would be precipitated upon the moon. He would be a bold, a reckless aeronaut who should transgress this boundary. The Christian is, as it were, the third body, tossed out into space near the line where these opposite forces vie with each other. (The Christian, I say, others also, but nevertheless, the Christian.) The forces, however, which disturb his equilibrium are not physical, but moral forces.

He who cautiously keeps within the boundary—who holds at bay the dangerous margin, as children approach with fear the banks of the surging river, that person is safe. But if one, like the skater, skims with daring flight across the let-line, him Satan will devour in royal festival at his board. "I have set before you life and death, blessing and cursing."

Heathen mythology tells of a certain monster which could never be slain so long as it clung close to the bosom of mother earth, and which never was overcome till, in an unsuspecting moment, it was plucked into the air by Hercules and there strangled to death. Our strength is in clinging close to Christ, our weakness in separation from him.

I am told that the veteran hunter on the western prairies, when he would make "sure meat" of the wild antelope yonder grazing at the

horizon, drives as take into the ground, and having hung upon it a gaudy, colored scarf or shawl, hides himself, gun in hand, in near neighborhood. Anon the keen vision of the animal espieth the object of attraction, and with genuine curiosity maketh near approach to hold inquest over this new comer upon the prairies, under the sun. But before her antelope curiosity has been satisfied, the timely, untimely, crack of the rifle has sounded out her death report to the skies above and the earth beneath. I need not make the application, further than to say, it had been better for the now breathless, bleeding animal to have remained by the herd, unsolitary and unventuresome.

I once heard an anecdote of Jesse James: While James was concealed at a point near St. Joseph, Mo., a photographer who had come to that city from Chicago, sent a private messenger to James requesting a confidential interview that he might take the picture of that celebrated outlaw. Said James to the messenger: "You tell that photographer that if he don't hurry back to Chicago faster than he came away, I'll make such a picture of him as his friends will not relish."

Why can we not learn a lesson from the desperado, and when Satan (temptation) comes to us under guise of friendship, say to him, "Get thee behind me Satan! Hie thee back into the darkness from whence thou comest out? But 'the children of this world are in their generation wiser than the children of light.'"

Such thoughts are suggested by the passage when, clipped from its place, it meets the eye unencumbered by its connections. But when we return it to its place, and view it in the light which there shines upon it, it then fulfills the mission on which the apostle sent it to our minds.

When fitted to its connection, it must shoulder the following circumstances: Paul was at Philippi in Macedonia, writing his second letter to the church at Corinth. I am no better informed than to suppose he was staying at the house of one of his brethren there. And he might have been writing with pen and parchment supplied by his host. His needs while he was absent were promptly supplied by the church at Philippi, and it is therefore hard probability to suppose him to any extent neglected while present. But we are not told that his supply of parchment was left behind as must have been the case on another occasion: 2 Tim. 4: 13. He is approaching the close of his letter, and shortly before reaching the point where expression is given to the language under consideration, his just indignation is stirred in speaking of certain Judaizing teachers who had come all the way from Jerusalem, following up the tracks of the journeying apostle, and spreading abroad their injurious doctrines in the churches he had established. They had made high headway in Galatia, and the infant church at Corinth was quick soil in which their sown seeds had taken root. These persons Paul compares to the serpent which beguiled Eve, and expresses fear (11: 13) of what had already taken place lest they should tarnish the Corinthian church, which, as a chaste virgin he had married to Christ.

His indignation swells higher as he points to the fact that these men have intimated his inferiority as an apostle to Peter and John, and have boasted their own superiority to him on the grounds of their Abrahamic descent and their superior labors for the gospel.

Fired by these insults, the apostle feels called upon, under the circumstances, to arm himself with armor not that of Paul, but such as alone suits the methods of his opponents. He must needs put into practice the principle of becoming "all things to all men," and to these men must become a fool, that he may match their boasting. Seeming, therefore, to apologize to the church for becoming "a fool," Paul condescends to blow his own trumpet a little while. He points out to the Corinthian brethren that he, above all others, has the right to boast. Not only was he more abundant in labors than all the rest of the apostles; not only had he periled life and limb, as well as to forego every earthly comfort for the furtherance of the gospel, but that the mysteries of heaven had not been veiled from him; for, either in the body or out of it, he knew not which, he had been lifted up to paradise, and had heard words "unspeakable, and not lawful to be uttered."

But he further emphasizes the fact that a bodily affliction had been laid on him to tone him for the carrying of such honors. Lest he should be exalted overmuch, lest he should feel to vaunt himself like the king of Babylon when he said, "Is not the mighty Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" For such discipline "there was given him a thorn in the flesh, and the messenger of Satan to buffet him."

He still further affirms that in this condition he had "thrice" besought the Lord that the sting and humiliation of his mortal flesh might be removed from him. God, who delivereth his servants "in the day of trouble," was ready to be Paul's deliverer. Paul's prayers brought an answer. But it did not come in the shape which Paul proposed in his petition—not in the form of a gentle extractor of the thorn from his flesh and a whip to scourge back the messenger of Satan; but the "windows of heaven" were opened, and showers of divine grace rained upon him. "My grace is sufficient for thee; for my strength is made perfect in weakness," was the answer to Paul's prayers.

Now we meet the text sufficiently circumstanced to enable us to partly appreciate its meaning. Paul has found himself to be as a vessel "marred in the hands of the potter"—a "broken and empty vessel"—a man no longer able to make a "fair show in the flesh." No longer sufficient of himself. He is assured that God's grace shall be his sufficiency. In the ecstasy of one liberated from prison, he now declares, "I take pleasure in weakness; for when I am weak, then am I strong."

Such were the circumstances, and such the apostolic utterance. He simply meant that by how much he was made a cripple in the service of Christ by the cumbering weight his flesh did carry, by so much and more also was he made an able servant by the grace of God. That wherein the armor of the human soldier had sustained a breach by the incoming thorn in the flesh, or any trusty weapon been shattered by the merciless buffeting of the messenger of Satan, these had been repaired in the royal armory of divine grace.

"Grace, 'tis a charming sound."

Assisted from on high, no human weakness could retard the progress or impair the prospects of that gospel which must stand, "not in the wisdom of men, but in the power of God."

So far, we have vouched for only a partial appreciation of the language. We can only approach to a full appreciation by viewing the statement as demonstrated in the experience of the apostle.

This utterance comes not from an untried soldier, who to the beat of the drum and sound of the life appears for the first time on the battle ground. It comes from the Ajax of Christian warfare. It comes from the battle-scarred chief, the veteran hero. To feel his language we must move beside him in journeys of land and sea, in perils of rivers and robbers, and let our eyes behold "Satan falling like lightning from heaven" before the man who in bodily presence is mean and contemptible.

At the time when he penned himself strong in weakness, he was sitting with his back to vastly the greater part of thirteen years' trial of this promise of God. Asia minor had succumbed to the might of the weakling, and he had planted the gospel banner at three different points along the European shore of the Aegean sea: Philippi, Thessalonica and Corinth.

The history of these years may be classified under three heads: (1) That which we read after the pen of Luke the evangelist; (2) that which the apostle himself has told; (3) that which remains untold. And this embraces much the largest part; for it might indeed be truthfully said of the apostle as of the Son of Man, "Many other things did the apostle, the which, if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

The first class of events is introduced by his experience in Damascus immediately after his conversion and his preaching in that city. From this persecution, raised by his countrymen, he escaped by being let down over the wall in a basket. This is the herald of many persecutions which



follow quickly on.—Three journeys among the Gentiles. The first took in more particularly Antioch in Pisidia, Iconium, and Lystra. At Antioch, he was contradicted and blasphemed, and expelled from the city. At Iconium, he was set upon by both Jews and Gentiles, and compelled to flee. At Lystra, he was stoned, and dragged out of the city and left for dead.

The second tour but emphatically repeats the first: At Philippi, he was scourged with many stripes and committed to jail. But at midnight, he and Silas prayed and sang praises to God, and the prison walls trembled, the iron door was thrown back upon its hinges, their bands were loosed, and they released. At Thessalonica, "lewd men of the baser sort" raised an uproar and assaulted the house where he was supposed to be lodged. He was persecuted from Berea. At Athens, he was scorned and ridiculed by the Epicurean and Stoic philosophers. At Corinth, he labored with his own hands, and preached the gospel without money and without price to blaspheming and opposing hearers.

At Ephesus, on his third tour, and just before writing this epistle, he had spent two years and three months teaching and persuading the unwilling people concerning the kingdom of God. A sample is all that is necessary here.

But the apostle has set his hand and seal to the fact that he endured many things of which we have no detailed account in history. "I am," said he, (meaning than all the rest of the apostles) "in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft, of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11: 23-33.

This hasty sentence gallops over much of his life which remains untraced by the pen of the historian, and throws intermittent light upon parts of it which had otherwise been still unilluminated. But could we look with cloudless vision arrear of the blinding curtain of eighteen centuries, we should doubtless behold scenes yet unspeakable in the career of this man. Could seas and mountains and rugged highways testify in words to us, they would tell much more abundantly of dangers from flood and tide, of pilgrim weariness and solitary loneliness. Could unknown prison walls rear up themselves from ruin, they might again re-echo with ancient midnight praises, which their rocky sides have not forgot.

Marvelous to tell, in the known and the unknown tribulations which make up Paul's soldier life, he rested not an hour from the burden of his flesh. He laid it by at no waystation to return and take it up again. His thorn in the flesh forsook him never, and the messenger of Satan was with him ever. But the grace of God was his constant companion. It departed not to heaven by rest nor alighted off him for a moment. "My grace is sufficient

for thee, for my strength is made perfect in weakness."

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting, thou art God." \* \* \* "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

Now we come upon the meaning of our passage as it comes heavy fraught from the pen of the apostle. He was able from experience to say, "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." When he was dragged out for dead from the gates of Lystra, the grace of God in fairy form whispered courage in his ear. The same suffered him not to see despair as with heavy heart he felt his way darkly through the gorges of Mount Taurus, or forded by moonlight the sparkling waters of Cydnus, or "wished for the day" upon the mountains along her shores. When the star of hope had set with sullen portent behind the walls of Philippi's jail, by grace it was made to rise up, and with visiting rays shine "day spring" into his dungeon cell. "Dayspring from on high" made his heart sing to God:

"When through the deep waters I cause you to go,  
The rivers of sorrow shall not you overflow;  
When through fiery trial your pathway shall lie,  
My grace all sufficient shall be your supply.  
How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word."

#### Is God Particular?

"Then Elisha said, Go, borrow thee vessels abroad of all thy neighbors, empty vessels: not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." 2 Kings 4: 3-4.

Some one will say, "Why all this brother about shutting the door, and gathering vessels, and pouring out oil; could he not have helped the woman without all this detail?" But so it was; and if she had failed in aught she would have lost the blessing. I remind you of Israel's first king. Saul was told to go and slay the Amalekites; and he returned saying he had fulfilled God's command. "What mean the bleating of those sheep and the lowing of those oxen in mine ears?" "O!" said Saul, "I forgot for the moment; yes, to be sure, I did spare a few sheep and oxen, but it was for the purpose of sacrificing to the Lord." This was an obliviousness with a consequence; he lost the kingdom through it. Just so, my friend, when you begin to question what God commands, "What is the use of this appointment?" Where is the good of that injunction?" you are lost.—*Christian Advocate.*

No grace is more necessary to the Christian worker than infidelity, the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—*S. J. Nicholls.*

Nature is very much like a shiftless child who, the more he is helped the more he looks for it. The more medicine a man takes the more he will have to take, whether it be anodyne, tonic, or alterative.

## A WICKED ADULTERATION.

### Eleven Per Cent of Tartrate of Lime Discovered in Price's Baking Powder.

Analysis of Price's Baking Powder, of Chicago, shows:  
LIME..... 3.53 per ct.  
AMMONIA..... 1.05 per ct.  
Starch..... 19.00 per ct.

Prof. Habirshaw, of New York, found the following in Price's Powder:

TARTRATE OF LIME..... 11.85 per ct.

Aside from the inferiority of a powder containing a useless substance equaling about one-eighth of its entire weight (and which is the cause of the great lack of strength of Price's Baking Powder, as shown by the tests of the Government Chemists), there is to be considered the serious consequences that may arise from taking this large amount of lime into the system.

Lime can not be decomposed by heat, and is not eliminated in mixing or baking, and, therefore, all of this enormous proportion, as found in Price's Baking Powder, remains in the bread, biscuit, or cake with which it is mixed, and is taken into the stomach.

By the application of heat to lime, carbonic acid gas is driven off, and there is left quick-lime, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting-rooms to quickly rot the flesh from the bones of dead subjects.

Lime mixed with starch (and both are found in Price's Powder) will produce a ferment. The process is not quick, and does not take place until the food in which the baking powder is used has been some time in the stomach. Indigestion, dyspepsia, and more serious disorders result.

The cause of this large amount of Lime in Price's Baking Powder is the use of cheap and impure materials.

Prof. C. B. Gibson, Chemist of the College of Physicians and Surgeons, Chicago, had in view these impure powders containing lime, like Price's, when, after having made an examination of many of them, he volunteered the following testimony that Royal Baking Powder is the best and purest in the market:

### THE ROYAL ABSOLUTELY PURE.

"ROYAL BAKING POWDER Co.: I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and so far superior that I thought you would be pleased to know it, and might find use for the certificate.

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.'  
Respectfully,

"C. B. GIBSON, Analytical Chemist."

PENSIONS for any disability; also to Heirs. - Send stamps for New Laws, COL. L. BINGHAM, Attorney, Washington, D. C.

Smith's Asthma and Hay Fever Remedy. Sold under positive guarantee. Sample FREE.



## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., SEPTEMBER 3, 1884.

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*Calling Evangelists, etc.*  
*downing*

How does the Holy Spirit make men elders or overseers? How does the Holy Spirit call and qualify men for evangelists, and what is the evidence of the calling? What is the *modus operandi* of ordaining elders and deacons? Why did Christ wait till thirty years of his life was spent before he began to preach? Christ commanded the apostles to preach the gospel to all nations, and they died before they did it. Who was to succeed them in fulfilling the commission? By answering these through the ADVOCATE, you will get a Baptist stumbling block out of my path. [Thomas Thomas Sherman, Texas]

To discuss these questions fully would take several numbers of the ADVOCATE. Some of them were investigated a week or two since, by Bro. Sewell. The Spirit makes men overseers just as he makes them Christians, by telling them what to do, how to deport themselves, and in doing this, certain desires and qualifications are developed. The desire to do the work, not to hold the office, and the qualification to do it, are the indications of the call to its performance. A man with the desire will be found quietly doing the work in a private way, almost unconsciously to himself. He is the judge of his desire; his brethren, of the qualification. Many men desire the work, who have no desire for office. The desire or taste for doing the work, looking after the poor, comforting the distressed, or preaching the gospel, shows itself in the walk of a man. Capacity to do it is developed by exercise of the taste for it. The desire and the qualification are the evidence of the call to any work.

Christ never told why he waited until he was thirty years of age to begin his ministry, so I do not know. Some have supposed it was because, under Judaism, children attained their majority at thirty; some because the Levites entered the service at thirty. To those who wish a reason, we suppose one of these might furnish it, but we never cared for any. The fact that he did it then is evidence that this was the time that seemed good in the wisdom of God, and that is ample reason for me.

Our brother says the apostles died before they preached the gospel to all nations. Paul says, (Col. 1: 23,) "The gospel was preached to every creature which is under heaven; whereof I Paul am made a minister." Nation is usually here understood by creature. While we believe that under the ministry of the apostles all the different nations of the earth heard the gospel, yet it is true that it is to be perpetuated through the work of the church. Many nations to whom it

it. If, in process of time, any nation should become in condition to receive it, or any portion of it, then the church in its ministrations, its service, its preaching, will carry it to them again.

Please tell me your understanding of Matthew 18: 15-17. What is the duty of the witnesses? Would like to know, too, of course, the duty of all concerned. I have been taken (as a witness) to help settle troubles between brethren, and would not know what to do; each brother would claim he was right, and the other wrong. Now, ought I to examine into the matter, or advise them to tell it to the church, and let the church examine into it?—"Subscriber," Blue Bank, Ky.

The witnesses, or those whom the injured brother takes with him, are certainly under obligation to try to get the brother who has done the wrong to correct it. The Scripture says, "If he fail to hear them, tell it to the church." That means, if he fail to listen to the advice of those who are taken to hear the case. The injured brother having sought to correct the wrong between himself, ought to take one or two more impartial, prudent brethren, who will hear the whole case, tell who is wrong, what the Scripture requires should be done, and then if the brother at fault refuses to hear them, and persists in the wrong course, the injured one should tell it to the church. It is the duty of the witnesses to advise this course, and if both parties fail, should do it themselves.

## SPECIAL ATTENTION

Is called to our offers for new subscribers. We ask that our friends give some activity in calling attention of others to the terms, and in soliciting and sending in subscriptions. There are vital questions involving the purity and integrity of the church at stake, and the advocates of error are active and earnest.

It behooves those who would maintain the truth of God pure, and the church in its integrity as God gave it, to be active and earnest. Wide departures from the truth of God and from the fundamental organism of the churches of Christ are already made. Without earnestness and activity on the part of those who would maintain these inviolate, the present effort to return to apostolic Christianity will degenerate into a mere sect among sects.

The ADVOCATE has firmly opposed all tendencies to depart from the revealed will of God, believing that one, however slight, only prepares for and fosters others wider and wider still. The current of evil is more easily checked in its beginning than after it has gained volume and headway.

While almost all religious papers have been furnished with means by their friends to sustain them or to enable them to be offered cheap until they can gain a large circulation, the ADVOCATE has never asked this at the hands of its friends. Others are now underbidding it by virtue of money raised to run them. While a few thousand dollars would enable us to cheapen the price of the ADVOCATE and facilitate and extend its circulation, we have not asked this. We have borne the burdens and the losses ourselves, and we only ask those who believe the ADVOCATE is right, to aid us in maintaining that right by working to extend its circulation.

As an inducement and help to them in this work, we make the following proposition, To every old subscriber that will send us \$3.00 and one new name, we will credit him with a year's subscription. That is, we will send the paper to one old and one new subscriber for one year for \$3.00. To clubs of any size, half new subscribers at the same rate; one new subscriber to clubs

of ten. This offer is an inducement for new subscribers. The paper, with our present list, cannot be published for less than \$2.00. We make the offer, hoping every subscriber will get some friend or neighbor to take it, or failing in this, will enclose the other dollar and send it to some friend. If, by this means, our list is sufficiently increased to make a reduction to \$1.50, it will be done, or the paper will be so enlarged as to correspond to the increase in circulation. Our circulation is larger than ever before, but it is not what it ought to be. Every family ought to have a good religious paper. It pays better than any investment that can be made. We ought to have ten thousand subscribers. Will not all our readers aid in accomplishing this result?

## THE ORPHAN SCHOOL,

As announced, will be opened the 15th of September. The trustees will be able to support a few orphan girls. They have not yet selected them, and would be glad for friends to recommend such as come within the following conditions:

They must be twelve years of age, sound of body and mind, having been raised in moral associations, destitute of means themselves, or of friends who are able to educate them. The trustees can take six or eight of this class for the present; or failing to raise this number of children with a small amount of means, or if friends can partly furnish support, the trustees will supplement their lack of means by contributing something to their support.

The trustees hope soon to be able to take a much larger number, but part of the means subscribed is not yet available, and they are cautious not to involve the school. They propose to take destitute orphans, sent by churches, individuals or associations of any kind, at forty dollars per session of five months. Their aim is to take these exactly at cost. But as they are without experience in this matter, they place it at forty dollars; will lower or raise this amount in the future as experience shall show to be necessary.

They propose to take children of those able to pay, at fifty dollars per term of five months, charging ten dollars extra for tuition. The children will be all well cared for; will be taught well in all the English branches; will be taught neatness, order and industry in all the domestic duties; and the constant aim will be to improve and benefit them in every way that will promote their usefulness and happiness here, and for happiness eternal.

## OFFER EXTRAORDINARY.

For the purpose of introducing the GOSPEL ADVOCATE to new readers, we offer the ADVOCATE from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the ADVOCATE is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the ADVOCATE and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We ask the active and earnest co-operation of all who sympathize in this work.



## ADULTERY AND DIVORCE.

We have been having a great deal of trouble over a case of what I term adultery. The man and his wife separated, because they could not get along together, (he admits that,) and he claims that when she broke her vow that she had taken to obey him in the marriage relation, that in that act she committed fornication. He says that falsification is the definition of fornication. He said his wife did not commit adultery, but no one could get along with her. And on the ground that falsification was the definition of fornication, and that the law of the land divorced him from her and married him to the woman that he now lives with; then takes the thirteenth chapter of Romans to prove that we should be subject to the powers that be, and that we should not resist. From the first to the fifth verse of that chapter was his defence, and upon that plea the majority of the church that were present sustained him, there being about one-fourth the church present at this trial. We want you to give us the definition of fornication, and if there is any difference between it and adultery. We had Webster's Unabridged Dictionary present, your article of April 30, on adultery, also Bro. Abernathy's article of July 30; but notwithstanding all that, and it presented in as mild a way as could be done, he was sustained. Now, if you can show the minority that we should submit, we will do it willingly; we (the minority) are perfectly quiet. Now, Bro. Lipscomb, we would be very grateful to you for an answer to the above.

If that is a correct statement of the case, and we base all we say on what is said of it here, and what we say applies to no other than the case that is stated, it shows how we may permit our selfish feelings to warp our judgment, and cause us to warp, twist, and pervert the word of God, to sustain us in wicked courses. No man of ordinary common sense, not biased by a strong self-interest, can believe that the disobedience of a wife to her husband is fornication. Fornication is sexual intercourse between persons not lawfully married. It specifically means that one of the parties should be unmarried, but is frequently used in the sense of adultery. Adultery is unlawful intercourse between married persons.

Frequently it is right for a wife to disobey her husband. The Bible so teaches. Whenever he comes between her and her duty to God, she must disobey him, or cease to be a servant of God. A man so self-willed as to twist and pervert Scripture, attach meanings to words that they never had, to carry his point, would be most likely a husband that would require his wife to disobey God, or himself.

While the wife is required to obey her husband until he requires her to do something contrary to the word of God, the Bible nowhere justifies a man for putting away his wife and marrying another for disobedience. Suppose a man were to go into a civil court and plead that, because his wife refused to obey him, or because she refused to live with him, she was guilty of fornication; who believes the court would tolerate such a plea? Such a charge would lay him open to a suit for damages as a slanderer and defamer of his wife's character. When a church entertains such a plea, it makes itself ridiculous and contemptible in the sight of all honest men. Christ says, "Whosoever putteth away his wife save for the cause of fornication, causeth her to commit adultery; and whosoever marrieth her that is divorced, committeth adultery." This clearly teaches that putting her away, and forcing her to marry again, causes her to commit adultery. It teaches that whosoever marries her that is divorced, commits adultery. Reverse the case. If she put him away, that is, refuse to live with him, she may force him into adultery; but she who marries him after they were divorced, com-

mits adultery. But cohabitation between two cannot exist—right to one, and wrong to the other. So Christ clearly teaches that, even though the woman may have left him without cause, yet if he marries again, the woman he marries is guilty of adultery. If she is, so is he.

The Bible recognizes that sometimes husband and wife cannot live together, but it clearly demands, in such cases, they should not marry again. Only adultery on the part of one absolves the other. It is doubtful, with many of our best biblical critics, if even then the other is allowed to marry. I have always inclined to the idea that God tolerates the re-marriage in this case, but in no other.

We cannot see how the civil law can affect this case. The civil law can annul, repeal, render void; no law of God. The requirement of the Bible is, "Submit to the powers that be." This is clearly modified by the requirement, first to obey God. But to submit is to do or fear something that the civil law requires. To do something the civil law permits, is no submission to that law. The civil law permits a man to lie, to swear to a lie, so it is not done to one of its own representatives. But lying is not submitting to civil law, because the civil law does not require any one to lie. Civil law permits a man to be an infidel, to believe in God, or to deny him. But to disbelieve in God is no submission to civil law, because civil law does not require it. Then to get a divorce from a wife for any other cause than adultery, is no submission to civil law. The law does not require it, it only permits it. The law permits one to marry when so divorced, but does not require it. Marrying, then, is no submission to civil law. To pay tax is submission to civil law, because it requires this.

To say anything the law permits is allowable, and for the church to refuse to allow to its members all the civil law allows, is resisting the civil law, is simply to substitute the law of the land for the Bible as the rule of right in the church. This is dethroning God and annulling his law, and enthroning the civil power as God, and its law as the law of God. The civil law did not divorce nor marry these people; it only permitted them to separate, and the others to marry. They married each other. The civil law permitted, witnessed, attested and recorded the fact that they did marry.

The law does nothing, save as it requires it. What it permits others to do, it does not do itself. Because the law permits a house in which infidelity is taught, and guarantees their right in that house, do we say the law establishes infidelity, and to oppose infidelity is to resist the law? A true and just cause never needed such subterfuges and perversions of facts as these. This whole action of the church is based on false grounds, falsification of the meaning of words, falsification of the act of civil government, and in violation of the law of God.

But what must the minority do in the case? There ought to be no minorities or majorities in the church of God. This church has been educated to the idea that the church has the right to vote that one man shall stay in the church, another be put out. They cannot see how it can be otherwise. A Baptist church cannot see how a man can be received into the church except on a vote of the church. True disciples of Christ know this is a mistake. When a man complies with the law of God for entrance into his kingdom, all know that no one has a right to object, and no vote is taken. It is just as easy to determine when a man violates a law as to determine when he obeys it. It requires a vote no more to determine one than the other.

The question should never be will we receive this member who has complied with the law? It should never be shall we retain or reject this member? but the question should be, has he obeyed the law of God, has he disobeyed it? It is as easy to reach unanimity in the one case as the other, save we are educated to think we have a right to say whether a man shall be put out of the church or not. We do not think we have any right to say whether he shall be received into it. In the one case we look simply to the question whether he has obeyed the Lord. In the other we consult our feeling, our friendship, our interest, and we seek for excuses to gratify them, so, twist and warp the Bible, the dictionaries, the laws of the land to suit our preferences. I do not think any impartial man that will look at the law of God as given in the Bible, and the case as stated above, and doubt that the present cohabitation of the parties is unlawful, is in violation of the divine law, and that is all the church is called upon to decide. God decides when this is the case the disorderly person shall be withdrawn from.

Much that is done under garb of friendship is real enmity; a partizan will uphold a man. But a true friend will condemn the wrong, point it out to him, and try to get him right. No true friend will ever defend a man in the wrong. That encourages to continue in the wrong and leads him down to hell. Under a partisanship falsely called friendship, many sustain their relations, neighbors, and partisans in the way that leads to hell. They are enemies, and not friends. A father gets mad at a church that deals with a son, and sustains the son in a wrong. That father is the worst enemy his son has and leads him down to hell. A father ought to seek to have the law of God enforced on his child above all others, that he may be saved.

But under the circumstances what ought those who are for the law of God to do? They ought to clearly state the law and protest against its violation, then be patient and forbearing, striving to get the others to submit to that law. If that man is living in adultery, keeping him nominally in the church will not change the offence. The vote of the church will not change the crime, will not justify him. It may encourage him in sin, demoralize public sentiment, lead others to sin in the same way, but if it is adultery and he persists in it, he will go to hell despite all the votes of all the churches in the world. But because a church is sometimes perverted and the law of God set aside, it does not justify in breaking up that church. Let the law be known, protest against the wrong, forbear with your brethren, and try to get them to see right.

We have stricken off names and places so nobody save the persons interested will know who are concerned. So no one need write to us to get up a controversy as to whether the facts are correctly stated. We speak of them as stated, and if any case is not as stated then we have not spoken of that case.

D. L.

F. C. Sowell, Water Valley, August 25, writes: "We closed our meeting at Thompson Station, with two baptisms. One prodigal returned, and two made the confession, who were not allowed to be baptized, their fathers being opposed to it. I am sure it is better to obey God in this matter, than man. During the meeting seventeen discourses were delivered—three by Bro. E. B. Cayce, and fourteen by myself. We are now at Water Valley, and expect to continue here several days. We are having good congregations and good interest, and as long as this is the case we have a hope of doing good."



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## THE STATE MEETING.

Our report of the State meeting, sent on at the right time, was lost. We shall not, therefore, attempt a report of the whole matter; in fact, this paper is not the State Meeting organ, and it will not be expected of us.

There had been a big attempt at a boom for this meeting. McGarvey had been secured, with his lectures, etc., and C. C. Cline with his Sunday-school Institute, all intended as a drawing influence to the meeting. We are satisfied that the progressive element were very much disappointed in Bro. Cline's work. It was too scriptural, it struck heavy blows at innovations. He let no chance slip to strike a blow at church suppers, festivals, grab-bags, beggars for the church, etc. Every step was in the direction of truth, and his work was eminently good. Bro. McGarvey's lectures, we are told, tended in the same direction. The sermons we heard him preach were good, and his style and manner simple and plain. We learned to love him as a great man, but we have somewhat against him. While he does not unite himself with the human plans, missionary societies, etc., he still works with them, and thus gives his consent to their existence. He is regarded as authority in these things, and if they are wrong, his word against them would be of great value in putting away these evils. His consent, even his silence, will have much to do in fastening these evils upon the church. Our great men are too much afraid of speaking out on these matters. They should let their voice be heard, and it should ring out clear and strong—there should be no uncertain sound. Everybody should know just where they stand. If the watchmen fail to give warning of the enemy's approach, God will hold them accountable. The reason we have so much trouble in the church, is because our great men have left the helm, and are willing that the young men shall steer the ship after their own notions, instead of the chart Christ gave us. Let our sound old brethren take hold of the helm, and by the old chart place us again in the old channel. A fearful responsibility rests upon those regarded as leading men in this reformation. The meeting, as far as we could see, did nothing, save to suggest to the churches. What did they suggest? They suggested many things to the churches, which the churches could never learn from God's word. There is one suggestion they might have made, but did not; perhaps they forgot it; so we will make it here. It is this: That the churches study constantly the word of God, and that they be guided by it literally in all they do religiously. This they did not suggest. State meetings and State meeting machinery has about as little use for the Bible, as a Methodist Conference. The study of the Bible will destroy all this man-made machinery. Hence they let it alone. True, they did appoint a committee at the State meeting, on evangelizing, and that committee appointed four churches to send out evangelists, and then the "State meeting" suggested to the churches—the other churches not authorized to send out evangelists—to send money to these former churches, to enable them to send out their evangelists, etc. Thus they expect to catch the churches with guile. Sherman church was used as a sort of Rome for the whole thing, a sort of "boss" church. Its pastor proved himself entirely loyal to the cause of State meetings, by trying to organize a Woman's Missionary Society at Bryan—a wheel

inside of the great wheel. But Bro. Wilmeth drew his old Jerusalem blade, and made it so lively for them that he withdrew his motion, and said he would go home and organize it at Sherman. So the "Woman's Missionary Society, of Texas," is appointed to be born at Sherman. Here the little wheel will be made and polished up by the Sherman pastor, and at the next State meeting another effort made to fit this little wheel in the big one. It was suggested, that the churches take up collections to be sent to these four churches, to send out solicitors to collect funds, to pay evangelists, to preach the gospel. This sounds like the house that Jack built, and just about as silly, but it is so. The brethren are requested to send up money to send beggars for the purpose of carrying on the Lord's work. Very soon every church will be sending up to the State meeting, applications for pastors, and they will be sent through "the Committee on Evangelizing," aided by the chairman. Oh! the heaven is working nicely. We will soon out-sect the sects. It will be but a few years until our love of popularity and of the world shall land us into orthodoxy. Our brethren seem to care for nothing, so much as to be regarded as *one of the orthodox churches*. See what a blow they made recently, over the fact that our orthodox was settled by the Civil Courts. This was a sweet morsel to many. The cost of the State meeting could not have been less than three thousand dollars. If this had been spent in sending evangelists, and in *sounding out* the gospel, it would have done more good than the State meeting will do in ten years.

## ON THE WING.

Leaving Henrietta, we sped away over the prairies for the much "blowed" town of Wichita. We found it of much less attraction than we expected. It is a confused babel of lumber, brick, stone, and humanity. It is situated near the banks of the river whose name it bears; numbers about 2,500 inhabitants, and is growing. When we were there the streets were full of standing water, it having rained the day before, and the ground upon which the town stands being so low the water stands. The whole valley overflows at times, and unless a levee is thrown up, will some time or other be washed away. We took dinner and returned on same train, having had enough of Wichita in one hour. We would not undertake to raise our children in Wichita for any amount of money. It is built in a dog town, and for ten miles this side the prairie dogs are thick, thousands can be seen in passing. The country is not fit for farms, on account of dry weather. It seldom rains here.

We dropped down to Bowie, Montague county. Stopped with Bro. L. B. Grogan, who teaches and preaches at the town of Bowie. Bro. Howell also preaches here, and both these men are doing good in preaching while they support themselves, mainly by their own labor. We made the acquaintance of many good brethren and sisters in Bowie, while we preached Lord's day and night. They are trying to build a house of worship, and we hope they will succeed. Took dinner with brother and sister Laroe on Lord's day, and stopped at night with Capt. Tindall. His son, Walter, about fourteen years of age, said as he had given Bro. Diminit all the change he had, at the close of his meeting a short time before, that he would not be partial, and so he gave us all he had, fifteen cents. We appreciated this more than the dollars which some give, on account of the spirit in which it was done. It seemed a pleasure to him to give the preacher

what he had, while other men give a few dollars, a small pittance of what they have, and do it so grudgingly that the gift, instead of making the recipient feel happy, makes him regret the necessity of its acceptance. Walter promised to send us a dog, which we wish him to remember.

We liked Bowie better than any western town we saw on this road, but not well enough to desire to live there. The water is bad, and the country is sickly. Most of the women in all this Northwest Texas looked unhealthy. We inquired the reason, and the answer was, "The country is hard on women." Just why, I do not know.

Bowie lies about the middle of the cross-timbers, which cover a belt of twenty to fifty miles wide, and reaches clear through the State, from north to south. We think the country now occupied by the cross-timbers was once the bed of an immense body of water, a great river, or sea. This is evident, from the fact that the soil is almost a solid mass of pebbles, after digging down a little way. This is our guess in trying to account for these wonderful cross-timbers.

The Adventists are busy in Montague County, turning the word of God into a lie, and disturbing the peace of the churches. How a Christian can be led away with this Advent doctrine we are at a loss to know, unless it be that Christians are now not posted in Bible knowledge. They do not read the Bible studiously, and constantly to learn what God *has* said: and so are easily carried about by every wind of doctrine. Their pet ideas are seventh, or Sabbath day, instead of the first, as a day of rest, or holy day; soul-sleeping; and "Jesus has no kingdom now on earth. When Paul expressly says that certain, to whom he wrote had been translated out of the kingdom of darkness into the kingdom of God's dear Son. They were now in it, not to be, but were they in it. And again, he speaks of others who were in the kingdom before himself. "The disciples met together upon the first day of the week to break break," (Acts 20: 7,) not on the seventh. It takes about as much "explaining" to run this Advent business as it does to run the Methodist Discipline.

Bro. C. Kendrick, while pitching into Bro. Errett for unscriptural teaching on the "pastors" mania, is, himself, trying to get up and run plans, missionary societies, etc., contrary to Scriptural teaching. Consistency is a jewel that every Christian should wear. If Bro. Kendrick will pitch into State meetings, plans, missionary societies, etc., as violently and as Scripturally as he does into Errett, his old brethren will rally around him, and his last days shall yet be his best days.

A lady named Mrs. Grumble, who was to leave the train on the T. & P. R. R. at Hawkins, waited aboard until the train was pulling out from the Junction, and then ran out and jumped off against the protestations of passengers, and fell and broke her leg in doing so. Moral: Never jump from a train while it is in motion. If anything happens that you can't get off in time, pull the bell rope and have train stop.

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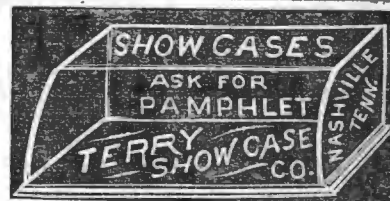
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## NOTES FROM OUR CORRESPONDENTS.

J. S. Brown, Hohenwald, Tenn., August 25, writes: "Bro. Brown Godwin held a meeting at Salem, Lewis County, embracing the third Lord's day in August, the immediate result of which was twelve individuals added to the fold of Christ. Good audience throughout the meeting. The interest seemed to get better at the very close of the meeting, two persons obeying their Lord in baptism on the morning Bro. Godwin left. The brethren were very much edified."

J. B. Davis, Homer, La., writes: "Including the fourth Sunday in July, and the first in August, I held a meeting in Union Parish, five or six miles east of Farmersville, with twenty-four additions. Three others were kept away whose intention was to unite with us. When we had but two brethren last February, we now have a membership between forty-five and fifty, all brought about by one little note. To God we give the glory. Two additions at other places lately."

H. W. Baker, Franklinton, Ky., August 27, writes: Bro. Joe Harding is in a good meeting at Berea, Henry county, near this place. Has had thirty-six additions up to date. Will remain here over Lord's day. From here he goes to Texas to hold some meetings. He has created quite an interest in this community, and will long be remembered by the church and community here. May God's blessing be with him and his dear family, and may he live long to preach the gospel, is my earnest prayer."

G. C. Thigpen, Union Grove, Ala., August 25, writes: "Under the ministry of two young ministers from Mrs. Hill College, Lauderdale County, Alabama, the churches of this vicinity have been wonderfully blessed. The church at Union Grove was increased thirty-one—three from the Baptists, and three from the Methodists, and the rest from the world. They went from Union Grove to Bethel, where they had twenty-three additions. To God be all the glory. They are workmen that need not be ashamed."

B. W. Lauderdale, Coldwater, Miss., August 27, writes: "The annual protracted meeting at Thyatira, Tate County, Miss., closed last Sunday. Bro. E. G. Sewell did the preaching. Right well did he do his work. He is a workman that needeth not be ashamed. The people were charmed with the substance and manner of his discourses. They expected a great deal of him, but he fully met their expectation. He was complimented during the entire week with large and attentive audiences. Nor was his preaching without effect; twenty-five persons were added to the church by baptism, and six persons were restored to the fellowship. The church received a good share of attention. She was faithfully warned, exhorted and comforted. Bro. Sewell knows well how to teach the church. The brethren and people generally, will long remember with pleasure Bro. Sewell's visit to them; and I think he will remember with equal pleasure his acquaintance with them. He is now engaged in a meeting with the church at Antioch near Coldwater, Miss. I will write you results next week."

S. C. Alexander, Borden Springs, Ala., August 22, writes: "Last Wednesday closed a four day's meeting at New Bethel, and though only five souls became obedient to the truth, we feel built up, encouraged, strengthened. I have especial cause to rejoice, for I had the happiness of seeing my boy and girl buried with Christ in baptism. Oh! may the Lord enable me to fully appreciate the great blessing, and my dear ones, together with the other converts, hold out faithful to the end. Bro. Avery was our preacher, assisted by Bro. Gardner Wheeler. We have had bigger preachers here than Bro. Avery, but no better man. He is earnest and untiring, and deeply feels the responsibility of his position. Bro. Wheeler did not set out to make a preacher, but he has been a worker, and a faithful Bible reader, and it has come upon him unawares. He has now gone to assist Bro. Avery in another meeting, and having put his shoulder fully to the wheel, there will be no giving back with him. When I said we were about dead here, I excepted a few in my mind, and Bro. Wheeler was one of the few. I wish we had a few more like him in the church. The Bro. Edwards, who inquired

as to the whereabouts of New Bethel, can find it in a half mile of Rowell's Station, on the East & West R. R. We will be glad to see him, or any other brother, and if he should come within the course of a few weeks it is likely that he will find a house to preach in. The lumber is on the ground, the contract is out for the building, and the neighbors are engaged with plows, picks and scrapes, in leveling off the spot where the old church stood. We are a poor people, and there are not so many members as some think, and those who live in the neighborhood have the work to do, such as hauling, hewing, piling lumber, etc., ready for the carpenters; and if brethren who live at a distance will be just as prompt with their subscription money as they are on crying shame on us who are trying to do something, we will soon have a house of worship."

W. R. Hughes, Bethel, Giles County, Tenn., writes: "Our meeting at Zion's Rest closed today. There were three who gladly received the word and were baptized. Bro. J. C. McQuiddy, of Columbia, Tenn., did the preaching. He was accompanied by his better half, whom we think a model Christian lady. We think there was much good accomplished by the meeting. The brethren have been greatly stirred up by the warnings, exhortations and encouragements they received to a more faithful discharge of their Christian duties. Bro. McQuiddy had good audiences most of the time, and much prejudice and misrepresentation has been removed. We were disappointed that Bros. Northcross and Smith were not with us during the meeting, but are satisfied that they have been laboring some where for the Master's cause. We expect them to continue their monthly appointments with us, which is on the third Lord's day. We desire in this to express our sincere thanks to the brethren at Rural Hill congregation for their liberality in sending Bro. McQuiddy among us. We hope they will continue to sound out the word through such mediums, and while the most of them are strangers to us and we may never meet them on earth, may we be permitted to strike hands with them on the other side of the river, beyond the stars, beyond the sun's set radiant glow."

W. B. Wright, Coopertown, Tenn., August 23, writes: "At the request of a sister living in Port Royal, Tenn., we stopped over at that place, Saturday night before the third Lord's day in this month, and preached to a very attentive audience, in the Methodist church. Port Royal is a little village, near the Robertson and Montgomery county line, on the banks of the Red River, thirteen miles from Clarksville. We were surprised to learn that many of the citizens there had never heard any of our brethren preach. Perhaps Bro. A. L. Johnson preached a few sermons there years ago. We promised to preach for them again next month. The third Lord's day and night we filled our regular appointment at Forest Hill, under favorable circumstances. Had one accession, a lady from the Baptists. She is the third to unite with the brethren at that place, this year, from the Baptists. The present outlook for the cause there is, we think, very good. If the brethren will only keep down dissensions and difficulties within, a triumph for the truth is certain. Monday night following, in company with Bro. J. W. Grant, we filled an appointment with the church at Oakland. This church is located seven miles from Clarksville, in the neighborhood of that faithful soldier of the cross, Wm. Killebrew. We had a very good audience and undivided attention. From all we could see and learn of this congregation, they seem to be doing good work for the Master's cause in that community."

W. H. Dixon, Petersburg, Tenn., August 14, writes: "I commenced a meeting at Booneville, Lincoln county, Tenn., second Lord's day in August. Preached in the grove, as there was some objection to us using the house. Our brethren have been using the house for some time, but at last it turns out that the work must stop in this house. I believe this will induce the brethren to build them a good house. I had good congregations and fine attention, but no one was induced to obey the Lord. I think, though, the efforts will not prove fruitless. We have a good cause, and it will prevail. Bro. H. F. Williams preached an excellent sermon for us. We closed on Wednesday."

W. T. Sandlin, Rock Creek, Ala., August 20, writes: "Embracing the first and second Lord's days in August, the church at Rock Creek, Ala., enjoyed a revival of unusual interest. The preaching was done mainly by F. B. Srygley, of Lebanon, Tennessee. He is a young man of good native ability, and from a child he has known the Scriptures. He speaks with much earnestness and force, and is so clear in the arrangement and presentation of his ideas, that the simplest-minded hearers easily understand him. J. H. Holbrook, of New River, Ala., and old father John Taylor, of Frankfort, Ala., were also in attendance most of the time, and aided much by prayers, exhortations, counsel, and occasional sermons. The immediate result of the meeting was twenty-five accessions to the faithful, all but two or three by immersion. Bro. Srygley is evangelist in Wilson county, Tennessee, whither he returned at the close of his meeting here. The good accomplished at Rock Creek is all the more creditable to him because it was his home congregation, right among those who had known him from infancy. The Lord bless him."

W. H. Carter, Dry Fork, Ky., August 20, writes: "We closed our meeting at Flippen, Ky. last Lord's day night. Immediate result, eleven added to the congregation; two from the Baptists, two from the Methodists, one from the united brethren, one from the world; and five by relation. Good congregations were in attendance day and night. Bro. Rogers assisted me in the meeting until Saturday, when he left to begin the meeting at Dry Fork. On Lord's day I preached a discourse on the Thief's care, at the conclusion of which, the Baptists feeling that their favorite refuge to escape baptism for the remission of sins had been captured, persuaded Prof. Franklin Taylor, a Baptist preacher, to reply at 4 p. m. Whereupon one of their members came forward while we were partaking of the emblems of the body and blood of our blessed Lord, to have the announcement made, and being overly excited or destitute of proper respect for the worship, went stalking down the aisle while thanks were being offered at the table. The appointment was made for 5 p. m. at our house, and for me to follow the Prof. with my discourse. We had quite an easy time exploring the Professor's arguments, at the conclusion of which we made a public challenge that if the Professor would affirm that the kingdom of Christ was established in the days of John the Baptist, we would meet him and deny it. To this he made no reply, and the future must develop whether he will or not. We are now at Dry Fork; congregations small, but growing. May the Lord bless our meeting."

J. M. Barnes, Montgomery, Ala., August 20, writes: "I am on my way to Mooresville. I have just closed a meeting at Highland Home; twenty-four additions. Have been troubled with sore throat. Bro. Jordan had a good meeting at Cross Roads; about twenty-four added. He is now at Farmersville. Bro. Price had a good meeting at Mt. Pleasant; nine added. He and Bro. Cawthorn are this week at Strata; four confessions last night. Sammy (Bro. J.) held the meeting at Pine-apple; four additions. Bros. Harrison and Wallace held meetings at Tucker's school house, Bargainer's school house, at Schell. Here Bro. H. took sick and had to come home. He could not fill his appointment at Andalusia. He was doing well when I left home. Bro. Cawthorn held a good meeting at Antioch, Monroe County; about eighteen added. Bro. Tom Gafford has held several good meetings. Bro. Harrison and others held a meeting near Shady Grove in Crenshaw county. You see our preachers are at work, and their faith are having good results. Bro. J. and I am to hold a meeting for Liberty the fifth Lord's day in this month. I will hold a meeting for Duthin first, and Mt. Ethel second Lord's day in September. I am now steaming in the hottest place I have found recently. I am in the setting room waiting for the train to get ready. Oh! how hot! — That dash means that I am now at Dr. Henry's; will go on to Mooresville this evening, and night week to Landersville, I guess. It is the 22nd of the month. Bro. Walter Henry stopped me as I was passing. I think I shall spend one day at Huntsville."

The silence of the soul speaks to God—Boswell.



## ITEMS, PERSONALS, ETC.

Elder J. R. Graves, while preaching to one of the Baptist churches in Memphis, on Sunday, August 17, was paralyzed through his entire right side, and he is in a very critical condition.

Bro. Granville Lipscomb has closed his meeting at Leiper's Fork. Had about sixteen additions. He is now in a meeting at Compton's school-house, on the Granny White Pike, near this city. Fifteen additions up to Saturday.

Our readers should notice the advertisement of Messrs. Fillmore Bros. in another column. Their new church music book, "The Congregation," is just what is wanted by many churches, as it contains the cream of modern books, with a number of new songs, and is free from objectional hymns. Its cheapness will recommend it.

We note the death of Elder Jones Hartzell, of Iowa. He was one of the pioneers in the effort to return to Bible ways and work in religion; was a clear-headed, logical-minded man, and forcible preacher and writer. His life was spent chiefly in the northwest. He was about eighty years of age.

P. G. Potter, Dibrell, Tenn., August 25, writes: "Bro. Elijah Preston, of Woodbury, commenced a protracted meeting at Holcomb, nine miles north of McMinnville, Warren county, on Saturday before the third Lord's day in August, continuing seven days, with twenty-four additions—two from the Baptists, the balance from the world. The church was much edified. He is a workman that needs not to be ashamed."

J. B. A. Baxter, Talladega, Ala., writes: "The brethren met at Hopeful church in a protracted meeting, on Friday night before the second Lord's day in August. The meeting closed Monday night. Bro. W. J. Camp conducted the meeting. Three young men and two young ladies made the good confession and were baptized; also two Baptists joined, making seven accessions, the best order prevailed.

The Fanning Orphan School will be opened September 15th for reception of pupils. A few destitute orphans over twelve years of age of good health, will be received as pupils, to be supported by the school. Churches, charitably disposed persons and associations, may send destitute orphans at the rate of forty dollars per term of five months. Others, not destitute orphans, will be received subject in all respects to the same discipline and regulations, at fifty dollars per term of five months. The inmates of the school will be required to do the entire domestic work of the establishment except the cooking, they will in turn assist in this, so as to learn something of the most important accomplishment connected with this life; will be thoroughly taught in the elements of a good English education, and as practicable, will be taught to cut and make their clothes, and will be schooled in all work suitable for women to do, to prepare them for making a living. Having failed for the present to secure a suitable superintendent and manager, the school will be opened under the instruction of Miss Emma Page, with the advice and assistance of Mrs. C. Fanning and Prof. A. J. Fanning. Miss Page graduated at Hope Institute, under the supervision of Pres. T. Fanning and wife, and afterwards attended the Tennessee Normal School, Nashville. She has taught at Burritt College and other places, and has proved herself an excellent teacher and manager of children. In connection with this school, a day school for girls will be opened, in which pupils from the neighborhood will be received at the rate of \$2.50 per month tuition. John H. Ewing, Secretary of Executive Committee.

## HIGHLAND HOME MALE AND FEMALE INSTITUTE.

The next session of this school will open on October 13, continue seven scholastic months, and close April 24, 1885. We offer to the public a very mild climate, healthy locality, moral surroundings, a wide-awake school, and an active corps of teachers. Those of colder latitudes will find it both pleasant and profitable to their children to send them down among the pines, with freestone water to drink, and coarse sand to walk upon, and plenty of work to do. Terms very reasonable. Those desiring to teach or preach will find our school well suited to their wants. Send for our catalogue. Address, J. M. Barnes, president, S. Jordan, or M. L. Kirkpatrick, at Crenshaw County, Alabama.

W. C. Rallston, Union Hill, August 21, writes: "Bro. T. Talmage closed a meeting here last night of four discourses, which resulted in six additions—four by confession and baptism, and two from the Baptists. To the Lord be all the praise. Bro. Talmage is an able defender of the truth. He held the audience spell-bound with his black-board illustrations. We worship in a union meeting house. Any preaching brother desirous of helping us to further on the good work, will be kindly received by us."

## GENERAL NEWS.

Among the other nominations made by the Georgia Democratic Convention, in a recent session, was that of the Hon. Nathan Barnett for Secretary of State. Mr. Barnett is ninety years old, and has held the office since 1842.—About one mile from Parmerville, Ohio, resides Austin Brady who has lost a number of his family in a singular manner. The last one was a baby, who, in company with her sister was playing some distance from the house. They got into a nest of black hornets, and both children were frightfully stung by the insects. Blood poisoning followed, causing the death of the baby. The body of the little girl was terribly swollen, but a rupture of the skin saved her life.—Eight men lost their lives in the attempt to extinguish a fire in the Buckbridge coal pit, Shamokin, P., last week. They were endeavoring to make a way from an adjoining mine though which water might be poured on the flames, when they were suffocated by the bad gas.—Albert S. Warner, President of the First National Bank of Albion, N. Y., is now reported as a defaulter to a large amount, and has disappeared. He was also trustee of a large estate valued at \$4,000,000. It is uncertain as yet what sum the defalcations will reach, but stock speculation is known to be at the bottom of the defalcation.—Dr. Woodward, U. S. A., one of the physicians who attended on President Garfield, died in Philadelphia, last week.—Thieves entered the private study of Rev. Father Mollinger, Allegheny City, Pa., and robbed his safe of \$4,000.—The manufactories of Lowell, Mass., will shut down a week, beginning with September 1st, by the reason of the accumulation of goods and low prices.—Fire ruined the elaborately carved Italian marble column of the Governor Morgan Mausoleum, in Cedar Hill Cemetery, Hartford, Conn. It originated in the work house built about the unfinished shaft. Loss, \$15,000.

FOREIGN.—According to a dispatch from Madrid, a terrible plague of locusts has visited Central Spain. The damage to crops about Ciudad Real is placed at \$10,000,000. The Rt. Hon. Odo William Leopold Russell Baron Amphil, the British ambassador at Berlin, and who was at one time an attaché of the British Legation in Washington, died on the 18th, at the age 55 years, thirty-five of which he had spent in the diplomatic service.—War has begun between France and China, on August 24th the Foo-chow arsenal was destroyed after three hours bombardment by Admiral Courbet's squadron; seven Chinese gunboats were sunk, and two escaped. The European settlement was undisturbed.—A fire has been raging for three days in Ravva, a town of Austrian Galicia. Three hundred houses have been destroyed and three thousand persons rendered homeless.—An ultimatum has been sent to the Rajah of Tenon, demanding the release within a fortnight of the crew of the British steam ship Nisero, whom the Rajah has held in captivity ever since the vessel was wrecked on his coast last November.

## THYATIRA, MISSISSIPPI.

We began a meeting with the brethren at this place Lord's day, August 17th, being the third Lord's day. This place is in Tate County, and about sixteen or eighteen miles from Cold Water Depot, on the Mississippi & Tennessee R. R. The congregation at Thyatira is large, numbering now something over two hundred members, and is one of the oldest, if not the oldest, in North Mississippi. It was organized more than forty years ago, and a large number of disciples have moved out from this congregation into other sections, have built up the cause elsewhere. In this way they have sent out much light into other sections of country. We learn also that the original members of this congregation were mostly from the congregation at Cathey's Creek, of Maury County, Tennessee, and that congregation may well be thankful for such a daughter. Thus the light of heaven's truth is growing and spreading. There are doubtless many congregations elsewhere that may trace their origin to Thyatira, Mississippi, by members that have gone out from there, and doubtless many more will rise from the same source, if they continue faithful. A fair proportion of the members meet every Lord's day to worship the Lord, also carry on Sunday-school, and are thus exerting a very fine influence upon the community. And this influence will abound more and more if the members continue faithful to the trust the Lord has confided to them.

This congregation and three others in this part of Mississippi, employ Bro. B. W. Lauderdale, of Bailey Station, Tennessee, to labor all his time; to labor with them, and in the region round about. And Bro. Lauderdale is an industrious constant worker. In his rounds he preaches of nights in the week, at school-houses, or private houses, or any where he can get the people together, even a few of them, thus embracing all the little, as well as the large opportunities for doing good. And on fifth Lord's day he goes and holds meetings where he thinks good can be done. These brethren are fortunate in securing the labors of such a man as Bro. Lauderdale. He has the confidence of all, and is doing grand work. The congregation at Thyatira is made up of an industrious sort of people, being neither very rich nor very poor. Hence they are neither tormented with great possessions, nor annoyed by destitution. This class of people are everywhere the substantial and reliable ones to run the machinery of this world, and especially the church of God. Rich men may be, and by all means ought to be of great advantage to the church, but unfortunately not often are. These brethren have a large meeting-house, that was well filled throughout the meeting, and was filled overwhelming of nights, and nearly all seemed willing to hear the word of life. The meeting continued eight days, with interest unabated to the close. Up to Saturday night there were twenty-five confessions, all of whom had been baptized except two, and Bro. Lauderdale remained to preach there on fourth Lord's day and baptize them. There were some five or six reclaimed. One of the number baptized had been a Methodist preacher. But having learned the way of the Lord more perfectly, he was ready when the meeting opened, and came forward and made confession at the close of the first sermon. We hope he will now preach the word of the Lord instead of Methodism. Most of the confessions were young people, and several of them were attendants at Sunday-school. We spent most of this day-time work on the practical work of the church, preaching at night on matters pertaining the conversion, and we are satisfied that much good was done besides the number of additions. But the number added was truly encouraging. We hope these brethren will persevere in well doing, and that a bright future is in reserve for them. E. G. S.



## Home Reading.

## THERE'S DANGER IN THE TOWN.

There, John, hitch Dobbin to the post; come nearer and sit down;  
Your mother wants to talk to you before you drive to town.  
My hairs are gray, I soon shall be at rest within the grave;  
Not long will mother pilot you o'er life's tempestuous wave.

I've watched o'er you from infancy, till now you are a man,  
And I have ever loved you as a mother only can;  
At morning and at evening I have prayed the God of love  
To bless and guide my darling boy to the bright home above.

A mother's eye is searching, John, old age can't dim its sight,  
When watching o'er an only son to see that he does right;  
And very lately I have seen what has aroused my fears  
And made my pillow hard at night—I moistened it with tears.

I've seen a light within your eye, upon your cheek a glow,  
That told me you are in the road that leads to shame and woe;  
Oh, John, don't turn away your head, and on my counsel frown,

Stay more upon the dear old farm, there's danger in the town.

Your father, John, is growing old, his days are nearly through,  
O, he has labored very hard to save the farm for you;  
But it will go to ruin soon, and poverty will frown,  
If you keep hitching Dobbin up to drive into the town.

Your prospects for the future are very bright, my son,  
Not many have your start in life when they are twenty-one;  
Your star that shines so brightly now, in darkness will decline,  
If you forget your mother's words and tarry at the wine.

Turn back again, my boy, in youth, and stay by the dear old farm;  
The Lord of hosts will save you with his powerful right arm;  
Not long will mother pilot you o'er life's tempestuous wave,  
Then light her pathway with your love, down to the silent grave.

—Selected.

## THE BLACK SILK DRESS.

It was a lovely morning in hazy, beautiful September, when a young wife of several months stood before the mirror of a cottage bureau, in a sweet little country home. This had been her bridal-chamber, and every nook and corner, with all their belongings, was dear to her, from the prettily carved walnut bedstead, with its snowy spread and pillows, to the comfortable little rocking-chair, with its equally pure looking tidy, tied on so daintily with bits of bright ribbon; and picture-overhung mantel, with quaint vases, filled with flowers from the little front yard, and two large, lovely china cups, with their broad delicate saucers. To the dear spot she had come after a week's absence—the regular Saturday evening home-coming of young married people, blessed enough to be so near, and as she stood preparing (rather adorning, surely not the preparation which is so needful to unite into the holy sanctity of communion with the Lord) for the weekly worship of saints, her heart was as happy, as free from care as the birds which warbled in the wide-spreading trees outside, except conscience would occasionally give it a prick or two, as she continued to robe herself in the new, black silk dress, with its dainty crepe lisse ruching and embroidered tie of the same sheeny material. Not that it was the *finest* silk she had ever seen, for her natural taste would have preferred it even finer, but it was a new, pretty dress, and her care was to look as well as possible. (I wonder if all brides don't feel the same way.) Deftly buttoning it up to the throat and giving her head a toss to see the effect of the *tout ensemble*, her scrutinizing glance discovered that the ruchings, basted in by careful loving fingers, though not exactly to *her taste*, did not project enough. Oh, me! her appearance would certainly be quite marred. With an expression of regret, almost *impatience*, she manifested her disapproval. Watchful eyes and ears, ever too willing to please her darling, took in the situation, and at once proposed remedying the mistake. Pride gained the mastery, (as is often, I might say *always*, the case when the world is upper most in our hearts,) and the ruchings were quickly adjusted to her fancy. But Ah! the look of pleasure soon gave way to one of dissatisfaction as the light summer hat was mounted (I say *mounted*, for it had never been jaunty enough to *perch*, but then it was the style) on her head, for it did not correspond with the season; so she thought herself of one—"just the very thing"—at a near cousin's. It was dispatched for immediately, and, after its arrival, on close inspection, proved to have not half so pretty a plume as the long, snowy one on the rejected hat.

"Dear me! if it were only on it."

It was only the work of a moment to displace one for the other; besides fastening it with *pins* was not as much harm as sewing it would have been: so our wearer tried to make herself believe, but way down in her heart she *knew* one was just as much harm as the other.

Reader, did you ever try to make yourself believe thing was right when you *knew* it was wrong? If so, you certainly will begin with your own

mote before commencing to pluck at hers. Soon she was tripping out to meet her lover-husband, who gave her a glance of admiration as he handed her into the buggy, and as they drove off, whispered he had never seen her look so well. Now, for the time-being, there was a balm for the wounded conscience, for *he*, the embodiment of earthly perfection to her, and, I fear, more than she realized, the pope of her heart, commended consummation, though she was sure he wouldn't all the *means*, could then be *much* she couldn't yet divest herself of the idea there was no harm in it. We allow such little things to tip the beam to *one* side in the scale of right! And often we bring to nought a dozen *sermons* by a single act or word. The zealous young minister (for such was he) should boldly have protested against outward adorning as contrary to the word of God, yet practically the human nature, so common to us *all*, in him, wanted to see his wife "look well." There is a snare in "outward adorning" either to please ourselves, the world, our husbands, or any one else. The Bible statement is plain against pearls, or gold, braided hair, and costly array. Especially is the warning against showy, costly attire given to wives, even to those whose husbands are aliens, that they may win them by their godly lives. Let each of us please his neighbor," for his good to edification."

But we will stop moralizing and follow our little lady to the Lord's house the Sunday following the one we have given an account of. This time the white feather encircles a hat more to her taste than the other, a brand new one, which harmonizes more with the sermon and her shining dress. But lo! like all earthly pleasure, her enjoyment vanished like the snow-flakes on the river. And didst ever think, dear reader, that one day for us *all*, will come a sad ending to all joys based merely on earth? That night disease claimed her for his prey. The morning light dawned on a pale, suffering little face, and for weeks months, he kept a tight grasp on her. In her delirium she would cry out: "Oh! don't put that black silk dress on me," feeling, she said afterwards, as if its folds would burn her like fire. After many months of ceaseless watching,—

The life which hung for a moment  
'Tween earth and Eternity wide,  
Was given back, in pity,  
To him who had made her his bride."

But now comes the picture truest to the human heart. A drive out under the broad canopy of heaven, through God's glorious sunlight, breathing the fresh, pure air of spring, influenced her to think she had strength enough to go to the house of worship, there to partake once more the emblems of the dying Jesus, and hear his word proclaimed. That morning the husband, prohibited from attending to his calling during her illness, had an appointment away from home, and could not enjoy the privilege which would have given them such pleasure—taking her himself. As it was, after a sad heartache and tears on her part to see him go away, she was conveyed by careful hands to the house of prayer.

That evening, in answer to his question, "What did you wear?" in shame was it spoken—

"My black silk dress."

"Why, darling, you almost raved about not wearing that dress when you were sick."

"Yes, dear, but I had nothing else to wear."

"Your calico wrappers were new and nice."

"Yes, but," came the honest answer, "I wanted to look *better than that!* I know no power but force could have put it on me while *sick*; but ah! how we change *when we get well.*"

Now, dear readers, this is no idle imagination of the brain, but a *true story*. Have any of you ever experienced a similar temptation? If so, which won the victory, God or Satan? If the one, rejoice though it called forth such expressions as, "She is not stylish," "How plain she looks," "Don't you think she would look a great deal better if she 'fixed-up' more?" "Her hair is so plain, and I think ear-rings would be very becoming to her." If the other, be sorry though, "The prettiest creature I ever saw," "Isn't she just lovely?" "How becoming dress is to her," "I wish I had a dress and jewelry like hers," be showered upon you.

Will we, dear sisters, adorn our lives with good works and "the ornament of a meek and quiet spirit," which, in the sight of God, is of great price, or with the corrupting garments of sin?

L. B. H.

## THE FEVERISH HAND.

It was a Monday morning and a rainy day at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross, as it was rainy, there was a chance of company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let the work go and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew and read these words: "And he touched her hand and the fever left her: and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlor might be a little disordered—she must feel his touch! She knelt and whispered: "My strength (not yours, child) is sufficient. . . . As thy days so shall thy strength be. . . . My yoke is easy (this yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition), take *My* yoke upon you and learn of Me. . . . Ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, my Lord and my God."

It is true that, when the friends came to lunch, there had not been time to arrange the parlor, and no fancy dishes had been prepared for the table, but the hostess' heart was filled with love for them as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord (not hers) and would glorify him. Later on, when the two sat together, she told who had cured her fever, and said, quietly, "I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again and again to him, that he may touch our hands lest they be feverish and so we cannot minister, in the highest sense, to those about us.—*Hope Ledyard, in Exchange.*

## WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday-schools went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man, "Well, I guess I will go home to-morrow." The swearer, who had taken a great liking to him, said, "I thought you were going to stay all summer." "I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave." The man felt the rebuke, and said, "If you will stay I won't swear," and he kept his word. Boys! take a bold stand for the right; throw your influence on the side of Christ, and you will sow the seed the harvest of which you will reap both in this world and that which is to come.—*S. S. Visitor.*

Report is a quick traveller, but not a safe guide.



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

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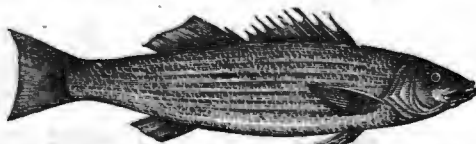
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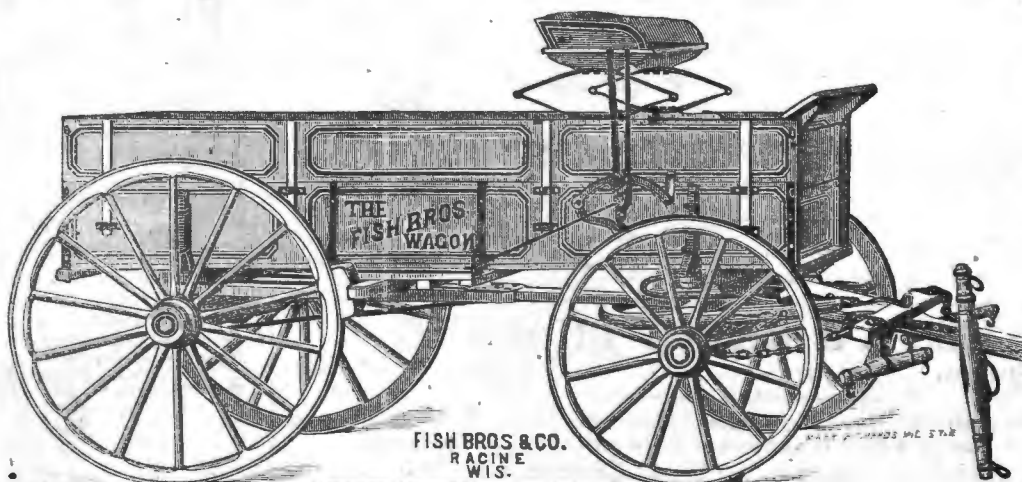
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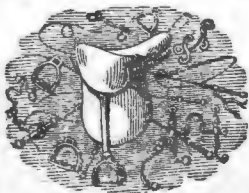
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With pleasure we lay before our readers the following extracts from the Fourteenth Annual  
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# THE GOSPEL ADVOCATE.

VOLUME XXVI.,  
NUMBER 37.

NASHVILLE, TENNESSEE, SEPTEMBER 10, 1884.

{TWO DOLLARS PER YEAR,  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### THE WILL AND THE WAY.

There's something I'd have you remember, boys,  
To help in the battle of life.  
'Twill give you strength in the time of need,  
And help in the hour of strife.  
Whenever there's something that should be done,  
Don't be faint-hearted and say,  
"Why use to try?" Remember, then,  
That where there's a will there's a way.

There's many a failure for those who win,  
But though at first they fail,  
They try again and the earnest heart  
Is sure at last to prevail.  
Though the hill is rugged and hard to climb,  
You can win the heights, I say,  
If you make up your mind to reach the top,  
For where there's a will there's a way.

The men who stand at the top are those  
Who never could bear defeat;  
Their failures only made them strong  
For the work they had to meet.  
The will to do and the will to dare  
Is what we want to-day;  
What has been done can be done again,  
For the will finds out the way.

—Selected.

### THE WORLD, THE FLESH, AND THE DEVIL.

The world, the flesh and the devil are the recognized enemies of God, and of piety and holiness in the Lord. By the expression "the world," we understand the things of the world, worldly goods and possessions. Man's love for the things of this world is a great temptation to him to devote his energies and zeal to their accumulation. Some exertion in that direction is needful that we may have to supply our own wants, the wants of our families, and have to give to him that needeth. But wealth gives power and enables its possessor to command the approval and associations of the world's great, and to gratify the lusts, tastes, desires of the flesh, so it is apt to obtain the mastery over him and make a slave of him. The man who makes the gain of wealth the leading object of his life, cannot be a Christian. The service of God, his honor and glory, and the good of our fellow men, must stand first in the esteem and command the devotion and labors of every Christian. A man who gives himself to the service of getting wealth, has no time and soon loses taste for true Christian work, and for the worship of God. A man who has great wealth, and must look after its management, has no time and soon loses all taste for religious service, devotion and the interests of his fellowmen. The Savior said it is difficult for a rich man to enter heaven. One reason is his property leaves no time for him to prepare for heaven. It becomes his master. It is an exacting master, and demands his whole time, his constant care, and soon absorbs all of his affections and his interest. It weans away from God, from holiness, from the love of virtue, and destroys man's taste for the things of the Lord. Then the man who devotes his time to the gaining and caring for wealth, is his own great enemy. A man who encourages his child to devote itself to money making, is the greatest enemy that child has. He starts it in a road that leads onward and downward to eternal ruin.

Man ought to labor industriously, but he ought not to seek wealth as end, he ought not to set his affections on it. He ought not to cultivate the fleshly tastes, nor seek the associations of wealth, either for himself or his family. He ought to labor for means and hold his wealth wholly subservient to ends approved of God. Otherwise wealth is a curse and not a blessing. Wealth administers to the dominion of the flesh, by affording facilities and so offering temptations for its gratification. The dominion of the flesh

consists in gratifying its demands, its appetites, its lusts, and its passions.

We may give the flesh rule in the simplest appetites when we let them obtain the mastery over us, when we live and labor and make their gratification the leading purpose of life. We give the flesh the rule when we give way to the light frivolities and vain fancies of life. The flesh rules when we make it a leading object of life to gratify the appetite for food, for drink, for stimulants or intoxicants of any description. When we give way to the gratification of the lusts, the flesh is master. When we give ourselves to pleasure seeking—to amusement, to entertain ourselves, the flesh rules. We can have but one master; if the flesh is our master, God is not.

One of the greatest evils of this day, is a disposition to gratify the flesh to have a good time, to amuse self. Children from infancy are taught this is right, are indulged and encouraged in these courses. Hence whatever gratifies the flesh that is not positively and directly immoral, must be tolerated and encouraged.

Self-denial is the essence of the religion of Christ. Self-denial, denying self present ease, indulgence and gratification, is the condition of success in life. Children ought to be schooled to deny self, to abjure present gratification. They ought to be taught that true happiness is not found in living only for the present, in gratifying self in seeking amusement and having a good time after the flesh. This is not the road to honor, success and happiness here any more than it is the road to heaven. People who try to amuse themselves all the time, or seek only amusement, are the least amused of all people in the world. Those who seek only for enjoyment and pleasure find the least of them. That class that seeks only for enjoyment, suffers most from ennui, from loneliness, from a purposeless and meaningless life, and even in youth fail to find what they seek, to say nothing of middle and old age.

The young man or the young lady that looks only to the ball-room, the theatre, the dance, the party to fun and frolic for pleasure, finds the hours at home dull, dreary, empty, meaningless. To make life an amusement, an enjoyment, is living on sweet-meats and confections. That amusements may amuse and recreate, we must live on the corn-bread of duty performed, of useful purposes and employments. Then there is recreation in rest, in diversion, in society. Then there is meaning in our lives, content and pleasure in all we do. Happiness, contentment, enjoyment be along this pathway, not that.

The mania for amusement and entertainment, and the failure of amusements and entertainments to amuse and entertain, causes many questionable means to be resorted to, to entertain. And in the demand for something that will entertain everything whose immediate results are not clearly seen to be immoral, is pressed into service. The device has qualities for entertainment above others, because it excites the lusts. Because the immediate results are not seen, young men and women because they must have entertainment, engage in the dance. Christian parents first wink at it, then tolerate it, then defend it, because their sons and daughters engage in it, despite the truth that three-fourths of the

fallen women of our country are brought to their ruin through the dance. It is true, of course, that many go through the dance without danger of direct immorality, yet no woman can go through the handling and justling and excitements of the dance without having the purity of her feelings shocked, the blush of her womanly modesty hashed off never to be replaced.

And while our daughters, trained to self-content, with pride of character and position in society to shield them from criminal approach, and to sustain them in temptation will not fall, thousands not so well trained, impulsive by nature, and without the protection that arises from pride of position, are ruined. Have Christian men and women the right to lead others into practices that bring them to ruin? Ought fathers and mothers to tolerate such courses in their children that lead others to so direful ends?

It is through the seductions and allurements of the world, that we become the stones of the devil. They are his arts, artifices and means to enslave and ruin men. Under his seductive influences, the worship of God itself is transformed into a theatre for entertainment. A Sunday theatre for entertainment would be a more appropriate name for much of the church service than the worship of God. All the elements of true worship are banished and the services are maintained for the entertainment of the young. It is time Christians were examining the true elements of worship and if they would retain the idea of duty, usefulness, earnest self-denying service to God, and devotion in worship that a change was taking place in the training of children and services of the Lord's house.

D. L.

The Fanning Orphan School will be opened September 15th for reception of pupils. A few destitute orphans over twelve years of age of good health, will be received as pupils, to be supported by the school. Churches, charitably disposed persons and associations, may send destitute orphans at the rate of forty dollars per term of five months. Others, not destitute orphans, will be received subject in all respects to the same discipline and regulations, at fifty dollars per term of five months. The inmates of the school will be required to do the entire domestic work of the establishment except the cooking, they will in turn assist in this, so as to learn something of the most important accomplishment connected with this life; will be thoroughly taught in the elements of a good English education, and as practicable, will be taught to cut and make their clothes, and will be schooled in all work suitable for women to do, to prepare them for making a living. Having failed for the present to secure a suitable superintendent and manager, the school will be opened under the instruction of Miss Emma Page, with the advice and assistance of Mrs. C. Fanning and Prof. A. J. Fanning. Miss Page graduated at Hope Institute, under the supervision of Pres. T. Fanning and wife, and afterwards attended the Tennessee Normal School, Nashville. She has taught at Burritt College and other places, and has proved herself an excellent teacher and manager of children. In connection with this school, a day school for girls will be opened, in which pupils from the neighborhood will be received at the rate of \$2.50 per month tuition. John H. Ewing, Secretary of Executive Committee.



### REPENTANCE.

BROS. LIPSCOMB & SEWELL: The ADVOCATE of the 20th inst. is to hand. Since I sent the books to the Indian Mission, I have sent another box of our periodicals, containing 650 copies, to our mission in San Antonio, Texas, to help that mission, to the care of David Pennington; making 1575 to the two stations. I have some tracts and papers left, if some brother in the territories will let me know of another station, I will send the remainder to that station; I have no use for them; I wish them to do good to the people.

I will now write my second essay on repentance. Repentance is not one work only, it comprehends a number of works, some of which I will specify. The first step in repentance is consideration. One of the Jewish prophets says, Turn, therefore, thus says the Lord God; consider your ways. This consideration is equal to faith, without which faith it is impossible to please God. Hebrew 11: 6. So that if a person repents without or before faith it does not please God, and that which does not please God is nothing. Then a man cannot repent of doing a thing before he believes the thing which he has done, to be wrong. A man traveling to a certain place will never turn 'round and go back until he believes he is going the wrong course. I have heard of preachers telling sinners not to pray before immersion; I never told a man not to pray in the sixty-seven years in which I have been speaking publicly. When a man is in deep distress about the salvation of his soul, you had as well forbid him not to breathe as not to pray; for he will be as sure to pray as a sick man is to sigh or groan, which is a relief to his feelings. What else is a poor, blind, ignorant sinner to do, than to pray to God to have mercy on him, who does not know whether he is on the road to hell or to heaven, and who would give the world to some person to tell him the way to heaven? I know this was my condition. I knew, by long and sad experience, that I could not save myself by all that I could do; my condition rather grew worse than better.

Look at the lives of every description for the want of consideration. To look at the majority of our race, they seem to have very little more thought of hereafter, than the beasts that perish. When a man has prayed and worked himself out of work as I did, then I will say to him as my father said to me in April, 1817. When he asked me if I did not profess to have a hope, I said yes; then said he to me, "Why tarriest thou? arise, and be immersed, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. I did so, and he immersed me, and I have never repented of the deed since. I had a joy unspeakable and full of glory. I had a peace that passes all understanding. I was as calm and serene as a May morning. I was as happy as it is possible for a human being to be this side of heaven. I was unfit to live in this world of sin. I thought I should never sin again. Wesley, hymn, which says, "How happy are they, who their Savior obey," expressed my feelings the most completely, which I hope the reader will repeat, our people often sing. I advise and request every true penitent on earth to do as I did, "Arise, and be immersed, and wash away your sins," which cannot be done in any other way than by immersion. You will never see the Egyptian afterwards. Ex. 14. If I had never been immersed, and was a true penitent, I would not let the sun set over my head without immersion. If re-immersion is now necessary, what is to become of me and the other pioneers who have gone before me?

Second step in repentance is humiliation for sins. I have only room now to name the steps in repentance, the readers must supply the defects. Third step in repentance is hatred of sin. If the penitent could do it, he would undo all the wrong words and deeds he ever did. I would, to-day, undo all I have ever wrongly done. There are three words hard to say by poor proud mortals. I have sinned, I am wrong. Fourth step in repentance is confession of sin. Prov. 51: "Have mercy upon me, O God, have mercy on me." Luke 15, the prodigal son: "Father, I have sinned against heaven." "He that covers his sins shall not prosper; but whose confesses and forsakes his sins shall obtain mercy." Solomon. Fifth step in repentance is an ardent

and earnest supplication of the mercy of God for the pardon of sin. Sixth step in repentance is a firm purpose to obey the gospel, which is to be immersed in order to the remission of sins, and if we are wrong in thus teaching humble penitent sinners to obey the gospel, we are in company with the immerser, (Matt. 3; Mark 1; Luke 3; John 1;) and with Christ, (Matt. 28: 19-20; Mark 16: 16; Luke 2: 21; John 20: 23;) and with the apostle, (Acts 2: 38; 3: 19; 5: 30; Acts 10: 48;) and in all the apostolic letters, and in company with all the apostolic fathers of the four first centuries, and with the founders of all the protestant sects, Luther, Calvin, Wesley, and with all the creeds of all the sects, and with the immortal John De Wickliffe, the morning star of the English reformation of the fourteenth century, and with the no less renowned William Hutchins, or Tyndall, the author of the common version of the Bible, both of whom were immersionists, and both of whom were equally learned and renowned with Luther and Calvin, and both of whom were honored with martyrdoms or its equivalent, and neither of whom are often mentioned by pædo-baptist writers because they were immersionists, and Luther and Calvin were sprinklers. They count us with the witnesses who lay concealed in all the countries of Europe before Luther and Calvin were born. The seventh step in repentance is the turning away from sin, with loathing and abhorrence as from the fangs of a serpent, as being offensive to God, and the cause of all the sufferings of the whole human race in time and to all eternity.

The language of all the divine writers is that of Ezekiel, "Repent and turn, or convert yourself from all your transgressions, so iniquity shall not be your ruin." Ezekiel 18: 30-31. Cast away from you all your transgressions where by you have transgressed; and make you a new heart and a new spirit: for why will you die, O home of Israel? I must leave what more I may say on repentance for another essay. God makes it the duty of the sinner to repent and turn to him, to make himself a new heart, for he has furnished all the means of doing it. This chapter and the 33rd chapter cured me of the syren song, "once in grace always in grace," which the devil first sung to Adam and Eve in the garden of delights, and which thousands have sung to their ruin to this day. It is restoration or ruin.

JACOB CREATH.

Palmyra, Mo., August 23, 1884.

### THE CHURCH A SCHOOL.

The church is the great training school of earth to fit men and women for service in the mansions of our Father's house. This service shall not be transient. It shall continue throughout the ceaseless ages of eternity. In the heavenly city none are ever taken on probation—none are ever permitted to enter who have not first thoroughly prepared in the school of earth. There is no other school in which this training can be acquired. Those, then, who would enter the eternal city, must first enter as meek and docile pupils, this same training school of earth, and receive instruction in the divine art of holy and happy living. Those who would know, yea realize the joys of heaven and the delights of paradise, must learn by experience the lessons of sadness and suffering here. Shall we, then, despise the plan by which our Father has seen fit to save men and women? To do so, is to mock him who created us and gives all we have. Yet we sometimes hear honest, earnest, upright people say: "I can be saved as well out of the church as in it. The church will save no one. If I live a good, moral, honest life, I will be safe; hence, I will do no such foolish thing as to join any church." But in answer to any such I must say with the poet,

"Mistaken souls that dream of heaven,  
And make their empty boasts"—

Aye, mistaken they, truly, who would delude themselves with the thought that the Savior's mission to earth, that mission of pain, of suffering and of death, was all in vain. And mistaken they who, forgetting the supreme right of God to rule over the human family, or else totally ignoring his commands, held their own opinions as superior to the plain, positive and forcible teaching of God's word. "The church will save no one." True, but obedience to the laws of the Lord will.

Since much has been said about Christians, and since we are urging men and women to become Christians, perhaps it would be well for us to answer the question, What is it to be a Christian? To be a Christian is to be a follower of Christ—a servant of God. For us to be followers of Christ, is to make him our master, his commands our law, his precious promises the objects toward which our souls go out in fervent anticipation of the delights and glories to be revealed. Our Savior tells us that if we would be his disciples, we must take his yoke upon us and learn of him. And again, he says: "If any man will come after me, let him deny himself and take up his cross and follow me." Thus we see that to be a Christian implies that we do something.

We may be asked by some, What is lost by being a Christian? Many things. But their loss makes the loser all the richer. There are many indulgences which must be given up by the followers of the meek and lowly Lamb, but there is nothing forbidden in the Bible which if indulged in, will not, in the end, bring misery and woe. In doing our duty, we will not always be approved and applauded by the world. If we take a decided stand for Christ, we are sure to cross the path of some one. But we should not shrink back from dangers of this sort. Having once enlisted in the army of Prince Immanuel, we should never give the battle over, nor lay our armor down till we obtain our crown. The battles which the Christian will be called upon to fight will be fierce and hard, the privations which he will be called upon to endure will be sore indeed, the awful gulfs of gloom and worldly persecution through which they may be made to pass, will be, at times, shrouded in midnight darkness, but in the midst of all this conflict, there ever shines a light from the lamp of God's word, which gives the Christian soldier's the courage of veterans in this spiritual warfare.

The great apostle to the Gentiles in view of all the losses and sacrifices which he was called upon to make, says, "For I reckon that the sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us." "Let no one think it strange that we must be tried with many and sore temptations." "The meek and the merciful, the holy and the mighty Son of God prepared himself for his great mission by entering into personal conflict with man's greatest foe. By his example, he has shown us that our whole life is a process of education. Every temptation resisted is a lesson learned in the divine art of holy and happy living. Every trial patiently borne is an accession of strength and joy to the soul. Every doubt dispelled gives brightness to the light with which faith scatters the gloom of unbelief. Every fetter of evil habit broken makes it easier to come forth into "the glorious light and liberty of the sons of God." "To be anything noble, true or happy, we must first learn to suffer and to do. To possess anything that will enrich and satisfy the soul, we must be combatants, toilers, conquerors." We can make our way out of the bondage to sin and satan only by enlisting in the army of the Lord. We can be prepared for the society of angels and the enjoyment of heavenly bliss only by being trained in our Lord's great school of earth—the church. SAM. R. LOGUE.

Morrison, Tenn.

It has been well said that when people begin to doubt, it means usually that they have lost faith in the faith of others. There is always among the masses of Christian people a large number of believers who do not rest their faith directly upon God's revelation of himself in the person of Jesus Christ, but who believe because others believe, and who lift their faith to God through the medium of their faith in those whose lives they admire or whose intellect they respect. If therefore one of those leaders of men should fail in purity of life or falter openly in his faith, the faith of those who relied upon him would be likely also to falter and fail.

There remaineth, therefore, a rest to the people of God. Now blessed be Paul for the word,—rest. It makes one feel like a child in the evening of a summer's day, and it makes one's death-bed as soft to think of as going to sleep.—*Euthanasia.*



## LETTER FROM A METHODIST.

ELDER D. LIPSCOMB: *My Dear Brother*—Your criticism on my notice of a certain book, which appeared some weeks ago, demands an explanation. I hope that I am not trespassing too much in asking for the insertion of this article in your paper.

Passing by certain reflections upon the Methodist church, which cause me to flinch just a little, I must thank you for your kind remarks in reference to myself, and especially in reference to my father, whom all true Christians loved. Any man who utters a word in praise of my father, removes from my heart, as far as he is concerned, any bitterness that Satan may have placed there. So, you see, if there were any poisoned arrows in my quiver, they have been taken away.

You will bear in mind that my remarks were digressive, and were intended as a compliment, not as a slur or ironical. You express surprise in your editorial at my seeming rashness in saying, "I have many warm friends in the church, (church of the Disciples,) and rather than give them up, I'd let water baptism go." Convictions, as well as circumstances, alter cases. My standpoint is not yours: I am not responsible for your views, nor you for mine. Entertaining the opinions that you do on the subject of baptism, the rashness is very apparent; but to me, entertaining very different views as to the design of baptism, the rashness becomes invisible. If I am not mistaken, your baptism is an actual procurer of regeneration; my baptism is only a formal service which represents the spiritual cleaning of the heart. So when the question is put to me: "In the event that you must give up Christian friendship or water baptism, which will you surrender?" I answer with ten thousand voices, if I had them, "Take baptism!" My love for the brethren and their love for me outweighs any formula; it is the pabulum, the pendulum and the sacred penetralia of my every day life. You, in the surrender of water baptism, give up all your Christian possessions. I only surrender a beautiful service. Your baptism is your spiritual umbilical cord; my baptism is only the picture of the cord. Understand I do not propose, and did not propose, to give up my baptism only in the event that brotherly love would be sacrificed by retaining it. I am satisfied that Satan has found water baptism a very convenient club with which to maul the churches; and it seems to me that the club is bloody enough now to be washed by tears of regret and consecrated to other and holier uses. We may profitably ponder over such passages as these: "God is love; and he that dwelleth in love dwelleth in God, and God in him." "If a man say I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

I do not question your sincerity in entertaining whatever views you may have on any subject. However, if I knew you personally, and it should come to my knowledge that you were not a good husband and father, and not in love and charity with your neighbors, your views whatever they might be, would not furnish me an iota of confidence in your piety. It is not the mere acceptance of a doctrine, but the living right that constitutes the true "Israelite indeed, in whom is no guile."

Here in my own field of labor I can boast of more than four-score of friends—members of the church of disciples. These I do not intend to give up even if I have to set aside water-baptism. I do not court or solicit any religious (?) falling out with them, and propose to continue in this love and charity to the end. In Nashville, the place of my birth and the home of my childhood, there are noble Christian men whom I hold in the highest esteem; and the fact that they are members of the church of the disciples does not separate them from me even a hair's breadth. We were boys together, went to school together, swam the river together, grew up together; and I hope that there is nothing in the religion of Jesus that will cause us to depart from each other.

You are afraid that the Young Men's Christian Association will disseminate false doctrine, and you would have your members to come out of it. I was not aware that the Association had a written creed except the Bible. If it can do away (which it is trying to do) with the asperity and bicker-

ings in the church, it will have accomplished the great work of the age, and I, for one, will cry aloud: "Well done, thou good and faithful servant!"

The leaven of charity is now at work; for there is a growing disposition in the churches to give more attention to the saving of souls than to differences that are the mere creatures of private opinions. It will be a thing almost incredible to our grand-children that we had any contention over water baptism.

Now I hope that I do not bear the same relation to you, with like results, as David did to his enemies, when he said: "I am for peace, but when I speak they are for war." Let us shake hands under the cross and repeat together: "Let brotherly love continue!" WM. M. GREEN.

## NOTES FROM OUR CORRESPONDENTS.

On Saturday before the second Lord's day in August, I began a meeting with the church at Damascus, in Union county, in this State, which continued until Friday night of the following week, resulting in sixteen additions to that congregation by confessions, restorations, etc.; but the great good accomplished was the revival of the brethren and sisters. They seem to be infused with new life, inspired with new zeal and strengthened by a new determination to serve the Lord. Upon the whole it was a glorious meeting. For years I have been among those dear brethren and sisters, and the more I mingle among them the more closely I am drawn to them by the cords of Christian love. They enjoy the regular services of our dear Bro. Archer, of Baldwyn, whose praises are upon every tongue. May God bless them, that they may be faithful unto death, and at last live forever with the Lord—like Jesus, perfect, pure and happy.—[W. A. Crum, Ripley, September 15, 1884.]

The annual protracted meeting with the church at Antioch, Tate County, Miss., began last Sunday, August 24th. Bro. E. G. Sewell did the preaching. It is not necessary to say to the readers of the ADVOCATE that he did it well. In seven days he preached fourteen discourses, save one preached by the writer to give him a little rest. The brethren and people about Antioch were charmed with Bro. Sewell's manner of presenting the truth. The interest increased during the meeting. The meeting closed too soon, ought to have continued a week longer, but another appointment was already made and had to be met. Seven persons were baptized, and six persons added to the local body by commendation; three of them from the Baptists. Bro. Dr. W. N. McCain did the baptizing and in other ways assisted in the meeting. We were all glad to have Bro. J. B. Armor with us a few days during the meeting. He is the "village blacksmith" of Hickory Flat, Miss.—the man that hammers iron and talks Scripture. He looks as strong and vigorous as ever. Long may he live to serve the Master. Bro. Sewell went to Senatobia to-day to begin a protracted meeting there. I join him to-morrow, will write you results next week.—[B. W. Lauderdale, Coldwater, Miss., August 31, 1884.]

Bro. G. W. Archer, of Baldwyn, began a meeting at Good Springs, near Iuka, first Lord's day in August, and continued eight days. Bro. Archer presented the good word, and presented it well, but the fruits were left for a future harvest. The enemy on all sides guarded their fortress well, and kept most of the people of the community away from our meeting. But the people are catching a little now and then, here and there, and we are content to watch and wait, and work and pray, till the gospel, as the power of God unto salvation, may take the places in the hearts of the people that are now occupied by the wild, ungodly teachings and principles of men who take to themselves the right to change the truth of God into a lie, and lead the people in ways unknown and untaught by God, angels or men, till modern times. Many were besought during the meeting, with all the imprudence and slyness of Satanic power, to let this damnable heresy alone, and, for God's sake, to bring it not upon their children. I am now for a few days, in company with Bro. Dr. Vickry, my brother-in-law, at the Baptist meeting near Good Springs,

which is being held mainly by Bro. Taylor, the principal Baptist preacher of these parts. When the sermon closes the old scenes of the backwoods of forty years ago, as Sam Jones, of Georgia, says, and which he so severely condemns, are carried out to perfection. Bro. Taylor said last night: "I do wonder if there is one here so very ignorant, and who knows so little of God's word, as to say that if you (sinner) are willing to believe, and do believe, you are not saved right where you are, right now." Bro. Taylor, in his last meeting in my neighborhood, where his flock is small, would not have anything to do with calling mourners to the anxious seat; but I find that where his people have the floor, he uses it in every conceivable way that I have ever seen employed. We have twenty members here at Good Springs. They are young in the cause, but are faithful and hopeful, and are determined that truth shall possess the land. On account of my bad health, I seldom try to preach yet.

LATER.—Since writing the above, Dr. Vickry and I were moved upon rather severely at the above named Baptist meeting, and finally resulted in a little collision, which collision resulted in partial arrangements for a discussion between the writer and Bro. Taylor.—[A. P. Kendrick.]

W. B. Wright, Coopertown, Tenn., August 25, writes: "At Sycamore Mills, Cheatham County, Tenn., the fourth Lord's day in this month, I preached a funeral sermon to a large and very attentive audience. One young lady made the good confession and was baptized the same hour of the day. The brethren there are hopeful of the cause in their midst. May the Lord bless and prosper his holy truth there and everywhere."

## GENERAL CONVENTION!

ATTENTION DELEGATES!

The undersigned, having been appointed a committee on arrangements for the entertainments of delegates attending the General Christian Missionary Convention, the Foreign Christian Missionary Society, and the C. W. B. M., convening in this city October 20-24, would, on behalf of the Churches of Christ in St. Louis, extend a cordial invitation to the brethren and sisters from all parts of the Union to be our guests during the sitting of these several conventions, *provided*—

1. That they come in the interest of the mission work, for the purpose of attending the Conventions; and—

2. That they notify us, at least two weeks before the assembling of the Conventions, of their intention to be present, that we may arrange for their accommodation.

The committee will feel under no obligation to provide places of entertainment for those who fail to give notice of their coming. Those making application for entertainment will receive cards assigning them homes, with number and street, so that they may report there, without further direction. For convenience let all applications be addressed to W. E. Hall, pastor First Christian Church, Seventeenth and Olive, St. Louis.

A prompt compliance with this request, and a cheerful acceptance of the assignments made by the committee will not only oblige us who are to entertain you, but will tend to prevent confusion, and to promote the comfort and happiness of all. Other papers please copy.

W. E. HALL,  
F. E. UDELL,  
E. F. JOHNSON,  
B. W. JOHNSON,

T. A. RUSSELL,  
ROBT. MCGOWAN,  
J. G. CASH,  
R. H. STOCKTON,  
J. H. GARRISON.

## DEBATE.

BROS. LIPSCOMB & SEWELL: Please announce through the ADVOCATE, that, at Flippin, Monroe County, Ky., on September 23rd, a religious discussion between Elder W. H. Carter, of the church of Christ, and Prof. T. F. Taylor, of the Missionary Baptist, will begin and continue four days. Propositions to be discussed are (1.) The Scriptures teach that baptism is in order to the remission of sins. W. H. Carter affirms. (2.) The Scriptures teach that the kingdom or church of Jesus Christ was established in the days of John the Baptist. T. F. Taylor affirms. AVERY HARLIN.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

"Is it a sin to take advantage of a good thing, even if we borrow it from the denominations? Maj. Penn baptized seventy-seven persons at Waxahachie, and they went into the Baptist church. A large number of them are not excitable persons, and were not 'excited' into the church, many of them were good solid men, heads of families and men of sense. He reserved the three front seats for inquirers, and urged all he could to occupy them, and then preached to them. They felt that the address was personal, they felt free to ask any questions, they had no one at their elbow who would try to occupy their attention, and I believe that this much of Major Penn's work is worthy of imitation. What say you, brethren? Let us hear from you. Shall we practice it in our meetings? If not, why not?"—*McPherson in Old Path Guide.*

There he goes, State meeting to imitate Baptist conventions. Next, Maj. Penn's mourners bench works well, and Bro. McPherson wants to copy that. Never mind Penn, my brother, you fellow Christ. Instead of reading Penn, you read your New Testament, and be content to follow that. Cease this restless, wandering spirit; let us follow Christ. Now, my brother, what does your New Testament say about Penn's flagged seat experiment? Not a word. You say it worked well, though, and therefore you would adopt it. But the flagged seat is not all,—could you tell the death-bed yarns Penn tells? Could you pray for the mourners as he prays? Could you consent to frighten men and women up to the flagged seats as he does? If not, your flagged seats would prove a failure, even in a sectarian point of view. You have but one way scripturally, my brother. If you choose to be scriptural in your evangelistic work, you must *preach the word*. It is your business to sow the seed God gives you to sow; you are to sow it broadcast, into all hearts in your congregation. Some may fall by the wayside, others into stony places, and some into good ground. You are not responsible either for the ground or fruit, but for the sowing. Now, Bro. Mc., don't run off after Penn, nor Harrison, the boy preacher, nor any other sensational fellow, but stick to your Bible—follow Christ and the apostles. Don't get impatient; do your duty, and leave results with God. You, my dear brother, have had a terrible outpouring upon you from the State meeting spirit. You seem to have been thoroughly baptized into sectarianism. Turn now to the old paths again, and may the Lord direct you.

DEAR BRO. POE: Will you give your idea on the following queries: (1.) Has the preacher, who has been employed by a congregation, the right to call in question the unscriptural work of the elders? (2.) If so, has he the right to demand a retraction of their unscriptural work? (3.) If so, and the demand is made, and they refuse to rescind, and resign their eldership because the congregation refuses to uphold them, and refuse to meet with the brethren on Lord's day, and treat all their admonitions with contempt, under the circumstances what should be done? Would the elders resigning disorganize the congregation, and thus leave the congregation powerless? Would not they still be members of the congregation after their resignation, and be responsible to the congregation for their action?—*Robert W. Floyd.*

1. We think it the duty of an evangelist to preach the word—to give to all a portion in due season. He should cry aloud and spare not, and he should certainly "call in question" all *unscriptural work*, whether by the elders or any one else.

2. The elders resigning should not disorganize a congregation. They (the congregation) could

appoint others and go on with the Lord's work.

3. "Would they not still be members, etc.?" Yes, until the church withdraws her fellowship. But just here is where we lack strength. The withdrawal of fellowship is not dreaded by the offender, because there is little, if any *fellowship* to withdraw. What is the fellowship? It is co-partnership in suffering, in sorrow, in joy, in everything. If we are sick, the brethren visit us; if hunger, they feed us; if naked, they clothe us, etc. This is the true fellowship of the church. Now where fellowship is withdrawn, it means that the church no longer gives these needed helps. Where the church enquires after her sick and destitute every Lord's day, and then makes all haste to help the needy, her fellowship is worth much, and all good men will desire to retain it, that they may, in the name of Christ, help the needy, and if necessary, find the same needed help themselves. Brethren, study these things, and do them, that we may make the church a great power for good.

DEAR BRO. POE: Your Bible Class interests me although I've asked no questions, and never before ventured a reply except in my own mind. I have seen no answer to Bro. Lauderdale's question, "What king had sixty daughters?" Rehobaam, the son of Solomon, had sixty daughters, but that can hardly be the answer he expects; for the king he mentions had twenty sons, whereas Rehobaam had twenty-eight. 2 Chron. 11: 21. Bro. Lauderdale asks what day is alluded to in Luke 23: 54-56, and John 19: 31, called "the Sabbath day?" I always thought it meant simply the seventh day of the week, not attaching any particular meaning to the parenthesis, "for that Sabbath day was an high day." The 23rd and 25th chapters of Leviticus tells about the different Jewish Sabbaths. The seventh day of the week or day of rest for man and beast. The seventh week or feast of Pentecost or wave-offering. The seventh month or feast of trumpets. The seventh year or Sabbath of rest to the land. The fiftieth year (seven times seven years) or Jubilee. The 16th chapter of Leviticus speaks of the scape-goat and mentions the tenth day of the seventh month or day of atonement as being "a Sabbath of rest." See verses 29-31. I am still at a loss as to which is alluded to, and will watch eagerly for the answer, as Bro. L. says "An answer to this question will throw light on the question, how long did Jesus lay in the grave?"

Methuselah was 187 years old when Lamech was born, and Lamech was 182 when Noah was born. Noah was 600 years old when the flood was upon the earth. Methuselah was therefore 969 when Noah was 600. Please tell me if you think Methuselah was drowned for his wickedness, as that was his age when he died.—*[L. M. Mathuss, Savannah, Ga.]*

We think he died just before the flood.

DEAR BRO. POE: From the State meeting, where I saw you for the first time, I went to Ezzell, Lavaca county. Here I tarried four days and preached eleven discourses, and baptized four. Thence to Hallettsville, the county seat, where I tarried one day and preached two discourses. Thence to Bethel, near Mineola, where I tarried nine days and delivered twenty discourses, resulting in seventeen additions in all; six by commendation, one reclaimed, three from the Baptists and seven from the world. To the Lord be all the praise.—*[S. R. Ezzell, Greenville, Hunt County Texas, August 12, 1884.]*

DEAR BRO. POE: I began a meeting at Morgan's school house on Friday night before the fourth Lord's day in June, and continued for thirteen nights and two Lord's days, with twenty-two additions to the church; six from the Baptists, one restored, fifteen baptized. Some of them Presbyterians and Methodists. The people were behind in their crops, but they would work and then fill the house at night, and after the meeting had run some days, would baptize at half hour by sun, then to the meeting house.—*[A. C. Borden.]*

"We clip the following from the *News* as having occurred at Dallas at the Confederate reunion. Was it intended as a religious act? then it was solemn mockery. If as an act of patriotism, then it was an insult to large numbers who were present. Did Gen. Gano stand godfather? 'At the conclusion of Gov. Hubbard's remarks Gen. L. M. Lewis baptized and consecrated the ten-months-old daughter of Col. and Mrs. C. G. Mitchell, to the reunion as its daughter. The little baby, whose name is Grace Rector Mitchell, was held in the arms of Gen. Cabell, while Gen. Lewis made a few prefatory remarks, giving the child to the soldiers, not as the daughter of the regiment, but as the daughter of all the regiments of the Confederacy. The little one bore her honors bravely, and was passed about from one to another, and was kissed and re-kissed, especially by the ladies.'—*Texas Baptist Herald.*

Bro. Gano was no doubt as much disgusted with this blasphemous performance as was all others present, who love the Lord, and respect, and revere his ordinances. This proceeding should forever debar any good Christian from joining again in this reunion. This is a copy from the grandmother of the church, which committed the sin. It will not be long until pædo-baptists will be one people, and ruled by one head—the Pope.

DEAR BRO. POE: In brief I give you the result of our meeting with the brethren at Diamond school house. Twenty-four added to the congregation. May the good Lord prosper his cause elsewhere for Christ's sake.—*[Newton Field, St. Joe, Texas.]*

"Brethren, report your meetings to the *Guide*."—*McPherson.*

Does that mean the same as reporting to the State meeting?

Bro. McPherson has just closed a meeting at Peatown, with fourteen baptisms. We had three from the Baptists, and one immersion, last week, in Smith county.

## LAYING ON OF HANDS.

BRO. SEWELL: I have been a reader of the *ADVOCATE* for eight or ten years. During this time much has been said on ordination, especially the laying on of hands. I am desirous of saying a few words, and asking a few questions.

God has graciously established his kingdom on earth, and has commanded that elders be appointed. I regard this as being a very important matter, and should be done in the way that God has directed. For God is only honored by us when we do things in his way. If we do them in our own way, God is dishonored, and we commit sin. When I open my Bible to find how this is to be done, I find that they fasted, prayed, and laid their hands on them. When I pick up the *ADVOCATE*, I find that it is opposed to laying hands on in ordination. Certainly the *ADVOCATE* would not oppose this without knowing a better way. Now, as an evangelist, I understand that I am to do this work. (See Titus 1: 5.) I do not want to make a mistake. I do not want to be guilty of adding to, or taking from, the word of God. (See Rev. 22: 18-19.) Now, if I am not to appoint elders by fasting, prayer, and laying my hands on them, will you please give me the chapter and verse that tells me how to do it. Has God told us to do this and left us without instruction on the subject? If we are to quit laying on hands because spiritual gifts were sometimes conveyed in connection with it, should we not quit praying for the same reason? Is not laying on of hands a part of the doctrine of the New Testament? and can we not as well do away with baptism, the resurrection, etc.? (See Heb. 6: 1-2.) Now, Bro. Sewell, I am honest and sincere in this. I want to do God's work in God's way. And having confidence in you, have concluded to ask you to just refer me to the chapter and verse where persons were set apart in some other way than fasting, prayer, and laying on of hands. I want to please God in this, and not men.

Lafayette, Tenn.

W. H. CARTER.



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## Habits of Distinguished Men.

The habits of distinguished men in composing and speaking or in thought and the public utterance of their thoughts are instructive as well as eccentric and amusing. They show both the weak and strong side of our human nature. They show the power of habit in the strongest, no less than the weakest of the race, and the dominion it has over mind and body both. Habits also exhibit the superiority of mind over matter and how the human personal will, consciously or unconsciously, controls, and directs, and uses all things to realize a proposed end. Illustrative of some of these things is the following relating to the Rev John Pitcairn, formerly of "The Synod of Relief," a branch of the Presbyterian church in Scotland. The peculiar habit of Mr. Pitcairn is given by a venerable father, a man of no limited acquaintance with the ministry at home or abroad. Of Mr. Pitcairn he says: "He was, I have thought, the most finished pulpit orator to whom it was ever my privilege to listen." His "little peculiarities or habits" he gives as follows: "He always held a white pocket-handkerchief in his hand during the Sabbath service of his church. Of this habit all his hearers were aware, but they had been so accustomed to it that they scarcely noticed it, and very seldom if ever spoke of it. I can fancy now that I see him on a Sabbath morning with great dignity ascend the stairs into his pulpit and take his seat in it. There, having calmly looked around on the assembly before him, he would take from his pocket a white handkerchief, neatly folded up, and then seizing hold of one of its corners, he proceeded by means of a smart jerk, to shake it loose; and this handkerchief he held fast through the whole of the services. In all the movements of his right hand—and they were often quite numerous—during the time of worship the white handkerchief played its part. A gentleman, who was a great admirer of Mr. Pitcairn, and who seems to have been a frequent hearer of his, made the remark 'that the white handkerchief was, in fact, a part of Pitcairn himself when in the pulpit.'"

The same father gives the habit of the celebrated Baptist minister, Andrew Fuller. I quote from the *Vermont Chronicle*, of recent date: "It was not unusual for Fuller when preaching to take hold of a button of his coat and to twist it round and round until he had twisted it off, so that on Mondays it was no unusual

employment for Mrs. Fuller to be engaged in sewing fresh buttons on her husband's Sunday coat."

He further says of Robert Hall, whom the *Encyclopædia Britannica* calls "one of the greatest of English pulpit orators," and whose self-control was so great that he was able to compose some of the most eloquent passages of his discourses writhing in agony on the floor. When this man of great eloquence and power "was preaching, especially if rather embarrassed, which was apt to be the case at the beginning of a discourse, the fingers of his left hand were busily engaged in fumbling with the leaves of the Bible before him; but as soon as he became warmed with his subject his fingers were set at liberty, having no longer to do with the leaves of the sacred volume."

Of F. D. Maurice, who "was before all things a preacher," though writer of the *Theological Essays* and the reputed author of the Broad Church movement, his memoir details even more remarkable eccentricities. "It was a very great relief to him to compose his books by dictation and to avoid the labor of mechanical writing. His usual manner of dictation was to sit with a pillow on his knees, hugged tightly in his arms, or to walk up and down the room, still clutching the pillow, or suddenly sitting down or standing before the fire, with the pillow still on his knees or under his left arm, to seize a poker and violently attack the fire, then to walk away from it to the furthest end of the room, return and poke violently at the fire, not unfrequently in complete unconsciousness of what he was doing, poking the whole contents of the fireplace through the bars into the fender. The habit of holding the pillow whenever he was engaged in excited talk dates from such early days that one of his undergraduate Cambridge friends used to say that a black horse-hair pillow, which he then had, always followed him about of itself. My mother, in his Guy's days, used to call such an one his 'black wile.' All the while he poured forth a continual stream of words."

## Christ Above All.

One evening Charles Lamb had met some friends to talk together on literary topics, and in the course of conversation it occurred to them to speak of the probable effects on themselves if they could speak mouth to mouth with the great and wonderful dead. "Then followed," says one who was present, "something of this sort, 'Think,' said one, 'if Dante were to enter the room, what should we do? How should we meet the man who had trod the fiery pavement of the Inferno, whose eyes had pierced the twilight, and breathed the still, clear air of the mount of the Purgatorio, whose mind had contemplated the mysteries of glory in the highest heaven?' 'Or suppose,' said another, 'Shakespeare were to come?' 'Ah!' said Lamb, his whole face brightening, 'how I should fling my arms up! how we should welcome him, that king of thoughtful men!' 'And suppose,' said another, 'Christ were to enter?' The whole face and attitude of Lamb were in an instant changed. 'Of course,' he said, in a tone of deep solemnity, 'we should fall on our knees.'"

One cannot always be a hero, but one can always be a man.—Goethe.

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., SEPTEMBER 10, 1884.

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## CHURCH ORDER AND COURTESY.

Bro. Browning, of Clark county, Kentucky, asks us what is right when persons, excluded by one congregation, apply for membership in another?

The voice of the congregation in withdrawing from a member, if it follows the divine law, is the voice of God. Indeed, it is the sin of the individual that separates him from God and from God's family. The church only announces the existence of the sin and declares the decree of God in the matter. To set aside a properly rendered withdrawal, is to set aside the law of God. When a person withdrawn from, for sin, desires restoration to the privileges of the family of God, the proper course is to confess that sin, indicate a true repentance from it, and receive the forgiveness of the congregation, and its prayers in behalf of the sinning one for the forgiveness of God. This is the law of restoration. "Confess your faults one to another, and pray one for another, that ye may be healed." (James 5: 16.) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) A restoration to the fellowship of the church, without a thorough repentance and hearty confession of the sin, would be a mockery of divine law. It would establish a formal outward show of union where there is no real and vital union. This can be restored only by a compliance from the heart with the divine law. Hearty confession means one that comes from the heart, that is full, free. A confession that is only partial, that is not freely and gladly made, is not acceptable to God. A confession that is forced out of a person, and made only so far as necessary to prevent a public withdrawal on the part of the church, that is grudgingly and partially made, is not an acceptable confession. The individual who has sinned is more interested in making the confession than any one else can be in having him make it. He ought to be more anxious to make it, than any one is for him to make it. He ought to be anxious to make a full, free, hearty, unreserved confession of his sins, that he may be freed from the sin. A sin, hidden and unconfessed, works ruin, is a spiritual poison and breeds death to the soul. "He that covereth his sins, shall not prosper; but whose confesseth and forsaketh them, shall have mercy." (Prov. 28: 13.) "I acknowledged my sin unto thee,

and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." (Psalm 32: 5.) No one is fit for restoration to the church of Christ, until he is *anxious* to make a full and hearty confession of his sins. Instead of persuading and begging men to make confession as a satisfaction to the church and friends, the sinner ought to be labored with to show him how much it is his interest, how anxious he ought to be, to make a full confession of his sins, that he may be freed from the corrupting and contaminating influence of that sin. To come back to the church with sins unconfessed, is to provide to live a life of hypocrisy.

But the question before us is, when one who has been excluded from the church for a sinful course, applies to a different congregation for membership, what is right? The only reason that one would apply to another congregation for membership, we take it, is one of these three: (1) He has moved away from the reach of the congregation that withdrew fellowship, and he repents of his sins, desires the fellowship of the church where he is, and asks the privilege of confessing his sins, receiving the forgiveness of the church and its prayers in his behalf, or (2) he desires restoration without repentance and confession, or (3) he thinks the church has declared him a sinner wrongly.

In this 1st case, it is better for him to return and make the confession to those who fully or best know the circumstances. If this is impracticable, then he should write. As many members write things not clearly, when he makes application to the church, the church should demand evidence that he was an accepted member whence he came. A letter, not of dismissal, but certifying this truth, is the scriptural manner of attesting this truth, when an individual goes among strangers. If he fails to furnish this, the church should write to the church whence he came, stating the facts; if he makes a confession, that confession, just as he makes it, should be written by the church. If it is acceptable to the church where the sin was committed, they so communicate to the church, and it receives him. Or if the confession is insufficient, the church states wherein, or makes a full statement of facts, and leaves the church where the application is made to see the law is complied with. The only object is, that the law be complied with that the sinner may be saved. Restoration to the church without compliance with the law, will not save. So the law is complied with, it matters not which church administered it. But there ought to be harmony among the churches in such cases. This can be procured only through communicating with each other.

The second case under which the application might be made, is, they seek restoration to church privileges and fellowship, without repentance, without confession. A church ought at once to promptly refuse to countenance such a person. To tolerate it, would be to lead the sinner forward in a sinful course, to his own ruin. That church would be the worst enemy that man ever had. It would lead him to death. It would be an indignity and insult to the sister church. It would be dishonor to God and defiance of his law, and would necessarily bring much hurt to the church guilty of such crimes.

Third, the person applies from a feeling that wrong has been done him by the church in the withdrawal. That this may be sometimes possible, is true. The probabilities are, more than a thousand to one, that it is not true. But if individuals of this or another church are satisfied

that it is not true, it is proper for them to seek to secure a rectification of this judgment. If a church is satisfied it is not true, it is right to secure a rectification of the judgment. In a wrong decision, the church has violated the law of God, and the individual is injured. As in all wrongs done, the wrong-doer is worse injured than the sufferer of wrong, the church is much more injured than the individual who suffers the wrong. It is more important that the church be made to realize and turn from its wrongs, than that the individual be restored to his privileges. The correcting the wrong of the church corrects both wrongs. Those who think the church has done wrong, should try to show it this wrong. They can do it by approaching kindly the elders, or thoughtful and prudent members, and quietly endeavoring to show them the wrong. In doing this, if pursued in kindly spirit, the church will likely be shown its wrong, or will show the party it did right. If it is a flagrant case, or if the impression that the church has done wrong becomes widespread, it may be prudent for the church to ask other congregations to send prudent men to examine the facts, in order to satisfy the public. But a church should never surrender the right, or shirk the responsibility of administering the law of the Lord upon its own members. But for one congregation to assume the right to determine the action of another congregation unscriptural, upon the one-sided statement of the individual charged with sin, is an offence against the Scriptures of truth, common sense, justice, and the ordinary courtesies that obtain among men of the world. It must tend only to excite bitterness and ill-will between congregations, and destroy discipline and the authority of the Scriptures among Christians.

## TRUE COURAGE.

When the Jews in Persia, under Ahasuerus, the king, were under sentence to be massacred on a certain day; Esther, the queen, was a Jew, but the king was ignorant of her nationality. Mordecai, her kinsman, had her warned of the danger to her nation and people. He admonished her that she had, in the providence of God, been brought to the throne that she might use her opportunities to save her people. The rule at the king's court was that if any one approached the king in his court, unbidden, he should be put to death, save him to whom the king would hold out the golden sceptre, that he may live. Esther had not been called into the king's presence for thirty days, and she had serious doubts whether she were in favor with the king, and hesitated to approach him, lest she should be put to death. At her hesitation Mordecai reminded her that, if she failed to do her duty, deliverance might come to the people of God through another source, but she and her father's house shall be destroyed. She, with true, heroic courage, determined to risk the king's displeasure, challenge death, make known her affinity to the despised and doomed race, and with true heroism share their fate, she reached the determination, and said, "I will go in unto the king, which is not according to law, and if I perish, I perish." Casting away her life for God's cause, she saved it; sharing the destiny of the oppressed, she became their deliverer; typical of Jesus Christ himself.

This shows how God requires true heroism in his followers. "He who loses his life for my sake shall save it unto life eternal." Then, too, it teaches this lesson: God frequently calls us to positions of trust and places us where, by true, heroic devotion to the right, we may save ourselves and the cause of God and humanity. If we fail to bravely meet the responsibilities of our position, God will find deliverance for his cause and his people, but we perish. D. L.



## A TRIP TO CENTRAL KENTUCKY.

On Friday morning before the fourth Sunday in August, we left home for the purpose of holding a meeting at Forest Grove church, Clark county, Kentucky. We reached Winchester, Kentucky, about midnight on Friday night, and were met by Bro. J. W. Harding, father of Bro. J. A. Harding, our associate editor. We spent the remainder of the night at his home in Winchester. On the next morning he conveyed us five miles out to the meeting-house, where we met a fair audience for Saturday morning. We spoke to them morning and evening, but during the night suffered intensely from a bilious attack. It was, doubtless, the effect of riding on the cars, loss of sleep, together with change of water. By frequent use of a cold sitz-bath during the morning, we were able to speak both morning and night on Sunday, but we continued to suffer several days from the attack. We remained until Monday morning, September 1, and spoke seventeen times. Five young persons were baptized. We left too soon, but Bro. J. W. Harding would preach the following night, and we hoped would be encouraged to continue the meeting. We disliked to leave, but the necessity seemed imperative.

This is a congregation of good, earnest, intelligent and solid brethren and sisters, needing more personal activity. With their zeal and activity quickened, they would, doubtless, be felt for good in the community. It is a point at which some of our best and truest brethren have labored. Ben and Joseph Franklin have both held meetings here. They are true to the Bible order and faith, have no disposition to run after new things. Bro. J. A. Harding holds his membership with this congregation. They esteem him highly. We, including the congregation, his wife and parents, looked earnestly for him to put in his appearance during the meeting, but, to the disappointment of us all, he did not come. We were disappointed in not being with him. His father was with us all the time; his mother, the greater portion. They are a Christian couple, growing old gracefully and cheerfully, kind and considerate of the happiness of others, and friendly in their manners to all. Bro. Harding is about sixty years old, a man of great energy, and, though engaging frequently in other callings, is said to have baptized more people than almost any man in Central Kentucky. He has for a good while preached for this congregation, and seems to be loved by all of them.

Bro. J. A. Harding's wife fully shares his confidence in the Lord's promises to provide for those who trust and obey him. She willingly and cheerfully shares his self-denial. The wife, by the prolonged absence of the husband, frequently has the greater burden to bear.

The country is a good one; not the best grass lands, but good, strong, productive lands, abounding in fat cattle.

We were surprised as we approached the blue grass region, to see so many and so large fields of tobacco. It almost, in this, equals the Green River and other tobacco growing sections of the State. It seems almost desecration to see a land so productive in the rich blue grass, and the resulting fine cattle, horses and sheep, poisoned with a plant so vile as tobacco. But it pays, and what pays will be raised.

The brethren and sisters at this point maintain the character of the Blue Grass region for bountiful living and unstinted hospitality. They are good cooks, bountiful feeders, and themselves generous eaters. Fortunately for us, our illness in the beginning gave us full liberty to deny ourself, resist the

temptations and importunities, and to eat only what we thought proper. So we left the country in better health than we reached it. It seems that bountiful and high living does not militate against health with those accustomed to it.

Bro. Bush, now in his ninetieth year, is active in body and mind, watchful, and with a constant and keen interest in the truth, was able to be at meeting much of the time, both night and day. Bro. Martin Vivian, in his seventieth year, is as quick in his movements as a boy, ready to maintain the truth against all opponents. He is a ready writer, as well as fluent talker. There are quite a number of young men in the church that ought to be trained into active participation in the work and worship of the church. As the young are trained, so they will walk when old. Every young member ought to be encouraged to take part in the work and worship of the church. If this was done, the church would never lack for persons to lead in the active work and worship of the church. This church is able and ought to send a man to preach to the destitute.

We stopped a few hours in Lexington. Called at the office of *Apostolic Times*, found entrance difficult; the office was literally crowded with boxes of new press and type. Bro. Cozine was busy arranging. We bothered him an hour in talking over matters and things connected with publishing papers. He has an advantage over others of us, as he is practically familiar with all the work of the office, and personally superintends it all. But we found him like all other publishers, deprecating the cutting of prices to drive out the weaker papers, and the effort in this way to absorb all in one strong one. We met Bro. Turner just home from Rocky Mountains looking after gold-mining interests. We met Bros. Grubbs and McGarvey, of the Bible College, both looking well, preparing for the opening of the Bible College. We met Bro. Shouse, the amiable and excellent teacher in the Broadway congregation. Bro. Cowden, the preacher of the first church, was introduced, but he was busy and we had no conversation with him. We saw our old college friend, J. B. Morton, druggist. Time deals gently with him.

We also spent several hours in Louisville; we visited the *Guide* office, but found no one except one of the clerks in. Bro. Francis, business manager, was gone to Cincinnati. It is now no violation of confidence, since the *Guide* has published that it has made a deed of trust, to say that the *Guide* publications must be sold to pay debts incurred in its publication. It has attempted to publish a paper at a price lower than such a paper can be published, and must now suffer the penalty. We are sorry it is in this condition. We have known all the while that this was true and the end must come. Although this effort and its boasting of success have injured us and other papers, still we sympathize with them in their trouble.

The *Standard* has had large pecuniary aid, and through the society has gained an extensive circulation. It makes large profit on its other publications and advertisements, so is able to publish the *Standard* at less than cost. It does this to drive other papers out of existence. The *Guide* attempted to compete with it, and although the Popular Hymns and the formation of new companies now and then aided it, it was not able to sustain itself. The *Guide* has of late been more friendly with the *Standard* than any other paper. It is singular that it should be the first victim of the *Standard's* policy.

The best way is to publish at a price at which the paper can be sustained. A meager support

necessitates a poor paper. Not many publishers, but in their pride and anxiety to excel, will improve a paper as fast as they are able.

We had to await at Louisville until 1 o'clock in the morning. We concluded we would visit the exposition. The building, with its electric lights, makes a fine display at night, and there is a fine display of the business of Louisville. Except this we were disappointed in the collections

D. L.

## ANTIOCH, MISSISSIPPI.

On Lord's day, August 24, being the fourth Lord's day of the month, we began a meeting with the brethren at the above meeting-house, which is six miles east of Cold Water Depot, on the road from Cold Water toward Thyatira. This meeting house is in the midst of a good community. The congregation is not large, and to a considerable extent is made up of people who came originally from Middle Tennessee. Quite a number by the name of Pritchard, who came from South Harpeth many years ago, and a brother Wynn, who came from Wilson County. Bro. Dr. W. N. McCain resides in this neighborhood, and does considerable preaching in this section of country, and also practices medicine. Bro. McCain is a large, stout looking man, weighing from 225 to 240, and looks to be in excellent health. He is exerting a fine influence, as far as he is known, and is a fast friend to the GOSPEL ADVOCATE, and is doing much good by inducing many to take and read it. Such men are great blessings to any community. Bro. J. B. Armor, of Hickory Flat, about fifty miles from Antioch was with us a few days, who is an earnest good worker in the Lord's vineyard, and is striving hard to build up the cause in his place. He also works heartily for the circulation of the ADVOCATE in his section of country, and is thus spreading light and truth abroad, and edifying Christians.

The meeting continued day and night through the whole week, with good audiences all the time, and especially so at night, closing on Saturday night with the largest audience we have had during the meeting. The people seemed deeply interested in hearing the plain word of the Lord, and we think much good was accomplished through the truth. Here were seven baptized—one from the Baptists, one reclaimed, and six took membership, making fifteen in all, added to the congregation during the meeting. The brethren were very much encouraged during the meeting, the results being much greater than they anticipated, both as to the hearing we had, and also in the number of accessions. These brethren have it in their power to leaven that whole community in process of time, if they will so live as to allow the beauty of heaven's truth to shine out through their lives, so that others may see their good works, and thus be constrained to glorify their Father in heaven. We have not met anywhere a more truly hospitable and sociable people than we have found in the congregations of North Mississippi. They have about the usual amount of prejudice to contend with in this section of country, but the truth will prevail extensively if the brethren will only be faithful to the trust the Lord has given them. From Antioch we go to Senatobia, about six miles south of Cold Water to hold a meeting, which will wind up our North Mississippi tour for this time.

E. G. S.

The best and noblest lives are those which are set toward high ideals. And the highest and noblest ideal that any man can have is Jesus of Nazareth—*Almeron*.



## Obituaries.

Died, in Edgefield, on Tuesday, August 26, Nettie May, infant daughter of J. W. and Susan Alley, aged fifteen months and ten days. The Lord bless the sorrowing parents and sanctify this loss to their good. And when this affliction has had time to bring forth the peaceable fruit of righteousness, may they have "beauty for ashes," and rejoice more and more in hope of the glory of God.

"One by one they pass away." The subject of this brief notice, John W. Haynes was born October 28, 1834; was married to Sarah E. Snell February 11, 1857, and was baptized by the writer in the fall of 1882, since which time he rejoiced in the hope of eternal life. Bro. Haynes had a very bad tumor in the mouth, and went to Nashville and had it cut out, where he died on the 11th of July, 1884. His bereaved family have our sympathies. "Blessed are the dead who die in the Lord; they shall be made alive in the resurrection of the just." B. C. YOUNG.

Died, August 25th, 1884, at her home on Charles Creek, in Warren county, Abinida Lowry, consort of Maj. Wm. Lowry, who was so well and favorably known by all Christian preachers who visited this mountain district ten to thirty years back. They were great church workers, and loved dearly by their brethren. Sister Lowry was eighty-six years, three months and twenty-one days old. Had been sorely afflicted for years, but bore her afflictions with patience; however preferring to be absent from the body and be present with the Lord. She was buried at Salem church in the presence of a large circle of relatives and friends. She will ever be remembered by her brethren for her good work. It is said that she had been a member of the Christian church for fifty years. We hope to meet her in the land that is fairer than day. We sympathize with the sorrowing children. H. L. WALLING.

The angel of death has again visited the home of Jonas and Elizabeth Victoria Underwood, and has taken from them little Elizabeth Legrande, called by her relatives and friends little Daisey, and wafted her spirit to the unknown realms. She was aged one year, six months and twenty-two days. Little Daisey lived but a short while with earthly friends, but how sweet and consoling to our bereaved hearts to realize that Jesus has said "of such is the kingdom of heaven." She was a tender, sweet, and affectionate child; she was loved by all that knew her. Her sweet voice is greatly missed by her papa and mamma, and relatives. She was sick only a short while, and fell asleep in the arms of Jesus July 23, 1884, there to sweetly slumber until the dawning of the last lovely morn. Oh! what a consolation it should be to the dear parents of little Daisey, to think that though her little voice can no more be heard in their homes, she is now on the sunny shore of sweet deliverance with the dear Savior, and with her baby fingers sweeps her golden lyre, while she watches across the chilly stream waiting for papa, mamma and little brother. Yes, "in the sweet bye-and-bye," you will meet little Daisey if you will hold out to the end.

"Farewell, little Daisey,  
It is hard to give you up,  
But our heavenly Father  
Doeth all things well."

His will be done, not ours. We pray thee, heavenly Father, to sustain these afflicted ones in their sad bereavement, and help them to be prepared to go from the house of the Lord to heaven. WILLIE B. BROWN.

## HEREDITARY TOTAL DEPRAVITY.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalms 51: 5. This text is often quoted to bolster up the above doctrine. Why do men teach a depraved nature; then ask that nature to perform a good work? Verily, a fountain of bitter water, does not send forth sweet water: then why ask or instruct a depraved man, to think a good thought, or do a good act? but we see this done all the same in the prayer system of remission, and mourners bench repentance. If total depravity be true, man cannot be saved, for that nature that is total, or wholly bad, cannot think a good thought, or do a good deed, cannot hear the gospel, weigh the evidence, believe and obey it; therefore, that which Christ died to establish for the saving of man, becomes of no benefit to him. The Savior said: "The seed is the word of God," and "That on the good ground are they, who in an honest and good heart having heard the word keep it, (obey it) and bring forth fruit with pati-

ence." But total depravity contradicts this and says, man is entirely bepraven, has no honest and good heart, and therefore, cannot receive the word as the Savior says. Pardon the digression, and assist us in finding the cause that brought the expression from the Psalmist, that he was "shapen in iniquity and conceived in sin" there is a cause for every effect, and David had a cause to bring about this expression: he was peculiarly situated in the chain that Christ was to descend from; therefore, let us examine his situation, then we can see clearly why he made this declaration. We find it all couched in the book of Ruth. Elimelech and family (Jews) was driven by a famine from Bethlehem Judah, down into the land of Moab, he had two sons who married they and their father all died while in Moab. Naomi, the wife of Elimelech, returned to her native land, bringing with her Ruth the wife of her son Mahlon.

There was a law in Israel when one died leaving no seed, the next nearest relative should take the wife of the deceased and raise up seed to the dead kinsman honor. Deut 15: 5-10. But if the women of the deceased was a heathen, (one not a Jew,) the sin of marrying outside of the nation, should be visited upon the third and fourth generations: hence the proverb: "The fathers eat sour grapes, and set the childrens teeth on edge." The father sins and the children suffer the penalty.

After Naomi and Ruth arrived in Bethlehem, Judah, it fell to the lot of one Boaz to take Ruth to wife, in order to perpetuate Mahlon's seed "That the name of the dead be not cut off from among his brethren." We find that "Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." David being the fourth generation, the sin of Boaz, his great grandfather, marrying a Moabitess or heathen woman, had not run out, he could truthfully say he "was shapen in iniquity, and conceived in sin." None of David's children ever made the expression, neither could they.

Just here I am glad to say our blessed Master had Gentile blood in Him, and shed the same upon the cross for the remission of sins. Then dear reader if you are an alien from the commonwealth of Israel seek to have this blood applied to your guilty soul that when you come to quit the walks of men and leave this mournful vale you may be transported across the Jordan of death and land upon the happy banks of sweet deliverance.

ROBERT E. ABERNATHY.

## CORRESPONDENCE.

My last report was made from Collins, in Drew county. I preached five discourses there to small but very attentive audiences. There were no additions, but several persons were almost persuaded to be Christians. While at this place, my headquarters were at the hospitable home of Mr. and Mrs. S. M. Courtney, and they know exactly how to make a poor preacher feel comfortable and happy while at their house. Mr. Courtney, being almost persuaded to be a Christian, wanted the ADVOCATE to preach for him until I could visit Collins again. The same is true of Mr. S. R. Bullock, who, in addition to subscribing for the ADVOCATE, kindly took me in a buggy and carried me to Tyro, thirty miles distant from Collins. While at Collins, I met Bro. J. W. McGuffey, of Phillips county. Bro. McGuffey came from Middle Tennessee, several years ago, and is said to be quite an efficient preacher for one of his age. He is quite young, and is physically able to do a vast deal of good, earnest preaching. I did not have the pleasure of hearing him preach. I was booked for a meeting at Troy, eight miles below Collins, but was detained at home by sickness in my family until it was too late to reach the appointment there. I met several members of that church, while at Collins, who informed me that the church was in a very bad condition, and that the meeting could not have resulted in much good under the circumstances. Several of them agreed to subscribe for the ADVOCATE, but only two of them did so. Bro. F. A. Bezoni preaches for the church there once a month, but thinks the present outlook very unfavorable. I reached Tyro in time to begin the meeting on the night of August 15. Continued over the night of August 18, preaching day and night to good and attentive audiences. There were three additions up to the time I left. Bro. Bezoni was to

continue the meeting over the night of August 23, with good prospects for several more additions. At Tyro, I met Bro. Thos. Williams, who, though uneducated in the popular sense of the word, is at home in the gospel, and wields the sword of the Spirit with power and effectiveness. Bro. Williams is now laboring in connection with Bro. J. T. Young, who has been preaching during this year at Judson, in Ashley county; Gravel Ridge, in Drew county; and at Cornersville and another point near Star City, in Lincoln county. There were once flourishing churches at the last three points mentioned, but they were, for some reason unknown to me, allowed to go down, and Bro. Young has been trying to build them up again. Just how successful he has been, I cannot say, but I am informed that he is succeeding very well. Bro. Williams said he would furnish me some news items as soon as they got through with their meetings. The present financial outlook in all this section of country is exceedingly gloomy. Many of the farmers will not make more than corn enough to last them till Christmas, cotton is very sorry, and there is but very little money in the country now. Many men have told me they would like to take the ADVOCATE, but did not have the money to pay for it. Financial embarrassment among the farmers means financial embarrassment among all classes of men here.—[W. T. Breedlove, Pine Bluff, Ark.

The church at this place has meeting every Lord's day. The Sunday-school attendance is large and regular. All our appointments for preaching are well attended. The active membership however is small. Apple Grove church is eight miles from here. This is an old but small congregation. We held a protracted meeting there about four weeks ago; three men were baptized. One man united with this church from the Baptists in July when Bro. Winds was there. We held recently a meeting twelve miles from here, at a point in Marshall county, with five baptisms and two joined from the Baptists. Bro. Billy Harden, of Marshall County, Ala., has labored faithfully here a few months with five baptisms. The prospects for building a church are very good. I spent last week with the small congregation where Bro. Harden lives. Much sickness and death were great hindrances to our efforts. One young man was baptized. The brethren and all the people seem to love Bro. Harden very much. We learn also that Bro. Weaver is preaching and doing good further back in Marshall county. Bro. Weaver a few months ago came out of the Baptist church and joins us in our efforts to restore all things as they were at first taught by the apostles of our Lord.—[J. M. Joiner, Valhermoso Springs, Ala., August 23, 1884.

## WHAT WILL BE THE END?

Christ says when he comes, it will be as it was before the flood. Eating, drinking, marrying and giving in marriage. The people from what Moses says seems to have been in a general spree of revelling and all sorts of wickedness. The flesh and the lusts thereof seemed to lead all but Noah. Now we have all sorts of reunions, conventions and picnics. All sorts of conventions—editorial conventions, political conventions, religious conventions, Sunday-school conventions, State meetings, district and county conventions, Christian conventions, county meetings, Sunday-school evangelists, etc. Though the Bible word evangelist is disgraced by its being tacked on to every thing not of God, and the word union is made to have no meaning by using it to every thing. Now while I wish to be courteous and liberal, I am no more ready to sanction the organ worship than baby sprinkling, nor will I cry peace till all come to Bible style. Following the religious conventions, we have bass ball, picnics, and dances, and croquet playing on the Lord's day, and so many reunions, tent meetings, etc., there is no time for the poor humble man of sorrows to come in. Oh! is he king and ruler in all our religious fumery. O, blessed Savior, come and save thine sect ones.

JAMES L. THORNBERRY.

In the left hand of a bronze statue of Daniel Webster, standing in Central Park, a sparrow has built her nest.



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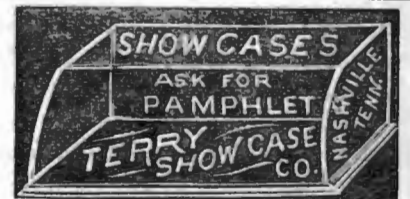
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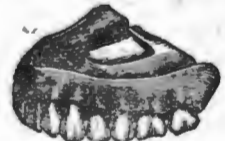
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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## CLIPPINGS AND COMMENTS.

BRO. COZINE: I closed a meeting at Antioch, Estill County, which resulted in three restored; eleven excluded; and charges were brought against fifty for disorderly conduct. Five of the fifty made acknowledgments for their wrongs and were forgiven. We left before the elders saw the other disorderly members, but we advised them to see them immediately and deal with them according to the law of the New Testament. Antioch is one of Bro. Joe. Harding's congregations that have been doing without a preacher. —[R. W. Stancill, Winston, Ky., August 8, 1884.

The above report would not need to be copied into this paper were it not for the statement that "Antioch is one of Bro. Joe Harding's congregations that has been doing without a preacher." In the first place it is a mistake about Antioch's being "one of Bro. Joe, Harding's congregations." Bro. Joe was never at Antioch, Estill County, in his life. Bro. Stancill evidently has the editor of this department confounded with "Weeping Joe" who holds the "Halleluiah Meetings," and receives so many confessions.

In the second place a false impression might be made upon the readers of the *Times*, (from which we copy Bro. Stancill's report,) by so closely connecting the statements that "Charges were brought against fifty for disorderly conduct," and this is one of the congregations "that has been doing without a preacher." Doubtless Bro. Stancill designed to make the impression that if a congregation does without a preacher (that is, a hired pastor) it will as a natural consequence have a great many disorderly members.

Well, now for some of the facts concerning this Antioch congregation. It is an old church and for many years employed a preacher regularly. Instead of thriving it began to go from bad to worse. It was troubled by whisky-sellers, liars, drunkards, factionists and troublesome characters of almost every grade and hue. Finally money could not be raised to call a preacher for the next year, or at least it was not done; no preacher came, and the congregation ceased to meet. The meeting-house which was owned conjointly by the disciples and Baptists, had been neglected until it was as miserable a place for meeting as I ever saw.

About this time one of the members invited me to come over and preach them a few discourses. I did so, and held them a meeting which lasted seven weeks, and resulted in one hundred and ten to the membership. The interest of the Baptists was then bought by the brethren and the meeting-house was repaired and improved until it was made the best church building in the county.

The congregation then began to meet every Lord's day, (a practice which was wholly unknown in all that country; for not even the congregation of disciples had ever met oftener than once per month,) and has continued to do so to this day. At first there was much opposition to this step, some claiming that it was unscriptural and wrong. But the brethren persevered until finally they had a larger regular attendance each Lord's day than they formerly did at their once a month preachings. The church has made a great effort to preserve a proper discipline, under greater difficulties, than any other church I know.

But Bro. Stancill is ready to ask, perhaps, how does it happen that there are fifty disorderly members in the church? If the doings of the

members of the churches in Lexington were as well known by the officers, and as strictly considered, and as promptly reported, I doubt not that there would be three times fifty charges brought before the churches.

If members of the church at Antioch drink whisky to drunkenness, sell whisky, swear, habitually stay away from the meetings etc., the matter is talked about, investigated, reported. And this is more than can be said of many of the wealthy churches of the "blue grass region" though they have their hired preachers. The church at Antioch, eight years ago, was surrounded by one of the most ignorant, demoralized, depraved communities on the continent. It had more to do than any church I know of. It converted the whisky seller of the village, stopped the traffic, and has kept it down ever since. It started a Sunday-school and Lord's day meeting and has kept them up to this day in spite of the customs and examples of all the churches round about. Indeed, considering its surroundings and circumstances I believe the church has done more within the last eight years than any other one I know.

I have held them one meeting, (and sometimes two,) of from two to four weeks duration every year since I first visited them, and hence have had an excellent opportunity to know about their work.

The Paris church has a choir that has few equals in the State, if any. It is a pleasure to hear them sing. Prof. A. N. Gutzet is one of the best organists in the State. Prof. Sanders, the leader, is wise in his selections, and aided in his work by many good voices, no wonder the music is good. Miss Carrie Hanson, Mrs. Lizzie Walker and Miss Allie Sanders each have a good soprano voice, and Mrs. Laura Hanley and Miss Kirby White as alto have few equals. The church is one of the largest and neatest in the State, just beautified at a cost of some \$2,500. Bro. Sweeny is doing a good work, preaching to a crowded house all the time. He has been here for fourteen years, and has rather a life call.

This clipping is from Bro. J. G. Perkins, "State Convention Briefs" in the *Apostolic Times*. The different conventions of the State were held with this church this year, and when I read this note from Bro. Perkins, I hastened to look through the newspaper reports to see if the organ had been used in the conventions. It was used by the Christian Women's Board of Missions, but not by the others. Our brethren who advocate the conventions are surely and steadily stepping along in the highway of progression. The organist, Prof. A. N. Gutzet, is not a member of the church, we conclude from Bro. Cozine's report; he calls him "Mr." Gutzet. Both of these brethren, Cozine and Perkins, speak in a very complimentary way of the music. I wonder if Bro. Perkins has gone over the line on this music question?

It seems quite evident that the preachers of the State who favor the conventions are drifting rapidly to the instrumental music side of the line; that is, those of them that have not gone over.

A custom is obtaining in our conventions in regard to which we are just a little skeptical. The establishment of a "Memorial Fund," to which one donates what he feels disposed or able to give, "in memory" of some loved one who has gone to the spirit land. Whether an aged saint or a sinless baby, the name and memory are "perpetuated" alike, by a gift of fifty or a hundred dollars. Not only this, but life memberships are taken by the living for loved ones who are dead. Just how dead people are to become life members, we don't exactly understand; but still, it is done all the same. We are opposed from principle, in

our churches or anywhere else, to the raising of money by appealing to any feelings of the human heart, save the love of Christ alone. What we give should be given for the cause of Christ, prompted only by the love of Christ, and in the name of Christ. Beyond this we may not go.—*Old Path Guide*.

Just so; another wrinkle for raising money. After selling life memberships and life directorships comes in the "memorial fund." Who doubts that money is the god of this world? Who doubts that the preachers who run these conventions put their trust to a great extent in money. If we can get the money we can have the work done, they think. The money, the money, let us devise ways to get money. So they appeal to a man's pride for money. The honor of being a life director is a thing not to be despised by many; they then appeal to one's love for his dead mother, or children to open his purse-strings.

That in which a man trusts is his god; hence covetousness is idolatry.

I go to Fisherville, Jefferson county, Kentucky, to begin a meeting to-morrow, (D. V.) My correspondents can address me there.

END OF KENTUCKY DEPARTMENT.

## NOTES FROM OUR CORRESPONDENTS.

Robert Kirby, Marrowbone, Cumberland Co., Ky., August 21, writes: "On Saturday before the fourth Lord's day in last month, I went to my appointment at Sulphur and preached five discourses, and there were two added to the church, both by confession and baptism. On Tuesday when we met at the water to attend to the institution of baptism, Bro. Isaac T. Reneau came up on his way from Lafayette, Tenn., where he had been engaged in a meeting. Bro. Reneau is getting very old, though he is able to preach the gospel. He preached on last Lord's day in Turkey-neck Bend to a large congregation; had four additions by confession and baptism. May the good Lord bless him in his labor for the glory and honor of our blessed Redeemer. I went from Sulphur to Poplar Grove and preached three discourses; had no additions, but left a good impression; closed on account of trouble in the neighborhood caused by one man shooting and killing another man. I went from there to Irons Creek. I passed old Rock Springs in Clay County, Tenn., and preached three discourses and had two accessions by confession and baptism; then went on to Irons Creek, but found the church in bad order; one of the elders had been selling whisky. I had no success, only they confessed their faults one to another with the promise to do better in the future."

J. B. Inman, Henderson, Tenn., August 30, writes: "I have been engaged in four meetings during the last month. The first was at Crawford, Miss. There were six additions, four of which were by confession and baptism and two reclaimed, and I left almost the entire town investigating to see whether these things were so. I then preached four days in Henderson county to splendid audiences paying good attention, but no additions. Preached three days near home, but had to postpone the work on account of the sickness among the brethren. One addition from the Baptists. The last work was at Crockett's mills, which resulted in fifty-eight additions to the church with fine interest to the last."

Brown Godwin, Boston, Tenn., September 1, writes: "Our meeting at Chestnut Grove, Hickman County, commenced the fourth Lord's day in August, closed Friday night. Immersed seven. The brethren at this place are at work in good earnest. I hope they will continue to grow stronger in the good work of our Master. Bro. J. P. Litton is a member of this congregation; he was present and spoke once for us. Bro. Litton has not had the privilege of speaking much this summer, as his family has been very unwell. Have had a great many to ask me where he was. I hope he can get to work soon."

There is no refuge from God except in God.



## ITEMS, PERSONALS, ETC.

Bro. Laramore, including fifth Sunday in August, preached eighteen discourses at South Harpeth, Davidson County, Tenn., with nine confessions and baptisms.

We publish in this number a response of W. M. Green, of Franklin, Tennessee, to our remarks on his letter to the *Christian Advocate*, in which he expressed a willingness to let water baptism go, rather than give up his friends in the "Disciples' church." We trust our readers will carefully read it, and remember it until next week, when we will have something to say in regard to it.

J. M. Joiner, Valhermoso Springs, Morgan Co., Ala., September 2, writes: "Our meeting has been going on here eleven days. Twenty-five have been baptized, eight others have confessed. Three baptized people from the denominations have joined us. Four have been restored to membership. Audiences very large, deep interest manifested; prospect seems good for others to obey the Lord."

W. H. Carter, Lafayette, Tenn., September 2, writes: "Preached at Bagdad last Saturday, Lord's day and night to small but attentive congregations. The brethren are making preparations to build a new house of worship. They know the surest way to get a house, and are working on that plan, i. e. to build it themselves. Bro. Rogers and I will hold them a protracted meeting beginning Saturday night before the fourth Lord's day in this month."

We call our readers' attention to our proposition to send the *ADVOCATE* from first of September to close of next volume, for \$2.00. Do not wait two or three months, and then send in, expecting us to send from September. Act promptly in the matter, and we will send the numbers beginning with first of September, else we will begin when name is received. Remember, for three dollars we will send two copies, one of which must be to a new name.

W. A. Wilkerson writes from Robinson, Texas: "This is a small village about seven miles from Waco. We have two churches—Baptist and Presbyterian. There is much prejudice against the disciples here, who have no congregation in the neighborhood, though we have preaching once a month in a school-house about five miles from here. We need preachers. I think it would be a good idea for some of the preachers to emigrate from Tennessee, while so many of other classes are coming. I am from Lebanon, Tenn."

A. R. Kendrick, Corinth, Miss., August 31, writes: "Bro. E. Stephenson, colored, began a meeting near Corinth, Miss., and continued five days. Four were added during the meeting and a congregation organized. E. S. is the only colored preacher we have near us. He is doing some good work but is opposed by most of his people. Think we should give more aid to our colored preachers. E. S. lives with me, and has for a number of years. I took him at his a b c's. He is now a good average preacher and defender of the truth."

H. W. Baker, Franklinton, Ky., August 27, writes: "Bro. Jo. Harding is in a good meeting at Berea, near this place, Henry county, with thirty-six additions to date; will remain here over Lord's day. From here he goes to Texas to hold some meetings. He has created quite an interest in this community, and will long be remembered by the church and community here. May God's blessing be with him and his dear family, and may he live long to preach the gospel is my earnest prayer." Since the above, Bro. Harding writes he closed with forty-two added.

## HIGHLAND HOME MALE AND FEMALE INSTITUTE.

The next session of this school will open on October 13, continue seven scholastic months, and close April 24, 1885. We offer to the public a very mild climate, healthy locality, moral surroundings, a wide-awake school, and an active corps of teachers. Those of colder latitudes will find it both pleasant and profitable to their children to send them down among the pines, with freestone water to drink, and coarse sand to walk upon, and plenty of work to do. Terms very reasonable. Those desiring to teach or preach will find our school well suited to their wants. Send for our catalogue. Address, J. M. Barnes, president, S. Jordan, or M. L. Kirkpatrick, at Argus, Crenshaw County, Alabama.

Bro. McQuiddy earnestly denies having depreciated the *ADVOCATE*, and demands the names of those who said he had. We, of course, cannot give these, as we do not propose to involve them in an unpleasant controversy with Bro. McQuiddy, as his demand for their names shows he would do. Because he must see, that what they call running down, he might not so call. Hence we give him full credit for not intending to do it. While we cannot doubt, when persons, we are wholly unacquainted with, and unsolicited, write that he induced them, by depreciating the *ADVOCATE* in contrast with the *Guide*, to quit the *ADVOCATE* and take the *Guide*, and that they are sorry for the change, we are constrained to believe there is some ground for it. But in reference to the matter we have not the least feeling, and mentioned it because we believed the mention would correct and prevent the growth of worse feelings.

Bro. D. M. Breaker, of Madisonville, Ky., writes: "On the third Lord's day in August, I visited Manitou, a station on the railroad from this point to Providence, and preached two sermons. By request of the people the meeting was continued through the week. The services were held at first in the school-house, but this being entirely too small to accommodate the crowds who came, we moved into the tobacco factory. Eight persons made the good confession, seven of whom I baptized on the following Sunday afternoon—the remaining one not being ready. On Sunday night, Bro. Thos. H. Smith, who has been preaching at Manitou for about a year, being present, we organized a congregation of twelve members, to whom the seven baptized were added. The congregation is composed of excellent material, and there is reason to believe they will succeed well. Arrangements are already on foot to build a neat and commodious house of worship. I regret that I could not remain longer on account of previous appointments, as there might have been much more good done."

## OFFER EXTRAORDINARY.

For the purpose of introducing the *GOSPEL ADVOCATE* to new readers, we offer the *ADVOCATE* from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the *ADVOCATE* is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the *ADVOCATE* and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We propose to send it one year to two subscribers, one of which must be a new one, for three dollars. We ask the active and earnest co-operation of all who sympathize in this work.

## General News.

DOMESTIC.—About thirty colored people are said to be suffering from hydrophobia at Eufaula, Alabama, caused by eating pork from pigs that died of hydrophobia. The animals were given them for soap grease. The dispatches indicate that some of the sufferers are likely to die.—An electric sweat-band for men's hats is advertised for sale. The advertiser claims that "it stimulates the imagination, strengthens the memory, and greatly augments the working power of the brain."—The superintendent of the Indian Training School, at Carlisle, Pa., returned last week from New Mexico, with twenty-seven young Indians of the Pueblo tribe, whose ages range from nine to twenty years. There will be four hundred pupils this term.—Mrs. Belva Lockwood's nomination for President of the United States by the the Women's Rights party of America, is regarded as the premium joke of this hilarious campaign. The candidate for Vice President has not yet been nominated.—Senator Henry B. Anthony, of Rhode Island, died last week. This leaves Sherman, Edmunds and Morrill, of those who were in the Senate in the time of Lincoln.—The city council of South Rome, Ga., have unanimously requested Mayor McCaffrey to resign, on account of incompetency.—George F. Pierce, Senior Bishop of the Methodist Episcopal church south, died at his home at Sparta, Ga., on September 3rd. He is said to be one of the most powerful pulpit orators of the day. He was elected bishop in 1854.—Heavy frosts last weeks in different parts of the country, principally east and north, damaged some of the growing crops.—A rifled mail pouch was found in a corn field about one mile from from Lafayette, Ind. The cash was gone, but \$30,000 of drafts and postal orders were lying around.—It is said seven hundred and sixty-eight saloon-keepers of Chicago have quit the business or neglected to take out licenses.—A tornado visited Evansville, Ind., and its vicinity, last Sunday morning. The transfer steamer, Belmont, was capsized by the wind, three miles above Henderson, Ky., and ten to fifteen persons were drowned.—The boat was going to Henderson with a barge in which was the passenger train of the Henderson Branch of the Louisville & Nashville R. R. The steamer was separated from the barge, and all in the latter were saved, the loss of life occurring on the steamer.—Hon. Charles J. Folger, Secretary of Treasury, died suddenly at his home in Geneva, New York. He had been prostrated for several weeks from over work, and his friends were not surprised to hear of his death.

FOREIGN.—The cholera at present seems to be doing more deadly work in Italy than in France, although the deaths in the southern departments of France appear to number from twenty to thirty per day. The death rate is comparatively small at Marseilles and Toulon.—The Spanish clergy have started a monster demonstration in every church throughout the country in favor of the temporal power of the Pope. The first signatures to an address on this subject include the leading prelates and nobles of Spain. The movement has grown out of a speech of the minister of agriculture and commerce, in the chamber of Deputies, some weeks ago, in which he spoke slightly of the restoration of the temporal power.—The steam ship Faraday has laid the first deep sea portion of the second Bennett-Mackay cable, and is now returning to Woolwich to receive the remainder of the deep sea portion and the American shore end.—An earthquake lasting thirty seconds, was felt on August 26, on the island of Jersey, in the English channel.—Charles Bradlaugh, the notorious free-thinker, contemplates making a lecturing tour in America.—The English Government has all the week diligently forwarded the preparations for the Khartoum Relief Expedition, under General Wolseley. The departure of the fleet occurred Sunday. General Wolseley proposes to reach Dongola by November 7.—It is semi-officially stated that admiral Courbet has been given carte blanche as to operations in China. It is also stated that he will not undertake further hostilities for ten days or so, until reinforcements reach him sufficient to seize and occupy some of the northern Chinese ports.



## Home Reading.

## ALL THE CHILDREN.

I suppose if all the children  
Who have lived through the ages long  
Were collected and inspected,  
They would make a wondrous throng.  
Oh, the babble of the Babel!  
Oh, the flutter and the fuss!  
To begin with Cain and Abel,  
And to finish up with us.

Think of the men and women  
Who are now and who have been—  
Every nation since creation  
That this world of ours has seen.  
And of all of them, not any  
But was a baby small:  
While of children, oh, how many  
Have grown up at all!

Some have never laughed nor spoken,  
Never used their rosy feet;  
Some have even flown to heaven  
Ere they have known earth was sweet:  
And, indeed, I wonder whether,  
If we reckon every birth,  
And bring such a flock together,  
There is room for them on earth.

Who will wash their smiling faces?  
Who their saucy ears will box?  
Who will dress them, and caress them?  
Who will darn their little socks?  
Where are arms enough to hold them?  
Hands to pat each shining head?  
Who will praise them? Who will scold them?  
Who will rock them off to bed?

Little happy Christian children,  
Little savage children too,  
In all stages, of all ages  
That our planet ever knew—  
Little princes and princesses,  
Little beggars wan and faint:  
Some in very handsome dresses,  
Naked some, bedaubed with paint.

Only think of the confusion  
Such a motley crowd would make,  
And the clatter of their chatter  
And the things that they would break!  
Oh, the babble of the Babel!  
Oh the flutter and the fuss!  
To begin with Cain and Abel,  
And to finish up with us.

—The Welcome.

## THE OLD PASTOR.

"Yes, things in the church is dull—all at a standstill, so to speak. Parson Miles ought to spur up a little."

Me and John was sitting on the porch Sabbath afternoon. He was smoking his pipe and looking over the Sunday paper, sometimes reading a bit to me which most always put me half asleep, as is natural enough when there's nothing to do to keep one awake. But I always get wide awake when he begins to talk, so when he said that I says to him:

"Well, I must say I'm getting tired of the same thing. Now, when I was over to Spencer-ville, where they've just got a new minister, there was so much going on and everything so lively. There was all the ladies fixing up the parsonage and everybody calling there, and presents, and the house-warming, dear me!—it all seemed to me so much good feeling—"

That's it," said John. "There's no feeling at all here. Parson Miles is a good enough man but he's slow—yes, rather slow. It sometimes comes over me, Maria" (and then John spoke lower, though whether it was in fear of being heard by the leaves that whispered in the apple tree that shades the porch or by the birds building their nest there, or by old Carlo that lay on the mat, is more than I can say, but there wa'n't nothing else to hear,) "that p'raps we need a change, though I wouldn't be the one to start the idea."

"No indeed," says I; "but still, he's been here a long time."

"Yes, and getting a little old. A younger man, now, would liven things up. We could pay him a better salary, and give him a good setting out. The church is well able to do it."

"There's no fault to be found with Bro. Miles, though!" says I, for I couldn't find it in my heart to hear him run down.

"Not a bit. It's only that—well—only that, p'raps—his usefulness here is at an end. What do you say, Maria, to us driving over to hear Parson Tuttle this evening just for a variety? He's more my style—beats and whacks away and wakes folks up."

"What?" says I. "Clear over to Radnor!" It was ten miles and more.

"Yes," says he. "I'll hitch up Prancer, and we can make it in an hour."

I seed he was a little restless, and rather liked the idea of a ride after the colt, so I made no objection. As we got near Radnor there were lots of folks on the way to church.

"Great many out for evening worship," says I. "Our folks don't turn out this well."

"Parson Tuttle's a man that draws," says John. "Keeps up the interest, you see!"

There was quite a crowd in the entry, and, as we was waiting for some one to show us to a seat, we over-heard a man say:

"You'll hear something worth hearing to-night. Mr. (I could not get hold of the name though I tried), is going to preach."

I was afraid John had set his heart on hearing Mr. Tuttle, but, as far as I was concerned, I didn't mind hearing a stranger, specially if he was like they said, for they were keeping right on:

"—He's a strong speaker, yes, strong—that's just the word. We're always glad when we get him on an exchange. Wonder is, a man like him's let stay so long in the country living. None of your hop-and-jump sort—don't waste no force hammering out sparks, but goes at it and drives in the truth square and solid, and there he clinches it!—that's the very word."

I could see the folks were expecting something a little more than common by the way they looked as they settled down into their seats. I was looking about a little, trying to see if anybody I knew was there, for I know a few of the Radnor folks, (though, what with running to Eliza Jane's or to Susan's, now they've married, and something or other always ailing with one or other of the children, and the work at home, it's a wonder I ever kept track of anything else,) and didn't look towards the pulpit at all till I heard the minister's voice, and then I almost jumped from my seat as I stared at him. Then I turned and stared at John and he stared at me.

It was Parson Miles as sure as you live!

If it hadn't'a' been in church I should a laughed right out to see John's blank look. But I sobered down, and then I couldn't help seeing how those people listened. It was very plain they considered Parson Miles no such small doings. And it set me to noticing him myself a good deal sharper than I had been doing of late. I tried to look at him and to listen to him as if I'd had been somebody else besides myself. I couldn't feel to say he was a very handsome man, but I made up my mind you don't often see a more earnest scholarly face than his.

Then I noticed the sprinkling of gray in his hair and beard, and somehow the tears would come into my eyes as I began thinking over the long years he had been among us. I couldn't think of a time of trouble or of joy when his face hadn't been good to see. I couldn't remember a time of sickness when he hadn't brought strength and comfort, and I could almost hear again how often his voice had seemed to bring down a beam of hope and faith as we stood by an open grave.

When he come to his text John gave me a little poke, for, if you'll believe me, it was the same we'd heard in the morning. But I had to confess to myself I hadn't listened much, for I'd got into a way of thinking. Brother Miles' sermons didn't edify me any longer. I thought to myself, though, that if I hadn't listened then I would now. And when I saw the man we'd heard in the entry give a little nod to the other man, once and a while, as much as to say, "Didn't I tell you so? That's one of his clinchers!" I actually began to feel a little bit scared wondering whether some of these Radnor folks mightn't take a notion to give our pastor a call.

I think John, as well as me, was a little proud to have folks know he was our minister when the handshaking came when meeting was out. And when some one congratulated him at hearing such preaching all the time he took it just exactly as if he'd always considered Mr. Miles the greatest preacher going.

We didn't speak a word for more'n half the way home, and then says John:

"I say, Maria, there's such a thing as going further and faring worse."

"Well," says I, "if that's what you mean we've been doing to-night. I think we've been faring just about the same."

"No," says he, "that isn't what I mean." And after a while he says: "Maria, how much bigger salary ought we to raise for a preacher?"

I was right up and down discouraged to hear him go back to that, for I'd been all the time hoping he'd been thinking pretty much as I had. But I didn't say anything for I've often seen it's no use to oppose John when he's worked up over a thing, but to try a quiet word or two afterward. He went on:

"Yes, it ought to be done. Things need stirring up, and I'm going to stir 'em." He jerked the lines so Prancer gave a jump. "That old parsonage wants lots of repairing. I'll talk to the men about it, and then couldn't some of you women folks see about new carpets and papering and things?"

I say yes, although there was a choking in my throat as I thought of doing it for folks I didn't care for, and it came right face to face before me the idea of our pastor going out to seek a home among strangers. I had a longing in my heart to do better by him and his than ever I'd done yet, and a feeling that he could do more for us now he was getting older than he could as a young man. But I didn't say anything, and, indeed John didn't give me any chance, for he kept right on, speaking louder and more excited:

"Yes, Maria, we'll set things humming—I'm blessed if we won't! We won't stop till we've done the thing up right, and then we'll wind up with a rousing house-warming—but it shall be for the old parson, Maria—and we'll let him know before we get through that he's worth ten times more to us than all the young ones that ever lived. Get up Prancer!"—Interior.

## THE DUMB SPEAK.

The *Springfield* (Mass.) *Republican* gives the following: In a somewhat obscure corner of southeastern Connecticut, near the village of Mystic River, is a school where the deaf and dumb are taught to speak like hearing people and understand spoken words through the sense of sight. A very touching incident is told by the principle, Mr. Whipple, about a former pupil, a young woman who had graduated deaf and dumb from Dr. Peet's sign school in New York. She came to Prof. Whipple to learn articulation and lip reading. Through the aid of an ingenious alphabet (invented by the late Zerah C. Whipple), which pictures the organs of speech in the position they assume in producing audible sounds, this pupil was soon able to speak so as to be easily understood. One morning she brought her slate to Mr. Whipple with something written in this alphabet. On reading he found it to be the Lord's Prayer. Perceiving her agitation, he could scarcely restrain his emotion as he corrected the few unimportant errors and delicately returned it to her. The next morning she came exultingly to him, exclaiming, vocally, "I prayed last night with my voice." Her teacher then asked her if she had never prayed before. "Oh, yes," said she, "I have thought my prayers, but never spoke them before," and then she said, audibly, "My lips shall praise Thee, O God." "Attend to the voice of my supplication, O Lord," The enthusiasm and joy manifested by this young woman in her new-found power of speaking was shared in by her family and friends, who greatly rejoiced with her. We quote from a letter she wrote Prof. Whipple after she had returned home: "I shall never give up my speech for anything in the world. It is a great enjoyment to me, I assure you. My friends consider it a perfect wonder, and don't find it at all hard to understand me. Many smart and intelligent people think I have been restored to hearing. Is that not funny?"

## BABY FREDDIE'S FAITH.

"Oh dear," sighed Lucy, "how I wish it would stop raining, so I can go to the skating rink to-morrow night."

Little Freddie, our four-year-old baby looked up from his play and said very earnestly: "Why don't you ask God to make it clear off? Then you can go."

"Perhaps I might," she answered somewhat shocked at the little one's saying.

No one thought more about it until Freddie was taken to bed at night. After he had said his usual prayer, he added in a pleading little voice: "Please, God, make it fair weather to-morrow, so sister Lucy can go to the skating rink."

In the morning it was indeed fair and beautiful and the little fellow greeted his sister joyously, saying, "I knew God would make it fair if we asked him."

As soon as we divorce love from the occupations of life, we find that labor degenerates into drudgery.—Whipple.



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

**Twenty-five Years a Citizen of Georgia**

and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians and had taken all the patent medicines recommended for these diseases. I got no relief and continued to grow worse until I commenced the use of Dr. Mosley's Lemon Elixir. One dozen bottles has made a final cure of both diseases.

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Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I wish to state that my daughter, aged 18, was pronounced incurable and was fast failing as the doctors thought, with consumption. I obtained a half dozen bottles of your "Golden Medical Discovery" for her and she commenced improving at once. Very truly yours,

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Messrs. CRADDOCK & Co.:

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Mr. Findley Baker, who was so low with Consumption, and only weighed one hundred and twenty-five pounds when he commenced to take your medicine, now weighs one hundred and eighty-four pounds, and says he feels as well as he ever did in his life.

Yours truly,  
ROBERT COX.

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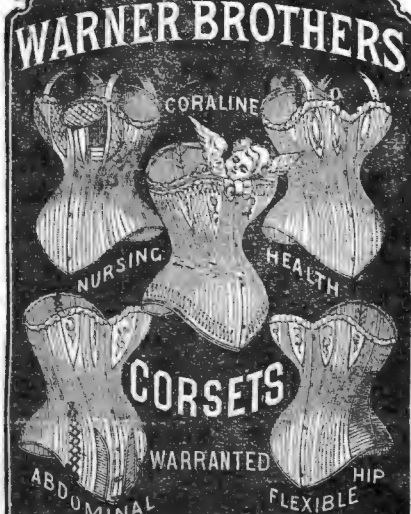
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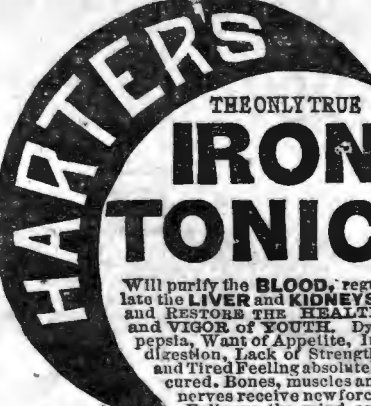
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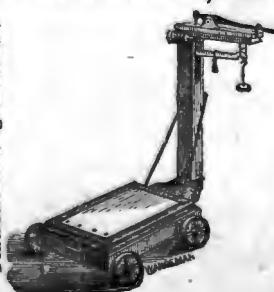


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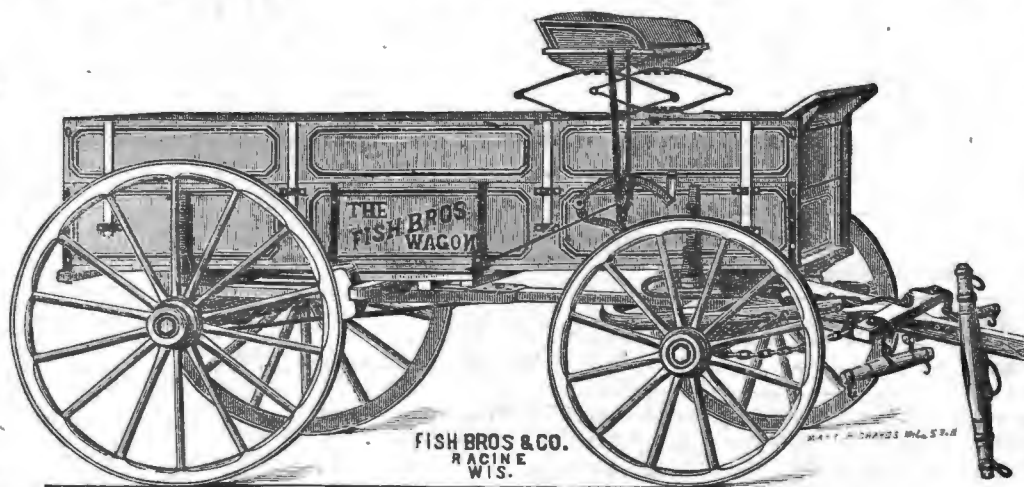
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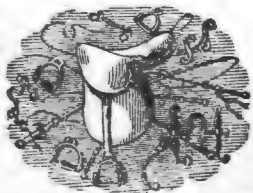
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# THE GOSPEL ADVOCATE.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

## HONESTY.

We have from time to time presented some thoughts on the necessity of Christians acting honestly, uprightly and justly,—that no Christian could gain wealth by injuring his fellow-man; that all wealth gained by deceiving others, holding out false hopes, and so inducing them to use their means as to injure them and benefit us, is unjustly, dishonestly gained. All injustice of this kind is dishonesty before God. It is dishonest to induce men to insure their lives under the hope of benefit to themselves, when we know, and they the most needy, that many of those who insure will pay out money and forfeit it. It is simply alluring those lacking in perseverance and energy and thrift, into a trap by which they will lose their little for the profit of the richer and more thrifty. It is wholly wrong in principle. It is wrong to take advantage of the instability of any one to cause him to injure himself that we may be benefitted. It is sinful to take advantage of his ignorance to induce him to do what will injure him and benefit us. It is sinful to take advantage of his necessity, to work on his fears, to excite his cupidity to induce a man to do anything that will injure him to benefit himself or others.

When we induce a hundred men to take a step being morally certain that a goodly portion of them will pay out money and lose it all, and that the others will be benefitted by their loss, we defraud them. The point that I wish to emphasize is that all such gains bring poverty and want and sorrow, and not competence. It is true, sometimes, God permits men by wicked ways, by unjust gain to grow rich and remain so as long as they live. But that success is not a blessing. Does any sane man believe Vanderbilt or Gould's property is a blessing to them? It is a source of harassment and cankering care, and unceasing trouble to them. The man out of debt, without ten dollars in the world, with plain wholesome food, comfortable clothing, and a conscience void of offense, enjoys a heaven of bliss compared to them. We think the exalted and honored ones of earth are particularly blessed. Does any one believe that the Czar of all the Russians is happy? He rules over more people than any other ruler. He lives in constant dread of the assassin. Was Garfield's elevation to the presidency a blessing to him? Gen. Sherman says "it was a year of hell to him." God frequently permits men to gain what they ardently desire and persistently seek, that it may curse them for seeking it. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Psalm 92 : 7.

Wealth improperly gained, and honor attained through turning aside from or neglecting our duties to God, are curses instead of blessings, and always bring want and poverty and shame and dishonor as the result. If they do not bring these in the life time of the person who does the wrong, still it brings no happiness to him and stores up a deeper wrath for his children.

"Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase." Prov. 13 : 11. Again, "He that hasteth to be

rich, hath an evil eye, and considereth not that poverty shall come upon him." Prov. 28 : 22. "Hath an evil eye" means simply that he sees things wrongly, and is led into a way that brings poverty instead of wealth. Again Solomon says, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10 : 22.

This clearly intimates that all riches that do not come as the blessing of the Lord bring sorrow. Not only is all wealth that comes as the result of misleading an individual, cheating him, taking advantage of his credulity or cupidity to get his money a curse, an injury, a means of poverty and sorrow to him who gets it, but using any advantage that we may possess of an individual to get from him more than is just and fair, is extortion, is injustice, is dishonesty; such gains never bring wealth without sorrow. We have known farmers that employed laborers, who because they had them in their power extorted exorbitant prices for provisions for their families, or use other advantages to defraud them. Such farmers are foregone failures. We recognize that produce, goods, labor, are worth just what they will bring in an open market. But when a merchant or farmer has the power and uses it, to extort large prices from one needy, he insures his own bankruptcy.

Professional men sometimes get individuals in their power and charge enormous prices. No man ever gained riches by such courses that remained with his family. The prices of labor of professional men are subject to the same laws as of other laboring men. The cost of preparing to do a work, the skill necessary in the performance, the laws of supply and demand govern the charges. But occasions frequently offer, which enable them to extort more than is just. Because a man is the only man in reach that can do a pressing work, it does not justify him in extorting an exorbitant price. If only one man in a community could shoe a horse, when a life may be suspended on the shoeing of the horse, he is not justified thereby in an excessive charge. To take advantage of the necessity to extort an excessive charge would be unjust.

If a physician has the only dose of medicine in reach that can save a man from death, it would be unjust to extort an excessive charge for that dose. If he has the only knowledge or skill that could save the life, it would be unjust to extort more than a fair compensation, taking into consideration time, means, labor in acquiring that knowledge. Yet it is frequently done. When Bro. Smithson was in his last sickness, when the skill of his physicians at home was exhausted without relief, he thought it possible a physician at a distance with character for skill, might suggest something that would help him. He telegraphed to know what he would charge him; it was two and a half or three hours ride on the cars; the response was, "Seventy-five dollars, if I can return same day; if I stay all night, one hundred and fifty dollars. Wealth gained in that way will curse the children and children's children.

We knew a lawyer, with less than two years experience at the bar, called upon to assist an older lawyer in maintaining a claim. Under the general direction of the older lawyer, he did the writing, took three or four depositions, made a speech in the Circuit Court, and one in the Supreme Court acknowledged the chief speech in

the Circuit Court that gained the case, was made by the senior lawyer. The entire work could be done in one week if compressed together. He charged nine hundred and fifty dollars to the widow and orphans. The senior lawyer testified half the sum was a large fee. Two other old lawyers testified that two thousand dollars would be a moderate fee. Though themselves charged a wealthy client—the guilty party to the suit as the courts decided—only three hundred dollars for equal labor on the other side, and the courts allowed a fee of eight hundred and ninety dollars. The same lawyer charged the same widow and orphans one hundred dollars per day, and expenses paid, for examining Register's records to see what land was subject to the satisfaction of the debt. These lawyers will all die poor, or if not themselves, the deeper poverty will await their children.

Every dollar brought into a family by injustice, by wrong, by oppression of the helpless, will curse the family; and the longer it remains, the deeper the ruin it will work. God adjudicates these affairs. This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword, and his offspring shall not be satisfied with bread. \* \* \* Though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide his silver." Job 27 : 13. And if, in this world, the judgment is passed over the sinner to his offspring, his judgment in the future is the more fearful still. "Go to now, ye rich men, weep and howl for your miseries that are come upon you; your riches are corrupted, your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together against the last days. \* \* \* Ye have lived in pleasure in the earth and nourished your hearts as for the day of slaughter."

A truth that we are slow to realize, is that God reigns, rules, adjudicates in this world, and that every wrong is vindicated with unerring wisdom and faultless justice. It is not always immediately righted, but it is none the less surely. "He is not slack concerning his promises, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Solomon. "But every transgression meets with its just recompense of reward."

D. L.

Do you wish to feel the highest joy which God has given as the reward of work well done? Just go and perform that neglected task which you know you ought to perform, and which you can perform, but for which you have an apparently unconquerable aversion. It is pleasant to do work which one delights in doing; but that pleasure pales into insignificance before the greater joy which comes to a person who has manfully taken up a work which he does not like, but which he has carried out faithfully in spite of his dislikes for it. In that case, all the bitterness of its doing becomes changed, through God's alchemy, into the sweetness of conscious accomplishment.—S. S. Times.



### REPENTANCE—No. 3.

Beginning this essay where I ended the last one, the next step which I shall name which is comprehended in repentance is restitution, "which means the act of returning or restoring to a person some thing, the right of which he has been unjustly deprived; as the restoration of ancient rights to the crown. Restoration is made by restoring a specific thing taken away or lost." Webster. The old law and the new law, or gospel, both teach the necessity of restoration. Nothing can be restored which was once found and then lost. I will simply refer to those Scriptures which teach restoration in the old law, first without citing them in full, as I have not room in this essay to cite in full; as your readers have Bibles they can read them.

On Genesis, 40th chapter, A. Clarke thus speaks on the conduct of Joseph's brethren: "No man should expect mercy at the hand of God, who, having wronged his neighbor, refuses, when he has it in his power, to make restitution; were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he make not his neighbor amends for the injury he has done him. He is a dishonest man who illegally holds the property of another in his hands." The second instance in the law is found in Levit. 6: 1-7; Numbers 5: 7-8; Levit. 5: 16. In these passages the word restore occurs twice. Reparation was to be in all cases where injury had been done to the person, the property or character of another person. "No restitution, no repentance, provided restitution can be made." "And may I add," says Bro. A. Campbell, "that without repentance and restitution, when possible, there can be no remission."

To all the above, I most heartily subscribe. Let these examples suffice for the old law. We will now refer to some examples in the new law to show that the same principle of restitution is there enforced and taught. Matthew the third chapter, and Luke the third, "John the immerser taught the believing penitents to bring forth fruit meet for repentance." A phrase which can be understood in no other sense than those works which make amends to him who was injured in person, property and character by the act. And you will observe that I say believing penitent instead of penitent believer, as our writers speak; my phrase shows that I believe that faith is the cause of repentance, and their phrase shows that they believe that repentance is the cause of faith. How can a man have repentance towards God who does not believe in God? How can a man believe or disbelieve a thing which he never heard? How can an atheist disbelieve in a being he never heard of? Let him try it, if he believes he can do it. There is only one sun in the natural heavens which has given light to all the inhabitants of this earth for nearly six thousand years. And the moon and stars shine with a borrowed light. There is only one moral light in the moral heavens; the Bible alone, which has given all the moral light for nearly six thousand years, and beyond the light emitted from that Sun of Righteousness, not one ray of light has been emitted from the invisible world since John said, Amen! in 96. Christ said to him, (Matt. 5: 23-24.) "Be reconciled to your brother; first make the matter right with him, and then come and offer your gift. He that sins against his brother, sins against God." The case of the Ephesian magicians burning their magical books of incantation, by which they obtained their money, fifty thousand pieces of silver, fully illustrates the principle of restitution for which I plead.

I shall now try to make an application of this principle of restoration to the present state of Christendom. First, does not this principle of restoration, taught by Moses and Christ, require all system makers and creed makers to make a bonfire of their magical books of incantation, by which they have hoodwinked the people and made them believe that all these contradictory sects are authorized by the Spirit of God. Is it not high time the people were unbound and that these sectarian bandages were taken from their eyes? In what book, chapter, and verse, do we read of "all evangelical churches," which the late revision of the Scriptures were made to favor? Have not all these evangelical churches (sects) made their riches out of a twisting and perverting the Scriptures? Does restitution require them to put back these Scriptures where they

took them from, the Bible? If they were to do this, how long would they exist? Does not restitution require them to take back all the slanders they have published against us? What is the evil with which they have not charged us? They have charged us with denying the Bible and almost every truth in it. Does not this principle of restitution require all sects to show that their plan of spreading the gospel is a better plan for spreading the gospel than God's plan revealed in the New Testament? Unless the present course of things is checked, we shall be carried back into the "dark ages," into a state of barbarism.

Does not this principle of restitution apply to all the liquor traffickers, to pour out their liquors, which have ruined the bodies, and souls, and families, and are now doing it, even if they should make a stream as large as Salt River, which runs eighteen or twenty miles south of this place. Does not this principle of restoration apply to all adulterers, and to all in the sects and out of the sects, who have wronged their neighbors by making over their property to avoid paying their just debts? Does not this principle of restitution apply to everything not found in the New Testament, and which have been added to it, or taken from it, since John said, Amen! in the year 96. Is it not easy to see why our brethren meet with so great opposition in trying to restore the New Testament in letter and spirit? Because if we succeed in doing it, it will show that all things done, not named in the oracles of God, (1 Peter 4: 12,) are counterfeit religions, and have been carried on by a sleight-of-hand, by religious counterfeiters. All things not done as the New Testament directs them to be done, are by politico-religious institutions, by emasculated gospels, done by the Scriptures and the maxims of the devil which he has set afloat on society by his apostles and ministers in the garb of sheep, while they are ravening wolves. Matt. 7. "The devil is a liar and a murderer." John 8: 44. Remember Christ spoke these words to the teachers of that age. The devil is the author of all the false religions in the world, of all not found in the New Testament, and of all the murders in the world of every description. He is a devil of means. He has agents everywhere working for him; he is not omnipotent; he has a system of means; he never sleeps; he always fishes in muddy waters; he has a hook and a bait suited to every case. We can sometimes see him busy with a person, and see the person nibbling at the bait, as we see a fish nibbling at the bait before he is caught.

I will let what I have said on repentance do for the present, hoping that all your readers will apply it to all wrongs done to others, and in this way prove that we love our neighbors as sincerely as ourselves, not as much as we love ourselves. I am yours in hope that the word of God will be restored as he gave it to us. I hope all organ-grinders will restore the singing to the whole congregation, to whom God gave it, and not to choirs nor organists. JACOB GREATH.

### NOTES FROM OUR CORRESPONDENTS.

F. C. Sowell, Shady Grove, Tenn., September 6, writes: "We closed a series of meetings on last night, at Dunlap, Hickman county. We began on the fifth Lord's day in August, and preached twelve discourses, which influenced fourteen to make the good confession, and to be baptized into Christ, and one prodigal reclaimed. Everybody seemed to enjoy the meetings. When brethren and sisters manifest such earnestness and zeal for the advancement of the cause of Christ, as these did, much good can be accomplished; and when it is otherwise, we can't hope for the cause to prosper much. We hope the brethren at some places where we have been, will take heed to this, and try to do better in the future. The Lord promises to bless those who will work earnestly for him."

J. W. Williams, Peytonsburg, Ky., September 3, writes: "Our meeting at Chestnut Grove, Adair county, Ky., began on Friday night before the third Lord's day in August, and closed the following Wednesday morning. The immediate result was fifteen added to the church—two from the Methodists, two from the Missionary Baptists, and eleven by confession and baptism. Many others seemed almost persuaded, and much prejudice removed. We also preached two dis-

courses at Rock Spring church, Clay county, Tenn., on the fifth Saturday and Lord's day in August. Had two additions by confession and baptism. The converts, we think, were all good material. One young brother of high reputation and good education says he is going into the ministry soon. We hope the older brethren will give him encouragement. The cause in all places where we have been preaching recently seems to be moving on. Some opposition in some localities, and some coldness. A slight effort on the part of each member would remove all this trouble. Brethren, think of the great responsibility; think of the prize that is in the end; think of the life beyond; and if this is not enough to prompt you to an humble and faithful discharge of your duty, there is nothing that can be thought of that will."

W. T. Donaldson, Gates, Lauderdale Co., Tenn., September 9, writes: "About six months ago I came from Lexington, Ky. to Obion County, Tenn., to work for the church at Palestine. There was some discord in the church at that time. By the help of the Lord and patient labor on the part of the brethren, we have restored harmony, and to-day peace reigns among us. Bro. C. N. Sparkman and myself closed a meeting the 3rd inst. with the Palestine church which had continued twelve days. As a result of the meeting, all of the members were much strengthened and bound closer together than ever before. And from this we expect much good in the future. During the meeting there were forty added to the congregation, for which we praise the Lord. At this writing we have just begun a meeting at Beech Bluff, Lauderdale County."

J. L. Sewell, Viola, Tenn., September 4, writes: "I began a meeting at Granville, Jackson county, Tenn., on Saturday night before the third Lord's day in August, and continued it until the next Saturday. There has never been a congregation of disciples at this place, and but very little preaching by the disciples of Christ. Bro. John Smithson once began a meeting at this place, but was taken sick and had to stop in a few days. I was called there five years ago by three sisters, to hold a meeting. They had obtained leave to have the meeting in the Methodist meeting-house. But when the circuit-rider came round he was not pleased with it, and wrote to John Nichol, the author of the Grub-Ax Theology, to come and review my sermons. He came and concealed himself on Saturday night, and took notes of my sermon, and on Lord's day morning he and the circuit-rider, whose name was Owen, came to the meeting-house, and Owen announced that Nichol would preach time about with me during the meeting; that the house belonged to them, and he had a right to put him in the meeting with me, and he (Nichol) would preach that day, and I would preach at night. Nichol arose and began to review my sermon of Saturday night in his rough, uncouth style. I preached at night, and did not notice what he had said. The next day he reviewed my sermon and challenged me to reply to him, but I preached on and paid no attention to him. But he became so bold and abusive, and the people became so excited, that I saw the meeting could not do any good, and I determined to stop it on my part. So I gave a public history of his course toward me for some years past, how he had been following me up and interrupting my meetings, and then announced that I was out of the meeting. He announced that he would preach the next day and review my last discourse, but there was so few to hear him next day that he closed out, and so the matter ended. But public sentiment settled down against their course, and the few disciples and the people generally were so aroused that they determined to build a house, which they have done, and paid for it. My meeting was the first held in it. There were large congregations and good attention all the time, and the result was seven baptized, all from influential families, two of them heads of families. They have determined to meet on the first day of the week to worship the Lord and to keep the ordinances. So I am satisfied that the Lord overruled the course these Methodist preachers pursued, to the good of his cause and his people. The Methodists have not been able to get up any interest, or have any ingathering, since, but seem to be gradually on the decline."



## NOTES FROM OUR CORRESPONDENTS.

J. A. Carter, Curve, Tenn., September 4, writes: "I send you this as the results of my labors. Humboldt, hearing good, no additions; Finley, nine additions; Mille's Chapel, ten additions; Concord, R. A. Cook's meeting, thirteen additions; Hinning, no additions, but hearing good."

F. B. Srygley, Carthage, Tenn., September 10, writes: "I preached eight times last week at Cainsville. Two noble women made the good confession and were baptized. There are but few disciples there, and much prejudice and opposition to our people. May the Lord bless the 'faithful few.' I am this week at Carthage."

F. P. Tankersley, La Crosse, Arkansas, writes: "On Saturday, August 9th, Bros. Smith, George, and myself, began a meeting with the brethren at Kent's Mill, Arkansas. Preached seven discourses. Three confessed the Savior and were buried with him in baptism, and arose, we trust, to walk in newness of life."

H. L. Walling, McMinnville, Tenn., September 11, writes: "Bro. T. B. Larimore had a large congregation to-night, and ten confessions this night, great interest and much joy among the disciples. We praise the Lord for the increase, and battle on and after glory run."

H. L. Walling, McMinnville, Tenn., September 10, writes: "The meeting continued from fifth Lord's day in August at Sink Creek, in the grove, by Bro. P. G. Potter, joined Wednesday by Bro. Wesley Kidwill, resulted in eighteen additions. Bro. T. B. Larimore is preaching here to the largest and most attentive audiences that we ever had. Five confessed faith in the Lord Jesus Christ to-day."

T. C. Little, Fayetteville, Tenn., September 9, writes: "Bro. Dixon and myself spent several days preaching for the congregation at Friendship, Lincoln County. Preaching closed August 29th, with seven baptisms, and we think some lasting good to the brethren. A large congregation greeted us at nearly every meeting. It was generally remarked that we had the best hearing that community ever gave our brethren. Left several 'almost persuaded,' to go to other appointments."

Thomas J. Shaw, Lynchburg, September 9, writes: "I commenced preaching to the church at Rock Hill, in Rutherford County, on Saturday night before the fourth Lord's day in August, and continued to preach twice each day for eight days; a good congregation both day and night. I baptized seventeen before I closed; one of the number was an old lady eighty-one years of age. This church was more liberal to me in paying me wages than any church I ever held a protracted meeting for."

J. M. Ratliffe, Piedmont, Mo., September 1, writes: "Since last report, I preached the first sermon in the new meeting house at Mill Springs with nine additions; two from the Methodists, one from the Baptists, two took membership, and the rest from the world. Our new house at Mill Springs is a gem, with capacity for five hundred persons, neatly painted and paid for. Cost about a thousand dollars. This church now numbers near fifty members; all came in since march last under my humble missionary labors."

William J. Moss, Leiper's Fork, Tenn., September 3, writes: "On Saturday night, August 9, Bro. Granville Lipscomb commenced a meeting at this place, which continued until Thursday night, the 21st, with the following results: Fourteen were added to the church; thirteen of whom were immersed and one reclaimed; besides, the brethren were much edified in faith and love, and encouraged to press on in the divine life 'to the mark for the prize of their high calling, etc.' And we feel assured that many of our friends of the world who yielded not to the gentle wooings of the gospel, were made to see and tremble at a sense of their duty. Bro. Lipscomb is a faithful, forcible, and pleasant speaker; and fails not to embrace every opportunity in the private circle of accomplishing good. His method of conducting the meeting was to have the brethren assemble in time for several songs and two or three prayers before the pulpit exercises commenced. The brethren will remember him and his labors with much love and satisfaction."

J. T. Eanes, Lynnville, Ky., September 8, writes: "I held a meeting at Zion's Hill, Weakley County, Tenn., nine discourses. Bro. E. C. L. Denton was to have been there and commenced the meeting on Friday night, August 29, but his little son getting his arm broken prevented his being there. I came into the community on Monday evening and expected to attend the meeting, but found none. Meeting was announced on Tuesday by persons going around over the community and telling their neighbors. The immediate result was five additions; four from the world by confession and baptism, and one from the Baptists. There will be more additions in the near future. I left an appointment for third Lord's day in September. My address for some time will be Lynnville, Ky. I am going to attend the debate between Bro. Denton and Elder Hall, of the Baptist church, to be held near Como, Tenn."

B. F. Rogers, Rich Pond, Ky., September 5, writes: "On Saturday, August 23, I took my first trip to Tennessee. The brethren at Bush's Chapel, near South Tunnel, not having had any preaching for some time, sent for me to come and preach for them on the fourth Lord's day. I went and found some excellent brethren and sisters there, and quite a number, also, 'who once had a name to live, but are dead.' On Lord's day our audience was not large, but at night we had a full house, and the brethren thought best to continue the meeting. We preached Monday and Monday night, and as the interest seemed to increase, we continued the meeting, closing Friday night. Five baptisms, and a few straying ones returned, and many of the brethren were renewed in strength. We had good attention and order, and we trust the seed sown will produce an abundant harvest. I expect to visit them on each fourth Lord's day until they can do better."

F. Talmage, Tullahoma, Tenn., September 8, writes: "I have just closed an interesting meeting near my own home, at Oak Hill Seminary, Coffee county, Tennessee. I preached eight discourses, resulting in twenty additions to the church. Nine were baptized on a confession of their faith in Jesus Christ, four came from the Baptists, three were immersed Methodists, one was restored who had fallen, and three were received by relation, two of whom I had previously baptized. Among the number baptized was my own son. I cannot express my feelings. Fifteen of the additions were married people. Six married couples came together. Only five were unmarried. All were my near neighbors. Nearly all were of middle age. It was a general time of weeping and rejoicing. Sectarianism here is dead. The meeting closed Friday night, with three additions the last night, as I was compelled to fill my regular appointment at Tullahoma. One more came forward at the water, Saturday morning, and was baptized. We give the Master all the praise. May we all live right below, and meet in the realms of light."

T. E. Tatum, Temperance Hall, Tenn., September 2, writes: "We are wide-awake and still laboring in this portion of the Lord's moral vineyard. Prejudice is running high, but the truth is having its effect. Our religious (and some who are not religious) neighbors are misrepresenting us, and circulating scandalous untruths on us, in order to weaken our influence, but, thank the Lord, the cause is still progressing. Thirty-two have recently been added, and one subtracted, in this vicinity. One sister has gone to the Baptists, while a number from the Baptists, Methodists, and Presbyterians, have confessed the Savior and been immersed by us. We now have about fifty members within a few miles of this place. Nearly all are poor, and have no church house, but contemplate trying to build one in the near future. We may appeal for help from our surrounding congregations; if so, brethren, be ready to help us, and your assistance will not only be appreciated by us, but 'God loveth a cheerful giver.' 'It is more blessed to give than to receive.' We are greatly persecuted here at present, but we have reason to rejoice, for Christ said, 'Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward

in heaven: for so persecuted they the prophets which were before you.' We delivered seventeen discourses at Jefferson, about seven miles southeast from Smithville, recently. A great interest was manifested, but no additions."

At the close of a report of meetings, which we omit, because same is reported by his father, Bro. J. W. Henry says: "Bro. Barnes was with papa only a few days, as his appointments were calling him back to South Alabama. He is the president of that most worthy institution, the Highland Home Male and Female College, situated near Argus, Crenshaw County, Ala. He has been engaged in this noble work for more than twenty-five years. His greatest talent is training young people for the immediate duties of life, and as proof of this there are more than twenty-five of his students of last session now engaged in teaching in the counties around his school. The county superintendents are anxious to employ his pupils to teach for them; they are deeply impressed with many noble lessons of morality, discipline, and self-control, as well as the literary attainments incident to such a course. Fathers, send him your sons; mothers, send him your daughters and you will never regret the step. *I have been there.* Write to him for a catalogue. Our meeting commences here next Sunday, hope to have a good one."

C. W. Sewell, Sr., McKinney, Texas, August 30, writes: "As I have been scolded a good deal in my life for not reporting my labors and the results to the papers, I will give you a brief report. I have now been in McKinney eight months. Thus far we have not had more than eight or ten accessions, unless we were to count all the cold, indifferent ones, who had not been attending worship. A few of these have not yet been reached. But the church is in a harmonious, working state. We have a good Sunday-school, also a prayer-meeting. It is the purpose of the brethren to make an earnest effort to convert and save those out of the church during the fall. Some labors which I have performed outside of the town have been blessed. We found some fifteen or twenty scattered members some three or four miles east of our town, and have been preaching occasionally for them. The Lord has added about twenty-six or twenty-eight more during the summer, an organization has been commenced with one efficient teaching elder, and we think if the church will do their duty reasonably well, many more will be added. Nineteen of the new accessions were by confession and baptism. If I have anything else worth reporting during the fall, you will hear from me."

M. C. Leslie, Willis, Texas, September 4, writes: "Bros. G. W. Harvey and J. D. Tant closed a two weeks meeting on fourth Lord's day in August on Lone Oak prairie, four miles from Willis, with thirty-two additions; twenty-five of whom were immersed. Others give assurance of uniting at the first opportunity. For two years past a few congregations in this section have united in sending out an evangelist to preach in destitute places, and this year alone, Bro. G. W. Harvey, our evangelist, at a cost to the congregations of less than the expenses incurred by our big preachers in attending the big State meeting at Bryan, has accomplished more good than has or will result from that grand assembly. Several strong congregations have been established and so taught that they are living up to every duty, while many congregations are laying by in store money to send out an evangelist when a meeting shall take place at Montgomery on the second Lord's day in November next. If I can obtain it, I will send you a report of the results of the labors of our evangelist this year, so that some of our brethren who trust in new fangle societies, State meetings, ecclesiastical clap-traps, etc., to do the work of the Lord, may see how much can be accomplished when we rely upon the Lord's appointments, and work as he commands."

H. L. Walling, McMinnville, Tenn., September 3, writes: "Bro. P. G. Potter and myself preached at Sink Creek fifth Lord's day in August, one confessed. Bro. Potter continued the meeting. Bro. G. W. Gilbert, of Trousdale, closed a meeting at Ivy Bluff, in this county, last Saturday, with forty additions. I never saw the people more willing to be taught the word than now. We praise the Lord for the immemorial blessing to his children."



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## CORRESPONDENCE.

DEAR BRO. POE: I preached yesterday (August 24th) in our new church, and one joined by letter and one by confession to be immersed next Lord's day. Bro. Wilmeth preached for us on Saturday night before the first Lord's day in the month, and Bro. Gano on Lord's day, and two united. We have had one or two by confession of commendation every Lord's day that we have preached in our new church. I believe the work would prosper here if it was only sustained so as to keep a preacher here all the time, but I have not been more than half sustained, and have had to answer the calls of brethren for protracted meetings, and am fearful I will have to abandon it altogether. You remember that Bro. Carlton said in his speech at the State meeting, on the history and work of the State conventions of Texas, that the San Antonio mission was not the work of the State convention, and though Bro. Carlton and the warmest friends of the State meetings did not claim that the San Antonio mission was under their fostering care, yet they pledged and contributed some to its support, and agreed to urge the brethren in their respective fields to send aid to this mission, and they did not ask that it be sent through the agents of that convention, but that brethren and churches send direct to the mission. Now it appears to me that here is a field that all the brethren who are opposed to any organization outside the church might work in without any violation of conscientious scruples. If the scriptural plan is for the preacher to work without any guarantee of support and trust to God, and the liberality of the brethren, then I have been working on the scriptural plan, and though I have been working, trusting and praying, the support has not come. Bro. Poe, shall I abandon the work here? Whether you answer yes or no, I will be compelled to do so unless there is a change soon. Paul, Peter and other apostles wrote to the brethren to "stir up their pure minds" on the missionary and kindred subjects, and so I ask that you help in this way. The organ, sewing machine, and other manufactories, merchants, mechanics, doctors and saloon men, and all kinds of business succeed by advertising, and had the San Antonio mission been better advertised, I would not have met so many brethren at the State meeting and elsewhere that asked me where I lived. This question showed that they knew very little about the San Antonio mission. D. PENNINGTON.

San Antonio, Texas, August 25th, 1884.

We have greatly desired the success of this mission, and for awhile the churches and brethren contributed to its support, until "the State evangelist" went down there, and in his report, led the brethren to suppose that the State meeting had taken that mission under its wing, and then they seemed to slack up, and allow the State meeting to run it. Now, that it is understood that it is a mission work for the church, we hope all who can will send all they can spare to this and the Indian Mission. Brethren, let us sustain these missions, and thus show that missionary societies outside of the church are not necessary. Send money as above directed.

## MEETING AT ENNIS.

DEAR BRO. POE: Bro. Black, of Illinois, began a meeting at Ennis on Saturday night previous to the second Lord's day in this (August) month and is still going on, and to date there has been one hundred and ten accessions to the church, and the interest still increasing. Many are attending the meeting who reside twenty miles off. No frenzy excitement among the people, but earnest, thoughtful interest pervades every mind. You remember the size of our house in Ennis; a large opening has been cut out opposite the pulpit and the yard canvassed overhead, the ground seated, and a common expression is, the house and yard was full, with interest so great that nothing was heard or noticed, but what was

said by the preacher and in interest of the meeting; and to give you an idea of the great interest taken in the meeting, an effort was made to count the number one night as they passed out of the gate, (being one gate only) and although many could not wait for their turn to pass out at the gate, and went over the fence, there were eleven hundred and thirty-five counted as they passed out at the gate. Bro. Black is faithful to his Master and to his blessed gospel; he needs no human wisdom or tricks to help the gospel along to its wonderful desire; his power as a true gospel preacher is beyond the reach of flattery—there is no margin left to describe it; his loving deportment, his well seasoned teaching, his heart melting appeals will ever be remembered—loved by us all. May the Lord bless him, and may he be spared and preserved in his great usefulness to this, a benighted world, is my earnest prayer.

N. B. GIBBONS.

Ennis, Texas, August 30, 1884.

N. B.—September 2nd, meeting still going on with ten more additions. N. B. G.

## THE CAUSE IN EAST TEXAS.

The good cause prospers in East Texas. We learn that Bro. Sweeney recently converted a Baptist preacher, and put him to preaching the gospel at once. Bro. Brill is doing a good work in Cherokee, Smith and Nacogdoches counties. Bro. Leak also. He says he pulls down the Methodist church in his district faster than their preachers build up. Troupe church keeps growing, we had two confessions there last Lord's day night, and Bro. Ezzell is still going on with a meeting at that place. The people are listening and learning, and we expect a big ingathering at that point. Bro. McPherson has just closed at Bellevue with six immersions, at Hallville eight, and at Peatown fourteen. Bro. V. I. Stirman is in a meeting a few miles from Longview in Harrison county, and several have been baptized, we learn. We preached some half dozen discourses at Kilgore a week ago, with good attentive audiences, and hope soon to gather much fruit from this sowing. In all these meetings the brethren and sisters have done much to aid the preaching of the word.

"Rev. Dr. J. H. Foy, late pastor of the Central Christian (Campbellite) Church, of St. Louis has applied for orders in the Episcopal Church. He wants a "larger latitude of opinion." The only enlargement he could well make was to take in baby sprinkling, and sprinkling in general, as a substitute for baptism."—*Texas Baptist Herald*.

This shows that Bro. Link does not yet know what we, as a religious people, teach. He seems to have taken no pains to inform himself. Why will not the leading men of other churches inform themselves of what we do teach? We are not near so close to the Episcopal order as the Baptists. Did you know that, Bro. Link? If not, and you desire it, we can show you. You stand mid-way between us and the Episcopalians. Now don't chide us for accepting, believing, and teaching God's word. If you will persist in running a church and doctrine all your own, don't fall out with us if we choose to follow God and obey his commandments.

When a man preaches the gospel thirty or forty years, and does not learn the first principles of the law of Christ, as between brother and brother, it is time for him to stop. "If thy brother offend thee, go, tell his fault between thee, and him alone." Give him a chance to fix up the matter. We know an old brother who has not yet learned the 18th chapter of Matthew, and yet he claims to be an elder, and tries to preach. No wonder his success is small. What a poor example to the flock such men are.

## BAPTIST BAPTISM.

If Baptists have any other use for baptism than to make Baptists, we would be glad to have them rise and explain. Will some of the wise Baptist editors answer the following?

1. What do Baptists baptize for?
2. Does their baptism take place out of the church, or in it?
3. If out, how can it be a "church ordinance?"
4. If in, how can it be a door to the Baptist church?
5. Has God commanded that believing penitents shall be baptized?
6. If yes, why do they vote whether they will do it, or not? Has the church a right to vote whether it will obey God, or not?

We would like some good, solid, square answers to these six interrogatories.

We recently talked with a lady, whose husband was a Christian, but she had never made any profession of Christianity. We enquired why, and she said she intended to do so some time or other. We suggested that a good plan would be to set a time—some definite time in the future, and then give herself to the Lord; and that if she did not systematize in this way, she might never be in the church. I then suggested that she say five years from now she would become a Christian. She replied that "she might die before that time." I responded, "yes, that is true. Then suppose we say three years?" She replied that "the same reason would lie there." I then said "one year." But she still urged the same reason. "Well then," said I, "why not to-night?" And that night, like a wise woman, she did confess the Lord.

## BAPTISM OF THE HOLY SPIRIT.

Our Methodist friends often remark to us, that they care nothing for water baptism, and that the baptism of the Holy Spirit is the only thing necessary. Now we want to ask them why it was that an inspired apostle required—yes, commanded Cornelius to be baptized—water baptism too—after he had been baptized with the Holy Spirit? Doesn't this look like it was essential?

The negroes are terribly frightened here, over the report that a negro child was born out West recently with six teeth, lived six hours, spoke six words and died. The wonderful oracle was "world will end in six months." They believe this, and their preachers are using it to scare them into the church. Hundreds are joining. Superstition is much more potent than the truth.

We have a communication from a Methodist preacher, trying to prove that the mourners bench, or mourning altar, is scriptural. We will give it attention next week. Look out for it.

Feed the babes in Christ. Organize Bible classes for their benefit, and encourage them to study. Feed the lambs, and don't put the fodder so high up they can't reach it.

ASSIGNED.—We learn from the *Apostolic Times* that the *Old Path Guide* has made an assignment for the benefit of its creditors.

Read Bro. Gibbons' cheering letter from Ennis. One hundred and twenty accessions.

Suppose Christ should come to-morrow, are you ready?

Nothing is so reasonable and cheap as good manners.—*Cervantes*.



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## Note these Rules Carefully.

- (1) Write only on one side of your paper.
- (2) Write your name, post-office, county, and State, plainly.
- (3) When changing your paper, give the office from which you change, and the one you wish it changed to.
- (4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.
- (5) Gospel Advocate is \$2.00 per year; \$1.00 per six months; Clubs of \$10, one copy free.
- (6) Write very plainly, and make the clerks and printers happy.

## Church News.

We have an interesting meeting in progress at Bethlehem, one of the churches I preach for. The meeting begun on the fourth Lord's day in August, and has continued nearly two weeks. Bro. J. F. Story, of Caseyville, Ky., has done the preaching since his arrival on the third day of the meeting. Up to this date, September 5, seven have obeyed the gospel, and the interest is still good. I leave to-morrow to hold a meeting at Dalton. Bro. Story will continue the meeting at Bethlehem. He is a sound gospel preacher."

Our meeting has just closed. Bro. George Clark, of Terrell, commenced on Saturday before the first Lord's day in this month, preached nineteen discourses with twenty-five additions; eleven baptized, four from the Baptists, one from the Presbyterians, one from the Methodists, eight by letter and otherwise. Zion Hill Christian church is situated in Vanzandt county, in this State, near the Henderson county line. It was organized about one year ago by Bro. Clark, who is from Missouri originally; he is an efficient worker in the Lord's vineyard. Please tell us if it is necessary for a man to confess the Savior before baptism.—[G. C. R., Edom, Vanzandt Co., Texas.

[It is necessary for him to give evidence of faith. Confession is the simplest way to do this.]

I began a meeting at Mars Hill, Rutherford County, Tenn., Saturday night before third Lord's day in this month, and continued until Thursday; preached ten sermons. I found them as I believe, a zealous little band of disciples, earnest and steadfast in the apostles teaching, meeting regularly upon the first day of the week. They are sounding out the word as well as having home preaching. Bro. B. C. Young is a good worker, and is willing to do for the Lord; the brethren love him. I met Bro. Grigg also who teaches school and preaches. We had opposition meetings and prejudice to meet, but notwithstanding all this, we had a fair hearing, good attention, but only one confession. I found them a liberal and willing people. Continue faithful, dear brethren, you can and will, by the help of the Lord, succeed. I am now in a meeting at Friendship, Lincoln County, Tenn. Bro. Thomas C. Little is with me; he is a workman that need not to be ashamed; he has no cause before God, for he works to it—the word; two added.—[W. H. Dixon, Petersburg, Tenn., August 27, 1884.

I send you an account of my recent labors, which you may publish if you wish. I commenced a meeting at Rock Spring Academy, in Putman County, on the third Lord's day in July, where I preached twelve discourses, and baptized one lady. Had a good attendance and good interest throughout. On the fourth Lord's day I commenced at Cookville and preached six discourses, but it rained most of the time, so the attendance was very small. Here I found some very warm-hearted people and hope to be able to visit them at some future time under more favorable circumstances. That county is an inviting field for evangelizing. On the second Lord's day in August, I met Bro. F. F. Dearing, at the new church at Almonsville, in this county, where we labored together until Thursday, when he left to meet other engagements, and I continued the meeting until the next Monday night. There were nine baptized, and one reclaimed. I also went over to Rock Spring and baptized one on Monday. When I came home I found Bro. Dixon engaged in a meeting at Mars Hill, which resulted in one addition. On Saturday night following Bro. Shaw commenced a meeting at Rock Hill, which, up to this time, has resulted in twelve confessions. To-morrow I go to Rock Spring.—[B. C. Young, Cobb, Rutherford County, Tenn.

## The Design of Baptism, by a Baptist.

BROS. LIPSCOMB & SEWELL: I have in my possession a sermon by Dr. John Gale, a distinguished Baptist minister, on the design of baptism. It was written forty years before Alexander Campbell was born. I send you the following brief extract by request of a brother who desires to have it in print:

"Some, perhaps, may be apt to imagine that there is too great stress laid upon baptism, while the remission of sin is made to depend so much upon it. But this exception lies against the Scriptures themselves, not against our reasoning; for the necessity and usefulness of baptism to the remission of sins is not our doctrine, but the undoubted doctrine of the Scriptures, which teach nothing more plainly. Saint Peter's advice to his converts, was not only to repent for the remission of sins, but (Acts 2: 38) first to repent, and then be baptized for the remission of sins; and Ananias' advice to St. Paul, even after the extraordinary appearance of God in his favor, was to be baptized and wash away his sins. Both these instances show, at least, that baptism should conduce to the washing away their sins; and that, notwithstanding their repentance and every other requisite, without this baptism their sins should not be remitted. The words "Be baptized for the remission of sins," and "Be baptized and wash away your sins," can import nothing less than this, unless it can be supposed those holy men, acting under the influence of the Spirit of God, could order a thing to be done for a certain end to which the thing had no tendency at all; and that the holy penman may have made us of expressions on purpose to bewilder and mislead us." Seventh sermon on baptism, page 183-199.

D. M. BREAKER.

The ungrateful son is a wart on the father's face; to cut it is pain, to have it is a blemish.

## 27 PER CENT DIFFERENCE.

## The "Royal" the Strongest and Purest Baking Powder.

Our attention has been called to publications from the Price Baking Powder Co., the obvious purpose of which was to rid themselves of the recent exposure of the inferiority or low test of the baking powder manufactured by that house.

As to whether the Price baking powder is equal to the "Royal," the facts are that when the cans were purchased on the open market, and examined by Prof. Chandler, of the New York Board of Health, the report revealed the fact that Price's powder contained twenty-seven per cent. less strength than the "Royal."

When compared in money value, this difference would be as follows:

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., SEPTEMBER 17, 1884.

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## NINTH CHAPTER OF ACTS.

## CONVERSION OF SAUL OF TARSUS, AND HIS APOSTLESHIP.

There were two things connected with the history of Paul that must be considered, or his conversion will never be understood. One of these is his apostleship to which the Lord called him, and for which he met with him, and the other in his conversion. The call to be an apostle was miraculous in every respect, while his conversion was ordinary, just like all others we read of in Acts of Apostles. If we mix up these two things, which are essentially different, we shall forever be in confusion regarding it. The idea that many have of this case, that he was miraculously converted, has given rise to all sorts of extravagances on the subject. Many claim to have appearances and manifestations to them at the time they claim to have been converted, that, if true, were just as miraculous as anything that was ever done. And in fact, if conversion is instantaneous as is claimed, and is brought about by a direct work of the Spirit of God, then every such conversion that takes place on earth is just as miraculous as the calling of Paul to the apostleship, or as the healing of the lame man by Peter and John. Upon this principle miracles will never end, and are just as common and extensive as the conversion of sinners. But there is not one particle of evidence of anything miraculous in the conversion of Saul, who was afterwards called Paul. It is true that the miraculous appearance of the Lord convinced Saul that Jesus is Christ, the Son of God. He had long heard the gospel, and had been familiar with the claims of Jesus of Nazareth as the Savior of sinners. But he did not believe its truth. Though he stood by and heard the wonderful discourse of Stephen, he disregarded it all, and held the clothes of the men that stoned him to death. He was one of the most zealous and determined persecutors of whom we have any account. But he was a man of an honest heart so far as the record shows, and verily thought he ought to do many things contrary to the name of Jesus of Nazareth. Yet he regarded himself as chief of sinners when convinced of the truth, because he had persecuted the church of God and wasted it, and concluded he only obtained pardon because he did it ignorantly and in unbelief.

Paul did not argue like many do in these days, that if a man is honest, and does what he thinks is right, he will be saved whether he does

just what the word of God requires or not. But on the other hand, he put himself down as chief of sinners because he did so. And as honesty or sincerity of purpose did not make Paul right when he rejected the truth and persecuted Christians, no more will honesty make error right now. But the redeeming quality in Paul's life and character is, that just so soon as the testimony of the truth of Christianity, the thing he had so zealously persecuted was presented, he abandoned his errors, turned from his sins, embraced the truth and made one of the boldest and most earnest defenders of the gospel the world ever saw. This was not true with many of the Jews. They saw the most astonishing miracles with their own eyes, and yet persecuted those that performed them, as witness, the Jews who saw Jesus raise Lazarus from the dead, and those who witnessed the lame man healed by Peter and John, who acknowledged it a notable miracle, and yet continued to oppress and persecute the apostles. But not so with Saul of Tarsus. Just as soon as he saw the miraculous testimony to the truth, he yielded, and as fast as he learned the truth he walked in it. But the most of those in modern times who claim most sincere honesty, turn their ears away from the truth even when read to them direct, and in the very plainest words from the word of God. These are not honest like Paul. And yet they, and many even who claim to have the whole truth, claim that those who will not hear and receive the truth from God's own book, but are zealous and earnest in their own ways will be saved for their earnestness, when even Saul, with all his sincerity could not, and would not have been saved in that condition, though it is certain he was honest. But just as soon as the voice spake out to Saul and said, "I am Jesus whom thou has persecuted," he was as humble and gentle as a lamb, and cried out "Lord, what wilt thou have me to do?" This indicated a truly submissive heart, a heart ready to do anything the Lord would have him do. And this is the only kind of a heart that is ready to do the will of the Lord and be saved. Saul was not only a believer, but a very penitent one, turning at once from all evil, and seeking with all his soul the will of God that he might do it. This was honesty right. This sort of honesty, that seeks heartily the will of God that he may do it will always be blessed. And such honesty as this will always be able to find out what the will of God is. But those that claim to be sincere and to want the truth, and yet when presented will not walk in it, will not regard its divine directions, have little showing to be saved.

But just as soon as Ananias was sent to Saul who told him what to do, he arose forthwith and did it, although the thing that Ananias told Saul to do is the very thing which many now regard as a nonessential. Ananias said to him, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." When this was done, Paul was a converted man, a Christian. He had believed, had repented, and had confessed the name of Christ by saying, "Lord, what wilt thou have me to do?"

These are all that are required of any man to do in order to be saved. This is what the three thousand, the five thousand, and all others did in order to be saved. So far then as Saul's conversion is concerned, it was just like all have been, and like all others must be to the close of time. But when we come to look at all the things that make him an apostle, these are all miraculous. The Lord miraculously appeared to

him in person, miraculously spoke to him, calling him by name, and told him plainly that he had appeared to him to make him a minister and a witness, of what he had seen and heard, and would send him to the Gentiles, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." Acts 26.

This passage just tells plainly that the Lord had appeared to Saul to make him a minister, an apostle. But making him an apostle was one thing, while making him a Christian was another. The one was by the miraculous appearance of the Lord to him, while the other was done by his own obedience to the gospel like other sinners. He was also filled with the Holy Spirit as a qualification to carry out his apostleship. All that was miraculously taken together, made him an apostle; and is not to be taken as any part of his conversion.

Paul himself teaches us that men must be in Christ, in order to be saved. Then he also tells us how he, himself, got into Christ. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6: 3. Paul himself, and all the Romans were baptized into Christ. This shows definitely and with perfect certainty the step by which we enter into Christ. Then again speaking of Christ said, "In whom we have redemption through his blood, even the forgiveness of sins." Eph 1: 14. Paul then did not receive pardon till he entered into Christ, and was in him. This makes his conversion a remarkably plain case. Not one more so in all Acts of Apostles. And Paul even goes so far as to tell us how he was baptized. "Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father. Rom. 6: 4.

Now with Paul's own testimony as to how he was baptized, let no man hereafter say Paul was baptized in the house, standing up, and that therefore he must have been sprinkled, or had water poured upon him. Every man that says this, contradicts Paul himself. In the revised version this passage is rendered "were buried," which takes all the difficulties out of the way regarding tense or time. There is therefore nothing left but to believe that Paul was immersed, or repudiate the word of the Lord. And this is only in accord with the meaning of the word used to express the obedience.

While there are plenty of men that will say that sprinkling is baptism, not one has ever yet translated the word baptize by the word sprinkle in a single passage in the word of God. And if there is even one passage where it certainly means sprinkle it ought to be so rendered at least in that one passage. But who will give us the rendering? Is there a paedobaptist now living that will single out the passage in which the word baptize certainly means *sprinkle*, and translate it that way and publish it and send it out to the world? And is there another one that will single out another passage where the word means *pour* and so translate and publish to the world? Why should they not do so? If the word baptize ever means either one or both these actions expressed by sprinkle or pour, that passage can certainly be identified. Who will do it? No one will. We venture to say that no Greek scholar in the wide world will so far trifle with his reputation as a scholar as to give such a rendering and send it out to be criticised by a learned world. This fact puts those who claim these things in an awkward position. Why will they stay there?



## LOVE TO MAN AND OBEDIENCE TO GOD.

We promised to notice the communication of Bro. Green, of the Methodist church. We understood that his note to the *Christian Advocate*, which we first copied and commented on, was written in kindness to the disciples, desiring to propitiate the favor of his brethren toward them. We copied it to show that the affiliation with the Methodists and other denominations was destroying the effect of the plea for a return to the primitive ways ordained by Jesus Christ and the Holy Spirit for which those you call more intelligent and religious among the disciples earnestly contend. The men who engage in these associations, do it not because they look lightly on what we consider the errors of Methodism, or of any other denomination, but because they think by this more intimate association they can reach and correct them. Some, not so well taught as they think, encouraged by this association of the leaders, when they have no church association of their own, unite in church association; these same persons who you think, are growing into affiliation with you, immediately charge they are "denying Christ." See article quoted from *Christian Evangelist* and *Old Path Guide*.

We say, that if it is a denial of Christ for private members to affiliate in your churches with you, it is a denial of Christ to affiliate in any religious service that leads to this, or endorses you as a religious body. Hence the only point with me, was that those who affiliate with any of the religious parties in worship, yet believe church affiliation is a denial of Christ, are inconsistent, and destroy the force of their plea. You and they disagree greatly as to what they mean by this affiliation.

But in no spirit of war we wish to make a few suggestions to Bro. Green. In the first place, when a man desires to do justice to a people, it is safe to state their positions in their own language. It would be difficult to find where a disciple ever said that baptism is an "actual procurer of regeneration." On the other hand you cannot find one that will not say that baptism, to an unregenerate person, in the sense you use the term regenerate, is a mockery and a farce. You say the heart that believes and repents, is regenerated. We say baptism without faith and repentance, is a mockery and sin. Nor has one ever said baptism is "the umbilical spiritual cord." We do say baptism, to the believer in Christ, who repents of his sins, baptism is the act through which the individual enters Christ, is baptized into Christ, is the condition on which God has promised remission of sins and sonship in Christ. Baptism is the embodiment of the faith. It is faith expressing itself in action. Except as the embodiment and expression of faith, it is a mockery. Whether your view or mine is the God-given one, I leave you to judge. Only suggesting that your views or mine are hurtful or helpful as they differ from or conform to the divine standard.

I am satisfied that Satan has found water baptism a convenient ordinance at which to tempt man to reject God's authority by persuading him this command of God is non-essential, so leading him to substitute his own preference for the will of God. Doing this in one case educates us to do so lightly in others.

But our brother thinks that love is the great thing; so do we. But does love to God and man militate against doing all the commandments of God? Why should they be placed in contrast as if irreconcilable one with the other? Do I

love God less because I insist on implicit obedience to all his commands? And why should obedience to God's commands, all of them, indicate a lack of love to man? When I love a person I desire to see him do well. To obey God is to do well. Hence it is my love to man inspired by a true love to God that prompts me to urge every man to an humble obedience to all the commands of the living God, including water baptism.

The Savior loved God, and abode in that love by doing his Father's commandments. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abode in his love." He not only abode in his Father's love by keeping his Father's commandment, but he showed this love for the Father to the world by keeping his commandments. "That the world may know that I love the Father, and as the Father commanded me, even so I do." John 14: 31. Jesus Christ knew of no better way to show his love to his Father, than by doing his Father's commandments. Are we wiser than he? Can we show our love to God in any better way, in any other way, than by doing the commandments of God? "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me, he will keep my word." "He that loveth me not, keepeth not my sayings." John 14: 21-24. This same John who recorded these sayings of the Savior, says, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected, and hereby know we that we are in him." 1st John 2: 3. Then again he tells us, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments." 1 John 5: 2.

John clearly did not think there was antagonism between loving God and keeping his commandments, between loving the brethren and faithfully keeping the commandments of God. On the other hand he clearly thought them inseparable. No man can love God without keeping his commandments. No man can love his brother without keeping the commandments of God. "By this we know that we love the children of God when we love God and keep his commandments." Without this we do not love them.

True love to the brethren cannot set aside, reject, "let go" a commandment of God. To do this for their sakes, is not to love them. It may please them. But love does not always please, only pleases to edification, does not always gratify. We sometimes mistake love. The Holy Spirit thought women needed to be taught to love their husbands, to love their children. Titus 2. This implies love takes a wrong course sometimes and needs to be guided aright.

A mother that indulges her child, and gratifies every wish, that denies it nothing, that fails to restrain it, does not love that child. Only she who out of desire for the well-being of the child restrains and checks denies and guides aright, truly loves that child. Hence Solomon says, "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." Prov. 13: 24. That is he who fails to restrain the waywardness of the child, hates him. This only teaches that in the sight of God that only is love that works for and looks to the good of the object of love. Love wounds that it may heal, love chastises that it may benefit, love restrains, displeases and offends that it may teach the way of righteousness, and love slays that it

may make alive. He who gratifies the child to its injury, hates the child. It is not love then that sets aside a law of God that it may please friends. Only that is love to man that displeases him, if need be, that he may be brought to obey God, that he may attain to true good. True love to the brethren never "lets go" or sets aside a command of God to please them. That injures them, that encourages them to set aside divine law, to lightly esteem the commands of God, which is ruin. But to permit a child to run its own course, is to hate the child. To permit man to run a course of disobedience that leads to ruin, is hatred of the man, even though done to please him. Love to the brethren demands we should obey every command of God that we may lead them to obey God. "Because the soul that sinneth (refuses to obey God) shall die."

Then again the very same apostle John, gentle, loving and tender-hearted as a woman, who dwells so much on love, is the very disciple that dwells on the necessity of keeping the commandments of God. Showing that in his esteem, love to God and love to the brethren are inseparably linked with obedience to God. Hence the expression, "love is the fulfilling of the law," means there can be no love without obedience to the law; to fulfill the law is to obey the law. Christ fulfilled the law by obeying the law perfectly. He only had perfect love. The degree of fidelity to the law is the only measure of love to the maker of the law.

The connection, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law," shows conclusively that the object was to show that love exists only where the law is obeyed,—not that a sentiment that makes us fond of our friends, disposed to gratify and please them, is all the law requires. Love is the thing defined here not the definition of obedience to law. Love is defined to be the fulfilling, obeying in all things the law. These suggestions are made in view of the truth that we need to be taught how to love God, just as we need to be taught how to love our children, wives, husbands.

But Bro. Green is willing, with ten thousand voices, to let water baptism go, if necessary, in order to hold the friendship and love of disciples. We are glad to assure him that the friendship and love of no disciple demands such a sacrifice at his hands. But is he as willing to obey a command of God to secure their love and friendship as he is to "let it go" to secure these? Why not? An humble obedience to the command of the Holy Spirit "be baptized every one of you in the name of Jesus Christ, for the remission of sins," will do more to cement that love and friendship into the indissoluble bonds of brotherhood in Christ, than letting go any of the appointments of God will do. Are you as willing to observe God's appointments in order to retain and perfect that love and friendship as you are to let them go in order to do it? If not, why not?

I trust that none of the disciples will let their friendship and love for you, wane because you do not obey the commandments of God, but friendship to you, love to God and man demands at their hands a true and faithful obedience to all the commands of God, a faithful witness to you and to all both by precept and example, that if a man love me he will keep my commandments—every command sealed by the blood of Christ and given to man by the Holy Spirit.

We only know of the Young Men's Christian Association, that they do not tolerate the teaching of some of the commandments of the Lord Jesus in their association. No Christian ought to aid in building up an association that discourages teaching the necessity of obedience to the whole law of God, without adding to or subtracting from. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." I have written lengthily in no spirit of war, but in one of love to God and man, and in fealty to the good of the one, the honor and glory of the other, and in love and friendship to yourself.

D. L.



## REPLY TO "WHICH IS RIGHT?"

DEAR BRO. LIPSCOMB: I have examined your answer to the query, "Which is Right?" Bro. Bradley or myself, as to when the heart is purified. Some of my brethren here say you have treated me right: fed me on my own food; that I always endeavored to show that there is nothing between brethren, and to depreciate differences. As far as you have undertaken to give my teaching, you represent me correctly; and as far as I can see you represent Bro. Bradley correctly. But when you say there is but little difference between us, it is not very complimentary to Bro. Bradley nor myself. For I thought I saw my error and left it, warning my brethren of the conflict of our theory and the Scriptures on this point. Bro. Bradley saw that I was scared, and thought in my flight I had gone beyond Jerusalem. You about as good as say there is nothing in this controversy but bewildered minds; (nothing between them.) Now, Bro. Lipscomb, if you mean that Bro. Bradley is looking at the purification of the heart from a human standpoint, and I from a divine or scriptural standpoint, as some other preachers have said, and that we are both right with this view, very well. In answer to this, I must say, that I am not interested in human views, nor human experiences, nor examples back of the cross. The priesthood being changed since the cross, there must of necessity be a change in the law. And besides, we have the promise of plainer teaching after the cross. Your example to show us both right is back of the cross, and if it was after the cross, would not illustrate the difference between us.

The case of Simon, who believed and was baptized, and was afterwards found in the gall of bitterness and in the bond of iniquity, or one who failed to add to his faith (faith here including repentance and baptism) virtue, knowledge, patience, godliness, brotherly kindness, and to these charity; (2 Peter 1: 5-7.) those who fail to give all diligence, to be occupied in doing all that the Lord requires of his servants, the latter end is worse with them than the beginning, and the sow that was washed has turned to her wallowing in the mire. I have contended that faith in Acts 15: 9 is the faith; equivalent to the gospel. And that purify, justify, and save are all used in the dictionary and Bible as equal, and that God does not purify (save) the heart before baptism and purify (save) the soul in or after baptism.

I have said no apostles ever represented any one as being pure in heart before baptism, (after the cross.) I now say as they did not, we are forbidden to do so. We are to speak as the oracles of God. We have heretofore thought it best, to be silent on all subjects that the Bible is silent on, shall we now change and go with the popular current? bringing in infant baptism, found in the next chapter to a pure heart by faith alone, (faith before repentance and baptism) and then say we are saved by faith only. If faith before repentance and baptism purifies the heart, the heart is saved, and so is the soul and body; for God has but one way of saving or purifying. I have been thinking baptism essential to purification. Not because there was power in the water to cleanse, but because it is the act bringing the believing penitent into Christ where his blood cleanses from all sin. Christ appointed baptism as a means to reach his promise to save, and he will cleanse when we reach his promise, not before. If the heart is pure before baptism, then it is a fit temple for God to dwell in by his Spirit; and we are sons of God. Because you are sons, he gives his Spirit crying, Abba Father.

Blessed are the pure in heart. Matt. 5: 8. So if baptism should be attended to at any time in life, (being convenient, of course,) it is a Christian duty, (not the duty of the impure.) If neglected for life, is no more than to fail to assemble with the saints one Lord's day in the year when we could have gone. I am sure Bro. Bradley nor you would have this; but it is the legitimate deductions from this theory of purifying before complete obedience to the law of purification. The humans would say that Cornelius was pure in heart before he saw Peter, or heard the word from him; but from a divine or scriptural standpoint, he was pure in heart after he heard, believed and was baptized. See Acts 15: 9. If we may put in a word where the Lord never put it, (purify) may we not take out a word to suit us orthodox people? Then we read: "He

that believeth and is saved, may be baptized when convenient. Again to him give all the prophets, witness that whosoever believeth in him shall receive remission of sins." This is adding to the word of the Lord, and subtracting to suit the popular theory. In perfect harmony with faith alone, purification, (salvation).

Pardon my ignorance when I tell your readers that six months ago I believed that faith alone (faith before repentance and baptism) purified, but did not save. I was ignorant of the meaning of purify in our language, also of the Bible meaning and use of the term. I think the denominational man more consistent than your correspondent at that time. I said faith before baptism purified the heart, but did not save, when purify means save. Now if his heart is pure in a scriptural sense, he is saved, and thus the sect man is right. One might say there was but little difference between us, but I see a very great difference under my present views. The Scriptures say, "He that believeth and is baptized shall be saved." Salvation comes after baptism in this commission, and in every case of conversion after this time. I could not believe that I was pure in heart (saved) before baptism, without depreciating baptism, the church, and every act of obedience. The pure in heart are those that appreciate every appointment of God, and have complied with all the means appointed for his purification. Faith that fails to lead the possessor to humble, loving, child-like submission to the entire will of God, is not purifying. I do not want to talk of such faith purifying. My sect brother does, and hence the very great difference. Faith that purifies, leads through repentance, confession and baptism to the blood of Christ, in him where is life and purification. The GOSPEL ADVOCATE is solidly committed to this teaching, if I am not bewildered sure enough. I am sure it will not go back on its teaching until it can be shown to be unscriptural.

H. L. WALLING.

## DECAY OF PIETY.

Will our readers read Christian instead of Methodist, in the following extract from the *Christian Advocate*, and ponder the truths presented? What is said here of the decay and abuses of Methodism, is true of the churches of Christ:

It behooves us, therefore, to look carefully after the slightest token of decay in the piety of the Church. It especially befits us to do so during this Centenary year. Mr. Wesley once said: "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast the doctrine, spirit, and discipline with which they first set out."

There can be no mistake that not a few persons holding the name of Methodist are growing restive under her doctrines, and still more are growing impatient with her discipline. Not a few openly defy both doctrine and discipline, and he who enters protest is accused of bitterness, and howled down as narrow-minded and a disturber of Israel's peace. Members of our Mission Boards even give balls at their own houses, attend them at the homes of other people, and frequent the theatre at will. When the Chinese are converted to a piety of equal quality with that of these persons, it will still be an open question as to whether they are either Methodists or Christians. It is an interesting question upon which to meditate, What will the Methodist Church in China be if such things exist in prominent officials of the Church at home? If the mother be so diseased during the period of nursing, and the very hand with which she fondles her child is itself unclean, will the child escape? The original Methodists established American Methodism upon a high plane of life and experience. We have degenerated until dancers and theatre-goers are found on our Mission Boards. We cannot establish Methodism on a higher plane than on which we ourselves live. If we have become tainted, though born of the pure parentage of early Methodism, what will the Chinese Church, born of us, be? The doctrine nor the life of holiness cannot survive in such an atmosphere, and yet Methodism professes no other mission but "to spread scriptural holiness over these

lands." If we succeed in spreading a dancing, theatre-going, wine-drinking Methodism over these lands will we have spread "scriptural holiness," or will we simply have extended another organization more or less religious? If we do not spread holiness we renounce our mission and the only reason that justifies our existence; if we do not spread holiness we ought not to spread anything. The world is already too full of dead sects.

I close this paper with a paragraph from a recent utterance of the great and good Spurgeon. He says: "We may live to see men calling themselves Christians and differing in no single item from Mohamedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the False Prophet. Oak has given place to willow; everybody has grown limp. Out of the generalty of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the Universal Admiration Society, or be placed under band, and be howled down." For one I decline to join the society. Let the howlers begin.—W. A. Candler, in *Christian Advocate*.

## NOTES FROM OUR CORRESPONDENTS.

It has been so long since the disciples of this place were represented in your columns, that we think a few lines, though from a hand unequal to the task, would not be amiss, as we have cause to rejoice and feel as if we had been visited with times of refreshing from the Lord. On last night we closed a nine days' meeting here of unusual and unabating interest throughout the entire neighborhood, during which time eleven responsible souls were transplanted from the kingdom of sin into the Master's kingdom, through the obedience of faith, thus obeying the form of doctrine once delivered, and four who had wandered from the sheep-fold were restored, and the entire brotherhood built up and strengthened with renewed zeal and love for the Master's service. This meeting was conducted by Bro. Thomas Price, assisted in the beginning of the meeting by Bro. S. I. S. Cawthorn, who, having labored for the Master some five or six weeks since leaving his home, could not remain longer, hence fell the whole responsibility of the preaching on the young man. Bro. Price is our regular preacher here this year, who, though young and of short experience, has shown himself to be the Lord's workman, not ashamed, and has made the people of Strata and round about to recognize him as a living and growing power for good in the Master's cause. Our Sunday-school is good, meeting on each Lord's day, and attending to all the duties of the same, and by a faithful continuance in well doing, we hope to be mentioned in your deserving paper, by the pens of others, as living epistles known and read of men. But so much for my first effort.—[J. T. C., Strata, Ala.]

On Saturday night before the fourth Lord's day in August, I began a meeting with the church at Antioch, in Hardeman county, Tenn., closing the following Friday night. Nine confessed the Savior, and the church greatly edified. They did not know before that they could worship God without a preacher, but now quite a number of them can very creditably lead the worship of the congregation, and I predict that, in a very few years, instead of sending off for a preacher to preach to them, they will be sounding out the word to the world. Here I met Bro. W. H. Windes, who has been the teacher of the congregation for two years. Bro. Windes has been teaching a school at Saulsbury, and preaching what he could. It is a shame that such brethren as he should be obliged to hide his light under the bushel of the school-room, while all around us the world is groping in spiritual darkness. His whole soul seems to be on fire with the love of God and his people. Can he not be taken out of the school-room and kept at work in the Master's vineyard? Here, too, is the home of our venerable brother, K. L. Rose, who, for more than forty years, has stood like a rock for the defence of the truth, and like an avalanche hurling resistless attacks upon the strongholds of sin. That little congregation has in its membership two able proclaimers, and I think will soon have more. May God bless, strengthen, and keep them.—[W. A. Crum.]



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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## BRO. LIPSCOMB'S CRITICISM—No. 4.

The points of difference between Bro. Lipscomb and myself are, I am glad to say, rapidly disappearing. In his last article he says:

"Bro. Harding occasionally states our case stronger than we state it ourself. We have never said it was right to appeal for help, but to make the wants known to those who ask to know them."

Had I understood this to be Bro. Lipscomb's position in the beginning there would have been no controversy between us on this point; for I also believe that if one is asked concerning his affairs he is at liberty to make them known, if he deems it wise to do so. He is at liberty to exercise his judgment and discretion in the matter. So one of the propositions which we have been discussing is settled, namely this one, Should the minister of the Lord make known his wants to his brethren? Yes, we agree that he may do so, when they ask him about his affairs. I have always been of this opinion. Had Bro. Lipscomb made inquiries concerning my financial condition last winter I would have felt at liberty to speak freely to him. But I am glad he did not do it; for I was equally as well cared for as if he had done so, and at the same time my feeling of dependence upon God and independence of men was preserved and strengthened. As this matter is settled we hasten to leave it that we may consider the other proposition, hoping that we may be equally fortunate in disposing of it. It reads thus:

The evangelist may receive help in the prosecution of his work from those who are not members of the church of Christ. This Bro. Lipscomb affirms.

It is evident that no passage can bear directly upon the point in controversy that was written before the church of Christ was instituted. It is further evident that the passage must bear directly upon evangelistic work in order to meet the requirements of the case. In the light of these facts it can be easily seen that most of the passages cited by Bro. Lipscomb have no relevancy to the question at issue. In illustration of what I mean let this case be considered: In endeavoring to maintain his position, Bro. Lipscomb refers to the fact that Paul received help from the barbarians of the island of Melita. This is true, but they did not assist him as a minister of Christ, in his evangelistic work. This is what they did: they showed to the Roman centurion and his party of soldiers, sailors and prisoners no common kindness; for they received them hospitably, and built a fire on account of the cold and rain. They honored them with many honors; and when they sailed, they put on board such things as were needed. Now if Bro. Lipscomb were to affirm that a body of shipwrecked men, who had lost their ship and all that was in it, and who had been cast, cold and wet and hungry, upon an island, might innocently receive as gifts the things that they needed from the kind hearted islanders, I certainly would not deny it. Now this happened on the island of Melita and Paul was one of a party of two hundred and seventy-six souls that was thus wrecked and thus cared for. Paul had nothing to do as to the receiving of these gifts for he was under the absolute control of the centurion, the leader of the party. Clearly it does not follow from this account that the evangelist may receive money for his evangelistic work from those without.

Another case upon which Bro. Lipscomb seems to rely with considerable confidence, and which he says I have not mentioned, is that of the Kenites who showed kindness to the children of Israel when they came up out of Egypt. See 1 Sam. 15: 5-6. "And Saul came to a city of Amalek, and laid wait in the valley. And Saul said to the Kenites, 'Go, depart, get you down from among the Amalekites, lest I destroy you with them: for you shewed kindness to all the children of Israel, when they came up out of Egypt.' So the Kenites departed from the Amalekites." The Kenites are also called Midianites; at least Moses' father-in-law is called by both names. The Midianites were the children of Abraham by Keturah; hence they were cousins to the Israelites, and Moses married one of them. They were worshipers of one true God. See Exodus 18: 9-12.

The kindness to which king Saul refers that was done by the Kenites to their relatives the Israelites, on their way out of Egypt, was this: Moses' father-in-law spake kindly to the children of Israel and gave them good advice. See Exodus 18: 13-24. If the Kenites did more for the children of Israel during their journeyings out of Egypt than this, I am not aware of it. Moses asked his brother-in-law, Hobab, the Kenite, to go with them, "That thou may be to us instead of eyes," said he; but it is not clear that Hobab did so. It is true also that Jael the wife of Heber the Kenite killed Sisera the enemy of Israel; but this was after they had come into the land of Canaan. The return which Saul made to the Kenites for their kindness to Israel was this: when in obedience to God's command he went down against the Amalekites to destroy them, he gave the Kenites warning that they might escape. I can't see this matter has any bearing upon the question between us. It all occurred before the church was established; Moses' father-in-law was a child of Abraham, and a devout worshiper of the living God, he only gave good advice; and in remembrance of his kindness, Saul gave his descendants an opportunity to escape from a destruction that was not intended for them. Again, if Bro. Lipscomb had affirmed that a child of God may receive good advice from his father-in-law and afterwards show a kindly spirit in return, I would not have denied it; but this is the substance of the matter in so far as the case of the Kenites is concerned.

Bro. Lipscomb thinks that "Cornelius evidently did his alms to the people of the Lord." It is not evident to me. It is said that "he gave much alms to the people"—to the Jews evidently; but at this time only such Jews as had accepted Christ were the people of the Lord; so far as I know it cannot be shown that Cornelius had ever given anything to a Christian. It is pleasing to God to give to the needy, whether they are Christians or not, and this man found favor with God in so doing.

In conclusion I must once more call attention to the quotation from John, which I still think clearly settles the question. John says to Gaius, "Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bear witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that they may be fellow-workers with the truth." I claim that the word Gentile in this place is used to designate those who were not of the spiritual Israel, while Bro. Lipscomb seems inclined to think that it

means all who were not Jews by birth, whether Christians or not.

This latter view cannot be correct for Gaius, to whom John was writing, and whom he was exhorting to help these brethren, was himself a Gentile by birth as appears from the name Gaius, which is Greek, and from the further fact that the other proper names mentioned in this chapter, Diotrophes and Demetrius are also Greek names. It is more than probable that the church of which they were members was the church of Ephesus, or Corinth. But, of course, this cannot be certainly settled. The Greek word rendered Gentiles means the heathen, the nations. They went forth taking nothing from the heathen, the nations. Hence John says "We (Christians) ought to welcome such that they may be fellow-workers with the truth."

There is no better way of showing one's sincerity to the world than by laboring earnestly for its welfare while refusing to receive compensation. Moreover when outsiders are allowed to contribute financially to the support of the church, they are apt to be consoled by it; they do not feel their lost condition as they should.

Then we cannot guard ourselves too carefully against the sin of covetousness, mammon-worship, idolatry, the most dreadful prevalent sin of the age, and the one which is most difficult for men generally to avoid.

## A QUESTION FOR BAPTIST PREACHERS.

I presume the Baptist preacher would agree with me if I should say that baptism, unless preceded by faith, would not be Christian baptism; and, therefore, we agree that an infant child cannot be subject to Christian baptism. Again, I suppose the Baptist preacher will agree with me when I say we are "children of God by faith." Furthermore, I suppose there would be perfect agreement between us in saying that faith is a continuous action. Faith being a continuous action; any result, immediate or remote, will answer all the demands of the expression that such result is "by faith." When, therefore, a result is said to be "by faith," such statement does not determine that the result is immediate upon faith. Heaven, as a state of unmixed and infinite happiness, is a result of faith; and while it is such, and so represented in the Scriptures, yet it is not an immediate result of faith. When Paul, therefore, declares that "we are all children of God by faith," we may conclude that this result follows instantaneously upon the existence of faith. We may very properly say "we are all men physically by growth." No one, however, would conclude from such statement that physical manhood is reached immediately upon the existence of growth. We may very correctly say "we are all scholars by study," but no one, from such expression, would conclude that scholarship is attained as soon as the act of study begins, and the same facts obtain with reference to all other words which express continuous action.

Now, should it be necessary to determine the exact time when any result follows from such action, it may not be determined from the word that expresses the action. If there were nothing except the word faith to determine when a man became a son of God, he would remain in absolute ignorance of the fact while he lived in this world, seeing there is nothing in the the word by which such result can be determined. In order to determine when we become children of God by faith, we must look further than such expressions as ascribe this as a result of faith. Paul understood this when he wished to assure the Galatians that they were "children of God by faith," and immediately added the evidence of that fact. "For as many of you as were baptized into Christ did put on Christ." Now, baptism is not a continuous action like faith; and when this act is given as proof of the existence of a fact by an inspired man, we are compelled to the conclusion that whenever this completed action exists, that which is established by it as the proof, must also exist, as a fact. Whenever, therefore, a man is "baptized into Christ," then that man is by the Scriptures proved to be a "child of God."



by faith," and unless a man is baptized it may not be said of that man he is a child of God by faith.

Now the question I propose to Baptists preachers is this: They claim that no one is a proper subject of Christian baptism unless he is a child of God by faith, and consequently the fact of membership in the divine family must first be determined before, and in order to, baptism. Now, will they be kind enough to explain why they give that as proof which Paul gives as the fact proved on the one hand, and that as fact proved which Paul gives as the evidence on the other. I doubt if any of the family will undertake to unravel this difficulty.

G. G. TAYLOR.

END OF KENTUCKY DEPARTMENT.

### SENATOBIA, MISSISSIPPI.

On Lord's day, August 31, we began preaching at this place, and continued day and night for eight days. We had to preach in the court house, as there are but few brethren here, and they have no meeting-house. The denominations at this place oppose us strongly, and are not willing for us to preach in their houses. Some of our preachers that have preached there in the past have imprudently said some very harsh things that has increased their opposition and bitterness. We believe in preaching the word of God plainly, boldly, and without any compromise in the world. But harsh, outside remarks of our own that give offence, we think should never be indulged in. Speaking the truth plainly, and in the spirit and love of the truth seldom gives offense. We had a good hearing during the entire meeting, better than usual for our brethren to have at that place. The weather was oppressively warm, but the court room was well ventilated, and was a very pleasant room to speak in, and pleasant for the audience. The attention at first was not as good as we have seen, but improved toward the close, and toward the latter part of the meeting we never had better, while the audiences were much larger toward the close than at first. One sister took membership here that had been baptized elsewhere, but not one single one added, either from the world or the denominations. We do not remember when we preached eight days and nights before without moving a single individual to become a Christian. But we are satisfied that we sowed seed that will bring forth fruit hereafter. The few members there were much pleased with the meeting, and if they will meet and worship regularly, and keep their own hearts alive to the work, and show in their lives the purity and beauty of truth, the cause will certainly grow there in process of time. Senatobia is a small town, the county seat of Tate County, Mississippi, and is filled up mainly with an honest, intelligent people, some of whom at least, will see and embrace the truth by-and-by, if the brethren there will live it, and have it proclaimed occasionally in plainness and love.

Bro. B. W. Lauderdale is preaching there occasionally this year, and we hope the arrangement will be continued. Bro. Lauderdale loves the truth, and loves to tell it, and is doing great good in North Mississippi. We feel a deep interest in the growth of the cause in this section. We have not seen a better disposed people anywhere, and surely many more of them may yet be induced to embrace the truth. The people of that county have recently voted prohibition, and during our whole stay at Senatobia, we did not see a drunken man. If the citizens there will persevere in carrying this out, it will prove a great blessing to the town, and the whole county. We were surprised to find in that country so many Middle Tennesseans. And at their hands we met a very warm reception. In fact, we met a warm and hearty reception at the hands of all, and enjoyed our associations with them exceedingly for three weeks hard labor as we ever performed. And we hope they will abound more and more in the good work. Brothers McCain and Lauderdale were with us during the meeting, giving aid and encouragement by their prayers, by their songs, and by good words in and outside of the court room, and thus added much to the interest of the meeting.

E. G. S.

### ITEMS, PERSONALS, ETC.

Bro. Granville Lipscomb has had twenty-two additions at Compton's school-house near this city. The meeting is still going on.

Bro. J. E. Scobey reports that South Kentucky College opened with one hundred and ten pupils, with good prospects for an increase in this number.

We have received the first number of a monthly, by J. T. Walsh, Kingston, N. C. We have mislaid it and forgot the name. But those wishing it can obtain it by sending one dollar to J. T. Walsh, Kingston, N. C.

We spoke last week of the financial embarrassment of the *Guide*, and the cause. We did it only after the *Guide* itself had announced it was in the hands of the trustee. We did not mean to intimate it will cease to be published. The trustee announces that he will continue to publish it and other publications until other satisfactory arrangements are made.

Bro. Owen Henry held a meeting at Pleasant Grove, Cheatham County, including fourth Lord's day in July with seven additions; three from the Baptists, four baptized. At Fairmount Academy, Cheatham County, fifth Lord's day in August, with eight baptized. He is now holding a meeting at Zion in Davidson County; four baptized to date.

A COMMENDABLE EXAMPLE.—The church at Mars Hill, Ala., collects through its regular contributions, such sum as it can, and sends a couple of young preachers to the nearest destitute section to labor so long as they can on the support given. In July or August it started two out a foot; the last report gives sixty-seven baptisms as the result. Why will not other churches do likewise? Scarcely a church in the land but can do as much if it will.

We make but one comment on Bro. Harding's article, after saying we think he fails to show our deductions from the Scriptures are not legitimate. That is, if it is right to let any one know of his condition when asked, it is right for Bro. Harding's church at home, with whose approval he goes forth to preach, to say, Bro. Harding, we wish you to report to us from time to time, how you fare, if you are supported, and especially, to say to him, if at any time your support in your field of labor is inadequate, we desire you to let us know and we will send to your help. The church ought to demand this of Bro. Harding and promptly help in every time of need.

We have received first copy of *Firm Foundation*, a twenty-four page monthly, published at Austin, Texas, by Bro. A. McGary. It is especially devoted to enforcing the idea that those not baptized with the idea that baptism is for the remission of sins, are not scripturally baptized, and should be re-baptized. While we believe baptism must be submitted to as an act of obedience to God, we think the making of its validity turn upon any other point than this, upon any understanding we may have of its purpose and end outside of this, is transferring the healing virtue from God to ourselves. And we believe it is an undue exaltation of the remission of sins above other objects and ends, so is doing violence to the word of God. The end that embodies all ends and duties, is it puts us into Christ, where is found all blessings—remission of sins is one of these. We see no reason why it should be exalted above the others. Those desiring the work can get it by sending one dollar to A. McGary, Austin, Texas, or for five dollars six copies.

Remember, we will send the *ADVOCATE* from now till the end of next volume, for two dollars.

### GENERAL NEWS.

DOMESTIC.—President Arthur attended the funeral of both Senator Anthony and Secretary Folger, the one at Providence, R. I., the other at Geneva, N. Y.—Suits have been brought at Dubuque, Iowa, to restrain saloon keepers of that city from maintaining saloons. It is the first civil procedure under the prohibitory law.—The most disastrous fire in the history of Cleveland, Ohio, occurred last week. It commenced Sunday evening, in the lumber yard of Woods, Perry & Co., and sweeping almost the entire flats, covering many acres with burning and smouldering ruins. The loss is estimated at not less than \$2,500,000.—The Lincoln Saving Bank of Fayetteville, Tenn., closed its doors on the 8th. Stringency of the money market and inability to collect, forced the suspension. The deposits are about \$100,000, and the assets \$200,000.—The suicide of Charles S. Hill, cashier, and Mahlon Runyon, President of the National Bank of New Jersey, is announced. A deficiency of nearly \$200,000 was found.—The State election in Vermont, last week, resulted in the election of Pingree, Republican, for Governor, by a considerable majority.—Ten out of seventeen prisoners escaped from the county jail, at North Bend, Ind., last week, by sawing off several bars of the iron grating of a ventilating register in the floor.—Ten thousand children in Philadelphia are deprived of a public education for want of room. The school buildings in Philadelphia number 238, 196 of which are owned by the city. Forty-two are rented.—A sad calamity occurred, on September 4, at the Grand Army Reunion, at Tremont, Nebraska. Twenty thousand people had assembled at the parade grounds to witness the sham battle. A large amphitheatre had been constructed to accommodate the throng, but before it had been filled up, it gave way, precipitating two thousand persons to the ground. More than fifty persons were injured, varying from sprained ankles to fractured limbs and internal injuries. None were killed.

FOREIGN.—An immense demonstration in favor of the Franchise bill occurred at Glasgow, last week. At least 70,000 persons took part in the procession, which stretched out ten miles in length. The procession was headed by four hundred Carters on horseback, and four hundred survivors of the reform agitations of 1832. Forty bands, placed at intervals, furnished music for the unending throng.—A dispatch from Berlin says Dr. Schloezer, Prussian Minister at the Vatican, has been instructed to offer final terms for the adjustment of the difficulties between the Pope and the Prussian Government. Failing to reach an agreement, the legation will be withdrawn.—Advices from New Zealand state that the large emigrant ship, *Lastingham*, from London to Wellington, New Zealand, was wrecked in Cook strait, (on which Wellington is situated,) and all on board, except fourteen of the crew, were drowned.—Preparations are still in active progress for the British expedition for the relief of General Gordon, at Khartoum.—A dispatch from Naples states that during the twenty-four hours ending at nine o'clock, on the 11th, there were 966 new cases, and 328 deaths, from cholera.

### OFFER EXTRAORDINARY.

For the purpose of introducing the *GOSPEL ADVOCATE* to new readers, we offer the *ADVOCATE* from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the *ADVOCATE* is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the *ADVOCATE* and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We propose to send it one year to two subscribers, one of which must be a new one, for three dollars. We ask the active and earnest co-operation of all who sympathize in this work.



## Home Reading.

Labor on from dawn till nightfall;  
Choose not what thy work shall be,  
Even if a homely service  
Is what God requires of thee.  
For the task first that appeareth  
Is the one that needs thy care;  
And while doing it remember  
Thou must hallow it with prayer.

## SPARE BEDS.

That's a curious subject you will all think, and I think so myself, but I've got a little tale to unfold about spare beds in general, and one spare bed in particular, and I had just as well get at it.

Last fall Jasper (that's my husband) and I went over to Luke Singleton's to spend the day, and, as a big rain came on in the evening, we had to stay all night.

I was anxious to get back home; but Jasper said not to trouble, for his mother was with the children, and everything would go right, so I tried to enjoy myself, and succeeded very well.

Sarah Singleton is one of the best house-keepers that I know. She does more work than half the other women put together, and she laid herself out for a good supper, and got it.

When bedtime came around she lit a candle and led me out of her room into her spare room, which is in the front part of the house, and comes nearer being a parlor than any other in the neighborhood, for it had a nice carpet on the floor, two rocking chairs, a big bureau, and a beautiful bed. The white counterpane was tucked in so nicely, and the big pillows had such pretty shams on them, that I said:

"Sarah, I don't want to muss up that pretty bed; put us in one of the back rooms."

"I shall not," she said, laughing as hard as she could, "this is my company room, and I intend for my company to use it—we don't."

Then she turned down the covers, and gave the bed little pats here and there.

"Will you have the bolster and pillows, too?" says she.

"Mercy, no!" I said, "the bolster is enough, it would break my neck to lie on them big pillows, I expect." I said, "that there's fifty pounds of feathers in that bed and pillows."

"I know it," said Sarah, "there's forty pounds of feathers in that bed alone. It's that heavy I can't manage it; Luke has to carry it out when it is sunned. Dear me!" said she, sitting down in a chair, while I unlaced my shoes, "the time I did have picking those feathers. Sometimes the geese would pick me black and blue, and the ducks were a sight of trouble."

"Your carpet holds out well," I said, "it looks as well as it did when new."

"That's because I take care of it," she said. "I promised Luke that I'd take care of it if he'd buy it, and I have. If I were to leave the doors and windows open, it would soon fade; and instead of sweeping, I go over it occasionally with a damp cloth."

"That's a fine bureau," I said, for I don't begrudge to brag on my neighbor's things, not a bit, "and the drawers are so handy to keep things in."

"Yes," said Sarah, "but we don't keep our wearing clothes in here. I hate so much passing in and out over the carpet. We keep our bed-linen and nicest quilts here; and that makes me think," says she, jumping up, "you'll need a quilt on your bed. I'll get out Mary Ann's newest one. We quilted it last winter, and it never has been slept under. It is the 'world's wonder,' and it's got nearly fifteen hundred pieces in it."

It was the prettiest thing I ever laid eyes on, when Sarah spread it over the bed, and I felt that ashamed of my Mattie that I didn't know which way to look; for Mattie and Mary Ann were of one age—fourteen—and Mattie didn't have a quilt to her name, while Mary Ann had pieced six or eight nice ones.

When Sarah had bidden me good-night, and gone out, I took the candle and looked all around that pretty room. The pillow-shams took my time. There were flowers, birds and butterflies, worked all over them, and by Mary Ann, at that. I wondered if that was the reason the girl was so stoop-shouldered and so unhealthy looking, and then I thought of my tom-boyish Mattie, who

couldn't sit still one minute scarcely, and wished she was more like Mary Ann in her ways.

The fire-place was hid by a paper screen, and there was pictures on it, and pictures on the walls; but, although everything was so pretty, it all smelled damp and mouldy.

Jasper came in and we went to bed, but I didn't rest as I thought I should. I turned over and over, till finally Jasper said:

"What on earth ails you to-night, Minty?"

"This bed needs sunning and airing," I said.

"How do you know?" he inquired.

"I know by the smell. Can't you smell the feathers?"

"It's the damp weather," he answered. "Everything smells musty in rainy weather."

"But it's full of lumps," I said, sitting up and trying to work them with my fists. "Sarah said she couldn't manage this bed, and I believe her, for it has not been sunned lately. Fresh feathers ought not to knot up so."

"Her beds should be like ours—pretty flat," says Jasper, and that was the last of him, for he went off to sleep.

But I staid awake a long time, and sniffed the damp smell of the fire-place, the strange odor of the feathers, and the mustiness of Mary Ann's quilt; but finally I dozed off.

Jasper waked me the next morning, sneezing. "Kerchew! kerchew!" he said, "hum, hum, hum! The rain is over, Minty, but I've got a bad cold. Kerchew! kerchew!"

"I feel right stiff," I said, "but I guess it will wear off when I get up."

"I hope it's not your old complaint coming on," he said.

My old complaint was sciatica. Well, it *did* come on. As I stepped in the buggy on starting home, it struck me in my hip like a knife.

"Oh!" I said, "that old pain again!"

Of course I was laid up for a week or more, suffering great pain, and all the time Jasper went sniffing and coughing around, drinking mullein tea.

"It is strange," he said to me one day, "that our trip to Singleton's laid us both up."

"It's their fine spare room and their grand company bed that did the work, and I'll hint Sarah with it, if I live," said I.

But I didn't see Sarah in some time. A month passed by, and one day she came to see me. I knew something was wrong with her, for she seemed out of sorts all day, and in the evening when I remarked that I hoped to be well enough to go out on our next meeting day, she surprised me.

"I never want to hear Bro. Simpson preach again," she said. "He has hurt my feelings so bad I can't get over it."

"What in the world?" I said, in amazement. "I thought Bro. Simpson was all in all with you and Luke."

"So he was," she said, just ready to cry, "and Luke has paid him more than any other one member, but he has hurt my feelings, in my own house."

"What has he done?" I urged, and she told me.

"He went home with us on his last appointment, and when bed-time came, and I fixed my best bed for him, he refused to occupy it."

"Was that all?" I inquired.

"No, he gave his reasons, and that's why it hurt me. He said he had lain in it once, and had a spell of sickness in consequence. He said he believed sleeping in unused beds caused the 'preacher's sore throat'; that in his travels he had been put in the spare rooms, till the colds, coughs and ticklings in his throat, interfered seriously with his preaching; and now he makes it a rule to ask to sleep with the children, or in a bed that was regularly used. The idea of putting the preacher with the children! And he went on and told me of foul gases, and goodness knows what else, that comes from unused feathers. He even said that there was microscopic fungus—little growing things—under my carpet and on the fire screen, just because I keep that room shut up ready for company. I never was so insulted in my life; but he was the preacher, and I had to bear it. I've thought myself a good house-keeper, and the idea of my *clean*, best room, being a trap of diseases—it's just horrible!"

Then I thought I'd speak if I died for it. "Sarah," I said, "don't get mad with me, for we

have always been friends, and I believe you are a little the *cleanest* house-keeper in the neighborhood, but perhaps there is more truth than poetry in what Bro. Simpson said."

She looked at me pretty hard, but all she said, was, "Minty, I'm surprised at you."

"But may be it is unhealthy to sleep on feathers that are not aired often; we don't know, for we have never studied the matter."

"Bosh," Sarah said, "I know I don't sun my bed as often as I ought, but there is no *gas* in it to kill people."

"I'll tell you how to find out, Sarah," I said. "You and Luke sleep in that room, and see if it has any effect on you. If it has, make two beds out of that big one. Let your doors and windows stay open, even if the sun does fade the carpet; it makes the air so close when a room is shut up."

"I will," she said. "We will sleep in that dreadful bed to-night."

The next time I saw Sarah she was in a good humor, and laughed over her experiment.

"The room was dreadful musty," she said. "I had no idea feathers could smell so old and strange, and I'm sure I sat up in bed half the night, and had a crick in my neck besides. Luke was so stifled he couldn't get his breath, so he hoisted a window, and had a headache for his pains. I don't believe a word about that fungus, but when I took the fire-screen out to sun it the next day, there was a thin green coat on the back of it—mould, I suppose. I've divided that big bed, and I'm bound from this on to use that room in the day-time, if we don't need it at night. If keeping a room shut up makes it unhealthy, and I expect it does, that one shall stand open. The boys have put a mat at the door, and I tell them to walk right in to the big glass to comb and brush, if they wear the carpet to a frazzle, but they brush their feet just as carefully. Mary Ann says she is glad the preacher said what he did, and I've gotten over it now. I'm sure when he stays with us again the bed won't give him the sore throat."

So you see there ends the story of one spare bed, and I'll be bound all through the length and breadth of the land there is many a company bed that smells just as mouldy, just as musty, just as unhealthy, as Sarah Singleton's; but it's not every person who has the courage, like Bro. Simpson, to call attention to the fact.

AILENROC.

## "ARE YOU GOD'S WIFE?"

A very touching incident will explain our title. A wealthy lady, riding down Broadway, New York, one cold day last winter, noticed a little thin-clad barefoot boy standing at the window of a shoe-store, intently gazing at the goods displayed therein. Stopping her carriage, she alighted, and going up to him inquired why he was looking so earnestly in the window. He replied, "I was asking God to give me a pair of shoes." Taking him by the hand, she led him into the store, and asked the proprietor if he would do her the favor of sending one of his clerks to purchase for her a-half dozen pairs of stockings. He cheerfully consented. She then asked him if he would bring her a bowl of water and a towel. Her request was granted, and then this lady, richly dressed, there on her knees, washed this poor boy's feet and wiped them with the towel. By that time the clerk had returned with the stockings. Selecting a pair, and purchasing a pair of shoes, she put them on his feet, and giving the bundle of stockings, said, "Now I think you will feel better." With tears in his eyes, he grasped strongly the hands which had so humbly and comfortably ministered to his painful necessity, and looking up earnestly into her face, said, "Are you God's wife?"

It was a scene which moved every beholder. And He who gave His Son, who went about among the poor doing good, would not resent the grateful homage of this poor, ignorant boy by such a natural inquiry, under the circumstances, but would recognize in that kind and suppliant woman's service to that poor boy, a service of love to Him who said, "Inasmuch as you have done it to one of the least of my disciples, you have done it unto me." Brother Editor, reading this incident, I transcribe it from memory that others may read it in the good old *Watchman* with dry eyes, if they can.—S. W. F. in *Watchman*.



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

**Twenty-five Years a Citizen of Georgia,** and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians and had taken all the patent medicines recommended for these diseases. I got no relief and continued to grow worse until I commenced the use of Dr. Mosley's Lemon Elixir. One dozen bottles has made a final cure of both diseases.

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Dr. R. V. Pierce, Buffalo, N. Y.:—I have a friend who suffered terribly. I purchased a bottle of your "Favorite Prescription," and, as a result of its use, she is perfectly well. J. Bailey, Burdett, N. Y.

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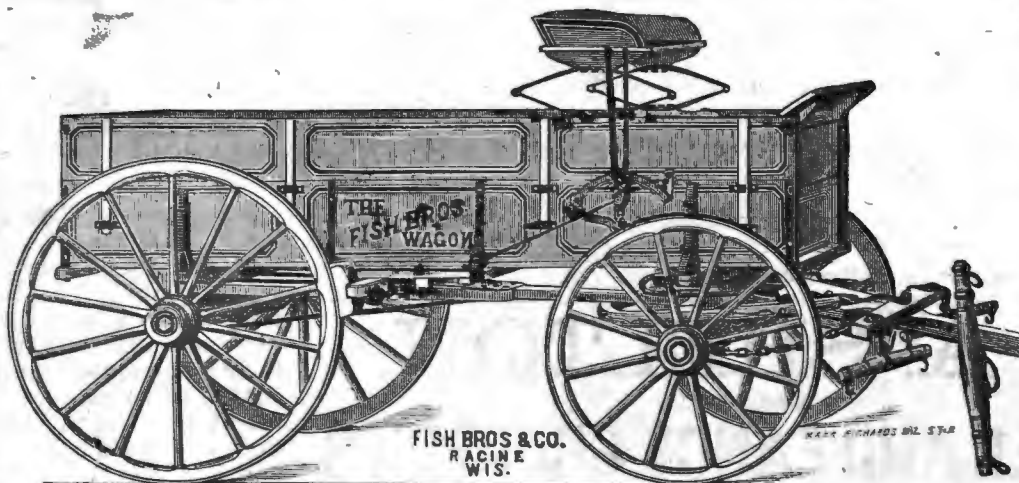
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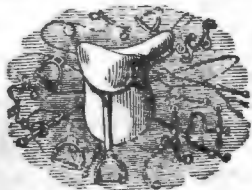
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# THE GOSPEL ADVOCATE.

VOLUME XXVI.,  
NUMBER 30.

NASHVILLE, TENNESSEE, SEPTEMBER 24, 1884.

{ TWO DOLLARS PER YEAR,  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

The day is growing to its close,  
And what good deeds since first it rose,  
As offerings of my ministry!  
What wrong repressed, what fruits maintained,  
What struggles passed, what victory gained,  
What good attempted and attained?  
—[Longfellow's Golden Legend.]

## PURIFYING THE HEART.

If Bro. Walling will read our article again he will see that we did not say there was no difference between him and Bro. Bradley, but we said there was no practical difference—that is, no difference that would lead to a difference of practice.

Bro. Walling insists that purifying their hearts by faith (Acts 15: 9) means purifying the hearts by the gospel—"the faith"—and the heart was not purified until the whole obedience of faith had been submitted to.

This may be so, but we would like our brother to remove one difficulty that lays in the way. The persons referred to are the Gentiles at the house of Cornelius. Take a few verses back. It reads, "God made choice among us that the Gentiles by my mouth, should hear the word of God and believe." That refers, I take it, to simply believing with the heart what was heard—not the full obedience of faith. "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." Now this was before the full obedience of faith. God knew their hearts, and because he knew them he gave them the Holy Ghost before the full obedience of faith. Now did he give the Holy Ghost because he knew the heart was pure, or because he knew it was impure? Is it not true, the same believing that fitted the heart for the reception of the Holy Spirit, was the faith that purified the heart? We suggest that the purifying of the heart is a gradual, progressive development. The sinner's heart must be purified, but the erring Christian is also commanded to purify his heart. Jas. 4: 8. Even those who are faithful as Christians are commanded to purify themselves. "We know that when he shall appear we shall be like him, and every one that hath this hope in him, purifieth himself even as he is pure." John 3: 3.

Then the work of purification is a continued process—a growth—that ends only when we shall have become like to the Son of God, when we shall see him as he is. There are degrees of purification. The heart has taken one step in the process of purification when it believes in the Lord Jesus Christ, so as sincerely determine to obey him. In contrast with the heart that refuses to believe and prefers the paths of sin, that heart may be said to be a purified heart. In comparison with the condition when we shall be made like him, it is not pure, and needs to be purified by adding the graces. All the way between these then are degrees of purification. A lower compared with a higher degree cannot be said to be pure, but with a lower still it is purified.

With this view, which is scriptural, both Bro. Walling and Bro. Bradley were right in their use of the term. I would call attention to the fact that the purification and the cleansing in the Scriptures are recognized as distinct. Examine Numbers 19: 11: "He that toucheth the dead

body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh he shall be clean; but if he purify himself not the third day, then the seventh day he shall not be clean." Showing there was a difference between the purifying and cleansing. The purifying is the process of preparation through which the individual goes. The cleansing is the forgiveness of the sin by God. Belief of the truth is the first step in the purifying process. The purification proceeds until it reaches the place and time when God cleanses. Of course it has reached a higher degree of purification than when it first started. Every act of obedience is a step in the purifying process. The trouble arises from the teaching of our sectarian friends. My old friend, G. W. Griffin, ridicules the idea of a pure heart, unforgiven, and even intimates that our position sends a pure heart to hell. But we always thought he ought to be ashamed of himself for such criticism. The Bible plainly teaches that the evil spirit is cast out of a man; but failing to fill the heart with what is good, the evil spirit returns and takes possession, and with him seven spirits more wicked than himself, and the last state of that man is worse than the first. Certainly when the evil spirit is cast out of the heart, it is pure, as compared with when the evil spirit dwelled in it. But it is not pure, as compared with what the heart would be if, occupied by a good spirit working love to God and man. So many a heart is purified from its evil purpose, but not carrying that purpose into active obedience, the purpose changes, and it becomes more evil than at first, and is lost in hell. Not while it is pure, but when failing to carry that purifying process on, it becomes impure. So when the heart believes, if it fails to carry the good purpose forward in obedience, the moment it changes, an evil spirit is in possession, and the heart becomes at once impure. The degree of purification needed to secure the cleansing from the Lord is attained when the whole man, soul and body, submits to God in baptism. The very moment the heart changes from a purpose of obedience to one of disobedience, it is impure, an evil spirit reigns in it.

D. L.

BRO. LIPSCOMB: We have here what we call "storm houses" excavated in our yards, covered by a mound supported by heavy beams. We use them for the same purposes that you use cellars in Tennessee. And during one of our violent wind storms we go down in the storm-houses for safety. Some men will not go, thinking it looks cowardly. Now, some questions. Do those who go in storm-houses lack faith? Do those who stays out have more faith? If an infidel husband stay out, and his faithful, Christian wife takes her children and go is in, what then? Is it right for Christians to hazard their lives to show their faith? Do cyclones never kill the faithful?—[A. B., Camanche, Texas.]

We once knew a Calvinistic Baptist who refused to put a lightning-rod on his house, on the ground that it was working against providence. His wife and son called on me in his presence to know if putting up a lightning-rod implied a distrust of providence, or was working against him. I told them it was no more so than putting a roof on his house to keep the rain off. God sends the rain just as much as he does the lightning. The roof is to protect us from the ill-effects of God's rain; the rod, from the ill-effects of God's lightning. I cannot see but that putting

the roof on, or wearing clothes to ward off the ill-effects of God's cold winds, is just as much distrust of God, as using lightning-rods, or of making storm cellars to ward off the effects of God's cyclones.

God clearly intended that man should use his faculties to avoid the evil that grows out of the operations of his laws. Those laws are for the good of the universe, but in their operation they work evil to man, unless he guards against the evil. The heat and the cold, the wet and the dry, alike demand this care. We cannot see why the lightning and the cyclone may not, too; nor why the providing against the evil of the one is any more a distrust of God, than providing against the evil of the other.

While surely this, as a matter of principle, is correct, we have built and lived in several houses, but never had a rod put to any of them. This was not because we thought it was any reflection on providence, but the fewness of the houses injured by lightning has never impressed me with the importance of protection. Besides, we have never had any faith in the rod as a means of protection. We think the same of the storm cellars. We don't think they will ever save a life. The cyclone that destroys life does not wait for the women and children to get into the cellar. They will go so often for naught, they will tire of it, and not go when the death-dealing cyclone comes along. When we hear of one case of the family being in the cellar when the house is destroyed, we may change our judgment.

While proper thoughtful precaution against the evils of nature's operations, is not incompatible with Christian faith, a constant dread of evil, an unmanly or unwomanly timidity is. The spirit that continually dreads evil, that lives in constant fear, lacks trust in God and is unchristian.

While on this subject I will say more. God protects his children from danger and temptation when doing duty to him. God closed the lion's mouth, shielded from the heat of the furnace, only when his children were in these dangers through fidelity to him. Had Daniel gone into the den merely as an act of courage and bravery, when no duty to God forced him there, the lions would have had the mastery. Had the Hebrew children once preserved from the fury of the flames when led there through fidelity to God, concluded they could do it, when no such principle was involved, the fire would have consumed them. God preserves from danger and temptation only when the danger is incurred through the performance of duty to God and man. When we run in temptations way from any other motive than that of duty to God and man, God does not propose to provide a way of escape.

When we fail to cover our houses, prepare clothing or other fuel, to use means to ward off other dangers by preparation, God does not protect. Our failure to use the lightning-rod or the storm-cellar would be from no feeling that their use would indicate a lack of faith in God, but because of a lack of faith in the necessity of such protection, and if necessary, a distrust of these provisions as adequate to protect. The true part of a Christian is to use such means as is at hand to guard against evil, and having done this to implicitly trust God without fear or apprehension.

D. L.



## ELDERS, DEACONS, EVANGELISTS.

I have for some months intended to advance some additional ideas on this subject, but my occupation has been such that I could not possibly find time. Those who will look back to number 12, page 178, current volume of GOSPEL ADVOCATE, will see the ideas already set forth, which were elicited by a query from Bro. N. A. Bostick, and Bro. Lipscomb's reply.

I think no successful effort has been made to overturn the position which I have taken. In number 20, page 312, can be found some criticisms and a question propounded by Bro. Bostick, to which I shall make some reference; but my first and main object is to view the subject of "ordaining church officers" from another standpoint.

Inasmuch as the New Testament records the facts that Paul and Barnabas "ordained elders in every church," (Acts 14: 23,) and that Paul left Titus in Crete that he might "ordain elders in every city," (Titus 1: 5,) and other kindred facts, it is claimed by some that we have a Scripture precedent for "ordaining elders;" and, therefore, we must ordain them, or fail to follow the Scripture pattern.

At the present time, in deciding what we should or should not follow as a Scripture precedent, it is necessary for us to consider, (1) Was the original act performed by the apostles or other inspired men? or was it performed by uninspired members of the church, (such as we,) who were dependent upon the apostle's words for all they knew of Christianity? Having found it to have been performed by the primitive Christians in general, we should determine (2) whether or not it is applicable to us who live since "that which is perfect, the full will of God, the completed revelation," is given to the churches.

A failure to appreciate these considerations has caused men in modern times to adopt the convocation of apostles and elders at Jerusalem, as recorded in fifteenth chapter of Acts, as a precedent, and hence we find them in councils, assemblies, synods, conferences, societies and conventions, making and sending out laws for the government of the church; not realizing that every other question, as well as that of circumcision, has been settled by inspiration. Just so, we fail to recognize the very significant fact that in the primitive days of the church, it was God, himself, through the instrumentality of inspired men, who placed elders over the flock, while in no case did a congregation ever place elders over itself. Nor is there any command or instruction to a congregation with regard to "ordaining" or in any sense placing elders over itself. *We have no precedent for this!*

Let us then, as did the faithful disciples of old, recognize and submit to those whom God has placed over us. *Here is our precedent!*

But whom, we may ask, has God placed over us? We may answer, that so far as innate authority is concerned, it exists in God alone. He speaks to us through his Son, into whose hands he has delivered all authority in heaven and in earth. This authority is communicated to us through the apostles as instruments. If there are in the church any who should be called "officers," they are the apostles. They are ambassadors for Christ, judging the twelve tribes of Israel. They sustain this relationship to the church universal. Before the apostles' words were written and compiled into the New Testament, it was necessary, in the organization and regulation of the church, that men called elders should be "ordained" (set or placed) over the disciples in different localities (congregations). This ordaining was always done by the apostles or by inspired evangelists, who, it seems, were qualified to do whatever work of the apostles was necessary to be done in setting things in order. They seem to have been a kind of sub-apostles, in places where the apostles could not be. But I doubt the propriety of calling those primitive elders, or even the apostles, officers, as I understand from scholars that the word office, in its modern sense, does not occur in the original.

Another consideration is this: An officer enters as a constituent part into a distinct organization. There can be no officer without an office, and no office without a systematically organized body. The congregation of disciples in which the elder does his work, is not such a body. The congregation is simply the church of God, represented

by the members at some particular locality, as at Corinth, or at Ephesus, or at Nashville. The church universal is an organization, with Christ as the head, the church herself as the body, composed of members, individual Christians of all ages. The disciples in any locality, while not the whole, are a complete representative of the whole. Whatever is done, as a matter of true faith, by the church in any particular place, is done by the whole church. To illustrate: When a member is scripturally received into fellowship by the disciples at Nashville, he is in fellowship with the whole church. The idea of an individual's being in fellowship with one congregation and not in fellowship with another, shows that *something is wrong!* Thus, while congregations are independent of each other, they are each dependent upon the Bible, and a strict adherence to the word will produce a uniformity in faith and practice.

We are aware that "stereotyped custom" is at variance with the ideas here advanced. The prevailing idea is that a congregation is an organized body, having a door by which those who are members of the church enter into and become members of a church. As the New Testament knows of no such organization, and furnishes no such door, men have had to bring their inventive faculties into use. So "a church is organized" in a certain locality, and Christians are received into it, some "by letter," some "by relation," some "by discovery," some by the "right hand of fellowship," etc.

I see that Bro. F. G. Allen, with his characteristic shrewdness, completely explodes this unscriptural bubble, (*Old Path Guide*, June 20.) Yet he tries to draw a distinction between what he calls "local church membership," and membership in the body of Christ in general. As an argument he says, "The disciples at Jerusalem and those at Antioch were alike members of the church of Christ, but those at Antioch were not members of the church at Jerusalem, nor were those at Jerusalem members of the church at Antioch." But he virtually admits that the sole reason why the disciples at Antioch were not members of the church at Jerusalem instead of Antioch, is the fact that they were at Antioch, and not at Jerusalem. For, if they were alike members of the church of Christ, those at Antioch were as fully members with those at Jerusalem, as with those at Antioch. But their membership was at Antioch because they were there. When one of them went up to Jerusalem, his membership was at Jerusalem. Can any organization, either human or divine, exist without a door? What is the door into the "local congregation?" If not a distinct organization, how can it have officers? Let us have light.

When we come to modern times, we are all alike under God through the instrumentality of his word, and the only sense in which God places men over us now, is that each is bound to use and improve his talent to the extent of his ability. Some, by reason of age and other superior advantages, learn more of the Scriptures, and become better qualified than others to teach and exhort, to watch over the flock. It is their duty to do this; and it is the duty of others to receive and obey the truth as it is taught by them in its purity. So all can see that so far as this work is concerned, I believe in it just as strongly as does Bro. Bostick, or any one else. I believe there is no escape from it except in rebellion against God, (while, according to Bro. Bostick, one who is qualified may escape the work by failing to be ordained. If not so, then why ordain him, if he is bound to do the work anyhow?) Neither am I tenacious as to the title "elder," so long as it is not abused.

Bro. Bostick claims that my position makes it obligatory upon each one to teach, govern and watch after the welfare of the church. Not so, from the fact that not all have the same talent. "Whatsoever thy hand findeth to do, do it with thy might." "We have many members in one body, and all members have not the same office (work)." Rom. 12: 4. Let those in the congregation, who are qualified for the overseership, be recognized as those who should do that work. But let not the congregation presume to exclude from the work, any who are qualified, for no one has a right to say to another, "You shall not improve your talent."

As to Bro. Bostick's efforts at reply as found on page 312, I leave the sincere readers to judge. All can see that he used the word lead in a sense entirely different from that in which I had used it. He is welcome to all he gains by his caricature of following after a faithful elder or strutting before him. The misrepresentation was that Bro. Bostick wrote me down as holding that elders and deacons had passed away just as apostles and prophets had, whereas, I had told him only the night before his query was dated, that I held that the apostles and prophets, as regards their work in the church, had not passed away, but occupied the same position in the church to-day that they did when in the flesh.

He closes by asking me for a categorical yes or no, to the question, "Do you believe in the eldership and deaconship, and their work as taught by the Christian church?" Suppose I should give him a yes or a no, would he know anything more about it than what I have written? I might ask him to define "Christian church" inasmuch as it is an unscriptural term. If he means the true church of God as composed of all true disciples of our Lord, I answer, they have no formulated statements or practice concerning the eldership and deaconship, but are seeking the truth on that and all other subjects, and are obeying the truth as fast as they find it. Doubtless many of them are identified with those who are wearing human names and are guilty of unscriptural practices, but if true disciples, their motto is, "Let us have the light that we may walk therein." But if he mean those who have organized themselves into a distinct body, and are known by such unscriptural titles as "Christian Church," "Disciple's Church," "Our Church," "Our Brotherhood," etc., then I cannot answer yes or no, from the fact that different ones differ widely from each other on this subject. And when a part of them shall formulate a system of faith on this or any other subject, shut up investigation and say to others, you must accept this or be regarded as a gainsayer, they at once become a sect.

Bro. Bostick fails to comprehend the force of my question about the work of the "ordained elder." I repeat that if necessary to ordain the elder, there is a work for him to do which he can not do while not ordained. Again, I ask, What is that work? If God has ordained that it shall be performed by an installed officer, then he has ordained that it shall not be done by any one else.

## DEACONS, EVANGELISTS.

As yet, no ray of light penetrates the darkness enveloping the deacon's work.

My position with regard to the evangelist has not been controverted. Here I rest on my oars. Brethren, ponder these things. If I am wrong, right me; not by quibbling, but by solid argument from God's word. L. C. WELLS.

Bibb, Comanche County, Texas.

## NOTES FROM OUR CORRESPONDENTS.

J. L. Bryant writes: "I send you a brief report of some meetings. I began a meeting at Nazareth on the third Lord's day in August, and continued several days with two confessions and baptisms. Although we did not have many additions, I consider the meeting a good one. I held a meeting at Scobey's Chapel, beginning the fourth Lord's day in August; two were baptized. Our meeting at McWhirtersville began on the fifth Lord's day in August, and closed on the night of the first Lord's day in September. There were five young ladies baptized, and three other persons took membership with the congregation. This was my first visit to this place. Formed new acquaintances which will not be forgotten. Had the pleasure of meeting Bro. L. R. Sewell who helped us in the work. I am pleased with the work that I saw in this congregation. Bro. Sewell preached four discourses at Phillippi with one baptism. I continued the meeting and baptized five others, making six additions at this place. That the good work may go on is my prayer."

H. L. Walling, McMinnville, Tenn., September 18, writes: "Bro. T. B. Larimore closed his two weeks' meeting to-day, with thirty-six additions to the church. The good seed was sown and no doubt will bring much fruit by-and-by. 'Praise' is comely for us."



## NOTES FROM OUR CORRESPONDENTS.

E. A. Elam, Lebanon, Tenn., September 17, writes: "Our meeting at Antioch, Rutherford County, beginning first Lord's day in September, closed on the following Friday with five additions. At 7 o'clock this morning sister Lucy Ann Thompson, Bro. Andrew Thompson's mother, breathed her last. She was seventy years old. Funeral from the church to-morrow at 3 o'clock, p. m."

W. B. Leslie, September 12, writes: "Bro. E. A. Land began a meeting on Saturday night before the fifth Lord's day in August, and closed on Thursday night following. Twelve were added to the church. Bro. Land has done a good work in the cause among us. Truly it was a time of refreshing. We esteem Bro. Land one of our best men. May the Lord long spare him to labor for the good of his fellow men."

R. P. Meeks, Guntown, Miss., September 15, writes: "Since the Bakerville meeting, I have held the following meetings: Adamsville, Refuge and Clear Creek, in Tenn. Bro. Michie was with me at Clear Creek. In addition to the above, held two meetings in Miss.; one at Booneville, the other at Red Hill, and am now in a meeting here. The immediate result of all these meetings is fifty-nine additions. The prospects, I think, are good here."

J. Harding, Waco, Texas, September 15, writes: "I reached here on the 6th of this month and begun a meeting on the 7th, and have been preaching to good crowds; last night the house and yard were full and many went away for want of room. Seven have been added to the congregation and a number have 'fessed up.' The brethren think the prospect good for a grand meeting. I go from here to Dallas; don't know when that will be, but when this meeting closes. I think I will get some subscribers for the ADVOCATE here. Pray for us."

E. B. Cayce, Franklin, Tenn., September 15, writes: "I met my regular monthly appointment yesterday, it being the second Lord's day in September. Had one elderly gentleman to unite with us from the Methodists by confession and baptism. Said he had not been satisfied with his position for a long while past, and finally concluded to yield to his conviction of duty to God and his soul's interest, though it required a great struggle to break away from old tried friends and associates. But he said to me just after his baptism, 'now I feel so much better satisfied.' Our protracted meeting begins at Berea next Saturday night, three and one-half miles from this place."

F. C. Sowell, Jones Valley, writes: "From Dunlap we went to Cathey's Creek, where we conducted a series of meetings for six days, which resulted in twenty six from the world, and two prodigals returned to battle for the Lord. There is quite a large membership of brethren at this place, and it is very encouraging to meet with so many in one neighborhood. We trust those who have just come out on the Lord's side will work earnestly and faithfully, remembering if in this life we make the failure to serve him, it will be forever made. We are now at Leatherwood school-house with Bro. Waldron. We hope to do some good at this place. There is work for the man who will do it."

V. M. Metcalfe writes: "I recently had the pleasure of attending a protracted meeting at Liberty Station, Kentucky. The meeting had been in progress about two weeks, conducted by Bro. G. B. Waggoner, of Ghent. There were, I think, about twenty-five additions, most of them by baptism. I heard Bro. Waggoner preach two discourses, and it is seldom I have the pleasure of hearing such an earnest, plain, gospel preacher. The people all appear to love him very much at Ghent, and at this point. He speaks of going West soon, which, I think, would be a great misfortune to this section. He is working and doing so much good that the brethren should keep him, if possible. The congregation at Liberty Station is a new one. Last year they built them a good house of worship, and are working in harmony and love, having a fine influence on the outside world around them. May the Lord bless Bro. Waggoner and the good brethren in that section."

John C. Laws, Bethlehem, Miss., September 10, writes: "Our meeting at Union Hill, four miles east of this place, in this county, (Marshall,) included the fifth Lord's day in August, and closed on Friday night following. Five additions to the church was the result of the meeting. The meeting was conducted by Bro. W. E. Crum, of Hickory Flat, Miss., assisted by Bro. W. F. Mitchell, of Colliersville, Tenn. Bro. Mitchell was visiting relatives here. He spoke for us twice at the Christian church, and once at the Methodist church. Bro. Mitchell speaks the truth in love, and gains the attention and confidence of all that hear him. Hope he will come back again. Bro. Crum is a good preacher, and doing much for the Master's cause. Three of the above additions were by confession and baptism, one from the Baptists, and one from the Methodists."

M. H. Northcross, Bunker Hill, Tenn., September 10, writes: "Bro. H. J. Spivy commenced a protracted meeting at Ephesus, Giles county, Tenn., on Saturday before the first Lord's day in this month. Bro. F. W. Smith and I joined him on Lord's day. Bro. Smith preached the evening sermon and returned home. After services Lord's day morning, I was invited to Aspen Hill to dine under the hospitable roof of our dear brother, W. T. Talley, where I found Bro. W. F. Watson and Sister Welch, of Talley Station, waiting my arrival, to be united in the holy estate of matrimony. Of course they were soon pronounced no longer twain, but one. The meeting continued until Thursday. Considerable interest manifested, but no additions. We think the cause of no additions was a cold church, and we think we continued to preach God's burning word until we got the ice-burys therein to melting properly, and then closed the meeting. May the melting process continue until the heart of the church is thoroughly warmed, giving a hearty circulation throughout its body, that its pulse may be felt by those within and without. We were highly pleased with the teaching of our dear brother, H. J. Spivy. He shuns not to declare God's counsel in full. He brings down with God's rifle, the word, the 'bon tons,' the upper-tens, societies, and even some Christian preachers who are regular dry goods establishments, with a jeweler shop combined, traveling through the country evangelizing. 'A pretty example to the flock,' says he."

L. R. Sewell, Shop Springs, Tenn., September 16, writes: "I left the dear ones, on July 30, for the mountains. I began a meeting at New Smyrna, in Warren county, on Saturday before the first Lord's day in August, and continued it till the next Friday evening. Eleven were added to the congregation, nine by confession and baptism. At this place we have a strong congregation, and but little outside material to work on. On Saturday night before the second Lord's day in August, I preached to a large congregation at Hebron, near Irving College, and on Lord's day began a meeting at Northcutt's school-house, in Northcutt's Cave, Grundy county, and continued until Thursday. Eight added to the congregation, five by confession and baptism. At this place the brethren seemed much discouraged. Had not been meeting regularly for some time. We left them full of zeal and determined to meet regularly and attend to all the ordinances of the Lord. From here I crossed the mountain, and on Saturday before the third Lord's day in August began a meeting at Bethel, near Sequatchie College, Bledsoe county, which continued until the next Friday. Five added to the congregation. This is another place where we have a fine working congregation, and but little outside material. Bro. E. H. Boyd, of this congregation, is a good preacher, and the brethren keep him in the field most all of the time. From here I went to Pikeville, same county, and began a meeting on Saturday night before the fourth Lord's day in August, and continued until Wednesday night. Here I succeeded in getting the brethren in and around Pikeville to come together as a church, to meet regularly on Lord's days, to worship and attend to all the ordinances. This they agreed to do faithfully. One young man made the good confession and was baptized. On Thursday morning I left them. I reached my home at Donelson, Davidson county, on Saturday, August 30, having been gone one month. I found all well, and ready for our meeting, which began the

same night. Bro. J. L. Bryant joined me on Lord's day, and we continued the meeting, he doing the preaching, until the next Lord's day night. Eight additions to the congregation, five by confession and baptism, and much interest awakened in the community. At this place (McWhirtersville) we have one of the best working congregations in my knowledge, and its influence is both seen and felt in the surrounding community. I am now engaged in a meeting at Bethel, Wilson county. Have large and attentive audiences, but know not what the result will be. I am trusting all to the Lord, and to the word of his grace."

W. G. Loyd, Lewisburg, writes: "Bro. J. M. Kidwill is preaching for us; commenced on Saturday before the first Lord's day in this month. There have been twenty-two additions to date. The meeting will continue perhaps all this week."

J. D. Floyd, Flat Creek, Tenn., September 12, writes: "It was my pleasure to baptize, last Wednesday, my old time friend, Frank Brown, of Moore County. He and his wife spent the day and night with me, and while here the baptism took place in my fish pond in the presence of his wife and my family."

W. H. Carter, Lafayette, Tenn., September 18, writes: "Bro. Rogers held a week's meeting at Montrose, Smith county, resulting in nine additions. I began a meeting at Tompkinsville, Ky., Saturday night before the first Lord's day in this month, and continued until last Monday night. Seven were added to the faithful in Christ. One of them was a Baptist sister. She confessed her faith, and was baptized for the remission of sins. The rest were from the world. Bro. Rogers assisted me part of the time."

Robert Kirby, Cumberland County, Ky., September 13, writes: "I closed my meeting in White's Bottom, last Wednesday. Three added to the Lord, all by confession and baptism. One of them was a Presbyterian. All of them were young ladies, in the bloom of youth. About eighteen months ago we had no church at this place. We had no brothers, and but one sister, in this neighborhood. A Methodist gentleman in that bottom sent for me to come and preach for them, and his wife and himself and one other, Presbyterian, obeyed the gospel. Since then we have organized a church, numbering about twenty-four members, who are doing well, and hope there will be soon a large church at that place."

H. W. Baker, North Pleasureville, Ky., September 4, writes: "Our meeting at Berea, Henry County, Ky., closed last Sunday night, August 31st, with forty-three added to the congregation, and the cause greatly strengthened. Bro. Harding has some peculiarities that some do not like, but I must say that I have never heard a brother preach the word plainer and with more force. His preaching will long be remembered by the church and community, and the seed sown will in the future bring forth fruit to the glory of God. There were some troubles in the church that were adjusted which added much to the success of the meeting. May the blessing of God attend Bro. H. and his family, and bring them with all the redeemed to his everlasting kingdom, is my earnest prayer."

J. L. Sewell, Viola, Tenn., September 17, writes: "I went to Unionville on the first Lord's day in September, and preached until Thursday night, to very small audiences. Had no additions. There is no congregation there, and I saw only four disciples. I heard of some others that had been baptized, but they did not attend the meeting, and from what I could learn, they are doing no good, but are injuring the cause. The denominations are strong there and prejudice bitter. But the disciples have a good house, and, I think, the cause of truth ought to be established there. I think the ministers ought to visit it and see if the cause cannot be established. I am willing to go again, and I think the best time is when protracted meetings are over. I think there are people there who would receive the truth."

It is better in some respects to be admired by those with whom you live, than to be loved by them. And this not on account of any gratification or vanity, but because admiration is so much more tolerant than love.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## CORRESPONDENCE.

DEAR BRO. POE: The church here sent me out last week to hold a meeting in a settlement where but few of our brethren are. Bro. A. R. Smith joined me. The result of our meeting was eight turned to the Lord, and were baptized. One young man, at the close of the lesson, yesterday, arose and confessed. "I believe with all my heart that Jesus is the Christ, the Son of the living God; and upon this confession, and by the authority of Jesus, I ask for baptism." A young girl came to the water, yesterday, and made the good confession, and demanded baptism, whose father said if she joined the "Campbellite" church, she should not return home. Her mother is dead, but she found mothers many, and a home was provided. Bro. A. B. Smith leaves, this morning, for the Indian Territory. He goes by the consent of the elders of the church here. He will give his whole time to the Indian work up to January 1, 1885. The church here did not accept my resignation, but say they will send me out first of November, as evangelist. Some preachers have charge of churches, but in this case the church has charge of the preacher. We look for Bro. C. C. Cline, September 14. I will be out in the interest of Indian Mission soon. Will spend part of September in Kansas. "Can't we keep an evangelist in the field all the time, and build the house, too?" R. W. OFFICER.  
*Paris, Texas, September 1, 1884.*

DEAR BRO. POE: Our meeting at Moore's Springs resulted in two confessions and baptisms, two from the Baptists, and three restored. The church is left in good condition. Bro. Barkley, of Kentucky, was with me in the meeting. I have a letter before me calling me into the Indian Territory to baptize seven persons, converted to the faith by reading the books I left with them. Three took membership with us here to-day. I will begin a meeting, to-morrow, a few miles from this place. The congregation will send me out, in all probability, about first of November, evangelizing and soliciting help for Indian Mission. We will try to keep a man at work in Indian Territory all the time after first of November. I received a check from Lipscomb & Sewell, for fifty dollars for Indian Mission work. My little boy has been very sick, but is better.  
*Paris, Texas. R. W. OFFICER.*

## ARKANSAS ITEMS.

BROTHERS LIPSCOMB & SEWELL:—I have a few more items for the readers of the ADVOCATE. Embracing the second Lord's day in August, Bro. E. M. Northum held a meeting at Rocky Comfort in Little River county, which resulted in thirty additions. Embracing the third Lord's day in Aug., Bro. J. H. Hile (not Hill) held his second meeting at Bluff City in Nevada county, which resulted in eighteen confessions and baptisms. At the same time, Bro. J. C. Mason held a meeting at Millville, in Ouachita county, which resulted in six additions to the church there.

Bros. J. C. Mason and W. J. Hudspeth held a meeting at Whitefield on the fourth Lord's day in Aug., resulting in seven additions. Bro. J. B. Davis writes: "I have just closed a two weeks' meeting near Farmerville, which resulted in twenty-seven additions. This is the best meeting of my life. I never saw such an interest." May the Lord bless Bro. Davis. He is a good man and is doing a grand work in North La.

My last communication was written from Pine Bluff, a thriving town of some five thousand inhabitants, situated on the west bank of the Arkansas River, some fifteen miles below Little Rock, the capitol of the State. Its citizens are enterprising and prosperous, but I could hear of but one disciple in the town, a lady. Several asked me why I did not try to build up a church there. I could only answer, I can't do it now.

From Pine Bluff I went via. home, spending a night and day with wife and children, to Mores' Springs in Lamar county, Texas, where I met, for the first time, Bro. R. W. Officer. Bro. Officer is full of zeal and energy, and abounds in the

work of the Lord. Here I also met Bro. C. H. Barkley, well reported of by the brethren. I also formed pleasant acquaintances with brethren Walker, Moore, Williams, Jones, DeWitt, and others. Bro. Walker is a preacher of no mean ability. I staid in Lamar county ten days and preached sixteen times. The immediate result was four confessions and baptisms. Most of the preaching was done at new points, and was too badly scattered to do the good which might have been done by doing the work of all at one point. There was a good interest manifested where ever I went, and I was surprised to find so many there who had never heard the ancient gospel in its purity. I could not fill half the calls which I received. Had I attempted to do so, I might have spent the remainder of the summer and fall there. I am now at home trying to recover my health from an attack of bilious fever which came upon me in Texas. I am convalescing slowly, but hope to be able to go to work again in a few days.  
W. T. BREEDLOVE.

## FOOT WASHING.

I see in ADVOCATE of Sept. 3d that Bro. Armstrong says the Savior instituted foot washing the last evening before his crucifixion; in this we think the brother mistaken. Jesus washed the disciples feet in Bethany, at Simon's house, two days before the passover. Six days before the passover Jesus goes to Bethany, he stays there until two days before the passover. Lazarus, Mary and Simon made him a supper, Jno. 12: 1-10, Luke 22: 1-7, Mark 14: 1-19, Matt. 26: 1-12.

That John is speaking of the supper in Simon's house, there is no doubt, Jno. 13: 4. In the 12th chapter John tells us they made Jesus a supper, then tells us what the Savior said upon the occasion; then in 13th chap. 2d verse he speaks of the supper again, and informs us what the Savior did immediately after supper. In 1st verse of 13th chapter John says it was before the passover; the 29th verse confirms my views. The supper under consideration had been eaten, and the evangelist is speaking of the passover as being yet in the future. Matt. 26: 7, Mark 14: 3, Jno. 12: 3, all tell the same thing in regard to the ointment being poured upon the Savior—all state that it was for his burial; all say that Judas was displeased about the waste of the ointment: the three evangelist agree that the oint-pouring transpired in Bethany. Judas went to the chief priest and covenanted to deliver Jesus into their hands, see Matt. 26: 14-15, examine context and see where they were. Read Mark 14: 10, 11, examine context and find out where Judas was. Now read Matt. 26: 17, Mark 14: 12, and you will learn that the Savior was betrayed at Bethany two days before the passover, but was delivered into the hands of the chief priest up at Jerusalem on the night of the passover.

The Baptists say, that foot washing and the Lord's supper were instituted on the night of the passover, therefore they hold foot washing very sacred, from the fact of its being so intimately associated with the supper; and seeing some of our brethren holding the same error, it moved me to write the above, hoping they will examine the references given, and be satisfied with the truth: it is not ours, brethren, to propagate error, therefore let us dig deep into the treasury of the Lord Almighty for wisdom, in order that we may be able to walk in wisdom's ways.

*Minor Hill, Tenn.*

H. C. ABERNATHY.

We may judge of the state of our hearts by the earnestness of our prayers; you cannot make a rich man beg like a poor man; you cannot make a man that is full cry for food like one that is hungry; no more will a man who has a good opinion of himself cry for mercy like one who feels that he is poor and needy.—Dr. Payson.

If there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no fear, there could be no hope. Hope, faith and love are weapons, and weapons imply foes and encounters; and relying on my weapons, I will glory in my sufferings.—Dr.

Satan selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea.—Farendon.

## LIKE CAUSE, LIKE EFFECT.

The above proposition being self-evident, I wish in a kind, fair, argumentative style to apply it to religious teaching and practice.

James calls the New Covenant "the perfect law of liberty." Peter 2 Eps. says in it, God has given us "all things pertaining to life and godliness." Paul says of the inspired word, "that the man of God may be perfect, thoroughly furnished unto all good works." The above scriptures I learned to believe literally when young, and thank God my faith is the same now; and yearly and daily experience confirms my faith. A perfect law must of necessity perfect all it controls. God's laws must all be perfect, for he being perfect, he could not do an imperfect act. There can be no addition to a perfect law in precept or example without injury. And to add to God's perfect law by word or deed, is a direct impeachment of his wisdom, and it is at once rebellious. The perfect law of liberty as given by the Holy Spirit, did perfect the apostolic Christians and church. All was harmonious until these new departures; 1st, in disobedience to the perfect law. 2d, in additions in practice. 3d, in written additions. Then when all believe God's statement of facts and truths literally, and believe and obey his commandments literally, all true obedient believers will be one, as Christ and God are one. The divisions and sectisms do not arise out of deficiency of God's law, but out of the stubbornness of, our depraved wills. The harmony and peace and success of our union-move of former years was owing to our motto, "The word of God alone as given, the union of all on the ground or terms layed down by Paul in 4th chapter of Ephes., and taking the God-given name Christian.

But when some began to do more than commanded, and started the name, "the disciples of Christ," there being no union in the things done not commanded of God, and no union in the name, "the disciples," discord crept in. Now, brethren, excuse my plainness. I still fear to do more than commanded, and still call for precept or example. I trust what I am about to say arises neither from jealousy nor hatred, but from a sense of duty, moved by love of truth and good wishes to my brethren. I should be ashamed to be so plain from any other motives. Wealth's great name and earthly honors can neither do us good in death nor the judgment.

Now please weigh what follows calmly. It is proven by history that a school to make professional preachers, as lawyers are made in a school made for that purpose, thus taking the matter out of the church, began the corruption of Christ's plain, humble religion. The corruption was completed by preachers holding ecclesiastical meetings in addition to and over the churches. The church of England did these things. They made professional preachers. Thus they had clergymen, pastors, parsons, bishops, etc., and these soon became so little piety and morality that the pious Wesley tried to reform Episcopacy. The parsons were in many cases dancers, gamblers, theatre goers, had race horses, etc. These church functionaries were dubbed Rev. D. D., etc. Now, following the same road, some of our members train race horses, dance, go to theatres, play billiards on the ground. And some play base ball like the Greek and Roman heathen athlete. All these things have come since preacher making has been taken from the church to college. Now we have reverends, D. D.'s, etc. And I have been addressed Rev. Dr. If God aid me, I will contend for a system of universal compulsory education. Universities, colleges, and high schools never can educate the poor—the very class Christ says he was anointed to preach to. Colleges never can show impartial love to all. The Sunday-school system has injured the devotion and piety of our singing, and has taken the place of the Lord's day meeting. Our district evangelizing has greatly injured individual effort. Our "pastor" system has hindered the development of God's overseer system. Our fine college made (not God and church made) preachers has caused in some cases a disgraceful neglect of other good preachers. Our trying to praise God with instruments has hindered singing in the spirit and understanding. For the organ has neither spirit nor understanding. Let all Bible men consider what is here said.

JAMES L. THORNBERRY.

*Scyene, Dallas County, Texas.*



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- (3) When changing your paper, give the office from which you change, and the one you wish it changed to.
- (4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.
- (5) Gospel Advocate is \$2.00 per year; \$1.00 per six months; Clubs of \$10, one copy free.
- (6) Write very plainly, and make the clerks and printers happy.

## Church News.

I. S. Dupuy, Thyatira, Miss., September 10, writes: "Commenced a meeting at a school-house six miles south of Oxford, Lafayette County, Miss., the fifth Lord's day in August. Continued six days. Good interest to the close, but no additions. Much prejudice removed, and the brethren strengthened."

M. L. Ayers, Valhermosa Springs, Ala., September 9, writes: "I write you this card to inform you for the happy results from the preaching of our brother, J. M. Joiner, of which we all feel grateful to our Heavenly Father, and we desire you to give a little notice of it. He preached thirty sermons, and had fifty-seven additions, forty-three confessions, seven restored, the remainder from the sects. Bro. Joiner is a worthy preacher, and has been a great benefit to the cause at this place."

A. C. Henry, Hartselle, Ala., September 11, writes: "I write to inform you of my work in this field. Bro. J. M. Barnes came on August 22, to preach with me at Moorsville and Landersville. The meeting at Moorsville resulted in nothing, so far as can be seen, also a flying trip to Huntsville resulted in no additions. We came home on Wednesday, August 27, from Huntsville, and went the next day to Landersville. Our Meeting continued there only one week, and resulted in thirty-seven accessions to the congregation—one restored, six from the Baptists, one from the Methodists, and the balance from 'the other part of the world.' I went to Russellville and preached on Lord's day night, and the next day and night. Result, one accession from the Baptists. Bro. Barnes left the Landersville meeting on Tuesday, September 2. It is believed that if he could have remained until Monday, (September 8,) that there would have been many more. I am to begin here on next Lord's day."

## Jefferson's Ten Rules of Life.

The following rules for practical life were given by Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, in 1825:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.

5. Pride costs us more than hunger, thirst, and cold.

6. We never repent of having eaten too little.

7. Nothing is troublesome that we do willingly.

8. How much pain have those evils cost us which never happened?

9. Take things always by their smooth handles.

10. When angry, count ten before you speak; if very angry count, a hundred.

## My Lot in Life.

I find myself where I am, and as I am. My duty is submission. My privilege is enjoyment. Because I am sick or disabled I need not be useless or unhappy. I accept my situation as a divine appointment, and I will try to be contented in it. Lamenting over the past will do no good—I cannot recall or change it. Complaining of the present will not mend it. It may make myself and others wretched. Anxiety of the future will not of itself make it any brighter.

My Heavenly Father has permitted things to be with me just as they are. But he knows what is best. I know he loves me. I will therefore leave all with him. No rebellion shall be cherished in my heart, and no murmur shall escape my lips. My Savior has promised that his grace will be sufficient for me. He will never leave me, but be a present help in my time of need. Trusting in him, and committing all to my Father's loving care, I will do what I can. I will make the place where my lot is cast as bright and cheerful as possible, and work and wait with patience till I am permitted to go to my heavenly home. —Anonymous.

## "A Little Child Shall Lead Them."

A wife had long been praying for her unconverted husband. At times her distress of spirit was so great, that when about her household duties her troubled countenance was sad to behold. One day her little girl of seven summers, seeing her rise from her knees with the same weary, anxious face, ran up to her, asking: "Mamma, won't God say 'Yes'?" and receiving no answer, she asked again, "Mamma, why won't God say 'Yes'?"

A new light flashed upon the woman's troubled soul. Had she prayed in faith and humble trust in the Redeemer? From that time her petition was, "Lord increase my faith," and before that year passed, her husband became a Christian, and led the family devotions.

That religion is the source of the highest and purest happiness, even for this world, every faithful Christian knows from his own experience. And if any who are not Christians should ask for clear assurance as to this point—for higher evidence than the testimony of the thousands and tens of thousands who have tried it, and can speak from their own blessed experience, to such we may reply, as Coleridge did to one who asked him, "How shall I find the highest and surest evidence of the truth of Christianity—of the reality of religion?" "Try it for yourself." This is the test that every one may try, and on which we may safely rest the question, for time, as well as for eternity!

We should be troubled as much at

## A PERFECT BAKING POWDER.

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., SEPTEMBER 24, 1884.

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## QUERY.

Please tell through the pages of the GOSPEL ADVOCATE what wicked person Paul alludes to, when he says, "Therefore put away from among yourselves that wicked person." 1 Cor. 5: 13. There is a difference of opinion as to who it was, I proposed to leave it to you.

When an elder of a congregation knows that a member or members of the church are offended at him on account of his course toward a brother or brethren, is it not the duty of said elder to visit immediately such members, and try to remove the offense; although said elder may think his course was according to law?

Does the parable of the prodigal son, (Luke 15: 11-32) teach (or Savior teach by it) that when a brother is offended, or backslides, or is withdrawn from, that the elders or any members of the church should make no effort to reclaim such until such come to themselves and ask forgiveness?—[A Brother.

The wicked person referred to, is the man who had taken his father's wife; in fourth verse he tells them to deliver him to Satan. A little leaven of sin leaveneth the whole lump. This sin overlooked in one will corrupt the church. From that one case, the apostle speaks of fornicators and covetous persons in the church and out of it, and tells them they must not keep company with any of these classes,—no, not to eat, draws the distinction between these characters in the world and in the churches, tells them his direction applies to those in the church, not those in the world. Then from these general principles tells them to put away the wicked man, of whom he had first spoken, from among yourselves.

An elder has no right to take action that is offensive to brethren and sisters. He has no right to do anything that is not directed by the word of God. What is directed by the word of God every member must approve. For an elder to undertake to exclude men or women by his declarations, or for a majority in the church to undertake to vote men in or out of the church, is as an assumption of power as unwarranted as any assumption of the Pope of Rome. The Scriptures direct how a man shall enter the church. They just as specifically tell how he goes out of the church. The church has no right to vote him out or in. The church hears the evidence that he gives of his faith. The church hears the evidence of his sin. Men seldom disa-

gree about the facts of a case. If there is ground for disagreement, no action should be taken. There ought to be no division in church action. The facts in the case ought to be agreed to, and then the law of God says what shall be done.

But it is imperatively the duty of the elders of the church to instruct and labor with, and secure this unanimity of judgment. It is the duty of the elders to labor with the man after he is withdrawn from. The Scriptures plainly tell, after he is withdrawn from, "Count him not as an enemy, but admonish him as a brother." 2nd Thes. 3: 6-15.

It is never a question as to whether they can do good or not, by admonishing. We are not able to judge of this. But whether we can or not, it is our duty to do what the Lord commands, and leave the results with him. If it is the duty of the church to do this, it is especially the duty of the elders to do it; to set the example in doing it, and so encourage all others to do the same.

It is the duty of any brother, when he thinks he is wronged, to go and earnestly and kindly tell the one who has wronged him, of the wrong. It certainly is the duty of any one, especially an elder, if one thinks he is wronged by him, to go and show him that his course is just and right, and if it is not so, to hear the offended brother and together try to see which is wrong. The assumption that we are right, and we will not hear the complaints against us, is an assumption of infallibility that is not becoming in mortals. It is the duty of the elder to labor to satisfy every member of the congregation of the rightfulness of the course taken, that all may work together in harmony. It is impossible for a church to work harmoniously when part of its members thinks it acts unjustly toward any. Yet the Scriptures constantly command the churches to be of one mind and one voice, and these admonitions are with reference to these very cases of individual discipline.

We hardly think it needful to reply to the query about the applicability of the case of the prodigal son, to persons disciplined by a church, especially to cases where the trouble grows out of differences as to what is right in personal difficulties. This is clearly the case of a man who purposely departs from God, thinking he can have a better time serving the flesh, in gratifying the lusts, in riotous living, than in serving with the Father.

For a man to apply this case to the settlement of difficulties between brethren, and to cases in which a brother or sister thinks that the church has dealt unjustly in its discipline with any of its members, looks very much like he was straining and perverting Scripture to sustain a course that is wrong. At any rate it is much better to change a course than to have to support it by such perversions of Scripture as this. If a course is correct, it can find support without this violent straining the word of God. We never violate a single principle of the Christian religion, by constant and earnest efforts to save the children of God from sin.

D. L.

Any act which has the force of a formal and actual recommittal to the service of the Lord Jesus Christ, must be an invaluable safeguard and help to a Christian, old or young, in a world like this. Weekly attendance upon a well-conducted class-meeting is such an act.—*Christian Advocate*.

How can the attendance upon a service not ordained by the Lord Jesus Christ, be "a formal and actual recommittal to the service of the Lord Jesus Christ?" The Lord Jesus Christ did ordain a weekly service, attendance on which has all the

force of a formal and actual recommittal to the service of the Lord. The Methodist church has set aside this service appointed by the Savior, relegating its observance to long and indefinite intervals, and has instituted an ordinance of its own instead. To observe this ordinance of the Methodist church, may have the force of an actual recommittal to the service of Methodism. It cannot have the force of an actual recommittal to the service of the Savior. Will Dr. Fitzgerald tell us why the class-meeting is better than the weekly communion, to recommit men to the service of God? That is of man. This of God.

## DEBATE ON MORMONISM.

We have received from Clark Braden, the publisher, a copy of a debate between Clark Braden and E. L. Kelly, of the Latter Day Saints, or Mormons; a closely printed, large, double column page book, containing about four hundred pages. Questions debated: Is the book of Mormon inspired? Is the church of which Clark Braden is a member, a church of Christ? Is the church of which I (Kelly) am a member, the church of Jesus Christ? The interest, of course, centers in the first proposition. We think there can be no question but that Braden thoroughly exposes the claims to revelation; shows it is full of contradictions, absurdities, and blunders, full of quotations from the Testament and modern literature, although claiming to have been written in America long before the country was discovered. The price of the book is two dollars, with a supplement yet to be published. Those wishing to see a thorough exposure of the pretensions of Mormonism, can get it by sending to Clark Braden, 913 Pine St., St. Louis, Mo.

"David Lipscomb, of the GOSPEL ADVOCATE, offers five thousand dollars for the establishment of our Indian Mission. Go thou do likewise."—*Texas Christian*.

If we had five thousand dollars to give to the Indian Mission or any other work, we think we would commit a grievous sin in making such an announcement as that. But as we have not, somebody is guilty of the sin of gross untruthfulness. Who is it? We do not see how such things can be published. It shows a great disregard of truth in somebody. If it is carelessness, carelessness in reference to truth itself is a sin, is surpassed only by intentional falsehood.

We have made it a rule through our editorial labor to never publish what any man promises or has done in giving to any object. Near one hundred thousand dollars passed through our hands some years ago to the South when it was in want. We did not intentionally publish a single name of those giving. We have received divers sums for the Indian Mission, we published no name of a giver. We think the habit of doing this is offensive alike to the teaching of the Scriptures, and to good breeding. We never see a publication made with a man's sanction, of what he has done, without thinking he is at once disregarding of the teaching of the Scripture and greatly lacking in the elements of a well-bred gentleman. There is not one word of foundation for the above statement, and I never gave or promised a dollar for any object, the publication of which did not mortify and humiliate me. Five thousand dollars would ruin the Indian Mission. It would attract those seeking the money, not the souls. Those whose zeal for souls depends on the amount of money they get, would ruin any mission.

D. L.

We can have no fellowship with those whom we distrust; the unbeliever can have no fellowship with God.



## WERE HANDS LAID ON IN ORDAINING ELDERS?

Bro. W. H. Carter, in *ADVOCATE* of September 10, when speaking of ordaining elders, says: "When I open my Bible I find how this is to be done, I find that they fasted, prayed, and laid their hands on them." This he says regarding the ordination of elders. Now brother Carter, where do you find this in the Bible? I have no time just now to enter upon an investigation on this matter, on account of protracted meetings. But Bro. Carter has assumed the working oar and by the time he shows that hands were laid on in ordaining elders, I shall be through with my protracted engagements, and will have ample time to attend to the matter. We have questioned that hands were laid on in any ceremony of ordaining or appointing elders. Bro. Carter says he finds it when he opens his Bible, and we shall now wait for him to present it.

There is but one account given of ordaining elders in the New Testament that we are aware of, which is in Acts 14: 23, and in that passage there is not one word about laying on of hands. And this passage does not even show that the fasting and praying was part of the ceremony of ordaining. We have taken no particular ground regarding fasting and praying in connection with the appointment of workers in the church, and do not propose to now, only that in the only account given of ordaining elders, the passage does not show that these were part of the ordination. The passage says, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." This says first when they had ordained them elders, and then adds, and had prayed with fasting. This indicates that in this only account of ordaining, the fasting and praying were additional to, and not a part of the ordaining. But we are affirming nothing with reference to fasting and prayer now. The point is *laying on of hands*. Was this done as a part of an ordaining ceremony? We ask Bro. Carter to read again our article on sixth of Acts, as we cannot repeat it now. And we hope he will study carefully, and write with care on this subject, as it is one that demands close investigation. He says again, "if we are to quit laying on of hands because spiritual gifts were sometimes conveyed in connection with it, should we not quit praying for the same reason?" Spiritual gifts were *sometimes* conveyed. Please read again our article on sixth of Acts on this particular point, and since you affirm that when you open your Bible you find that hands were laid on in ordination, give us the passage where there can be no doubt but that hands were laid on as a part of the ceremony or work of ordaining elders. We have already given our reasons for doubting or disbelieving that such was ever done. But you affirm that it was, and now you are the man to show it. We have shown that of the only two passages in the New Testament where it is claimed that hands were laid on as a part of an ordination service, the facts in connection with them plainly indicate that in these cases also spiritual gifts were conferred.

Now if you can show certainly that such is not the case, but that hands in these two cases were certainly laid on as a part of the ordination service, let us have it, that we may all be agreed. And finally, we have expressed a doubt that there was any set form in appointing workers in the church that may be called an ordination ceremony. Now if you know such to be the case, it would be in point to give the evidence of it. The word that is rendered ordain in Acts 14: 23, is rendered *chosen* in 2 Cor. 8: 19, where one was chosen by the church at Corinth to travel with Titus in the matter of the contribution for the

poor saints at Jerusalem. Does the word chose here mean a particular ceremony of fasting, prayer, and laying on of hands? We do not feel disposed to try to give chapter and verse for something that we are not sure ever existed. If ordination is a church ordinance, and must be done in some particular form or ceremony, we would be gladly informed. That fasting or prayer would be well on many occasions, both by individual Christians and by churches, we have no doubt. But whether all these, or any of them constitute a fixed form of ordination or not, is the question we raise. And we now rest our pen, and await further developments. E. G. S.

The orphan school opened on Monday, September 15, as announced. There are five beneficiaries entered, with a good day school. The buildings have been put in neat condition, and things promise to move off smoothly and satisfactorily. We again suggest to our readers that this school with its opportunities should not be relied upon to perform all the charities. But individuals and churches should avail themselves of the opportunities offered to exercise their charity, in sending destitute orphans around them to school, that they may be trained and educated for lives of usefulness. The charges for those who are sent as a charity by individuals or churches are only forty dollars per session of five months, or to those with means, fifty dollars per session of five months. To those destitute whose friends will pay a portion of the expenses, the trustees will supplement what is lacking. This will enable the trustees to do more, and encourage others to habits of charity to the helpless. No greater benefit could be conferred upon Christians than this. We have heard that the sisters in two or three different congregations are making up bed-clothes for the orphans. Looking to this source for help, just as little bedding has been bought as could be gotten along with. We trust those who are engaged in this work will send forward as speedily as possible, as the weather is liable to become cold at any time, and the trustees desire to husband the means as far as possible. We hope not only that those engaged in the work will forward what they have as soon as possible, but that others will aid. We do not wish too many pupils or too much school to begin with, desire to move forward on a safe basis, but it is clear that had we the means to aid them, we might open the second session of the school with fifty pupils. Who will help in this work?

## OFFER EXTRAORDINARY.

For the purpose of introducing the *GOSPEL ADVOCATE* to new readers, we offer the *ADVOCATE* from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the *ADVOCATE* is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the *ADVOCATE* and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We propose to send it one year to two subscribers, one of which must be a new one, for three dollars. We ask the active and earnest co-operation of all who sympathize in this work.

## CORRESPONDENCE.

S. A. Hastin, Bilbrey, Carroll county, writes: "I closed my labors as an evangelist in Lyon County, Ky., July 1st, when I had labored for six months with but little results. Not being fully satisfied to leave the field without holding one more meeting, I continued a meeting at Hubbard school-house five days, closing before the third Lord's day in July with six confessions. Sold my little home there, and wife and I came to Union Hill church in Carroll County, Tenn., to assist Bro. Hill in a meeting. We began the meeting August 9, and continued over two Lord's days with fifteen additions to the well drilled and wide-awake little band, now sixty-nine. Six of the fifteen added were by letter, three from the Methodist church, the balance from the world. Bro. Hill, of Kentucky, has been laboring for them for the past few years with great success, and is still their preacher. During that meeting there was a Baptist kept filing objections to our teaching; I asked him if he would affirm in debate what he believed, he said he would. So I submitted the following proposition which he accepted and assigned, "The Scripture teach that the alien man is pardoned, saved, justified, and is a new creature in Christ prior to and independent of baptism." We met on the next Thursday and discussed the proposition about five hours before three or four hundred people. I have but one thing to say about the debate, viz., that the Baptist man knew more about the *Gleaner*, and had more of its author's spirit, than he did of the Bible and its author.

I continued a meeting at Christian Chapel from Tuesday until Saturday night, (nine sermons,) closing with twenty-five additions. I found a church of Advents there. They had caused a great deal of confusion, had captured several of our members; some of them identifying themselves with them, and some only had gone far enough to be observing the Sabbath. I examined their teachings which caused confusion. They sent for their leader, Mr. Sam Fulton, a man of fine learning and ability. He came, desirous for me to preach time about with him. I told him after the meeting closed he could have an investigation. At the close of the sermon, with him present, five persons came forward. Three of them were his followers; not all, however were attached to his church, but were observing his custom. I was troubled but little more after that by them, except to hear the acknowledgments of some of them for their wrong in following after such customs. Six in all came and acknowledged their sins and identified themselves with the church of God. At nine o'clock Sunday morning, I gave an invitation, and two more came forward, one to confess Christ, and one to unite from the Methodists. After the baptizing, thirteen that had not received the hand of fellowship took a seat on a log, and, after a few words of encouragement, we extended the hand to them and to one another.

I then went to an appointment at Hickory Plain. Continued till Wednesday, closing with two additions, and the members greatly built up and encouraged. Bro. John Johnston was with me one day, and preached. He is highly appreciated by all who know him. On Lord's day I preached at the Presbyterian church at Camden. I delivered three discourses while there, and took the confession of a Miss Holland, and, in accordance with her request, baptized her the same hour of the night. She had been taught the way of the Lord by our worthy and much esteemed sister, Dollie Halselbrook. *I will never forget her!* I closed the meeting and came back to Union Hill, where I first landed in the State. Will preach here Saturday and Lord's day, and then I will return to the Purchase, where I was raised. In all the above named meetings there have been forty-nine additions. To God be all the praise. *Apostolic Church* please copy.

C. A. Wheeler, Vernon, Lamar county, Ala., writes: "I send you a report of our meeting, which begun at Bethel church, on Saturday night before the first Lord's day in September, and continued until Thursday night following. Twenty-one were added to the church, sixteen by confession and baptism, and the others from the denominations. Bro. James Wood was with us, and did most of the preaching. Bro. Wood is a young man, twenty-one years of age, and is a promising young preacher."



## Obituaries.

Died, at 10:30 o'clock, on September 8, 1884, JESSIE SEWELL GOWEN, the youngest daughter of Dr. J. M. Gowen, of South Spruce street, Nashville; aged, fifteen years. Brief existence, a life-work finished soon, but, in the language of the motto upon her coffin lid, "She is not dead, but sleepeth." The beautiful deeds of love which she performed for father, mother, sisters, brothers, teachers, classmates, are all indelibly written upon their hearts, and are not lost.

Thy look of sympathy, the gentle word  
Spoken so low that only the angels heard—  
The secret art of self-sacrifice,  
Unseen by men, but marked by angels' eyes,  
Are not lost.

The happy dreams that gladdened all her youth,  
Which dreams had less of self and more of truth;  
The childhood's faith, so tranquil and so sweet,  
Which sat like Mary at the Master's feet.

Not lost, O Lord, for in thy city bright,  
Our eyes shall see the part by clearer light;  
And things long hidden from our gaze below,  
Thou wilt reveal, and we shall surely know  
They were not lost.

The funeral was performed by Elder R. L. Cave, in a most impressive and solemn manner, after which the remains were conveyed to Mount Olivet, followed by a number of friends, many of whom testified their affection by placing lovely garlands of flowers upon her newly-made grave. Farewell, Jessie, we shall contemplate thee as a bright star that has been transferred to a celestial clime, the radiance of whose light will be a beacon to your sorrowing friends.

"They will meet, but they will miss thee—  
There will be one vacant chair;  
They will linger to caress thee,  
While they breathe their evening prayer."

MRS. MOLLIE MINOR SIMS.

WILLIAM JAMES SOWELL is no more. He has been called from the busy scenes of life. He has paid the debt, having crossed the Jordan of Death. Perhaps the death of no man in the circle of his friends and acquaintances, has caused more genuine sorrow. A wise and good counsellor, a true and tried friend, a Christian and a philanthropist, he possessed those characteristics which made him an almost invaluable element in his country for good to his neighbors, to his friends, and to the church. Who, indeed, will be able to fill his place? He was a man of the strictest integrity—loyal and true, always, to what he conceived to be right. He was born near old Williamsport, in Maury county, July 21, 1824. He died at his home, ten miles east of Columbia, on the night of August 13, 1884. He was, therefore, past sixty years old. He had one brother and two sisters. His brother, David Sowell, was not unknown to the readers of the ADVOCATE. Older than the subject of this sketch, having been a faithful Christian and an acceptable preacher for years, died several years since. His sister, Mrs. Catherine Daniel, died on the 29th of last December; and now the death of Bro. W. J. Sowell leaves only one remaining, Mrs. Martha Estes, his oldest sister. The father of this family was an old Baptist, and under this and other denominational influences, Bro. Sowell was reared. But in the year 1840, he heard old Bro. Joshua K. Speer preach the gospel. Being a man of convictions and true to them, and seeing the truth presented, he readily and eagerly embraced it. From that day to the day of his death, he grew in grace and the knowledge of the truth until, indeed, he came "to the measure of the stature of the fullness of Christ," continuing in the faith, grounded and settled, never being moved away from the hope of the gospel, which he had heard, and which he has preached by word and deed to others, who have profited by his Christian life and labor of love. On May 8, 1850, he was married to Emily J. Hardison, a woman who, already a disciple, was fully prepared in heart and mind to share the burdens and joys of his Christian zeal, as, for many long years, she has done. God blessed them and prospered them, giving them the good things of this life, and children to enjoy them. Four of these have passed on before the dear father, to the shining shore—two sons and two daughters—and six remain—four sons and two daughters—who mourn the death of a good father, but sorrow not as those who have no hope. The consistent life and righteous example of such a father has manifested itself in the life and character of his children. All those who are living are worthy Christians, one a devoted and successful minister of the gospel; and of those who are dead, they were either Christians, or were too young to be members of the church. Bro. Sowell was the ruling elder of his congregation, and, as such, received the honor and enjoyed

community. The duties of the Christian he was faithful to perform. The last day he spent on this earth, he and his wife spent on a mission of good, visiting the sick and afflicted. He reached home in the evening, partook heartily of supper, and retired early to bed, feeling quite well. About midnight he awoke and told his wife he felt a little strange, but was not sick. She gave him a little of something. He said he felt better, and lay down. Soon after he suddenly arose, turned his feet out of bed, and in a few seconds dropped to his side, dying without a struggle, so suddenly that not even his two youngest children, who were in the house, reached his bedside before he was a corpse. His children, having been informed of his death, one by one reached the desolated home of their childhood, scarcely realizing that father was, or could be, dead; that father who had ever been so kind and good to them, and whose counsel had ever been offered them with the savor of a pure Christian example. On Friday, August 15, after an impressive sermon, delivered by Bro. William Anderson, the body of William J. Sowell, followed by a multitude of friends and a family broken-hearted and sorrowing, was borne to the grave, and there, 'mid the songs of his dear brethren, was committed to the dust, to wait the great day of the Lord, when all that are in their graves shall hear the voice of the Lord, and shall come forth, they that have done good to the resurrection of life, and we doubt not his will be to life eternal. Peace to his ashes. Let us strive to meet him in the sweet by-and-by.

### NOTES FROM OUR CORRESPONDENTS.

J. A. Harding, Fisherville, Ky., September 11, writes: "Our meeting here is prospering. Five have confessed Christ."

J. D. Floyd, Flat Creek, Tenn., September 6, writes: "Meeting closed at New Hermon last night. Preaching by J. M. Kidwill; seven additions; all young persons. The congregation is in good condition to nurture them."

Andrew Perry, Lawrenceburg, Tenn., September 4, writes: "I recently, on Clear Creek, Giles County, preached thirteen sermons, resulting in ten additions; two immersions, one reclaimed, and seven took membership. I expect to hold a meeting in Alabama soon."

J. G. Barlow, Las Casas, Tenn., September 8, writes: "Bro. Srygley was at Hebron last week. Had a fine hearing, and did fine teaching; all edified and glad he came. Three additions to the church, and two others, a Baptist preacher and his wife, expressed a willingness to meet and worship with the brethren at Hebron. Bro. Srygley is at Cainsville now. Hope good will be the result. We think the cause safe in his hands."

G. W. Bryant, Ennis, Texas, September 4, writes: "Bro. Black, of Illinois, has been holding a meeting at Ennis for nearly four weeks, and the truth has added to the church one hundred and thirty-five, and is still holding on. Bro. A. C. Borden is holding a meeting at Antioch church, five miles west of Ennis. Forty-two additions in two weeks. Great good has been done in our country, and the work is still going on."

E. B. Cayce, Franklin, Tenn., September 11, writes: "Bro. T. B. Larimore began a meeting at South Harpeth, on August 23, and continued until next Lord's day night. Nine added by confession and baptism, but (as unfortunately for the church it occurs so often) the meeting closed one week too soon. However, much good will result from Bro. Larimore's earnest, able preaching. I could not attend the meeting but few times."

B. C. Young, Cobb, Tenn., September 8, writes: "I met Bro. Willie Morton and Bro. Tankersley at Rock Spring, on Saturday night before the fifth Lord's day in August. The meeting continued till the next Friday night, with fine interest to the last. There were twelve confessed the Savior and were baptized, one reclaimed, and one from the Methodists who had been baptized. This meeting, like most of our protracted meetings, closed too soon. But we all had to go."

I. S. Dupuy, Thyatira, Miss., September 10, writes: "Please announce through the ADVOCATE for the benefit of scattered brethren, that there will be a co-operation meeting held at Delay, in Lafayette County, Miss., beginning Saturday before the second Lord's day in October, to continue two days, for the purpose of uniting their efforts in the employing of some one to preach one-half of his time in that section of country."

J. L. Sewell, Viola, Tenn., September 4, writes: "I held a meeting on Spring Fork of Martin's Creek, embracing the fourth Lord's day in August; there were nine baptized and three that had been out of the fold returned and were restored. Was once a good congregation here, but they have been reduced by deaths, removals, until they are weak now. But this meeting has strengthened them some, and I hope that they will be able to sustain themselves; there are some good zealous members here; but they are poor in this world's goods, but I think they are rich in faith and good works, and I pray that the blessing of God may be with them."

J. M. L., St. Bethlehem, September 12, writes: "Thinking our church work may be of interest to some of our absent friends, will give a brief outline of our labors in the cause. On the fourth Lord's day in every month we have preaching by Bro. John W. Johnson, of Carroll County, Tenn., who is an able expounder of the truth. The brethren meet regularly every Lord's day for the purpose of attending to the ordinances of the Lord and Sunday-school. Prayer meeting every Saturday night. On last Lord's day after a few earnest and appropriate remarks, by our beloved elder W. H. Killebrew, three persons came forward and made the good confession, and were baptized by him the same evening. Bro. Killebrew is an efficient and faithful servant of the Most High, and watches over the welfare of the church, 'holding fast the faithful word as he hath been taught, that he might be able by sound doctrine both to exhort and to convince the gainsayers.' May the Lord bless and prosper him."

J. Harding, 3307 Bank Street, Louisville, Ky., September 3, writes: "I closed my meeting with the brethren at Berea, Henry county, this State, last Lord's day night, with a good interest. Forty-two were added to the congregation. The meeting lasted two weeks. This is where Bro. J. A. Harding held a debate with a Methodist, last November. Several of the additions were from the Methodists. I succeeded in getting the brethren at this place to agree to meet on the first day of each week. They have only been meeting twice a month. This is where Bro. W. H. Baker preaches once a month. He has been preaching for a number of years. Bro. Baker is a self-made preacher, and a very excellent man, and one that has the confidence of everybody. He is a good man, and well posted in the Scriptures, but we feel that he is most too easy with those that differ from us. I believe, at least it is my experience, that the hotter we make the fight, the quicker the work will be accomplished. We leave, to-morrow, for our meeting at Waco, Texas. To the Lord be all the praise."

E. A. Elam, Murfreesboro, Tenn., September 7, writes: "We closed our meeting at Cross Roads, Bedford county, beginning the third Lord's day in August, with no additions. The fourth Lord's day we began at Bellbuckle, and closed on following Thursday, with nine added to the brethren by obedience to the gospel. The Methodists had a meeting at the same time; but still people learned and obeyed the truth. The preacher 'in charge' said the presiding elder controlled the meeting, and gave this as a reason for protracting it. When the elder came, he expressed surprise at the meeting being protracted, and desired to return home on Monday. This difficulty they can settle between themselves. On the fifth Lord's day we began at Lynchburg, and closed Thursday night, with ten additions by obedience to the word. It was said there, by a Methodist preacher, that we misquoted, because we used the expression, 'washing of water,' when referring to Titus 3: 5, where is found 'washing of regeneration,' which verse at first we read word for word. It was said 'washing of water' was not in the Bible. He also said we left infants in purgatory, because we spoke of the mission of the church, and that people could not be Christians unless becoming at the same time church members. Popular evangelists say, become Christians and 'join any church you please.' The spirit of error has always misrepresented and persecuted the truth."

We are generally more solicitous to live long than to live usefully and serviceably; and it may be, our health had been more precious in the eyes of God if it had been less precious in our



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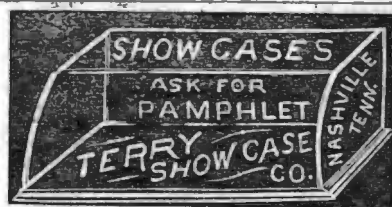
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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## CLIPPINGS AND COMMENTS.

DEAR BRO. HARDING: Your "Clippings and Comments" in the ADVOCATE this week, in which an account is given of Bro. Stancill's meeting at Antioch, Estill County, Kentucky, remind me of a pleasant little conversation I had with Bro. Crutcher at Danville, Kentucky last Lord's day morning a week ago. He referred to the condition of that church. He asked me if I understood that you were opposed to regular preaching, or to a church's engaging a preacher as a constant pastor. I told him you thought a church with an efficient eldership was able to take care of itself without the constant care of a hired "pastor." He referred as an instance to the church at Antioch, saying that it was one you had labored a good deal with; and as a result of its trying to do without a regular preacher it had become disorganized and all broke up. From this conversation I was under the impression that the church had about disbanded; and I was about to inquire particularly about it when he was called away. I heard him preach, and had the pleasure of worshipping with the Danville church in the morning, and heard Bro. Hobbs in Louisville that night.

This extract is from a private letter written by a disciple of Georgia who has just been on a tour through Kentucky. It should impress upon the churches that are trying to walk according to the scriptural teaching the importance of their being strict and devoted to the right way; for they are watched, and their shortcomings will certainly be heralded to the world, though many will not take the same delight in publishing their good deeds. There are some facts concerning this Antioch congregation that brethren Stancill and Crutcher failed to tell; probably they failed to find them out. This church is the only one in all that region that has ever met regularly upon Lord's day. It is surrounded by the following congregations of disciples, Flat Woods, Sand Hill, Irvine, Station Camp, Crooked Creek and Red Hill. None of these congregations has ever met upon each Lord's day, so far as I know, unless the last two have recently begun to do so. Eight years ago, in the midst of a community that had never known of such a thing, the Antioch church began their regular Lord's day meetings. They have kept them up in the face of the greatest difficulties ever since. There are a number of members here who have not failed to assemble with the saints for a single Lord's day in all these years.

A number of the children have been wonderfully prompt in attending the Sunday-school. One little girl told me she had not missed in four years. I have conducted five or six meetings for this church in mid-winter, and have learned by an abundant experience that neither darkness, rain, cold, snow, sleet, nor rolling thunders and flashing lightnings will prevent a good audience at the night-meetings. I express it as my most earnest conviction that I have known no church that in the same time has exerted so great an influence for good upon the people about it. As for its disbanding, there are a number of its members that can never live with quiet consciences without the weekly meeting around the Lord's table.

But now for the large number of disorderly members:—The church has had a great number of additions in these years, and has withdrawn its fellowship from many. All classes attend its meetings, the worst as well as the best. It is not strange therefore that many should unite with it, and that it should then become proper to withdraw from a considerable number of the converts. It is only strange and unusual that the church

does this last work. Bro. Crutcher preached for some time at Eminence, Kentucky. The church there is one of the large and influential ones in the State. It is in a rich intelligent community, and has had some of the strong men of the reformation "to preach regularly" for it; Bro. Crutcher himself has labored as its pastor for a number of years: yet he has made the impression upon my mind that there is in its membership a number of most disorderly people—some that drink to drunkenness and others that are engaged either directly or indirectly in the sale of whisky. How would it do for me to inquire, "Does Bro. Crutcher believe in preaching regularly for a church as its pastor? Why, he labored for years in that way at Eminence, and I understand he thinks the church there is in a terribly bad fix!"

Indeed he told me that the officers there could not discipline the church, and that they did not dare to undertake it. Shall I attribute this state of affairs to the "pastor system?" I know other churches that have not been without a "regular preacher" for more than twenty years that are equally as bad off as Antioch, or even Eminence. Let brethren Crutcher and Stancill consider these things before they attribute the disorders at Antioch to the fact that the brethren there are trying to conduct their congregation without a hired pastor. There are brethren and sisters there who have been making the bravest and most earnest and faithful fight for the right, with the greatest opposition, and under the most discouraging circumstances. I know no congregation that has done so nobly all things considered. The fact remains, too, that under "regular preaching" this church once died; without regular preaching it came to life and prospered as it never prospered before. I would as soon go to Antioch to find earnest, devoted, self-sacrificing Christians as to Danville, Louisville, Lexington or any where else.

But after all, the question is, What do the Scriptures teach? Nothing can be clearer than that the New Testament instructs the churches to look to their elders for teaching and oversight. The elders are called pastors (feeders) and bishops (overseers); there is to be a plurality of them in every church, and they are exhorted to feed the flocks and to take the oversight of them. The prevailing custom of hiring and importing a preacher to do their work is not only unscriptural, it is anti-scriptural. If Bro. Crutcher or any other body thinks he can show scriptural warrant for the custom of hiring preachers to take the pastoral care of churches, let him hasten to use the KENTUCKY DEPARTMENT. He shall have space. It will not do to claim that the "pastoral system" works best, for we are not competent to decide this question apart from the testimony of the Scriptures.

Jesus was killed; the apostles were outcasts, and were finally killed, except one. All Christians are persecuted; they have always been. Pure Christians have always been unpopular among men. The churches founded by the apostles in a comparatively short time apostatized, with hardly an exception. They were soon baptizing infants, sprinkling for baptism, worshipping the Virgin Mary and the saints, and so on. The question is not what is popular among men? What succeeds in the world? But what do the Scriptures teach?

If the Antioch and every other church that ever tried to walk by the divine law should apostatize from the right way, it would no more show that way to be wrong, than did the Roman Catholic apostasy prove that the churches founded by the apostles were wrong. Noah was right though every other family on earth had deserted

the Lord. He was right, and his way was the best way. Lot was right, and he was the only man in Sodom who was walking in the right way. What does the word of God say about the plan for teaching and overseeing the churches? Search and see; and then contend for it, if every other man on earth does differently.

From B. W. Johnson's report of the Illinois Convention, in the *Christian Evangelist*, it appears that only \$1,500 were paid into the State treasury during the last year. Concerning this he says: "Before the Millenium comes the Illinois brethren will think it a little thing to raise ten times that sum for State Missions." "The writer could name brethren in the the State who could singly, without wronging themselves, give as much as the whole State has done. Yet these brethren sing with zest:

'I gave my life for thee.  
What wilt thou do for me?'"

Yet it is quite common to hear the brethren who favor the societies speak of those who oppose them as being stingy, and therefore opposed to everything that calls for money. When a great society, including the brethren of a State where the disciples are as numerous as in Illinois, raises only \$1,500 for the State missionary work, the society people should be exceedingly modest about accusing other people of stinginess. There are, I believe, about 90,000 disciples in the State; they give therefore, on an average, one and two-thirds cents (1 $\frac{2}{3}$ ) each to the State society for missionary work; or, allowing that one half of the disciples in the State are opposed to the societies, those who favor them will give three and one third (3 $\frac{1}{3}$ ) cents each. I know a man who opposes these societies, and who lives by his labor, for he owns but little property, who gives about \$600 per annum for evangelistic and church work; more than one third this great society. Indeed if Christians would contribute to the church treasuries as they should, there would not be the slightest need for these societies. Almost any congregation would then be abundantly able to sustain an evangelist in the ends of the earth. These societies grew up out of love for money. Preachers want salaries, so they work up societies to pay them; members want the gospel preached but are not willing to give as they should, so they join a great society, and drop in their "widows mite" (?), and shout about what a great work they are doing. Then if a man opposes them, he is close and illiberal and narrow-gauged.

A plan that only secures about three cents per member, where it ought to obtain from ten to one hundred dollars per member is surely a very poor plan. If I were not opposed to such a thing from principle I would be from policy.

END OF KENTUCKY DEPARTMENT.

## ATTENTION, TRACT SOWERS!

The Christian Sower Tract Fund is now located at Mexico, Mo., and is again ready for business. Much delay has been caused by the move from Madisonville, Ky., and correspondents are asked for pardon for not filling their orders sooner. The trustee has just received 21,000 card tracts. This makes over three hundred thousand he has had printed in less than three years. Thousands of large tracts have also been bought and put to work. The personal labor given to this work has been at times snatched from his daily ministry of the word. But it remains to be seen whether or not he can continue to act as trustee, owing to his largely increased labors in his new field. But these 21,000 card tracts are ready for work. They are for sale to those who are able to buy, and free to those who are not. Not long ago a brother in New York City bought 1400 card tracts in one order. How many more will do as well? The Fund is much in need of money to pay for these last tracts. Be so kind as to send a donation. Address, J. W. Higbee, Mexico, Mo.



## PROGRESSION.

To the word progression our attention is often called, and the query comes up. What does it mean? We turn to our dictionary and find the idea of continuing onward in a course, of moving forward. We lay out a course with an object at the end, and steadily advance toward it. This is progression. The world moves. The people are restless. Progression is the watchword. Rome believed in progression, and the world lay at her feet. Strong minds and strong bodies cause nations to move,—to progress. Alexander with his dying breath gave Greece and Persia "to the strongest." Who so well able to fight the battles of this world as the mentally and physically strong? From small beginnings we attain to great and honorable action. Our own glorious nation sprang from a pilgrim band. Look over the history of nations and you will find that progress was ever uppermost in their thoughts. It is lawful to be progressive; indeed it is a principle implanted in our nature which we should obey. Ever onward and upward should be our motto.

While the world has much to do with progression, we ask, Has Christianity anything to do with it? We hear it said there is a party in the church who are called "progressionist." A party in the church! Progressionists! How strange it sounds in "a believer's ear." The church itself ought to be progressive. Who will deny that the church should continue to move forward in virtue and piety, that it should grow in grace? Not always babes, desiring milk, should its members be, but gradually should they attain to the full growth of manhood and womanhood in Christ Jesus. Oh, no, the church cannot stand still, but with "excelsior" on her banners she mounts higher and higher.

That there is something creeping into the church denounced by some as "progression," we cannot deny. Let us examine the ways of this little stranger who comes in so quietly, has such potent influence, and works such transformations, that metamorphosed Daphne resembles her original self as much as the church of to-day that of eighteen centuries ago, and perhaps we will be able to name it, christen it if you please.

A church is at peace. The brethren dwell in love together. The prayer meeting is a place their souls delight in. The remembering of Christ in his death brings to them a holy calm and thoughts unutterable. They seek to do good and grow in the nurture and admonition of the Lord, esteeming others more highly than themselves. This is the foretaste of heaven which we mortals have on earth.

The Sunday-school needs Bibles. A private conference of the teachers is called. How shall we get the Bibles, is the question? It is suggested that we invite our brethren to help us buy them. "Oh, no," says one, "don't, I know a man who has a panorama, and if we will let him exhibit in the church he will give us all over six dollars that he makes." Some of the Christians had never read anything in God's word about that way of doing, and urged the first plan. The discussion which followed consumed much valuable time and engendered some bad feeling. The main argument was that "other churches do it, and they have such nice things." There was no decision arrived at, but the next Sunday the superintendent announced the panorama. Result: The man with the panorama required fifteen of the pennies thrown by the little ones into the Lord's treasury to make up his six dollars. No Bibles and fifteen cents gone, but they had a "good time," and the children of God, great and small, taught not to give unless they get some fleshly enjoyment in return. Any Scripture about that? But saddest of all to relate, much of the piety and Godly fear of that people went away.

"This congregation should be more social. Let's have a social and charge ten cents at the door. It will be so nice to get acquainted with everybody, besides we will be making money," says one.

"No," says another, "let us have the social and not charge at the door. You know there are some families who cannot come under those circumstances, and in order to follow out the principle, nothing should be done which would deter any one from coming."

But zeal which is not according to knowledge gains the day, and the social comes off. Many good brethren stay at home. Anything that can buy its way comes in, and our young people are thrown into the society of those whose morals are anything but good, and whose influence would be only for the tearing down of Zion's strong holds. A little more of the brotherly love steps out. Following close on the heels of the social, come festivals, with their lottery accompaniments, exhibitions, theatrical performances, etc. The man at the door takes the money in the name of Christ. The temple dedicated to God's worship is turned into a "den of thieves." The feelings of reverence for the spot are dissipated. The children learn to treat lightly the place, the ordinances, and the God they came to meet. Is this progression? No, my brethren you have the wrong word. Retrogression is the word you want. Backward and downward, step by step, our banners drag in the mire. So did Rome, So do we. Twenty years I have watched this backward march, and my soul has grown sick. Sorrow and disappointment filled my heart, and I cry out. "Oh! for the purity of Christ's religion, as I first met it among the people calling themselves disciples of Christ."

Columbus, Ohio.

SARAH ARCHER.

## CORRESPONDENCE.

For the last two days I have been attending a religious discussion between Bro. J. B. Davis and a Baptist preacher, by the name of Simmons. The subjects discussed were the final perseverance of the saints, and the necessity of baptism. Bro. Davis affirmed that a child of God may fall away and be lost. Bro. Davis led off, and placed before the people over thirty Scripture arguments, showing that the Scriptures do teach that a man may fall away. Simmons replied, in a manner, to six or seven of the arguments, and then struck out with objections, nearly all of which amounted to nothing. In the second proposition, the Scriptures teach that a man may be saved before and without baptism in water, Mr. Simmons led off, with the case of Zaccheus, salvation brought to his house without baptism, and referred to the thief and a few other cases where salvation is affirmed and baptism not named. Bro. Davis' replications were simply crushing; so much so that in his last speech he (Simmons) quit the Scriptures, and told of his daughter's death, and of people dying on the battle-field, and played out entirely before he filled his last half hour. Bro. Davis is a large, portly man, red complected, with gray hair and beard, and is truly a workman that needs not be ashamed. He presents the word with great force and plainness, and wins the attention of all who hear him. And, with a withering glance and keen denunciation, strikes terror to the opposers of truth. A more complete and crushing defeat the Baptists never received. Long may Bro. Davis live to wield the sword of truth. Bro. Davis is sowing the seed broadcast over North Louisiana, but his field is too large. Oh, that some two or three good men would come and help him, for the harvest is great, but the laborers are few. Try to send us help. May God spare you long to publish the ADVOCATE, for there is no more welcome visitor than that same old reliable, the GOSPEL ADVOCATE.—[G. W. Hollis, Spearsville, La., September 10, 1884.]

Model Christian please copy.

## RE-BAPTISM.

DEAR BRO. LIPSCOMB: I see that Bro. McGary has decided to have nothing more to say—in the ADVOCATE—on re-baptism. As you seem to be willing for more to be said, I have concluded to write a short piece on it and the confession. John's baptism was for the remission of sins. Christ established another on the day of Pentecost which was for the remission of sins, and to put a person into Christ. Since that time there has been another instituted by man—to baptize because their sins are pardoned. Now the apostles, guided by the Holy Spirit, found persons who had been baptized with the first; and I am satisfied they knew something about it. Yet they never asked them if they were satisfied with their baptism, or if they did it to honor God, but some spirit has authorized men of the present

day to ask it of persons who have been baptized with the third one I named, and one that the apostles knew nothing of, one instituted by man which is in vain. See Mark 7: 7. Yet men still ask them if they did it to honor God, if so, they will take them. If Christ's word be true, they are not in Christ nor never can be until they are re-baptized. If what I have written be true, they will forever remain out of Christ. You say the good confession Timothy made put him in prison. Have you any proof except Heb. 13: 23 that he was in prison? It says he was set at liberty. But I think you can find as good versions as King James, that says he was sent away, and if sent away is right, the idea that he ever was in prison is not in the New Testament, or at least I have not been able to find it. So, I think, you had better conclude the good confession he made was one of the steps he had to take to become a Christian. J. R. WOOD.

Boston, Tenn., September 5, 1884.

## General News.

The Tammany Hall Democracy has finally decided to support the regular Democratic Presidential nominees.—The steamer Wyoming arrived at New York from Liverpool last week, with five hundred Mormon converts, bound for Utah.—Floods on the Chippewa and Eau Claire Rivers, Wisconsin, are doing great damage. Ten large bridges were washed away. Two hundred houses at Eau Claire were washed away, and the damage is over \$2,000,000.—Three survivors of the Greely expedition having been granted leave of absence, contracted to exhibit themselves as curiosities in a dime museum in Cleveland, Ohio. Secretary Lincoln did himself great credit by ordering them back to duty.—The jury in the case of Meyer Muskovitz, charged with complicity in the murder of Meyer Friedman, returned a verdict of guilty, and fixed his punishment at imprisonment for life. His attorneys made application for a new trial, which was refused. This case was tried at a former term of the court in July, but the jury could not agree.—The Congressional Convention in the ninth district met at Dyersburg, some days ago, took twenty-one hundred and thirty-five ballots, and adjourned without making a nomination. They met at Trenton on the 18th. They have taken about two hundred ballots, and seem no nearer a nomination than when they adjourned at Dyersburg.—A man had been seen hanging around the residence of Mrs. Garfield for some days. He was suspected of being a crank trying to shoot Mrs. Garfield, and was arrested.—Henry Lamb, aged 97, who died in Fairfax County recently, long resided near Mount Vernon. To his dying day he asserted that the vault containing the remains of Washington, had been violated and the skull carried away to France where it was sold to a firm of phrenologists. He says the desecration was committed by the sailors of a French ship anchored in the Potomac near Mount Vernon, and that the skull which was taken away was replaced by that of a negro servant of Col. Fairfax.

FOREIGN.—The Vienna police have discovered a band of forgers consisting of a father and seventeen children.—Matters between France and China appear to be in the same unsettled and unsatisfactory condition. In a meeting of the French Cabinet, Prime Minister Ferry distinctly confirmed the report that China had not declared war. Admiral Peyron, Minister of Marine, read dispatches from Admiral Courbet, which stated he would resume operations as soon as he received reinforcements and a fresh supply of provisions.—The cholera is decreasing at Naples. Four hundred and forty-one new cases, and one hundred and thirty-nine deaths, were reported for the twenty-four hours ending with November 18.—London is reported to be in an excellent sanitary condition. The official report of the City Sewer Commission has just been published. It says. London was never cleaner or healthier or pure from nuisance than at present. If cholera comes, it cannot remain long, nor assume alarming proportions.—Parliament has been convoked for the 23rd of October for the transaction of Government business, and for discussing the Franchise bill.



## Home Reading.

## A SUMMER BOARDER.

Mrs. Wren built a tiny brown house in a tree,  
Where soon little eggs nestled, one, two and three;  
And this is the story she whispered to me:

She was singing her rondo, one morning in May  
(And I think, should you hear it, you'd certainly say  
She needed no Wagner to teach her the way),

When that big Mrs. Cuckoo, who every one knew,  
Was too idle to build her own dwelling, peeped through  
The branches, and entered without more ado.

She lingered awhile, and then fled o'er the sea,  
Mrs. Wren coming home again, what should she see,  
But four speckled eggs, where she left only three.

The blooms of the Summer crept up through the wold,  
And heard the sweet story that never grows old,  
The story that's only to mother birds told.

There were four little waifs in the tiny brown nest;  
But the Cuckoo was larger and crowded the rest,  
He was selfish and greedy, and snatched at the best.

Every day Mrs. Wren was away on the wing;  
Though provisions were cheaper than early in Spring,  
Yet, really, they left her scarce leisure to sing.

'Twas an arduous task, commissary for four,  
Who were constantly hungry and calling for more,  
And the Cuckoo was sure to be nearest the door.

Do you wonder she said, ere the Summer was done,  
That this taking of boarders was very poor fun,  
When of thanks for her trouble he'd given her none?

For he flew to the tree-top one sunshiny day,  
With a brief *au revoir* as he hastened away;  
And in his new home he is welcome to stay.

—By Sophie E. Eastman.

## LITTLE JOE'S PRAYER.

BY AILENROC.

Perhaps the boys and girls who read the *Advocate*, would like to hear a sure enough story concerning a little boy named Joe.

I said a little boy; but if Joe is living, he is no longer a little boy, but a big one: for he was nine years old when the incident occurred, and ten years have rolled their course along since then.

I have lost track of little Joe, and his young step-mother, who was a dear friend of mine. This world is very wide, and friends get separated and lost from each other. I think of Joe very often. I like to think of him as a pious, godly young man, who is not ashamed of his religion. If it is possible that the dear little fellow has fallen into evil ways, has gone in the paths of ungodly, then I am glad that I have lost sight of him.

He had a stepmother, I said, and a true mother she was to him. Ianthe was a good girl, and she made a good wife and mother.

His father was a God-fearing man, a sober, stay-at-home kind of man, and Joe was nine years old before his father was called away from home to be gone a night. He got Ianthe's father to come and spend the night with his wife and child, and then he left them.

At supper that night, Ianthe returned thanks, and all passed off well until bedtime came.

Joe lingered longer than usual, and his mother, knowing his thoughts, said: "Go to bed my son. Papa is gone, and we can have no prayers to-night."

Then she helped him undress, and put on his night-gown; and when he had kissed her good-night, he went into his little bed-room, which opened into hers.

Ianthe and her father sat talking by the fire for some time, tell they were startled by an apparition—a little white-robed figure, with blue eyes drenched in tears.

"What is the matter, my son?" she asked.

"Oh mother," he replied, "I want somebody to pray. I can't sleep till somebody prays."

"But," my dear," she answered, tears in her own eyes, "papa is gone; we will have to wait till he gets home."

"Can't you pray?" he asked.

She looked at her father, and shook her head. He was not a religious man, never had been, and it was a cross to her to say a few words of thanks at the table, as to praying before him she could not do that.

"Grandpa, can't you pray?" he then said.

And the old man who had scoffed at religion all his life, felt strangely subdued as he answered "no."

"I will pray then," said the child. "If mother will read a chapter, I'll pray."

Ianthe got the Bible and read a chapter, then they all knelt down and Joe prayed.

It was a very childish prayer, but all the more touching, and had power to move those listeners more than the most eloquent appeals. Ianthe

wept tears of contrition for her own faint-heartedness, tears of joy that this child of a dead mother and a loved father—this child which had been given into her keeping—should be so piously inclined. New resolutions were formed in her heart, new vows ascended on high.

The old man wept. Oh! the scalding tears over a misspent life. Memory carried him back to his own childhood; to the time when he was sinless as this little child, before his feet had trod in forbidden paths, or his lips been sullied by an evil word.

Joe arose from his knees satisfied and happy, and wondering why his mother and grandpa should cry so. He did not know why his mother should clasp him so close and kiss him so often, or why the old man's tears should bedew his flaxen head. He only knew that a duty had been performed, that God had been thanked for His care that day, and his protection asked for the night. Already his lids were twinkling with coming slumber, and very soon he was lost in sweet dreams upon his pillow.

I wish I could say that the old man who was so touched by Joe's prayer, reformed from that hour and sought the pearl of great price. But oh! how hard it is to break one habit, and this old man had a bundle of bad ones. He died as he lived, and as for little Joe, I know not where he may be; but one thing I do know, and that is, if parents do their duty their children will love the family altar. All may not, like him, be so religiously inclined; but yet in their hearts they will love the hour, they will honor their father more, and in after years they will look back to that hour of family prayer as life's dearest and sweetest memory.

## ISLE AU HAUT.

Away off the coast of Maine, outside the cordon of rocky isles that stretch like a protecting chain between the Atlantic and Penobscot Bay, exposed to the ceaseless beat of the waves and to the fury of every storm, is the oddest, loneliest, and most primitive spot on the American coast, the Isle au Haut. This name was given to it by one of the early French voyagers, who thought lofty island a most appropriate appellation for the sea-girt rock, whose perpendicular sides rise immediately from the water, with scarcely a break in their monotony for a bit of beach. The island proper, with eight or ten smaller companions, now composes a town, having been set off from Deer Isle in 1874. All the islands together have an area of 3,000 acres, and about 200 people live on them. They all live by the sea, directly or indirectly, and their life is but a dull existence. Anthony Merchant first settled in one of the group, which now bears his name, in 1772, and since then the hamlet of fishers has grown by twos and threes, painfully slow. There is no post-office, no minister, no lawyer, and no doctor. If anybody is sick, or wants any red tape, or an expected letter, he must take a sail-boat and go to Deer Island or to Rockland, the journey being nearly always rough and often impossible.

On the summit of the cliffs is a great level plot, half sheep pasture and half blueberry bog, and there is grown the best mutton and wool in Maine, and there, too, is the blueberry pickers' paradise, whole schooner loads of people often going in summer from the main land to gather the berries. There was an attempt made years ago by a Georgia gentleman to make Isle au Haut a great summer resort, and he put all his own money and that of some other persons into the scheme. A splendid pavilion for concerts and dancing was built, and roads along the cliffs constructed at great expense. Then, just as the plans were ready for a great hotel, the finance department of that association collapsed, and with it the whole scheme. That was years ago, before the expressive term "crank" was on the boards. The natives used the roads for sheep paths, and dried nets on the hard-pine floor of the pavilion.

The fishers are as simple as the old Arcadians of whom it is written: "Neither locks had they to their doors, nor bars to their windows." Not many of them have ever seen the mainland, and scarcely any of them know what a city is like. Only a month ago the first horse ever landed on the island was brought there, and a good half of the simple folk gazed then for the first time upon a member of the equine species. No steamer

ever lands there, and in all probability the only glimpses of good sized steam craft the islanders ever get is when, on clear days, they see through a glass passing vessels of the International and Boston and Bangor lines.

## TWO WIDOWS.

There is a great contrast between country women who are left widows or without any male representative, who have been brought up according to modern notions, and those who have been trained to a knowledge of business. I have in mind two young widows, each left with a farm and a small family, who are forcible illustrations. One of them depended entirely upon her husband for everything, as such had been her training at home, and when he died she was obliged to lease her farm and walk to church, not knowing even how to harness a horse, when she could not catch a ride with a neighbor. She knew no more about the farm, the crops and the stock than a child, and her want of qualification was such that it was almost impossible for her to obtain an associate guardian for the property and her young children. The condition of the farm at present is a sad commentary on the helplessness of a woman when left to her own resources, and educated according to modern ideas, quite too common. The other widow, left in a similar condition, but differently trained, after her husband's death took the charge of the farm herself, drove her own carriage to church with her family, attended to her own business, brought up her children to aid her and has made a complete success. She has subscribed for several agricultural papers and endeavored to apply the knowledge which she obtained from them in a practical way. She has never appeared unwomanly or unladylike, but by her independence and success not only commands respect, but the commendation of every one.—F. D. Curtis, in *New York Tribune*.

## A STORY FROM JAPAN.

At a meeting in Japan where a number of Christian girls were gathered together, the subject was: "How to glorify Christ by our lives." One of the girls said:

"It seems to me like this: One spring my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers said: 'Oh, how beautiful! I must have some, too; won't you please give me some seed?' Now, if this neighbor had only just seen the flower seeds, she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed."

"And so with Christianity; when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We don't care to hear about these things; they are not as interesting as our own stories. But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say: 'How beautiful these lives! What makes them different from other lives?' When they hear that 'tis the Jesus-teaching, then they say: 'We must have it, too!'"

"And thus, by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."

For the holiness that fights against sin, battles with temptation, keeps unspotted from the world; and lays self on the altar, there is a crying need in our time. It is a sympathetic spirit, going about doing good, yet it has no sympathy with evil customs and the fashions of the world. It strives to keep clean. Against the downward pull of the world it braces itself, and says: "If others do this, yet will not I." It dares to be singular and unfashionable. It keeps out of places where it would be smirched, and finds such enjoyment in its prayer service, its Bible study, its deeds of charity, and in the innocent joys of life, that it does not hanker after the playhouse and its kindred sensualities. Walking in the spirit, it does not stoop to the lusts of the flesh.—Dr. T. L. Culyer.

A friend cannot be known in prosperity, and an enemy cannot be hid in adversity.



**A Christian Editor's Opinion.**

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State and my friends say they find your Lemon Elixir a most excellent medicine. My book keeper and foreman both use it in place of calomel, pills, etc.

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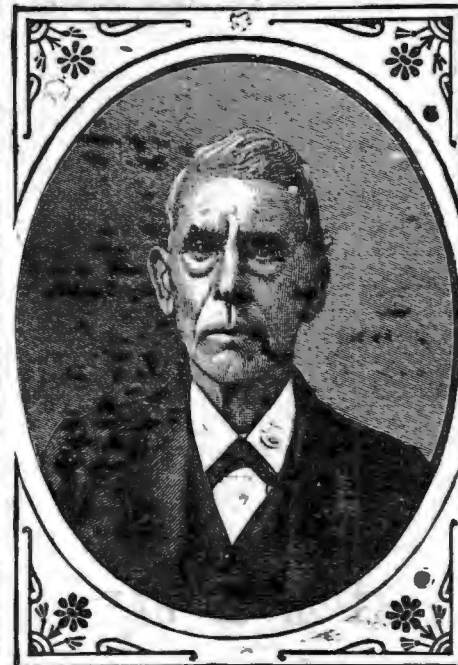
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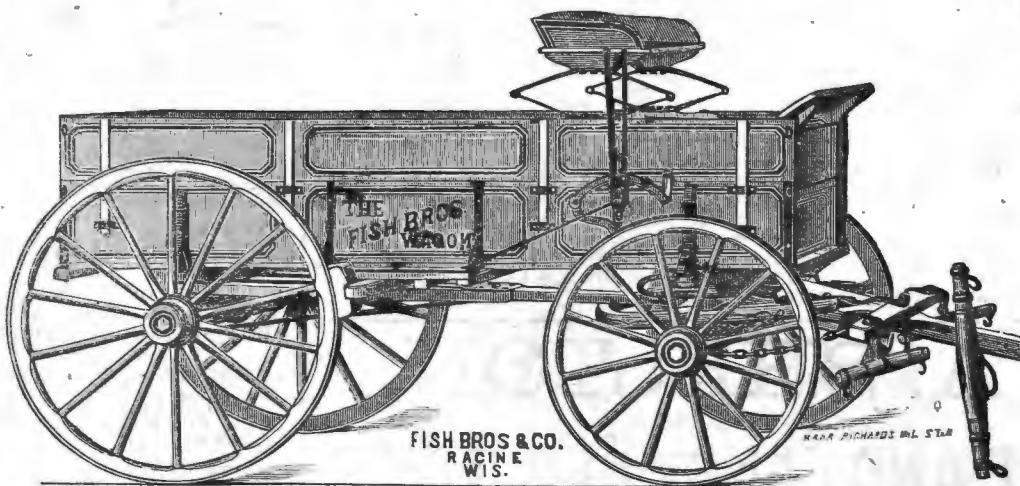
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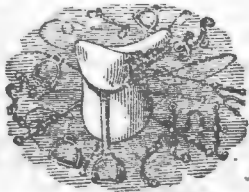
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## Mars Hill College.

With pleasure we lay before our readers the following extracts from the Fifteenth Annual  
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wide-spread influence for truth, refinement and righteousness.—EDITORS.

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mechanics, farmers, editors, authors, teachers and preachers—have so demeaned them-  
selves, that the humility, fidelity, integrity, accuracy and ability of "Mars Hill  
students" have become proverbial. There is, consequently, such a demand  
for the services of our pupils, that we deem it perfectly safe to  
promise to procure pleasant, profitable and honorable posi-  
tions for all who qualify themselves here for useful-  
ness. Indeed, for several years we have been  
able to fill comparatively few of the  
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dollar a year. Those who have come here pale and puny, from malarial districts, have, with-  
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# THE GOSPEL ADVOCATE.

VOLUME XXVI.,  
NUMBER 40.

NASHVILLE, TENNESSEE, OCTOBER 1, 1884.

{ TWO DOLLARS PER YEAR,  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

Father, how can I thus be bold to pray  
That Thou shalt grant me that or spare me this?  
How should my ignorance not go astray,  
How should my foolish lips not speak amiss  
And ask for woe when fain they would ask bliss?  
Just as Thou wilt is just what I would will;  
Give me but this, the heart to be content,  
And if my wish is thwarted, to life still,  
Waiting till puzzle and till pain are spent,  
And the sweet thing made plain which the Lord meant.  
—Susan Coolidge.

## OUR SCHOOLS.

For many years I have noticed closely the workings of the Roman Catholic Schools, and while they do not advertise largely, they are always full. First, it is known that a Catholic will not send his child to any other school, if a Catholic school can be had. Next, it is the common belief among a great many persons that they are superior educators, and, above all, they win the hearts of the young. Hence their institutions are crowded with protestant pupils, who do not stay protestants long; if they do not join them, they are ever afterwards inclined to them. As for them being better educators than the balance of the world, I do not believe a word of it; nor do I believe them to be so good, from all I have seen. But I do believe they have the true secret of having large schools and spreading their doctrine. If I wanted my son or daughter to be a Roman Catholic, I would certainly send them to their schools.

Now, I appeal to my brethren. Do you believe with all your heart that you are right, that you have the truth? If so, would you not like for your children to walk in the same paths? Now, why put them, of your own free will and accord, in a place that you may be reasonably certain they will be something else. We have as cheap schools, as competent teachers, the soundest code of morals, the Bible as our standard. And after all is said about education, and as much as a appreciate it, I had rather a son of mine to be educated in that *one book* than all the literature and science of the ages. Then why not patronize our own schools? One great trouble among our educators is to realize that this is an age of *Young America*, when children usually go where they please. The Catholics understand this, and are sure to make fair weather with the children; they know where to strike; hence they say that every boy or girl they have had with them is a *standing* advertisement. They win the hearts of the young, and so should we, if we wish to build up our schools for usefulness and do good.

Those who are not familiar with our colleges and schools, have no idea of the number of good schools we have in this great country; not less than twenty colleges, two hundred academies and high schools, and thousands of teachers at towns, villages, cross roads, as well as private schools. Then we should be at no loss to find good schools for our children. I might mention many of them, such as Bethany College, Kentucky University, Burritt College, and others.

But I wish now to call special attention to two, because I know them best. The first is South Kentucky College, located at Hopkinsville, Ky. It is at present under the control of President Crumbaugh and Bro. Jas. E. Scobey, both of whom are highly educated and accomplished gentlemen. I have known Bro. Scobey for thirty years, and can testify as to his true worth in every respect. The College has opened this session with fine prospects. At present one hundred and forty pupils have entered, about equally divided between young ladies and gentlemen. The school is a model one, and I would urge our brethren who live convenient by all means to encourage this school. Bro. Scobey has especial charge of the young ladies. Those who attend are required to board in the college building with his family. This fact alone insures success to those who are placed under his charge.

The other school I wish to call attention to, is that of Mars Hill, conducted by Bro. Larimore.

I learn, with great pleasure, that Bro. Daugherty, our singing brother, who has so long been with Bro. Harding, has agreed at last to go to school, and also to teach vocal music the coming session for Bro. Larimore. This certainly is a good move, and will result in honor and profit to both. Singing is an accomplishment that no one should neglect, especially those who expect to preach the gospel as a life-work. And now Bro. Larimore has his school complete. I have never seen his equal for teaching pure Christianity. Some time ago Bro. Lipscomb said he once thought that Bro. Larimore's school was about all the one that taught simple Christianity as held by the GOSPEL ADVOCATE, but was led to doubt this from some statements of Bro. Srygley. I can assure Bro. Lipscomb and all others, on good authority, that Bro. Srygley, nor any one else, ever learned that missionary societies, organs, or any human machinery for the work of the church, was ever encouraged at Mars Hill. If any of its pupils advocate these things, it is because they learned to love them after leaving that school. Bro. Larimore has the happy faculty of getting all his pupils enthused with the love of Christ. He teaches the Bible in its purity, and I have never seen a single pupil who was with him any length of time, but what was a good teacher of Christianity. They may teach something else after they associate with others and become contaminated, but they never learned it at Mars Hill. So I say to young brethren, especially those who want to do good in the world and preach the gospel, by all means go to Bro. Larimore's school. He is a gentleman and a Christian, and I cannot say more for him.

V. M. METCALFE.

## CORRESPONDENCE.

BROS. LIPSCOMB & SEWELL? Allow me to report through the ADVOCATE work and visible results since August 1st. The first Lord's day in August and week following, I was at Berea, Wilson County. Had a good hearing and apparently a good interest, but no additions. The second Lord's day in August and week following, at Philadelphia, Warren County. Had large crowds and most orderly "basket meeting" I ever attended. Eleven were added to the congregation; nine by obedience to the gospel and two by commendation. Third Lord's day in August I was at Grant, Smith County, and continued till Thursday night. We have no house at Grant. The Cumberland Presbyterians gave us the use of their house and made us feel at home. We had large crowds and I think made a good impression, but had no additions. Fourth Lord's day in August at Dixon's Spring, Smith County, continued till Wednesday night; baptized one and two others took membership with the congregation. Fifth Lord's day in August at New Hermon, Bedford County. Closed Friday night with seven added by obedience to the gospel. The first Lord's day in September I was at Lewisburg, Marshall County. Preached twenty-one discourses, resulting in twenty-five additions to the congregation; twenty-one baptisms, one from the Baptists, one from the Methodists, and two reclaimed. The above report includes six weeks of almost constant work, a considerable part of the time under what Bro. Walling terms the ten-hour-system. During this time, I preached seventy-five sermons. Total number of additions, forty-six. The brethren have been kind and liberal in supplying my temporal wants. All things considered, the good cause is prospering. The churches are growing in grace and zeal, and there is more earnest, practical Christianity than I have ever seen before. Prejudices are dying out and people are ready and even anxious to hear and read for themselves. We have abundant reason to thank God and take courage.

J. M. KIDWILL.

The world and its riches are like fire to man, a good servant, but a terrible master.—*Golden Censer.*

## DENTON-HALL DEBATE.

It was my good fortune to attend the debate between Bro. E. C. L. Denton and Elder J. N. Hall, of the Missionary Baptist Church, held at Como, Tennessee, September 9-12, 1884. The subjects discussed were the distinct personal influence of the Holy Spirit, and the importance of Baptism in the remission of past sins. There were several very interesting points brought out in the discussion.

Elder Hall, in his first proposition, said a man was blind, and that this spiritual blindness had to be removed by a distinct personal influence of the Holy Spirit, before he could see; hence before he could hear and obey the gospel. He also said a man was sanctified by the Spirit before he could claim the truth, and quoted 2 Thes. 2: 13, in proof of the fact that "sanctification of the Spirit" came before, and was separate and distinct from "belief of the truth." Hence in his first proposition he had a man and without faith, indeed without the gospel, making the word of God a non-essential, and hence a failure.

Then in his second proposition, in order to set aside baptism, he (Hall) tried to prove that a man was justified by faith, and even faith only. And thus flatly contradicted his first proposition.

Again, Mark 16: 16, was introduced as proof of the second proposition by Bro. Denton, and he (Denton) showed that it contained all the terms of his proposition.

Mark 16: 16 was declared spurious and without divine authority, when, as Bro. Denton proved, its authorship was doubtful only.

Then the case of Cornelius was introduced by Bro. Denton, and the statement made by Peter at Jerusalem was quoted, that the angel said send for Peter "who shall tell thee words, whereby thou and all thy house shall be saved."

Elder Hall then said that Peter did tell the Jews this in his defense at Jerusalem, but that it was not found in the account of it in Acts 10, and that Peter was mistaken. Hence he (Hall) intimates that Peter, in making his defense or excuse for going to the Gentiles, used a false statement to free himself from their censure. All of that was to destroy the force of the expression, "Tell thee words," or in other words to set it aside entirely.

Then the question arises, if he will denounce Mark 16: 16 as false and unscriptural, because it proves Bro. Denton's proposition; and if he will charge Peter with dishonesty who is introduced as successful proof, has he not worked himself up to the point that he can declare as false any Scripture which proves something in an opponent's proposition, or charge with dishonesty any apostle who testifies anything contrary to his creed or position?

"I have no use for any doctrine that compels me to set aside any part of the Bible, the word of God, or forces me to hurl the charge of dishonesty into any apostles face," said Bro. Denton.

Elder Hall also put himself against the learned men of his own church as well as of the world and said that in John 3: 3 "water did not mean water," but was figurative and meant spirit.

The debate was satisfactory to our brethren, and all expressed themselves as well pleased with the manner in which Bro. Denton defended the faith "once delivered."

Bro. Denton holds a meeting at Como, beginning September 20. There are hopes of his reaping a bountiful harvest from the seed sown there during the four days of the debate. There is a small congregation at Como. There has been great prejudice there. It has been the case that fires were built more when Bro. Denton's appointments were, in order to make it too warm for him to preach, he having been compelled to preach in the grove, "God's first temple." But we are thankful that a great deal of such kind of prejudice is being removed and that the cause of our Master is being builded up.

J. T. EAMES.



## THE SAN ANTONIO MISSION.

BROS. LIPSCOMB & SEWELL: Since I wrote you last, I have received the enclosed letter from Bro. D. Pennington, at San Antonio, Texas, acknowledging the receipt of the box of papers I sent him; which letter I send you that you may publish it, or so much of it as you may deem proper to publish, that the brethren in Texas may see the condition of the mission in San Antonio, and in other States also, and help it by their money and prayers. "As Bro. Pennington has asked me to help them all I can by encouraging the mission," I will say something to the brethren to help the mission. First, they should help this mission because of the importance of the place where it is located. The two rivers running through San Antonio and San Pedro, make it resemble the ancient city, Damascus, one of the most ancient cities in the world, with its two rivers, Pharpar and Abana, which were thought to be better than all the waters of the Jordan. 2 Kings, fifth chapter. Second, on account of the facilities enumerated by Bro. Pennington, of railroads, fertility of the soil, and a great highway to Mexico and the South. Then if it is not sustained, we shall lose all we have done. I therefore beseech the brethren of Texas and other places, to help the mission with their money and prayers, and not allow it to fail, and give it up to Satan and organs.

I have a word to say to the friends of the organ in the city, and in all other places. The command to sing, given in Colossians 3: 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." First, the burden of proof lies upon you to show that this command was given to choirs and organ grinders to let the word of Christ dwell in them in all wisdom. It is not my business to prove that the word cannot dwell in organs, but your business to prove that it can; and when I see your Scriptures and reasons and proofs for it, then I will prove that it cannot be done. I am not required to prove a negative. The command given to this church is the one given to every church. Secondly, the command given to this church to sing, is as binding on all the members of this church, as was the command to be buried in immersion. Col. 2: 12. Who has the authority to say only the choirs shall be immersed? The command to all the members of that church to sing, is as imperative as it is to celebrate the supper every Lord's day. The command to all the members of that church to sing, is as binding as the fellowship and contribution. Who took all the things from the churches of Jesus Christ and gave them to the servants of Satan? Answer: That brazen-faced, impudent creature, Dr. Anti-Christ, who has undertaken to supply the defects of Christ's gospel.

## BRO. PENNINGTON'S LETTER.

ELDER JACOB CREATH—Dear Father in Israel: It did my heart good to get a letter from an old soldier of the cross, and especially one whose articles have been worth so much to me and the church generally, to guard the church from innovation. The box of books has been received, and we will do our best to use them to the honor of God. The express charges on them were four dollars. However, we appreciate them very much for the good we hope they will do, and especially do we appreciate them as a token of your sympathies for us in our struggles to build up our Master's cause in this city of thirty-five thousand population. Under the almost universal endorsement and encouragement of the brotherhood of this State, I came here fifteen months ago and commenced with about twenty members, and we have had no place to meet until recently except in private residences. We could not get to preach in any of the twenty odd churches, or the court-house, or any of the school-houses, of which San Antonio is well supplied. We commenced preaching in one of the public parks, and though this park is used every Wednesday evening by the band, and has been used by the Methodists to have ice cream festivals in, and the negroes had been allowed to hold an emancipation celebration on it, yet when we commenced preaching on it, complaint was made that our meetings disturbed the peace of the neighbors, and the city council passed an ordinance pro-

hibiting preaching on it, then we had to meet in private residences; but under all these difficulties, we have increased in numbers from twenty to sixty; but our members are most of them sisters, and poor at that. By a very heavy sacrifice of our members, we have a very neat and comfortable house of worship in a central locality, and we have met four Lord's days in it to break bread and have preached twice each Lord's day, and we had additions by commendation and baptism at every meeting. We owe on our house by three parties pledged failing to pay their pledges. One party that pledged five hundred dollars moved off, and one that pledged three hundred dollars, and another that pledged two hundred dollars have failed to pay, and these failures have involved us in debt. I came here in the hope that I would be sustained in this mission, but I have not; I sold my buggy and two horses, and two hundred dollars worth of land, (all the land I owned) and have used it all here, and I am in debt, and we have not lived extravagantly. The dress of myself and family have been such as to create some unfavorable comment. I have held on rather than give up a well begun work. I did hope that our influential brethren would stir up the brethren through papers to sustain this mission. I am ready to give up the work as soon as some one else will take the work. I was away on Lord's day was a week ago, and our Sunday-school Superintendent introduced the question of bringing an organ into the Sunday-school. The superintendent took the vote of the school on the organ question, and all voted for it except some of the teachers and my children. When I came home I vetoed the organ question, and I believe it will be the means of us losing some of our members. The organ shall never come into the worship. There are a few members who are able (financially) to do much for the cause, who are standing aloof because I would not admit the organ. I am afraid I will be compelled to abandon the field, and then I presume they will bring in the calf. We have many good, true and pure members here who have been very liberal, and have sacrificed much, but they are not able to sustain me. I would be glad to remain here in order to send my children to school. San Antonio is a railroad center, being connected with the Pacific and Atlantic coasts, Mexico and the principle cities, and in the center of a rich section of country, two hundred and fifty by three hundred miles, with only four or five preachers. The San Antonio and San Pedro rivers both wind their way through city, and are bridged on every street. These two streams both come from immense springs that burst up only two miles above the city, and these are distributed into ditches and run the principle streets. Pray for us. I hope you will help us all you can by encouraging the mission.

D. PENNINGTON.

San Antonio, Texas, August 30, 1884.

## SIXTH CHAPTER OF ACTS.

BRO. E. G. SEWELL: In the ADVOCATE of August 13, 1884, No. 33, you gave a comment on the sixth chapter of Acts, which has created considerable interest with me, and no doubt many others, concerning the appointment of servants of the church. Now, Bro. Sewell, I don't want a controversy over the matter, but I wish to give you a few points that seems to me to contradict your theory. If I understand the drift of your argument, you affirm that no others than the apostles laid hands on any one, and that it was always to impart miraculous power and spiritual gifts. Now, Bro. Sewell, I cannot yet endorse your affirmation for these reasons, the church chose the seven and the apostles alone appointed them over that business, and in the appointment to that service they prayed and laid their hands on them. For what purpose? To appoint them to do evangelistic work, and to give them power to work miracles to convince the people that they were servants of God? or to appoint them over this business, i. e., the daily ministrations? It is very clear to me that they did not need the gift to work miracles to aid them in this daily ministrations. But afterwards Stephen and Philip became evangelists and did work miracles. Now did the appointment to the deaconship also appoint them to the work of an evangelist? If so, then the gift to work miracles was then imparted to them, and a deacon and evangelist are the

same kind of a servant; for it is very plain they were only appointed to one service, or office. Such a conclusion would be absurd, for there is a vast difference between the office (or service) of a deacon and an evangelist; consequently we arrive at the conclusion that Stephen and Philip were afterward appointed evangelists, and then this miraculous power was given them to aid them in proclaiming the gospel, as they did not need it in these daily ministrations as deacons.

Then again, who were the elders of the church at Jerusalem? Did not the apostles act as such? Did not they have the same care of the church there at that time that elders always had? It seems so to me, and also that they officiated as elders as well as apostles. Again you say that Acts 13: 1-3 is not a case of ordination. But it seems very clear to me that this is an appointment of Barnabas and Saul to the service (or office) of an evangelist, and the question arises, who laid hands on them? And for what purpose? Did the apostles do it? If so, then we might conclude that it was to impart miraculous power, for they only could do this. But we have no account that any of the apostles were at Antioch at this time; besides, could not Paul work miracles before that laying on of hands? It would be absurd to think that they would lay hands on Paul to give him what he had already. Now, Bro. Sewell, as the apostles were not present, (or at least, if they were, I cannot find testimony for it,) and as they had the power to impart these spiritual gifts only, is it not probable and conclusive that it was the elders of the church at Antioch that appointed these to the work or service of evangelists, by fasting, prayer and by imposition of hands? Again, in Acts 14: 23, we have an account that Paul and Barnabas appointed elders in every church and commended them to the Lord in prayer with fasting. In this case there is nothing said of laying on hands, though it seems from other appointments of similar character that they might have done so in this case. Again, it seems from 1 Tim. 4: 14; 5: 22, and 2 Tim. 1: 6, that others than Paul laid hands on Timothy. From 1 Tim. 4: 14 it seems that the presbytery laid hands on Timothy with Paul. 2 Tim. 1: 6: And I understand that an elder and presbyter are the same, and they have no power to impart spiritual gifts. It also seems that Timothy was to lay hands on some one, from 1 Tim. 5: 22. Now on who, and for what purpose, if not in appointing evangelists, elders and deacons in the churches? to these services as servants of the Lord's heritage.

Now, Bro. Sewell, after considering your comment with that of R. Milligan, in "Scheme of Redemption," book 3, page 352, and J. W. McGarvey's "Commentator on Acts of Apostles," page 76 and 77, and with my own views, I have arrived at the following conclusion:

1. That the apostles only could impart spiritual gifts, and they did it by imposing their hands on the parties to receive the gift.

2. That evangelists, elders and deacons are elected by the church, and are appointed or set apart to serve the church by fasting, prayer and laying on of hands by the elders or other chosen representatives, and that the ceremony should be solemn and impressive.

Bro. Sewell, I have not been a disciple but little over two years, and I have studied this and other subjects to know the truth, and not to support a hobby; and I ask you as a brother in Christ to give this subject further comment through the ADVOCATE.

ENQUIRER.

Bro. J. M. Haynes, of Murfreesboro, writing from Eureka Springs, Ark., says of the place: "This is one of the highest points of the Ozark mountains, and is a city of rocks, and many springs of pure cold water flowing from deep gulches in the mountain side. It has a population of about seven thousand. The people are very social, friendly and quiet. We have a good congregation here and a good house of worship."

It is pleasant to feel impelled to continue one's work by the growing conviction of its importance and value; more happy still to be constrained to go on by dear love of the service itself; but best of all to be so blessedly certain of the Lord's will and help in the matter that one dare not give up!



## NOTES FROM OUR CORRESPONDENTS.

A. C. Henry, Athens, Ala., September 4, writes: "Our meeting is progressing well. I began here on Lord's day night, have preached three discourses, and made a little talk to the brethren. Two made the good confession last night and are to be baptized this evening."

E. A. Albritton, Bazette, Texas, September 19, writes: "G. A. Faris went down to Bazette, Texas, and preached Christ unto them, and many believed the things spoken of him. Up to date forty four are added to the church, with growing interest. Will report the final result when closed. Give all the praise to the Lord."

Levi Speer writes: I held a meeting on Camp Creek, Robertson county, Texas, the first Lord's day in September, fifteen additions. Set a congregation in order, with thirty members. I preached my first discourse in June, and have baptized about fifty persons since that time. I am the only preacher in Robertson county that takes the Bible alone."

James R. Brown, Hohenwald, Tenn., September 19, writes: "I held a meeting in Hardin county, Tenn., embracing the second Lord's day in this month. Preached thirteen discourses at and near Savannah. Nine persons brought into the fold of Christ, all by confession and baptism. Truly, in this section the harvest is great, but laborers are few. The Cumberland Presbyterians kindly permitted us to use their house while there, for which we tender our heart-felt thanks."

A. C. Henry, Athens, Ala., September 22, writes: "Closed a meeting of a week at Hartselle, yesterday. Only one addition, from the Baptists. Preached here last night, and expect to continue for a few days, perhaps a week. This is a new place with us, we have no house here, but are using the Baptists house. They are gone down here; have not had preaching in two years, we hope to do them good by building them on the Rock."

J. B. Bradley, Lynnville, Tenn., September 22, writes: "Bro. J. C. McQuiddy has just closed a very good meeting at Robertson's Fork, had twenty-one additions. Had a prayer meeting every morning at ten o'clock during the meeting, which resulted in great good to the church. Many of the young men took part in these exercises, that were never known to pray in public before. The congregation is splendidly worked up. Bro. McQuiddy's lady was with him, she is a fine lady."

R. W. Couch writes: "We have had a Baptist protracted meeting at our village, by a Mr. Porter, one of the editors of the *Missionary Baptist*. He, as usual, claimed salvation by faith alone, for he never told the mourners to do anything but trust or believe. On the fourth of this month he talked a great deal about Christ's baptism, the descent of the Holy Spirit, and the acknowledgement of Christ as the Son, by the Father. Now, I want to ask Mr. Porter, if you think advisable, What was this heavenly display for—what did it mean? Did it mean to show the order in which the Holy Spirit and the acknowledgement as a Son come, or did it mean anything at all? Why are we sons and daughters before baptism, and Christ had to wait until after baptism to be acknowledged a son? Why is it that we give them the hand of Christian fellowship, and will not eat with them at the Lord's table until they are baptized? Why is it, according to Baptist custom, that we have to take one more step to get into the Baptist church, than we do to get into heaven? I ask Bro. Porter to answer these. I would love to see his answer."

F. Talmage, Belmont, Tenn., September 23, writes: "I commenced a meeting at Singleton, Bedford County, Tenn., on the night of September 12, and continued until the night of September 21, closing with eighteen additions to the church; sixteen I baptized into Christ, one came from the Baptists, and one reclaimed. I immersed the last candidate after night in the waters of Duck River. It was a solemn sight. The crowd on the banks of the river, the light from uplifted candles and lanterns, the shining stars, the hushed silence, the burial, the resurrection and parting with the people at the edge of the stream, made it one of the most impressive sights I ever witnessed. I love the dear saints of Singleton, and trust they will not permit our cause

to languish and die. I left a great number "almost persuaded." Of the eighteen additions, twelve were heads of families, all were in deep solemn earnest. Some of the added were men of prominence in the community. We urged the brethren to build a church-house, and secured reliable subscription for over half the necessary amount. Much credit it due brethren J. D. Floyd and J. C. McQuiddy, and others, for seed sown, and too much credit cannot be given to the brethren Reagor, McGill, and Brileys, and their estimable wives, for earnestness and zeal in bringing about the above result. Brethren pray for us that we may be humble and lowly in preaching the word."

Brown Godwin, Boston, Tenn., September 18, writes: "Closed a meeting, last night, at this place. Spoke twenty times, and twenty-nine were added to the fold—seventeen by confession and baptism, three from the Methodists, three from the Baptists, and six reclaimed. I find some of the brethren at this place at work in good earnest; others, who seem to think the work will go on without their assistance. During our meeting, one of our friends, who was loved and esteemed by all who knew him, was immersed, and in three hours from the time was cold in death. He looked to be in good health, though, I learn since, he had been complaining some. He was on his way home from meeting, and had stopped at Bro. Thomas Sparkman's spring to get water, and in a short time was found dead. He crossed his own hands across his breast. While it is hard to give up our brother, we feel assured that our loss is his gain. May God help us all to be prepared for this hour."

C. J. Hamilton, Buckeye, Clay county, Ala., September 17, writes: "I am living at this place, practicing medicine, though I preach all I can. I commenced a meeting Friday night before the first Lord's day in August, and continued until Tuesday night, with six confessions and baptism, and a great interest taken by all. On Friday night before the second Lord's day in August, I commenced a meeting near Dean post-office, Clay county, and continued until Monday night. Two additions, by confession and baptism. I visited a protracted meeting on the third Lord's day in August, at Liberty, near Christiana, and preached one sermon. Two baptized. I held a meeting at this place, commencing Friday night before the fourth Lord's day in August, closing Wednesday night, with five additions. I closed a meeting, last night, at Mount Hope, near Horse Creek, in Talladega county, with four additions and considerable interest. I am doing all I can for the Master's cause, but to him be all the praise."

G. B. Stone, Ellijay, Ga., September 19, writes: "Embracing the second Lord's day, I held a meeting of four days at Ludville, Pickens county. There is a good church at this place. The brethren seemed to be edified. Thence I hastened to Bethel, same county, to attend the North Georgia district meeting, which convened at this place, embracing the third Lord's day. Here I met Bro. T. M. Foster, State evangelist. Heard him preach two or three able sermons. He left on Lord's day evening. I remained to protract the meeting over Wednesday following. There were fifteen additions to the church—eleven by baptism, and four reclaimed. I went back to Ludville and preached Thursday and Thursday night. Thence to Cedar Ridge, in Whitfield county, and held a meeting of two days, embracing the fourth Lord's day. There are some good brethren here. Thence to my home in Tennessee, and found all well."

William H. Sandy, Jr., Minor Hill, Tenn., September 18, writes: "Bro. H. J. Spivy commenced a protracted meeting for us at Noblitt's Chapel, on Saturday, September 13. Four have confessed the Savior. The meeting is still going on. Bro. Spivy has labored for two years past in Lawrence and Giles counties, principally in Lawrence, in most destitute places. Added about one hundred to the church. The brotherhood are generally poor. He has received one hundred and twenty-five dollars. The congregations he has preached to are Bellevue, Cherry Hill, Cool Springs, and Ephesus. All of them are in very good working order. A Bible class at each place. Average about thirty at each place."

## STEADFASTNESS IN THE TRUTH.

"See that ye refuse not him that speaketh." Heb. 12: 25.

Though this language seems to have been designed to warn the Hebrews against their constant tendency to return to Judaism, it is very profitable to us, for correction, for reproof, and for instruction in righteousness.

Let us note the reason for this command: "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Evidently, a refusal is a turning away from him that speaketh, or the turning is a natural consequence of the refusal. When we took upon us the name of Christ, we changed our relationship to God and man; actually agreed to be no longer our own; having been bought by the precious blood of Christ, having come to this blood that purges from dead works, we formally promised to offer our body a living sacrifice, holy, acceptable to God.

Now, let us see what he speaketh, so that we may not refuse it. Let us stay our affections upon him, for he claims, and justly, our love, in soul, mind, and strength. If we set our affection upon earthly objects, without an eye single to his glory, we refuse, turn away from him that speaketh from heaven. How awful the consequence! "He that turneth away from hearing the law, even his prayer shall be abomination." Dear brethren, is not this as applicable to us, as to the world? We have a law of liberty, which we must obey to enjoy liberty. If we are now turning away from hearing it, seeking earthly glory in any way, must we not expect our prayer to be abomination in the sight of God? Why do we ask, yea, so many of us, so earnestly, and receive not? Not because God is unwilling to grant our petitions, but because we, having refused God's word in some other or diverse duties, have made our prayer abominable in his sight. The poor are neglected, the weekly meeting disregarded, banqueting and revelry, and general conformity to the world, are tolerated, or looked upon with silent regret, by the most zealous; while the preacher, blinded by the god of this world, meekly submits to the yoke of bondage, and performs the labor required by whom? By his god, of course.

Our Savior says: "If two or three agree as touching anything they ask in my name, it shall be granted." Now, brethren, with the worldly conformity above described, we cannot ask God to convert the world; we have refused, turned away from hearing him who spoke from heaven, saying, "Be not conformed to the world," "Let your light so shine," etc.; hence our prayers, by myriads, fail to reach the Lord. To agree as touching any one thing we ask, to ask it in the name of Christ, it seems to me, implies an agreement that (1) we need the blessing asked for; (2) that it accords with his will or testament; (3) that the prime object in asking is to honor his name; for whatsoever we do, must be done in the name of Jesus Christ, to the honor and glory of God. It would not be to his honor, it seems to me, to ask him to increase our number, when we are so neglecting, refusing his plain direction. It would not be to his honor to work and pray for the conversion of "great men" while hungry, starving, poor, are in want of the bread of life. We thus turn away from hearing him who is no respecter of persons. 'Tis no honor to God, that I see, to be a Free Mason, an Odd-Fellow, a politician, Chairman of any committee, or to get \$4,000 a year for preaching. Hence these things may not be done in the name of Jesus Christ, to the honor and glory of God; therefore are excluded from whatsoever a Christian may do without refusing him that speaketh from heaven. Hence, it is just as much a transgression for us to ask God to bless while we do these things, indeed, more so, we being the light of the world, as it is for us to ask God to bless us in answer to prayer before baptism. It is an apostasy that brings *anathema maranatha*.

L. A. MORRIS.

Evils in the journey of life are like the hills which alarm the travelers upon their road: they both appear great in the distance, but when we approach them we find them far less insurmountable than we had conceived.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## THE RIGHT THING OR NOTHING.

We had just as well not attempt to do the will of God at all, as to change his commands, and do them in a different manner from that commanded. It is just as much sin to change God's manner of doing things, as it is to refuse to do them altogether. Now if any do not believe this, we can make them believe it, provided they believe the Bible. It makes no difference in the matter either, as to how honest a man may be in changing the commands of God, and substituting his own notion of things, he will be punished for not doing the *right* thing, and he will also be punished for not doing the right thing in the *right way*. Saul met Samuel and told him he had performed the bidding of the Lord. And in fact he had done enough of it to please almost any of the religionists of to-day. He had changed the commandment of God just a little. He saved the king as a trophy of his victory, and the nicest and fattest of the cattle for an offering to the Lord. No doubt he thought the Lord would be pleased with the action, when he should offer him the cattle; but Samuel told him that "obedience is better than sacrifice," and that he ought to have done the Lord's bidding. There are many Saul's now who pretend to obey God, but change God's commands and substitute something else. Uzzah attempted to save the ark from falling, by staying it with his hand, and fell dead beside the cart. God had said none but a Levite shall touch the Ark. Uzzah was not a Levite. His purpose was good, he was honest about saving the Ark, but he disobeyed God. Now, though God does not strike men suddenly dead for disobedience, nor pull men down from high places, because they change his commands, yet he has warned us by recording these things, that he *will* hold us accountable for such disobedience. We conclude then, as we began, that men had just as well not attempt to obey God, as to do only part commanded and then substitute our own ways for God's commands. Yet there are thousands doing worse than Saul and Uzzah. There are thousands who have perverted God's commands—broken them, and are teaching men so, and these shall be held to a terrible account.

## PUT YOURSELF ON THE SAFE SIDE.

There is more controversy about baptism than about everything else now distracting the church. This controversy has done more to destroy true godliness, and has kept more to people out of Christ, than anything else. It has separated the professed followers of Christ, and divided their work, setting them in array against each other. For all the confusion that exists on this subject, paedobaptists are responsible. They occupy the doubtful side of this question, and while doing so, admit the other side—the side of immersion—to be right. All paedobaptists of any note, or weight as authority, admit that immersion, properly performed, is baptism. They could then adopt it without any sacrifice of principle or conscience. To adopt immersion exclusively, would end this everlasting strife about the *mode*. In adopting immersion as the only true baptism, they sacrifice nothing, for they themselves admit it to be right.

Now in view of all this, they are responsible for all the divisions and heresy among the professed people of God, brought about by this question. Why they will persist in keeping up

the fight on the doubtful side of the question, to the detriment of Christ's church, and the confusion of God's people, is a mystery. By laying aside their substitute for baptism (sprinkling) and adopting baptism itself, they stop the controversy on this subject, and a long stride is made thus, towards the union of all God's people. Why men will choose to stand on the doubtful side of a question in religious matters, when they can just as easily stand on the side no one doubts, is another great mystery. Men do not do this way in business matters. Men will not take a doubtful twenty dollar bill, when they can just as easily have one that nobody doubts. But when the stake is eternal life, they trifle with the interests of their immortal souls. Somebody is responsible for all this, and we charge it upon the leaders in paedobaptist ranks, teaching for doctrine the commandments of men, and thus frustrating the commands of God. They break the commandment of God and teach men so. They do not desire the union of God's people, otherwise they would cease their contentions about that which, in its beginning, and for centuries afterwards, was only intended to substitute the right thing—immersion. Will our paedobaptist friends consider this matter; and will they not adopt the infallible safe side of this question—the side admitted to be right by all religionists? Will they not thus aid us in bringing about a union of all God's people.

On the way home I found Bro. Lumpkin in a meeting for the Moody Church, but at an arbor four miles East of that place. He preached on the subject, Salvation, what it is, whence it came; and how given. It was the best thing I have ever heard on that theme. He dried up the water between the sinner and the Savior and sent apostasy back to the source from whence it came.—*Correspondent of Texas Baptist Herald.*

When men professedly Christian, sneer at God's commands in this way, how can we expect anything else than that the world shall be full of infidels? "He dried up the water between the sinner and the Savior, etc." In other words, this writer means to say it is not true that "he that believeth and is baptized shall be saved." True, Jesus said so, but his word is worth nothing in Baptist ranks. Peter said, "Repent and be baptized for the remission of sins," but what of that? Peter was only an old fogey, by the side of our post oak scrubs who wear clergymen's robes, and dub themselves "Rev's." and "doctors." True, Peter was full of the Holy Spirit, and spoke as the Spirit gave him utterance, but then he did not know that there would be any "Campbellites" to fight now. What a pity the Lord did not consult these wise doctors before he gave the law of pardon. They move heaven and earth to try to disprove his word, and make him out false. What a pity, too, that there were no Baptists present to tell Peter of the mistake he made when he directed men to "repent and be baptized, in the name of Jesus Christ, for the remission of sins." That mistake corrected there, might have saved the world much trouble. We advise this correspondent to read an old book, called the New Testament. If he does so carefully, he may learn something to his advantage.

At this writing we are in a meeting at Kilgore. We have built an arbor, and the brethren from Bellvue, Peatown and Troupe are with me, and we shall try to organize a congregation here. The people are listening attentively, and seem pleased with the preaching of the old ancient gospel. We hope to do good here.

Baptized one at Longview first Lord's day in September.

## MAJOR PENN'S PICTURE.

Maj. Penn, the sensational Baptist exhorter, who can convert more people without a word of gospel than any man in Texas, has gotten up a caricature picture of the churches, which we think would become Bob Ingersoll, and would be eminently worthy of such a man. If Penn believed in Christ half as much as he does in Penn, he would not desecrate holy things in any such way. Bro. McPherson ought to get a copy of this picture. Perhaps he will want to adopt it, as Penn thinks *it works well*. The Methodists think sprinkling works well too, had he not better adopt that?

## PEACE! PEACE!

DEAR BRO. LIPSCOMB: While I am opposed to all things as faith and worship which we cannot read in the blessed old Book, I also believe you are saying more than ought to be said in reference to missionary movements of all and every kind. If a sinner or sectarian reads the *ADVOCATE*, they would think that we were on the eve of an internal war. And when one takes up the *ADVOCATE* to read a splendid (as he hopes) production from Bro. Sewell, yourself, or some correspondent, he reads on a while, delighted, and about the time he becomes absorbed in the theme, it suddenly breaks off into an effusion on "plans." Now, dear brother, while I know you are zealous to see our great plea faithfully carried out to the end, that all sects shall cease, and while I know that you are zealous for the purity of the church, (the lamb's wife,) still I believe your excellent and faithful *ADVOCATE* would do more good to treat more tenderly those grand, good brethren, who differ from you as to how to carry out the command, "Go preach the gospel to every creature." One of the bulwarks of our plea, and a powerful evidence before the world that we are right, is that we cannot divide, that we are one. Do not allow anything on earth to rob us of the plea for union. Dear brother, these lines are written in love by one who loves to see an earnest contending for the faith, but think we may unwittingly find ourselves riding to the death that poor, emaciated animal, whose name is "hobby." I write this for the *ADVOCATE*, if you will be so kind as to permit it printed, for I love to see brethren exhibit the spirit of love in their writings.—[J. M. Ratliffe, Piedmont, Mo.]

Why not apply the same principle to the work of the church that we apply to the worship of it? Why is God's order of worship more a matter of faith, more sacred, than God's order of work? It is just as much treason to God to depart from his order of work, as to depart from his order of worship. The Baptists might cry for peace and union in their departures from the Scripture order of obedience, as well as Bro. Ratliffe cry for it in his departures from the Scripture order of work. Great and good men are entitled to no more tenderness when they depart from Scripture teaching, than little men or Baptists. This following great and good men when they depart from the word of God, is what has built up every sect in Christendom, and what is rapidly changing the present move into a sect. The only plea that ought ever to be made by a man, is a plea for all to return to God's law, in faith, in worship, in work. When this is done, we will be united. We ought not to be until we come to this. It is just as much treason to set still and see the great and good men pervert the order of God's work, as it would be for Bro. Ratliffe to sit still and see the "great and good men" among the Baptists pervert the Lord's order in conversion. There are just as many "great and good men" among Baptists, as among disciples. "Whoever obeys the whole law, and yet fails in one point, is guilty of all." Let us take the whole word of God. If we obey the whole law in worship, and offend God's law by work, we break the law. The hobbyist is the man who brings something into the church not known to the word of God.



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## One With God.

People speak about holiness in different terms, but surely, in whatever words it may be expressed, holiness is oneness of heart and mind with God; true in its measure here, but to be completed and perfected when we shall see Him as He is.

I often think, when it is said of Enoch, "He walked with God and was not, for God took him," that Enoch became so one with God in walk, in thought, in all tastes and habits of his life, that, as when two hearts and ways are in perfect affinity they cannot be long separated, so God took him out of the narrowness in which his friendship existed here to the infinite sphere in which it could expand above, to be with Him in His own immediate presence forever.

We are faulty, failing, weak, full of infirmity, but yet, if we have received the unction of the Holy Ghost, if we are abiding in Christ, then we are in agreement with God. Let us search and see what our hearts answer to the question, "Do we, can we, desire anything apart from God's will?"

A lady lately told me that during the visit of a holy man who came to spend the day at her house she was much struck with the atmosphere of quiet calm about him (which I think always belongs to holiness), a restfulness and loving gentleness that marked his demeanor, and she said to him, "I have heard a good deal of 'the higher life,' and I think you must know something about it." "Yes, I believe I do, thank God!" was the reply, "and I think it is all summed up in this, 'Thy will be done.'"

This is just what we need to be brought to; we have been saying these words for many a day, but what is our experience of their reality? Jesus spoke of His Father and our Father, of His God and our God; between that beloved Son and the Holy Father there was a perfect harmony of will, and, in union with Him, we love that will even as He loved it, and so, "when He shall appear, we shall have confidence, and not be ashamed before Him at His coming."

And if this be holiness, dear friends, it is also happiness. Take away utterly the chafing thought and rebellious struggle, and the peace of God which passes all understanding takes possession of the soul. Amid pain and suffering, or toil and weariness, we comprehend the paradox, "Sorrowful, yet always rejoicing."

## "Paying off Mother."

"Mother," said a little black-eyed of six years, "when you get old, and want some one read to you, I will pay you off."

Little Alexander's mother had been in the habit of reading to him a good deal, and on this Sabbath day she had read to him a long time out of the Bible and a Sabbath-school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him how he might at some future time return in kind all his mother's care. "I will pay you off, mother," says he, looking up into her face with childish satisfaction, as if a new thought from heaven had been sent down to light up the world of his soul. His mother pressed him to her heart with a delight that seemed to say: "My dear son, I am more than paid off already."

But, children, you can never pay off your mother. Her thoughts of love and acts of affection are more in number than the days of life. How often has she nourished you, dressed you, kissed you, rocked you on her knee, and in the cradle, carried you in her tender arms, watched you in sleep, guided your infant steps, corrected at times your misdeeds, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude, and the free-will offerings of a mother's devotion! Ah, dear child, you can never "pay off" mother.

Mother has taught you to read and to pray. She has patiently sat by you and taught you the letters of the alphabet; and then she helped you to put them together and spell words of thought. She taught you to spell "God." Before you could read she taught you to say "Our Father which art in heaven." Mother has trained you with lessons and hymns and prayers to come to Christ. She has prayed for you when none but God knew it, and has prayed with you when your wandering eyes understood not the meaning of her grave and imploring looks. She has pointed you to heaven and "led the way." Dear child, you can never "pay off" mother.

Yes, there is one way—there is one way in which you can more than pay off mother. It is by loving Jesus Christ and His work, and by preparing for heaven. There Jesus dwells in glory, which He communicates to the saints of all generations; that same Jesus who said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Come, little children, come to Jesus Christ! Come, my child; and pay off mother by praising God with her in heaven. —Children's Friend.

There are some men who are asking, "How can I serve God without using my hands? How can I serve God without using my tongue? How can I serve God without going to prayer-meeting?" There is tendency running all through human nature, namely, how to cheapen religion. "How can I live the religious life and have it cost me just as little labor, just as little money, just as little thought, just as little time, just as little trouble as possible?"—Rev. John Rhey Thompson.

There is no benefit so small that a good man will not magnify it.—Seneca.

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., OCTOBER 1, 1884.

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## QUERIES.

There are four brothers of us, all able to work, but poor as to this world's goods, and all of us with small families. We have one old aunt, the only one we have in this country; she is very old and feeble. Is it the duty of nephews and nieces to take care of her, or is it a church's duty? Would it be right to send her to the poor-house? If you please, give us your views, as it might do some good.—[M. C. C. Spivy, Antioch, Tenn.]

Paul, 1st Timothy 5: 4, says, "If any have children or nephews, let them learn to show piety at home and requite their parents: for that is good and acceptable in the Lord." This showing piety at home is caring for the aged and infirm. It is the care and providing for these widows connected with us and our families, and not our wives and children, of which the apostle speaks, when he says, "But if any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel." That is, if any man have a widowed mother or aunt, (according to this translation,) and especially if she be of his own household, he is worse than an infidel if he fails to provide for her. I repeat, this language is used in reference to the widows connected with the families, and not to the families themselves.

This would be decisive of the question at once, but for the fact, that the word translated *nephews* in the common version, in the revised Scripture is translated grand-children. This, which we take to be correct, would lay the obligation on the children and grand-children to care for a widowed mother or grand-mother, on pain of being pronounced by God as worse than an infidel.

The fact that a man is poor does not alter the case, God has one law, for rich and poor alike. A poor man cannot keep the widow of his family in as much style, or with as many comforts, as a rich man, but he can do the best he can. And my faith is, no man was ever made the poorer by helping those in need as God says Christians should. It is a lack of faith in God that makes men think they cannot do things that God requires them to do. He requires us to help the helpless and needy, even if they are not of our kindred. And in doing good in God's name, we are never impoverished. If

one of these nephews were to take this widowed aunt and care for her, he would never be the poorer thereby, and the others should be ashamed to let one do what all should jointly do.

While these nephews are doing this work, if they are poor and pressed for help, all their brethren and sisters ought to do kindness to them and help them, not because this law or that one requires it, but because we are brethren and we "ought to bear one another's burdens and so fulfill the law of Christ." It is a bad sign when men or churches begin to seek specific laws to exempt them from doing good. We think it would be alike a disgrace to the kindred and to the church to let their kindred or a member of the body of Christ go to the poor-house.

As the children and grand-children deny the faith and make themselves worse than the infidel in failing to provide for the widows of their household, the church certainly places itself in the same position when it refuses or fails to provide for its helpless widows.

While the Scriptures are strenuous in demanding help for the worthy helpless, they guard against providing for the unworthy. I have no doubt that our city churches sin in helping many who are unworthy, and who are able to help themselves, because they do not take the time to look into their condition. But many of the country churches sin in not looking after the poor and helpless at all. This was written several months ago, and mislaid. We hope it is not too late to do good.

Please explain through GOSPEL ADVOCATE St. John 5: 24. Do you understand this to teach that a man has eternal life while in this world? I have just been attending a big Baptist meeting. They teach that when a man believes, he then has eternal life and there is no way to lose it. Then they say that every man will be rewarded extra according to the work he does. I have always been of the impression that eternal life is the reward that the faithful are to receive in the world to come.—[W. A. Wilkerson, Robinson, Texas.]

The expression is, "He that heareth my word, and believeth on him that sent me, hath eternal life, and shall not come into condemnation, but is passed from death unto life."

These expressions must be interpreted in the light of other clear and explicit declarations of Scripture, else the Scriptures are made a medley of contradictions. Such a construction of this language cannot be reconciled with passages that plainly declare we shall inherit eternal life as the reward of a patient continuance in well-doing unto the end. The principle on which God deals with man is plainly laid down. Ezekiel 18: 24, "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed and in his sin that he hath sinned, in them shall he die." This plainly teaches that when a man does righteousness, and in and for that righteousness receives the promise of a blessing, he may turn from that righteousness, and sin, and when he turns from the righteousness, he forfeits the blessing promised him in and for that righteousness. The principle is more fully declared in Ezekiel 33: 13, "When I say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Even though a direct promise is made of good, while living in a righteous way, if the individual turn from that righteousness and sins, the promise

is forfeited and he dies in sin, and reaps the sinner's reward. The same is true of the threats to the sinner. God threatens condign punishment upon the sinner. He repents, God turns the punishment from him, and he lives.

In the light of this explanation are hundreds of promises and threats contained in the Scripture, to be interpreted. Without the application of this principle the prophecies of the Scriptures in many instances are failures. God frequently promised good to Abraham's children, that they never enjoyed. The promise was made while they were obedient, and on the implied condition that they continued in this path of obedience. They turned from the obedience, God turned from the good, promised, and brought evil. Threats of evil were pronounced against a person or people, that never came upon them. They turned from the evil way that brought the threat, God turned from the purposed evil and brought a blessing. The Ninevites are an example in point. They sinned and God announced that in forty days Nineveh shall be destroyed. God sent Jonah to warn them. Forty days passed and Nineveh was not destroyed. What is the matter? Has God failed? Jonah thought so, was so ashamed of the Lord and his way of doing, that he asked God to kill him, lest he be humiliated by having preached for a God who promised destruction, but changed his purpose and dealt with men on conditions. Jonah is the only man I have found in the Bible, that held the doctrine of modern Calvinism, and God took it all out of him before he let him go.

But God's promises and threats are all conditioned on the man's continuance in the course that he is pursuing when the promise or threat is made.

When Jesus said to these people, "He that heareth my word and believeth on him that sent me, hath everlasting life," he clearly meant he has it in promise, as an inheritance to be enjoyed, if he continued to hear, believe and obey God to the end. Hence he says, "Because iniquity doth abound the love of many shall wax cold, but he that shall endure to the end shall be saved." A regard for God's own clearly laid down rules of interpretation will harmonize all these passages of Scripture. A disregard of these involves all the contradiction and trouble there is on this subject in the Bible. A great many men, to sustain a theological dogma, or a party creed, are willing to make God contradict himself or to make nonsense of the Bible.

"Dancing is not worse than drunkenness."—*Christian Advocate.*

Why compare or contrast the two? This treatment has the tendency to justify, or at least to mitigate the condemnation of one sin, without making the other more hideous. They are both sins; both fleshly, sensual and destructive of all true spirituality, all taste for worship of the living God, and for zeal and devotion in his service. The difference is, one is usually justified by those engaging in it, the other is not. Saying dancing is no worse than drunkenness, encourages the dancer without discouraging the drunkard. The truth is, there are two leading evils in society. Drunkenness and the "social evil" as it is called. Dancing stands related to the one as dram-drinking does to the other. They both lead to ruin.

W. N. Murphy, Centre Point, Maury County, Tenn., September 16, writes: "Bro. T. J. Brooks commenced a series of meetings near Enterprise, Maury County, Tenn., on Saturday before the fourth Lord's day in August, continuing four days. The result was two restored and six immersed."



## QUERY.

DEAR BRO. LIPSCOMB: In last week's issue of the *ADVOCATE*, I read an article from one Mr. Green in reply to what you said sometime before with regard to what the said Mr. Green had said about giving up baptism altogether, rather than displease his disciple friends. In your issue of this week I see your reply. In that reply you answer him well and ably. But there is one thing in your reply that I object to, and at which I am a little surprised. I take you to be one of our ablest and soundest Bible men. I love and admire the *ADVOCATE*, with its editors and contributors. What I dislike in your reply to Mr. Green is, that you call him brother. What I desire to know is, upon what ground do you call him Bro. Green? Is it because you esteem him as a brother in Christ? Evidently all will so understand you. Then they are to understand that you recognize as a brother, one who not only teaches sprinkling for baptism, and sprinkles infants and thus perverts the plain teachings of Jesus and the apostles; but declares himself ready to abandon altogether a positive command of the Lord to please his friends. Do you believe that an intelligent man and preacher who will thus deny the plain word of God, and teach the people to disregard the commandments, can be a Christian? If you do, then of what account is the truth? If a falsehood believed and practiced will make one a Christian, we certainly have little use for revelation. If you do not recognize him as a Christian brother, then your language is misleading and ought to be corrected. All persons who read it will conclude at once that you view sprinklers and sprinkled as Christians, or in Christ. If this be true, then really of what use is baptism, and why not give it up as Mr. Green says? If Green is your brother, then baptism is a useless performance sure enough. I have no doubt but he was sprinkled, and even if he were baptized, he has no faith in it. He considers it of no value, and therefore is not benefited by it. Then we may say, that without baptism at all, you hold him a brother. "Know you not, that so many of us as were baptized into Jesus Christ, were baptized into his death." Rom. 6. If Mr. Green were not baptized into Christ, he is not in Christ, and therefore is not my brother. But let us admit that he was baptized into Christ; but now he turns around and denies the fact, and says no one is baptized into Christ, is not this lying against the truth? and will not this put him out of Christ? If it will not, then all liars will not have their part in the lake that burns with fire and brimstone.

It is wrong, Bro. Lipscomb, to call such a one brother. It is misleading and debasing our holy religion. Let us have the fortitude to maintain the truth and expose falsehood. If we have the truth, let us hold to it. If we have not, let us be diligent to search it out. May God bless you and all the faithful. I. C. STONE.

Bridgeport, Ill., September 19, 1884.

We have studied God's word in reference to this matter. We believe there is no evil in kindly and fraternal expressions if we deal candidly and truly with the persons so treated. It would be a little difficult to draw the line exactly if we meant to approve all that one taught, or did, when we called him brother. I cannot see how it is worse to set aside baptism and change it into sprinkling than to set aside the church of Jesus Christ and substitute human societies, whose membership is on a monied basis, which give men the right to control the preaching of the gospel and to greatly modify that gospel preached according to the amount of money they pay. The church of God is crippled and perverted, its work destroyed, God's direction for giving is set at naught, those whom God has set to rule are set aside, and in place of those divinely qualified, others, whose only qualification is they pay money, are given the rule in their place. Yet we call these who go to a greater or less degree in this rebellion, brethren. Why not those who do no greater sin in changing or doing away with baptism?

Then Ananias called Saul brother before he was in Christ. Peter called the wicked murderers

of Jesus, to whom he was preaching on Pentecost, brethren before they had believed or repented, or entered Christ. Acts 2: 29. Stephen called the wicked crowd to whom he preached, and who murdered him, brethren. Acts 7: 2. Paul called those to whom he preached at Antioch, brethren. Acts 13: 26. Some of them believed when they heard, some disbelieved and persecuted Paul and Barnabas. Paul called the crowd that mobbed him at Jerusalem, brethren. Acts 22: 1. Again, Acts 23: 1-6; Acts 28: 17. He called the unbelieving Jews at Rome brethren. The same Paul admonishes the church at Thessalonica to entreat him, with whom they were commanded to have no company, because he was a disorderly walker, as a brother. 2nd Thess. 2: 15.

It may be said that these were generally addressed to Jews, and they called them brethren as Jews. Yes, but they were rebellious and sinful Jews, and rejecting and persecuting Christianity, not even living up to the Jewish requirements.

If the inspired men who had become more than Jews, Christians, in which they were neither Jew nor Greek, called unbelievers, brethren simply because they claimed to worship and serve God, there can be no sin in my calling our Methodist and other denominational friends brethren, if I deal frankly with them in pointing out their errors. This I tried to do, to point out the failure to obey and honor God, while claiming to be his servant. Precisely as Paul did those in his day who claimed to serve God, yet rejected God's commandments. I have not called them brother to commend their teaching, but to show kindly feeling for them while I pointed out their neglect to honor God, to show them how, while professing to honor him, they reject and dishonor him. While I have the example of inspired apostles in this, I am on safe and solid ground. Expressions of kindly regard and brotherly love for those in error, is not what does harm, but the winking at and excusing and apologizing for the errors they teach. That I am willing to do, but not this. Doing that, helps to accomplish the correction of these errors. Bitter feelings toward individuals never win them to Christ. Be kind, fraternal, but true to God and his word, is the true course. D. L.

BROS. LIPSCOMB & SEWELL: There is a preacher in this country that says Bro. D. L. was once an old Primitive Baptist; that he is no scholar at all; that he knew nothing about the Greek, and butchered the English language wonderfully. I denied it. I want to know if I am right.—[H. M. Towry, Prairie View, Arkansas.

D. L. was never a member of any church but the church of Christ. He became a member of that church at fourteen years of age. He is not much scholar, and never claimed to be. He makes blunders in English frequently, knows a little Greek, but has tried to understand the Bible. And whether speaking of the Greek or English, is always careful to be right. Being right is the best scholarship. D. L.

## NEWSPAPERS, ETC.

Now I propose to come to the point I have been striking at in my two former articles, under the above heading. I believe the position of the *ADVOCATE* in the essential, the fundamental elements, that called out the reformers, or rather the restorers, of the religion of Jesus, to the domain of the New Testament, in faith and practice, is in full accord with a large majority of the disciples of Christ in Tennessee. I have found but few that differed in the faith and obedience inculcated by the editors of that paper. There are a few, however, that call its senior editor an "extremist," but I have yet to see the one that will say his "extremes" are on the side of the world or Satan. I do know of some who

do not patronize the *ADVOCATE* upon its known position upon politics and worldly institutions. Now, the point with me is this: that while this is the reason of non-support by a great many brethren "in Christ," who glory in the positions set forth as to the supremacy of the laws of Christ in faith and obedience, by Bro. Lipscomb. Does not the world, and those papers which demand human societies and human "organizations," in order to carry out the great commission of Jesus more successfully, attribute this non-support to disagreement in faith and doctrine, and thereby over-estimate the strength of those who seek to make these "societies" essential elements in the conversion of the world? And in doing this, they place these non-supporters in a false position before the brethren and the world. Now, to such I will simply put the question, Will you let "extremes" (so called) in reference to matters of worldly institutions and politics, keep you from holding up the hands of faithful watchmen upon the walls of Zion? Or are you willing to be set down as being upon the list of those who are trying to make the church of Christ a human organization, by rules and regulations repugnant to your conceptions of the teaching of Christ and his apostles? To you, faithful and humble followers of the "law of the Lord," are these suggestions offered; not to benefit any man pecuniarily, but that the world may know that true disciples of the Lord can overlook worldly "extremes," when the great foundation pillars of faith and obedience to the expressed will of God through Christ, as recorded in the New Testament, are being replaced by the foundation stones of tradition and human "expediences." May God help each and every lover of his kingdom to let the world know how he stands in this war. JAMES K. BLACKMAN.

## THE CAUSE AT HUNTSVILLE, ALABAMA.

Dear Brethren and Sisters in Christ: Our little band of disciples has been struggling against the mighty opposition of poverty and sectarianism for a long while. The opposition is so great at times that it seems to be almost impossible to overcome it at all. What we need now is a comfortable house in which to worship. We have been meeting in the county court-house for a year and a half, but this is nothing more than a borrowed house. We desire to build a good, comfortable house, here in this city; but we cannot, unless our brethren and sisters will heed the Macedonian cry, "Come over and help us." We have a lot and about one thousand dollars subscribed to begin with. The apostle exhorts the disciples to "bear one another's burdens," and this burden is too great for us to bear alone. Now, we appeal to every congregation of disciples in the United States, to send us one Lord's day's contribution. Hear our cry, dear brethren, and help us in this, our time of need. Do not let us sink, when you, by a united effort, can help us so much. Huntsville has between five thousand and seven thousand inhabitants, and is located in North Alabama, on the Memphis and Charleston railroad. Let every one who reads this appeal, make it his duty to bring the matter before the congregation of which he is a member, then it will surely be brought before every congregation. Send remittances by post-office money order, or by registered letter, to Capt. O. M. Hundley, or J. W. Shepherd, Huntsville, Ala. Remember, one Lord's day's contribution from the organization of which you are a member, will help wonderfully in this grand work. Huntsville, Alabama. J. W. SHEPHERD.

Huntsville is a thrifty, growing place, and the centre of a good country. But the truth has only lately been planted in the city or country. The brethren are few, are without houses of worship, and the country not well supplied with teachers. The little band in Huntsville is a faithful, devoted band, and has done well to raise what they have. They need help. We believe any church, or any brother, would do a good work to help them. We will gladly receive and forward any amounts sent us for them. D. L.

J. A. Harding, Fisherville, Ky., September 22, writes: "The meeting at Fisherville closed last night. Nine were added. I can be addressed at Winchester for ten days. Expect to be in Nashville on Saturday, October 4, on my way to Murfreesboro, Tenn."



## REPLY TO BRO. W. H. CARTER.

BROS. LIPSCOMB & SEWELL: The ADVOCATE of July 23rd contains a letter from Bro. W. H. Carter addressed to me. I regret that it miscarried and fell into your hands before mine, as I always prefer to peruse my letters before any one else, besides the response could then have appeared with the original, if publication had been deemed necessary. I am not much hand, however, to reach for the public prints "to be seen of men," and might have been able to satisfy my brother by private correspondence better than in this public way, had he sent his letter to me instead of misdirecting it to the ADVOCATE.

But as I am, without my consent, thrust before the public, tried and condemned without a hearing, my good brother acting as accuser, witness and judge, I ask the favor of a brief space in your columns, that I may at least help make up the record in my case, and appeal from Bro. Carter's *ex parte* trial and decision, to the impartial judgment of the readers of the ADVOCATE.

In his attack upon my course in being a Mason, Bro. Carter makes a mistake not at all uncommon, and always injurious to the cause of Christianity,—that is, he confounds matters of opinion with questions of faith, thus making such matters instead of questions of faith, tests of orthodoxy. In other words, Bro. Carter arraigns me on matters which he says himself are not in the Bible, instead of spending his time in preaching the gospel. Such course of conduct gets up much of the bickering and strife in the religious world. We differ about what is not in the Bible, and in the smoke of controversy lose sight of what is in it.

Our preaching brethren agree upon the essential doctrines of the church of God as taught in his inspired word. So long as they stick to this, they do a good work. When they quit preaching the gospel and get to "meddling in other men's matters," making themselves "busy-bodies" writing about things they know nothing about, and are not likely ever to learn anything about, as is the case with Bro. Carter when he attacks through me the institution of masonry, contention, controversy and strife ordinarily result, and no good is accomplished. This we ought always to avoid.

As to the masonic order, I must respectfully decline for the present, troubling your readers with an article in its defense. If during the centuries of its existence, it has been an institution of evil, its evil deeds are doubtless recorded in history. If upon the other hand it has advanced mankind in morality, civilization, charity and good works, ameliorating the condition of humanity and assisting in preparing material for God's spiritual building, then it needs no defense at my hands. Its own works pronounce its highest eulogium. The lives it has saved, the orphans it has clothed and educated, the widows it has assisted and the innocents it has protected, if indeed there be such works to its credit, speaks out more satisfactorily in its defense than any thing I can write or say. If it is, on the other hand, an institution of evil, and has done none of these things, the world knows it, and nothing I could promulgate would convince your readers to the contrary.

When Bro. Carter shows from the Bible that it is right for God's people to build meeting-houses, school-houses, steamboats, railroads, steamcars, telegraphs, telephones; make school books, dictionaries, and the various ten thousand things that mankind has made for man's advancement and comfort; when he shows from the Bible that you have authority to publish the GOSPEL ADVOCATE, and a "thus saith the Lord" for the publication of the various books and periodicals sent forth from time to time by our brethren on their missions of good, then it will be time for me to respond in detail, from a Bible standpoint, to Bro. Carter's strictures.

Permit me to recapitulate Bro. Carter's expressions, good feeling and kindness. I love all my brethren and sisters, though a mistaken zeal may sometimes lead them into error. They often, as in his case, fail to realize that in matters necessary for man's salvation, God has revealed what man must do so plain that none need go astray, while there are various things that he has left as untaught questions, upon which men and women may honestly differ and still be Christians. The safe rule for the preacher to be guided by is to

stick to that which is revealed and preach the gospel, and let his brethren alone in matters of opinion upon untaught questions not affecting "the faith." In embarking in fields of speculation we often imagine that things exist that have no foundation in fact. Condemning that as evil which we know nothing about, we set ourselves up as judges without the light and knowledge of law to guide us. Without a rule of faith and practice, our own weak mentality becomes our uncertain monitor. With this kind of guide, varied by the peculiar mental constitution of each individual, we are too apt to make much ado about things insignificant, and often of the most trivial nature. As an old colored brother is credited with saying, "We strain at a gnat and swallow a Campbellite." We should all endeavor to get out of, and avoid all this, and live under that rule of charity or love that "suffereth long and is kind; that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, \* \* \* is not easily provoked, thinketh no evil, \* \* \* which never faileth." Gainesboro, Tenn.

GEO. H. MORGAN.

## Obituaries.

Died, August 30, 1884, near Leighton, Ala., at the residence of her great-grandmother, Annie Sue, daughter of J. H. and Ruth P. Hall. The dear little, half-unfolded bud of innocence and humanity, only tarried four fleeting months, like a bright ray of sunshine, to cheer our aching hearts, and then passed away to God and mother. A sweet treasure is lost to us, but another priceless jewel glitters in the diadem of the Redeemer.

"And oh! sometimes in visions blest  
Sweet spirits visit our repose,  
And bear from thine own world of rest,  
Some balm for human woes.  
What form more lovely could be given,  
Than thine, to messenger of heaven?"

Sister Mary A. Spivy, wife of our venerable brother, H. J. Spivy, and daughter of Robert and Mary Osburn, enlisted under the banner of our great High Priest, August, 1850, her husband following the good example she so bravely laid, on the next day, to which they have ever been faithful and true. On August 12, 1884, after she had fought the good fight and kept the faith for about thirty-four years, she bade farewell to her dear, loving husband, and her darling children, to lay hold on eternal life; yes, to receive that glittering crown and forever dwell in eternal mansions not made with hands, for wearing the cross so nobly here. She and her husband obeyed the gospel under the preaching of Joshua K. Spear. They were baptized into the Lord, married in the Lord, (September 18, 1855,) and now she has fallen asleep in the Lord.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."  
Press on dear husband, children all,  
You'll meet again when heaven calls.  
You'll meet again ne'er to sever,  
When joy shall wreath your crown forever.  
You will meet beyond the river,  
Where the surges cease to roll;  
Where in all the bright forever,  
Sorrow ne'er shall press thy soul."

Bunker Hill, Tenn.

M. H. NORTHROSS.

Departed this life, August 8, 1884, Sister Mary Steele, wife of Bro. Samuel Steele. She was born, October 13, 1834; was married in 1851. She left eight children. The most of them are members of the church. Sister Steele became a Methodist in early life, and lived as such about twenty years. About fifteen years ago, under the teaching of Bro. David Lipscomb, she was convinced that she had not obeyed the Lord in full. Acting upon her convictions, and gladly yielding to the requirements of the gospel, she was baptized into Christ, where she lived faithfully until death. Having known her at home, and having met with her often in our little congregation at McWhirtersville, we considered her an earnest, sincere, unassuming Christian woman, true and faithful in all the relationships of life: in her speech, plain and without deception; in her walk, consistent. While at first the sadness seemed deepened by her comparatively early death, she being not quite fifty years of age, this after-thought comes with great consolation: she was permitted to live long enough with her family to leave the impress of a Christian mother's influence upon her children; long enough to do her life-work well; long enough, notwithstanding the frailties and weaknesses that attend all humanity, to secure a well grounded hope of a better life beyond this. To the sorrowing loved and left ones, we would say, let these thoughts,

especially the last one, comfort and cheer your sad hearts. Ever look to the blessed Savior through whom only you can be able to pass over the sorrows and troubles of this life, and through whom only you can be able to secure a reunion with all the loved but not lost ones, in the bright and beautiful home of the blest, where sorrows never come, where troubles cease, and where the weary are at rest. W. BORN.

"Then shall ye return and discern between the righteous and the wicked, between him that serves God and him that serves him not." Mal. 3: 18. On the morning of September 17, 1884, about seven o'clock, Mrs. Thomas J. Thompson, of Lebanon, Tenn., a beloved sister in the Lord, breathed her last. She was born, June 14, or June 15, 1814, and spent her girl life about six miles northwest of Lebanon. As Miss Lucy Ann Peace, she was married, in May, 1835, to Mr. Thomas J. Thompson, who, after a long and peaceful life with her, several years previous to her death passed out of the narrow confines of present existence, into the broad expanse of eternity, in full triumph of the Christian faith. She was a gentle, obedient, loving wife; a patient, tender, affectionate, devoted mother; a kind, good neighbor. She fed the hungry, clothed the naked, visited the sick, and soothed the sorrowful. We always found her cheerful and happy at whatever time we called, and were ever glad to visit her. It seemed to us that any young person would feel bettered, having spent an hour in her company. She bore her sickness of several weeks' duration with the same becoming cheerfulness and Christian fortitude. She read her Bible much, as the time-stained and finger-worn leaves show. Though a woman of high moral principles and religious convictions through life, she did not obey the gospel until late years. Realizing, however, that convictions without action are worthless, and that faith without works is dead, being alone, she rendered that obedience to the truth so justly required by Christ in order to remission of past sins, and thereafter lived a beautiful, submissive life, a servant of righteousness. We transcribe here a short tribute of respect handed us by an esteemed friend, a venerable man, whose locks are silvered o'er by the frosts of seventy-five winters. He says: "I have known Mrs. Thomas J. Thompson fifty years. She lived (after she obeyed the gospel) and died a Christian. She had no vanity. She was amiable, quiet, prudent, discreet, kind, charitable, respected and beloved by all who knew her. She raised a family of excellent daughters. Her only son, Andrew, was always a good and exemplary boy; to-day he is a perfect model of a gentleman. Lebanon can boast of no better son." In her seventy-first year dust returned to its original dust, and the spirit to God who gave it. "Stern agony, and shroud, and pall, and breathless darkness, and the narrow-house," did not make her "shudder and grow sick at heart," for she looked upon death as the golden gate which opens into the home of the soul. She leaves a good name and beautiful example to her children, some of whom have not followed her in obedience to Jesus. "Prepare to meet thy God!" We sympathize with the sorrowing relatives, we weep with the weeping children, but rejoice in her hope of immortality. Under this cloud of gloom, through blinding tears, look up to him, who came to heal the broken-hearted, who wept with the bereaved Mary and Martha, and whose magnanimous heart is still touched by human infirmities, and say, "Not our will but thine be done," believing that all things work together for good to those who love the Lord. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Mal. 3: 7. Lebanon, Tenn.

E. A. ELAK.

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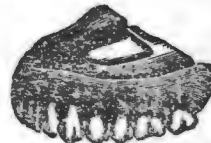
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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## J. B. JONES' REPORT.

Bro. J. B. Jones, the financial agent of the Kentucky Christian Missionary Convention, is a most excellent man, and he is highly esteemed for his ability as a minister of the word, but he is a failure as a writer of financial reports for the convention; he confines himself too closely to the business in hand, and is too neglectful of what R. Moffett sarcastically calls "padding." As proof of the truth of this assertion, and by way of illustration of it, attention is called to this fact, viz., that while the society has perhaps done as much during this last year as at any former period, Bro. Jones has succeeded in reporting only \$3,948.76 received and distributed by the board; whereas former secretaries by a judicious use of "padding" have been enabled to report from three to four times as much as this. From the summary given in the minutes of the General Convention for 1883 I see that Kentucky reported \$13,082.42 collected by missionaries and reported by the treasurer, and \$1,500.00 raised and secured by missionaries and not reported by the treasurer; \$14,582.42 in all; that is, last year's report was nearly four times as great as this, in so far as the money is concerned.

But let no one suppose that more work was really done, or that more money was really raised, for, I presume such was not the case; the report was more scientific; that, I presume, is the true hypothesis upon which to account for the great falling off in the report of the present financial agent.

Bro. Jones says: "It appears that it has cost \$1,553.75 to collect \$3,948.77 and to get pledged \$2,020.85 annually for five years. If the work is considered for one year and measured by these results only, it does not justify the outlay."

Certainly it does not! for according to this plan when a man gives Bro. Jones ten dollars for sustaining evangelistic work in Kentucky, nearly one half of the money goes to Bro. Jones to enable him to take the remainder to the missionary. Now if I have ten dollars to invest in having the gospel preached, I can get it to the worker at a cost of not more than fifteen cents. Evidently there is a great waste in working by the society plan. Bro. Jones feels this keenly, too, as his remark plainly shows. But he consoles himself with the reflection that he got \$2,020.85 pledged for five years. He says: "Our hope is in the possibility, yea, probability, of getting over \$8,000 out of the pledges for more than \$10,000 without another visit to the pledged churches by the financial agent, and without his continuance of office simply as collector." Brother Jones has a splendid faculty for hoping. It seems strange to me that any sane man should expect that those pledges will be redeemed without further solicitation. Why, during the entire year Bro. Jones did not visit but nine churches that had not been formerly enrolled, and he visited fifty-three in all. By far the greater part of the money he raised was from old pledges, as his report plainly shows. Of the \$3,948.76 which he raised, or rather, which was received from all sources, \$2,351.60 was obtained from the old pledges. Outside of the old pledges he did not raise enough money to pay his salary, traveling expenses, postage, printing, etc. And yet he is hopeful that the money pledged him will just come in, without any further work from the financial agent. It won't do it any more than it has done it heretofore. It appears that it costs about as much to get the

money that has been pledged as to obtain that which has not.

In proof of this I call attention to the fact that the annual receipts have not steadily increased since the adoption of Bro. Briney's "five year plan." When he was elected general financial agent, he estimated that it would require five years to canvass the State, and he proposed that the agent should take pledges for five years as he canvassed.

This was adopted. In the first year, if I remember correctly, Bro. Briney raised something over three thousand dollars, more than half of which was required to pay his salary, traveling expenses, postage, paper, printing, etc. But then it was thought that in the second year three thousand could be raised again by the agent, and *three thousand at least would come from the pledges*; then in the third year the agent would raise his three thousand, and *at least six thousand would come from the pledges*; and so on till the fifth year when fifteen thousand would come into the treasury; afterwards as a result of this "five year plan" it was confidently expected that fifteen thousand dollars would be received annually from the labors of one agent. It was thought then as now that if the year were considered alone, the result would not justify the outlay, but the pledges were the things that would bring on the millennium. But those bright hopes were doomed to disappointment. The agent still raises something over three thousand per annum, still feels that the receipts do not justify the outlay, and still looks hopefully to the pledges.

The trouble in this matter is just this: Men are strongly inclined to settle every thing by their own reason, and to do that which seems to them expedient, which is approved by their judgments as wise. Hence of them it can often be said, "Being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God."

He is far more apt to be right who distrusts his own wisdom, and is fearful of the soundness of his judgment, and who therefore turns with a boundless faith to the wisdom and mercy of God.

It is certain that there is not the slightest intimation given on earth that the judgment of God approves of such associations as our General and State societies, as expedients for publishing the gospel; for when the book of his wisdom was closed, no such things were known on earth.

That book is called by the apostle James "the perfect law of liberty." It is a perfect rule, a faultless law for freeing men from the bondage of sin. In it are the records of thousands of cases of conversion from Satan to God. While its pages were being written, the gospel was carried to regions far more difficult of access to the Jews than the most remote nations of the earth are to us of Kentucky. For the first hundred years of the Christian era men lived who were inspired as apostles, prophets and teachers of the Lord. These men guided the Christians in all their missionary labors by their teachings and examples; God through them expressed his wisdom; and yet no missionary societies were ever organized, or even hinted at in those days. God, through those men, then wrote down a perfect law of saving men from sin; this law was designed for all ages, nations and climes, in it there is no intimation of the need of such societies. I declare it seems to me to be almost blasphemous to say that we need them now.

But we have made them and faithfully tried them. Kentucky has excelled all other States in this work. From the summing up of the work of the States by the general evangelist in 1883, she reports more additions, more money, more

work than any other State. Yet of this year's work, which I presume is fully as good as last, Bro. Jones says, "If the work is considered for one year and measured by these results only, it does not justify the outlay."

The societies, we may judge from this testimony of their ardent friend, are a failure. But God's way does not fail. And now that I may not be accused of pulling down without building anything on the ruins, I desire to call attention once more to the Lord's way.

In the ancient days every one whose heart stirred him up to the glorious work went forth preaching the gospel. No one waited to be engaged by some one who would at some time promise a support. But while it is true that no church contracted to support an evangelist, it is true that those that were devoted to the Lord raised funds and ministered to the workers:

But in any event the workers were secure, for the Lord himself guaranteed to them all that they might need. The brethren were often covetous then as they are now; there were many false brethren then; they were often thoughtless then; but God's arm was not short, nor did his promise fail; in one way or another he always provided. So will he now. Let us do the work as he opens up the way.

BROTHER HARDING: In doing the work of an evangelist I meet with a difficulty, and would like some instructions. I can not better express the difficulty, than by asking, what is to become of the converts? When you go into a place where there is no congregation, and preach two or three weeks, and make several converts, how are they to receive edification after you leave them? No use to reply, they have the Bible, let them edify themselves; for my experience is, they will not do it. It seems that they do not know how to so conduct their worship as to make it edifying. You will reply, the evangelist should teach them what to do and how to do it. This I always try to do, but don't succeed unless there is some experienced brother who will take the lead. They need some one to show them, to direct them in the work. Who is to do this? Shall the evangelist stay with the new congregation till they are able to care for themselves, or shall he go to other fields?—[C. W. Sewell, Jr., Moorsville, Texas.]

The difficulty which Bro. Sewell presents is a real one of no little importance, but one about which I think our duty may be made clear enough. The solution is found in the last question of his letter. The evangelist should stay with the converts until they are able to meet and conduct the worship without him. Nor will this require as long a time as some imagine. Paul spent three years in Ephesus; but there were no printed books in those days; the New Testament was not yet written; nor one in five thousand citizens could read; moreover, he did not speak to the same audience all the time, but so spake "that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." With the general enlightenment which we now have, and the cheapness of printed Bibles, and the faculties which we have for preaching and teaching through the press, we can now do in months what in former times could be accomplished only by years of labor. The same mail that brought me Bro. Sewell's letter brought one also from Gadsden, Ala. In it was this statement, "We have met every Lord's day since you were here; we are prospering finely." When Bro. Daugherty and I visited this place last spring we found there six members, four of whom are women; there were, I believe, eleven added; the meeting lasted for a month; they have not failed to meet since, and more than one of them have written to me joyfully about their prosperity. The same story can be told about the disciples at Madison,



Huntsville, and Scottsboro, at all of which places Bro. Daugherty and I held meetings. From the last named place I have not heard for some time. At each of these places we spent about a month.

As a rule our protracted meetings are too short. When there are but few disciples, and where there are none, if a fair hearing can be obtained and held, the meeting should as a rule be continued for a month at least, and doubtless it is often advisable to labor in such places even longer than this.

I hope to say something soon about the way which young congregations should conduct their worship.

END OF KENTUCKY DEPARTMENT.

#### ITEMS, PERSONALS, ETC.

Elder John A. Brooks, formerly the preacher of the church at Winchester, Ky., is candidate for Governor of Missouri on the prohibition ticket.

E. R. Perry reports, in *Atlantic Missionary*, a meeting embracing the fifth Lord's day in August, in Nelson County, Va., at which there were one hundred and six additions, forty-five in one day.

We do not believe that any Christian ever engaged in politics without losing to a goodly extent his interest and zeal in religion. Three members of the church of Christ, or who have been members, are now in three adjoining districts here, candidates for Congress. All of them we presume will be elected. All of them are men capable of high usefulness in the church of Christ. All of them are giving their talents to the service of the world, while the church of Christ needs the help of all the children of Christ.

We are receiving the *Worker*, by Bro. R. B. Neal, of Louisville, devoted especially to the advocacy of prohibition. We admire Bro. Neal's devotion and zeal, but cannot sympathize with his effort to urge Christians to engage in politics, even to vote prohibition. We believe it is seeking good through doing evil. Christians have a better way of working good than this. Let them make the churches of Christ what Christ intended them to be, then convert the world to Christ. Every one joining a church of Christ would then join the best of all temperance societies—the one framed by God.

The leading political parties are in a terrible muss as to their candidates. Cleveland was nominated by the Democrats as a reform candidate, as the model for politicians. He was nominated chiefly on the demand of the independent and reform element in the Republican party, who were displeased with Blaine as the nominee of the Republican party. It was soon charged that his morals were not good. He is a bachelor, a child was laid to him and owned by him. He was accused of treating the woman badly, neglecting the child, and of being not select in his associates. Some of the worse features of the charges are regarded as false. When the case was reported, he was telegraphed to, to know what course should be pursued. His response was manly, "Tell the truth about it." When Buchanan was nominated, Bro. W. D. Carnes said if a bachelor is elected some great evil will befall the country—an earnest South Carolina Democrat—he refused to vote for him. One or two of the papers published that Mr. Blaine had been forced to marry his wife, and that a child was born a few months after the marriage. Mr. Blaine published it was a lie and a slander in all its parts and implications. He brought suit for slander against the Indianapolis *Sentinel*. The *Sentinel* affirmed in court the truth of its statements, and propounded interrogatories to

him involving the points at issue, and demanded that he should answer under oath. He did, making a fuller statement, that he was married first in Kentucky, secretly, before only two witnesses, without license or officiating person, not knowing a license was necessary. Afterward he found it was necessary, and the marriage was repeated in Pittsburg, some months later. Mr. Blaine was a professor in the Kentucky Military Institute, at Georgetown, Ky., at the time; a man of unusual intelligence; besides, it is found that, about the same time, he went on a license bond for a young friend who married the sister of the woman he claims to have married, not knowing the license was necessary. All of which makes an ugly case for the candidate. This so soon, too, after there was such a to-do over the moral and religious element in politics, a few years ago.

The *Christian Quarterly*, for October, has reached us. Below will be found a table of the contents:

"Biblical Psychology," by I. B. Grabbs; "An Old Book," by R. Moffett; "The Positive Philosophy," by B. J. Bradford; "The Basis of Education in Christ," by J. A. Beattie; "The New Heavens and the New Earth Scientifically Considered," by Thos. Munnell; "The Demand for Christian Scholarship," by Pres't. H. W. Everest; "Pure Speech," by J. C. Reynolds; "The Land of the Morning," by Geo. T. Smith; "The Strength and Weakness of Science," by W. J. Barbee; "Inspiration," by W. B. F. Treat; "The Unity of the Church as the Body of Christ," by B. F. Manire. The July number failed to reach us.

Our readers are all glad to read the cheering reports from the field, but we must admonish our correspondents they must be brief. We can hardly find room for them. It does not matter how you went to church, whether you walked, rode or how; it does not matter whether the converts were baptized forenoon or afternoon; don't stop to compliment the *Advocate*, its editors or the preacher; puffing is in bad taste—frequently does harm. Tell what is done. Let his work praise him. Don't publish your prayer for the welfare of the preacher, God can hear it in secret and reward openly. When published, it seems to be made to man instead of God. If the preacher is reporting it, he need not tell where he staid, nor that they know how to treat preachers. All the brethren treat them as well as they know how. These things are of no interest to the reader. Just report the meeting with any peculiar, interesting features, with the results good, and bad—and let us have more room for other things.

#### WATERTOWN MEETING.

On Saturday night before the second Lord's day of September, this meeting began, and continued with increasing interest till Thursday night following. There were four accessions, three baptized, one of whom was a Methodist, and one from the Baptists. We had a good hearing all the time, and an earnest attention that indicated real interest in the preaching.

This community is largely filled up with Baptists. Some Primitives, but mostly Missionary Baptists. The brethren here, though few in number, have built a good meeting-house, and have paid for it, and are meeting every Lord's day to keep the ordinances and study the word of God, and to worship the Lord. We think these brethren come nearer all of them attending the first day meetings than almost any we have known. Prejudice and opposition are strong in this community against the plain truth, but we are sure much of it is giving away, and if the brethren will continue on as they have begun, and will abound still more and more, a large

congregation of Christians will crown their efforts after while.

Bro. Dr. R. H. Baker, an uncompromising lover of the truth lives in this neighborhood, and his father, Wm. D. Baker and his mother, sister Baker are living with him. Old Bro. Baker was first a Baptist, and for many years an active member of that church. But he was among the first fruits born of the word of God and that alone in the neighborhood of Donelson, Tennessee, and was leader in bringing a large number of Baptists in that community into the full and clear light of heaven's truth, and making them willing to take the word of God and that alone as their guide in all the matters of faith and practice. In fact almost all of the Watertown members are true and faithful to the cause of truth. And upon this fact we base our calculations for permanent success of the pure word of God in process of time. Be strong and faithful brethren, and you may yet live to see the truth triumph over all opposition. There is nothing like faithful, godly living, to break down error and build up truth.

E. G. S.

#### General News.

DOMESTIC.—Harry Clay, a grandson of Henry Clay, a well known lawyer and politician of Louisville, Ky., was shot and killed on Sunday, September 21, by Andy Wepler, a councilman of that city. The fight was the result of a dispute about loaning some money. Both men were armed, and both took positions to fire. Wepler shot first. He is under arrest.—On the 18th an unmistakable earthquake shock was felt in Ohio, Indiana, and Michigan. Three distinct shocks were felt in Cleveland. The shock caused considerable fright but no damage is reported.—Mr. Keeley, of motor fame, conducted some experiments with his vaporic gun at Sandy Hook, last week, in the presence of a number of military officers. He sent a number of bullets against a target five hundred feet distant, and at close quarters through a three inch spruce-wood plank.—Postmaster General Gresham has been appointed by the President to the Secretaryship of the Treasury. It is rumored that the appointment is only temporary, and that Judge Gresham will soon resign to accept a judgeship in the Illinois Circuit. Boutwell will take the Secretaryship on Judge Gresham's retirement. Acting Postmaster General Hatton will likely be placed at the head of the Post-office Department permanently.—The exercise of the American suffrage has been brilliantly illustrated in Randolph County, Ala. A coroner was recently elected by three votes over his opponent, yet he received only five votes.—The Mormons are quite excited over the fact that the grand jury in Arizona has found indictments for polygamy against seven of their number, the first instance of the kind that has ever occurred in the Territory. A settlement of Mormons in Wilson County, of this State, have received notice that if they do not leave within a certain date, there will be a repetition of the Lewis County tragedy.

FOREIGN.—Dom Pedro II, Emperor of Brazil, while returning from a naval review, had a narrow escape from drowning. The boat which he was in capsized, but he was rescued.—Dispatches from Paris state that Prime Minister Ferry, in behalf of the French Government, is willing to forego pressing the indemnity claims upon China, provided the latter Government shall cede to France ninety-nine years the port Ke-Lung, the present treaty port of the island of Formosa.—There have thus far occurred one thousand and more deaths in Italy, from cholera, than in France, the disease appears to be abating, although the death rate is high in Naples. The official bulletin for September 21 recorded for the twenty-four hours. Three hundred and three new cases, and one hundred and one deaths.—The steamer San Pablo arrived in San Francisco, last week, from China, announcing that information had reached Canton of a frightful inundation in the province of King See. The flood lasted four days. And the entire country was submerged to the depths of sixty feet. Whole towns were swept away. It is believed that fully 70,000 persons perished. It was feared that a pestilence would follow.



## Home Reading.

## THE "THANK YOU" PRAYER.

Once upon a time I listened,  
Listened while the quick tears glistened  
'Neath the drooping lids that hid them, as a little prattler  
said,  
While a father's arms caressing,  
Round the precious form were pressing,  
And against his pillowing bosom lay a dainty, curl-ringed  
head,

"Papa," spoke the little trembler,  
"Papa, dear, do you remember  
When the gentleman was here to tea, his sober, solemn air?  
How he bent his head down lowly,  
And his words came soft and slowly,  
As he prayed to God in heaven such a pretty "thank you"  
prayer?"

"And I wonder all about it;  
For, of course, I couldn't doubt it  
Was a funny way that made us be so kind to one another,  
To say "thank you" for each present,  
In a way so very pleasant,  
And forget that God might like it; so I asked my darling  
mother.

But she looked at me so queerly,  
And her eyes were nearly  
Full of crying, and I left her, but I want to know real bad—  
Here the shy eyes lifted brightly—  
"Is it treating God politely,  
When he gives us things, to never mind, nor tell him we are  
glad?"

"And since then I've been thinking—  
Papa, dear, why are you winking?"  
For a slow sob shook the strong man, as each keen, uncon-  
scious word  
Pierced him, all the past unweaving,  
All the cold neglect and failing,  
All the thoughtless, dumb refusal—how the headless heart  
was stirred!

"God is good, and Jesus blessed them."  
Murmuring thus, he touched the child-brow with a passionate,  
swift kiss  
Of the little one beside him,  
Of the angel sent to chide him,  
And a "thank-you prayer," ah, never more his living lips  
shall miss!

## MUCH ADO ABOUT NOTHING.

BY AILENROC.

Sitting by the window, where the breeze strayed  
in at its own sweet will, I tried in vain to fix my  
thoughts on the book which lay open before me.  
My young friends in the next room had a caller,  
and a particular high strong voice floated in to  
me and set me to wondering who it could be  
who talked so loud, so fast, and used so many  
adjectives.

"Did you notice, Miss Emma," the voice was  
saying, "that I had cut off my bangs?"

"I was just thinking," said Emma "that some-  
thing had improved your appearance, and that  
is it: I see your eyes more, you look better."

"Oh do you think so really? So much obliged,  
I'm sure; but, O dear! you have no idea what a  
great confusion it caused in our family."

"In what way?" said Emma, perplexed, I  
knew.

"Why, my bangs were just long enough to be  
in my eyes, and that was so annoying. I was  
perfectly wretched half the time because of them;  
and one night as I was trying to read they an-  
noyed me so much I took the scissors and clip-  
ped them off. I had forgotten all about it when  
I went into the breakfast room the next morning,  
but brother noticed me in an instant and said:

"Why Juliette! what have you done to your-  
self! you are the ugliest thing I ever saw. You  
are a monster a perfect demon."

Oh it was awful the way he raved, and then  
mamma came in and held up her hands in  
speechless horror.

"My dear daughter, Juliette," she said, "you  
have ruined yourself forever. I never can forgive  
you," and then she began to cry.

Oh it was perfectly frightful to hear her rave.  
She was almost insane, and neither of us ate one  
mouthful of breakfast. When papa came in he  
was perfectly furious. He said he had no more  
pride in me, and would not buy me things I  
wanted. Oh it was perfectly awful. I wept until  
my head came near bursting, and they were  
greatly alarmed about me. Dr. Wood came in,  
he said, "my dear, Miss Juliette, you are very  
sick, you are very sick, indeed, danger-  
ously so." Then he wished to give me morphine,  
for my head was almost killing me, and that it  
might relieve me quickly inserted it in my arm,  
as it happened I had on that dress with the rick  
rack yoke and sleeves, and it was no trouble at  
all. I was so glad I had on that dress, wasn't it  
just charming? I was relieved in a few moments  
and have had no return of it. Brother took me  
to ride that evening and we had a delightful  
time. The drive was perfectly lovely. Mamma  
was so sorry about scolding me that she went  
down town while we were gone and got me a  
lovely silk which I have longed for so ardently.

Do you see my new bracelets? Papa got them  
for me. I think they are perfectly sweet, and  
with my new silk they will be too lovely for  
anything."

"Is that one of the 'girls of the period'?" I  
said to Emma when the front door had closed  
behind her visitor.

"Yes," she said, "that was once Miss Julia  
Ward; she is now Miss Juliette Warde."

"Is she an idiot?" I asked.

Emma laughed, and then grew serious.

"No," she said, "she is a girl of good sense,  
good family, is well educated and highly accom-  
plished, but is ruined, I fear, by this perfectly  
lovely, perfectly horrid, perfectly awful craze."

"What has wrought this change?" I asked in  
wonder, and she briefly replied:

"Fashionable boarding school."

## THE TOURIST'S DECISION.

The other morning a man arrived in Detroit  
from some point in Kentucky, having among his  
luggage three fishing rods, two dogs, two guns, a  
tent and two pairs of rubber boots. He  
had heard that Michigan was chuck full of boss  
localities for a man on his vacation, and he asked  
Officer Button at the depot which way he'd bet-  
ter head from here.

"Want to camp out?"

"Well, I've got a tent, but I guess it will be  
safer to sleep in a hotel."

"Want to fish?"

"No I don't care about it. I've brought my  
outfit along, but what's the use of catching fish?"

"Those your hunting dogs?"

"Yes, but they ain't worth their salt. It kind  
'olooks the thing to bring 'em along, and they are  
sort o' company like."

"You have guns there?"

"Well, yes, but I never fired a gun in my life.  
It looks more business-like to bring 'em you  
know."

"Do you want to go into the woods?" asked  
the officer.

"No, not particularly. The woods are pretty  
damp and full of mosquitoes, and I can't see any  
fun in that."

"Might go up to St. Clare Flats."

"Yes, I might, but what's the use? All I  
could do would be to stop at the hotel and catch  
a few fish and row a boat and shoot a few birds."

"How's Macinac?"

"It's only an island. What's the use of squat-  
ting down for a month on an island when we've  
got so much land in this country?"

"Petoskey is a favorite resort," said the officer.

"That's on the shore of the lake, and I don't  
care for the water."

"Why don't you go out to some farmhouse?"

"Too lonesome."

"Well, stay right here then."

"Too lively."

"See here," said Button as he turned around  
on him, "What sort of a place are you looking for,  
anyhow?"

"Hanged if I know."

"What made you come?"

"Well, I have a four weeks' vacation, you know,  
and it seemed the thing to go off somewhere."

"Well, if I were you I'd take the next train for  
home, and put in my vacation lying in my own  
dooryard."

"I guess I will. Yes, that seems the best plan.  
Please keep an eye on my traps until I can buy  
a ticket, and I assure you I'm a thousand times  
obliged to you for your kindness to a stranger."

—Detroit Free Press.

## NOTES FOR THE CHILDREN.

BY UNCLE MINOR.

What in the world is the matter, dear children  
—have I offended you? Yes, possibly I have,  
by that long account of my trip in the North.  
I wrote to Bro. Lipscomb to cut it in two, but he  
didn't, and I know you all got tired and sleepy  
reading it. But I will promise not to do so again  
if you will only forgive me. I know you will do  
this, won't you? Well I got home safely after  
my long trip North, and you don't know how  
glad my loved ones were to see me. The boys  
met me at the depot, and one of them almost  
grown had to kiss me; you may think this  
mighty funny for men to kiss, but then he has  
been such a precious good child, I feel like treat-

ing him just as I did when he was little. I  
always did love to hug and kiss little boys and  
girls. I love them so much. And then if it  
were the custom and prudent, I often feel like  
kissing some grown people, but it would not be  
right, because people would make remarks about  
it, and I would bring reproach on the cause of  
Christ. We are commanded by the Savior to  
avoid even the appearance of evil, and it is wrong  
for us to do anything that will bring reproach on  
the cause of Christ or lessen our influence for  
good.

I have five dear sons; the youngest is, almost  
grown. Their names are Charles, George, Thom-  
as, Minor and John. The two oldest are in  
business working hard to make an honest living;  
the three younger are going to school to Bro.  
Scobey at South Kentucky College. They all  
appear to be doing well, and are much pleased  
with the school. I must not forget to tell you  
about my only daughter; she is married and has  
two of the sweetest little children you ever saw;  
they are little girls, nearly a year old now, and  
are twins; their names are Mary and Ellen; they  
look so much alike that it is difficult to tell  
them apart; they are good and pretty babies,  
and folks say I spoil them, but I don't believe a  
word of it.

And now I must introduce you to Uncle  
Minor's wife—her name is Aunt Ellen; when we  
were young I used to tell her she was pretty, and  
I have not changed my mind yet, if she is get-  
ting grayheaded like myself. One thing, I know,  
she is good, or she would scold me when I stay  
away from her so long; but she is a sensible wo-  
man and takes life just as it is, and makes the  
best of it. If my business calls me away, it is  
my duty to go, and she is willing to do the best  
she can without me. Some people get so cross  
and crabbed when they can't have their way.

I know some little boys and girls who get very  
angry if every thing don't go to suit them. I  
have seen them pull their hair, tear their clothes,  
cry, and say ugly words, just because they could  
not have their way. Now this is all wrong, if  
children do not control their temper when they  
are young, when they are grown they are not apt  
to, and then they get themselves into trouble.  
Sometimes they go crazy, but oftener they do  
something that they have to be punished for by  
the law, are put in jail or hung. I saw an ac-  
count not long since of a man who had killed  
his brother; just before he was hung, he stood  
up before the great crowd of people and said,  
"Fathers and mothers, teach your children to  
control their tempers. I was not taught this  
great lesson, but allowed to have my own way,  
and now I am going to hell with my brother's  
blood upon my hand, all because I did not con-  
trol my temper when I was young."

Look out for the ADVOCATE next week. I have  
a proposition to make you all, by which you may  
all get a nice present. Until then, good-bye.

## PILLS FOR PAGANS.

Writing of the wild tribes of Soudan Mr. F. L.  
James says: "A medicine chest is often of more  
use to the traveller than a revolver, for nothing  
gives an African savage greater pleasure than a  
good dose of medicine; but it must be a strong  
one and rapid in its effects. A good dose of cro-  
ton oil and colocynth or four or five grains of  
tartar emetic is what they like. At some places,  
Cassala for instance, there were days when as  
many as two hundred people visited the doctor,  
who gave away, among other drugs, great quan-  
tities of Holloway's pills. These pills were found  
immensely popular, and we took a good supply  
with us, in half-pound boxes, on each of our ex-  
peditions." Col. Burnaby found Cockle's pills a  
popular specific in Asia Minor, but it is stated  
that a prince in Siam bought 1,330 pounds of  
Holloway's pills.

The best thing to give your enemy is forgive-  
ness; to an opponent, tolerance; to a friend,  
your heart; to your child, a good example; to a  
father, deference; to your mother, conduct that  
will make her proud of you; to yourself, respect;  
to all men, charity.—Mrs. Balfour.

The Bible does not say, "Well done, good and  
successful servant," but "Well done, good and  
faithful servant."—Gordon.



**A Christian Editor's Opinion.**

Mr. G. B. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State, and my friends say they find your Lemon Elixir a most excellent medicine. My bookkeeper and foreman both use it in place of calomel, pills, etc.

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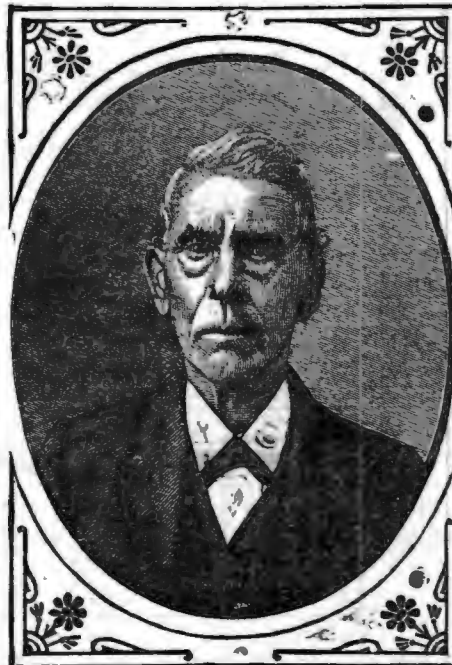
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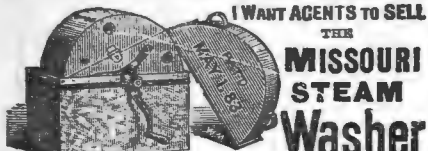
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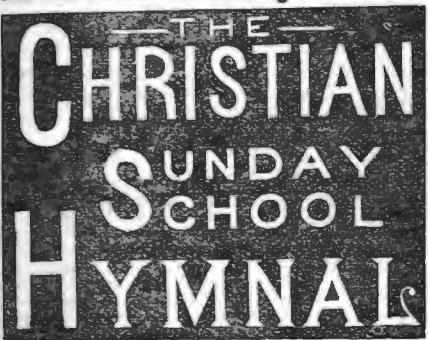


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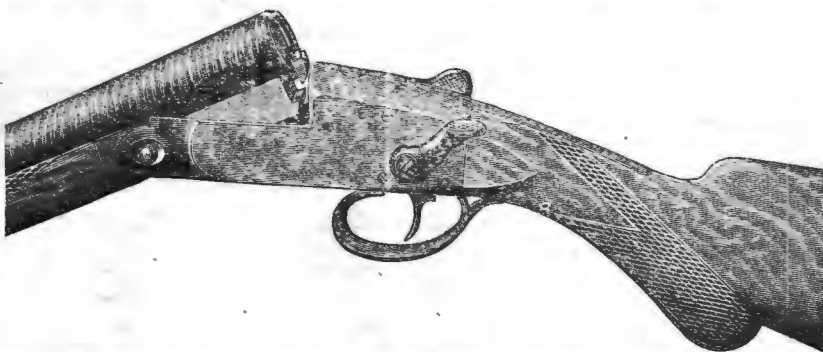
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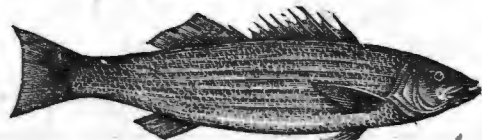
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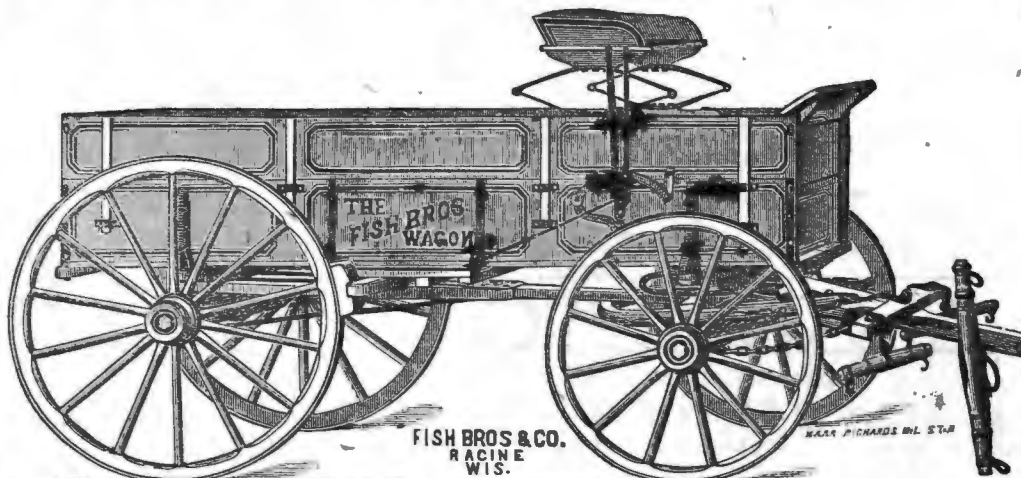
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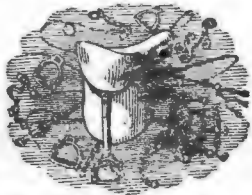
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# THE GOSPEL ADVOCATE.

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{ TWO DOLLARS PER YEAR,  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

"Perhaps as once to David, so to thee  
He kindly saith, 'That this was in thine heart  
To do is well and yet it must not be,  
Beloved though thou art.'"

"Noble to human eyes appears the dream  
Of Christian life thy earnest heart hath wrought,  
But wouldst thou follow Christ's or thine own scheme,  
Thine, or His perfect thought?"

## LEARNING THE LESSON OF OBEDIENCE.

One of the most striking addresses at the recent meeting of the Prison Reform Association had for its text Obedience. Warden Brush, of Sing Sing prison, is accustomed to deal with criminals, and when, out of his long experience with the vicious and depraved, he declares he never hears a child's sullen "I will not" without shuddering, he compels attention. He says that disobedience to the laws of the state is what makes criminals. This is a truism. Every body knows it; but few consider that the disobedience which is criminal begins in the disobedience which is unfilial. "Disobedience to parents," says this prison official, "is often the beginning of a path that leads straight to the prison doors." Is not this a startling thought, and is it not true?

When we consider how widely and firmly crime has rooted itself in society, and read the chronicles of it for a day in a single city or state, we are overwhelmed with a sense of horror and despair. Is the world growing worse? How shall we check the black stream? We have prisons, we have courts, we have stringent laws. We arrest, we punish, we make the way of the transgressor hard; but criminality seems to increase in spite of our efforts. What is the cause of it? Is it possible that it lies in our home life? Mr. Brush's searching inquiry leads directly to that source, and forces us, whether we like it or not, to admit that we have overlooked it. We are accustomed to lay stress upon the fact that the children of criminals almost invariably grow into the life which their parents lead; but we have not considered how much lack of parental discipline contributes toward the making of law-breakers. We have only to state the question to feel its force. We are struck at once by the correspondences between the problem of the state and the problem of the family. The family is the unit of the state. The state exists for the benefit of its families. Whatever affects them for weal or woe affects it in like manner. The individual is but the unit of the family. Whatever helps or hinders the family helps or hinders him. The most perfect condition of the state is harmony or balance of rights, personal and property. Each individual has the largest liberty consistent with the liberty and interest of the rest. The common good requires common acquiescence. So in the family. Its peace and purpose can only be served by an adjustment of personal relations and rights. The violation of these relations and rights destroys its integrity and defeats the great end for which it exists. The principle of obedience is, therefore, the natural law of both family and state. The parental is the productive, the instructive, the molding authority, and if it fails in any respect, the family suffers and, ultimately, the state.

The foundation of order and usefulness is laid in the family training. Society looks with solicitude, therefore, to the character of the homes. It is not a matter of indifference whether children disregard the principle of obedience. The state assumes the right to protect itself against the evils of illiteracy by compulsory education laws. But the result of neglect to train in obedience are as bad as those of illiteracy.

How many parents think seriously, or at all, on these things? If the boy escapes his tasks, and becomes an idler, they dread the effect of bad company on him; but see no danger in his unwillingness to submit to the wholesome regulations. If he knows no law but his own will in

youth, how can he expect to submit to the restraints which the state imposes? If he is a rebel in the family relation, what will he be in the state?

The principle of obedience lies at the foot of all social, moral and religious life. God has emphasized it by making it one of the ten commandments. Jesus has sanctified it in his blessed example; for he was "subject unto" his parents. The home is the appointed place to learn to obey. It is the best of all schools. There the lesson is taught with love and gentleness, and discipline of the school, super-added, fixes firmly the principle which all useful and successful men and women must regard. If the lesson is not learned at home and in school, it must be learned in the hard school of the state—the jail and the prison—with bitter humiliation; for those "contending 'gainst obedience as they would make war with mankind" must be brought into harmony with that law at any cost.—*Independent.*

## CHARITY ORGANIZATION AND CHRISTIANITY.

Said Peter to the lame man, at the temple gate: "I will do better by you than giving you money. I will heal your lameness, and make a new man of you; and then you will not need to beg." The doctrine underlying the narrative is that what man needs is not an improvement in his external circumstances, but a change in himself. "Ye must be born again" is the New Testament teaching. The trouble is in yourselves. Become new creatures in Christ Jesus, become such men as you should be, and then all will be well.

It is worth noticing that the current Charity Organization movement is based on the same general idea. It aims not to carry along a beggar as a beggar, but to secure such a change of conditions that the man will not need to beg. A philosophical treatment of the subject of pauperism is based on a recognition of the fact that the great thing needed is a change in the man himself, so that, instead of being a lazy man, he shall be an industrious man; instead of a drunkard, a sober man; instead of a spendthrift, a prudent man. The science of charity is really based on the idea of the necessity of a new creation, the need of a thorough change in the man himself. It is but another instance in which practical worldly wisdom has found itself obliged to come into the path of Christian philosophy, in which the results of later study have been anticipated in the utterances of the Scriptures.

The great evils that afflict the community spring from faults in personal character. If all men were what they should be, industrious instead of indolent, temperate instead of dissipated, virtuous instead of vicious, the burdens of society would be reduced to a minimum. A moral community will thrive under the most disadvantageous circumstances, while a vicious society will be born down by weight of evils, no matter how favorable are its surroundings. From a winter's settlement on a rocky coast may spring mighty states, while colonies planted in palm groves may remain squalid and weak. The problem as to the alleviation of the ills of society is a moral problem. True relief can come only through a change in men themselves. The welfare of the community depends on the personal character of its members.

Many attempts at wit are made about giving a starving man, not a loaf of bread but a tract. Now, in nine cases out of ten it is the tract—that is, a moral influence—which the man most needs. In most cases the man is suffering because of deficiencies in some form in himself. He lacks industry, or lacks prudence, or lacks some other personal element. While this lack remains the man's case must continue a bad one. Help him to-day, and he must be helped again to-morrow. Temporary relief may wisely be given while a permanent amelioration is sought for; but in order that a true benefit be done the man, something else than material relief is needed.

The question whether a boy is going to succeed in the world is not the question whether his

father can "set him up," or whether he has influential relatives. It is the question whether the boy himself is what he should be. If he is an industrious boy, a faithful boy, he will make his way through the world though his father can give him nothing but the parental blessing; while, if the boy is deficient in moral character, he is doomed to failure, no matter how much he may be bolstered up. A parent's anxiety regarding a boy should be, not to scrape together some money to leave him, but to see that the boy's personal characteristics are what they should be. If the feet and ankle bones of his moral nature are such that he can stand up firm and strong, the boy will not need an outfit of "silver and gold." He will take care of that matter himself.

And this exalts the work of the preacher of the Gospel, of the day-school teacher, and of all others who labor, not for the material, but for moral interests of society. The true relief of suffering in the community is to be attained, not by the distribution of sacks of flour and loads of coal, but by changes in personal character. The copper tossed to penury will be spent for the meager supper or the wretched bed, and then the suffering will be the same as before. A handful of gold will give no permanent aid. But when, in the name of Jesus Christ of Nazareth, the inward nature is changed, there is relief perfect, grand and glorious.—*Independent.*

## GRACE IN LITTLE THINGS.

There is an old story of a certain minister who, in arranging his toilet for his parochial calls found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young brother Hall wasting away with consumption, and found him anxious to be with Christ; upon good old grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needles, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes, it is wonderful, indeed; but there is one thing the grace of God does not seem to have the power to do." "Ah, what can that be?" said the husband. "Why, it doesn't seem to have power to control a minister's temper when a shirt button is gone." This was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion; but who is too weak to keep his temper at home. The value of art is in the fineness of the work; the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's Prayer upon a five-cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Golden Rule.*

With many persons vanity is the greatest of all hinderances to conversion; and with a corresponding number of disciples it is the greatest obstruction to a growth in grace.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

## BAPTIZED FOR THE DEAD.

"Else what shall they do who are baptized for the dead." 1 Cor. 15: 29.

This passage of Scripture has given much trouble to Bible students, and many have attempted to explain it, and in doing so, have made it more mysterious. We think, that one reading this over for the first time, and taking a common sense view of it, would naturally strike its true meaning without trouble. Let us see. The theme in hand is the resurrection of the dead. Paul's argument is to prove that the dead shall be raised. He asserts this, and says in proof of it, that Christ is raised from the dead, and adds that since men die, and go to the grave through Adam's transgression, and not from their own fault or misdoing, so through the obedience of Christ, shall all be entitled to rise, or be restored, from the consequences of Adam's transgression which came upon us without our agency. And then to drive home the argument, he adds, that if the dead rise not, why then are ye baptized for the dead? (Christ.) If the Christ, in whom ye believed, and in whom ye trusted for pardon, be not risen, then indeed he is an imposter, for no imposter could raise himself, nor would God raise up an imposter, and thus palm off an imposition upon the world. Therefore he says, "If Christ be not risen, your hope is vain; ye are yet in your sins." This must be so, he argues, else what shall they do, or why are ye baptized for the dead? Why are you baptized for a dead Savior—one who though professing to save you, and to raise you up in the last day, is himself yet in the grave? You are baptized for Christ, because he commands it, but if he is still a dead Christ, your action is folly. He has promised that though you be buried, yet he will raise you up again at the last day. You believed this, and in your baptism for him, have represented both the burial and the resurrection of the body, and your faith in both. Now if Christ be not risen, all is folly, and you are yet in your sins. Why then are ye baptized for the dead (Christ) if the dead do not rise?

With this view there is no mystery and no far fetched theories. It seems to us the most natural conclusion, and connects well with the theme under discussion. If the dead rise not, Christ is still a dead Savior, and they were being baptized for him, as though he had risen, and was alive, which indeed was foolishness if he was not risen. There is then no mystery here, and the conclusion is natural and easy.

## NO MISTAKE ABOUT HIS TEACHING.

There is a Baptist preacher in this country, who, when he goes into the water to baptize a subject, says to the congregation, "We want it distinctly understood that this baptism is not for the remission of sins." Any one can understand that, and there can never be any dispute about this kind of baptism, as to whether it is scriptural or not. Every one knows that it is not a scriptural baptism. In the face of the language of Christ himself, "He that believeth and is baptized shall be saved." (Mark 16: 16.) It is easy to see it is not scriptural. In the face of the inspired apostles language, (Acts 2: 38.) "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Of course it is not scriptural. Thus we see, Christ said a man must believe and be baptized to be saved; and Peter said, baptism, Christian baptism, or

that of his authority, is for the remission of sins. But this Baptist preacher does not practice this baptism. It is not even John's baptism, for he baptized for the remission of sins. (See Mark 1: 4.) Now, if the people want scriptural baptism, they need not go to the Baptists to get it. They have ceased to practice that kind. They have a man-made article they think better. Well, the Spirit said that evil men should wax worse and worse.

## BROKEN LEGS.

We have knocked the legs out of most of the "mourner's benches" in East Texas. Don't know whether they will be repaired or not, but it will take a very expert workman to fix them up again, so they will do service. Without this, or something like it, the Baptists and Methodists can never turn a wheel. They depend entirely upon it for conversions. Stop this, take away their mourner's bench, and they make no converts.

Send us reports of gospel success. Postal reports.

Did you ever see a man entirely satisfied with the weather?

Bro. Ezzell did some good solid teaching at Troupe, but his logic killed without making alive.

Bro. Jo. Harding is in a good meeting at Waco. Goes from there to Dallas, and there we intend to head him off.

We heard a Methodist preacher the other day on sanctification. He knocked the legs out of the mourners bench, and completely demolished "total depravity."

Bro. McPherson's meeting closed at Bellvue with six baptisms, and sectarianism stirred from center to circumference. And he did not use Penn's flagged seats either.

Send to Bro. S. R. Ezzell, and get "The Great Legacy. Address at Greenville, Hunt County, Texrs. Price \$1.50. A book that carries home the gospel with irresistible logic. Get it.

Bro. A. J. Bush has moved to Thorp's Springs. By the way, are there not too many preachers going into quarters at Thorp's Springs? There will not be a chicken left in all that country.

The brethren have closed a good meeting recently at Leona. Brothers Carrington and McCarty, preachers. We lost report, will Bro. Mc. please send names for paper again.

Brethren who argue they ought to vote to put the best man in office, and thus promote good law and order, will have a chance to vote for St. John this year, and cast a vote for prohibition. Now we shall see whether it is not merely political feeling. According to the papers, no Christian could wish to have either Cleveland or Blaine. Let it be prohibition then.

DEAR BRO. POE: Our meeting closed on the night of the 10th with a full audience and profound interest; the hand of fellowship was extended to a few of the last baptized, and fully three hundred passed around to give the hand of fellowship, a sight I never saw before. One hundred and sixty-four in all added to the church. May the Lord bless them to the end of the race. —[N. B. Gibbons, Ennis, Texas, September 15, 1884.

## MEMORIAL WINDOWS.

The "Great Central" Christian church of Cincinnati, with its "Catherine Wheel," is having its effect upon other church houses built in that city. The *Standard* gives an account of the dedication of a new house on Walnut Hills, Cincinnati, recently dedicated, and for which "Rev." Isaac Errett preached the dedicatory sermon, etc. In this new church front are two "memorial windows," bearing the names of two of the sisters who aided largely in building the house. Thus, they get their reward for whatever good they may have done in the matter, by having their names spread out before the public, telling what they have done for the Lord in helping to build this house. "Verily they have their reward." While the church has let itself down to a level, with the beast—the great apostasy. They tell us of the "memorial windows," the "baptismal fount," the choir, and the dedicatory sermon by a "Rev.," but do not say whether the "Rev." baptized or sprinkled the house. We write this that our readers may see how things are progressing (backwards) out East. This is all new to us old fogies, who have nothing but the Bible to go by.

Bro. McPherson wants to know why I did not pay what it cost me to go to the State meeting to some evangelist, and stay away myself. And asks how much I have paid evangelists? The fact is, Bro. McPherson, I have evangelized all the year nearly, myself, and have never got enough to divide. People save their money to go to State meeting with, and if they have any money to pay, they pay it in at State meeting, so as to have it reported, etc. Why did I go? I did not want to go, but went as a matter of duty to the cause of Christ. I am set as a watchman, and must keep a sharp lookout against Baptist conventions, Methodist conferences, "accredited delegates from the churches." Penn's "flagged seats," etc. Many of the brethren are trying to get us to adopt these things, you know, and as a faithful soldier, knowing the Scriptures do not authorize these things, and knowing the danger of State wheels, etc., I am forced at great sacrifice to be on hand. Good men, who mean well, do not mind being watched; bad men ought to be watched. You, of course have no objection, eh?

## IN TROUBLE.

The Baptists seem to get into trouble everywhere they hold meetings in Texas, with what they term the poison of Campbellism. One poor fellow reports he had no success at Hico, because, as he says, "the people had received an infusion of Campbellite poison." Does Campbellite poison prove more potent to damn, than the gospel to save? Why didn't he pour hot shot into Campbellism from the gospel battery, that will route Campbellites or Baptists either? We would like to join him in casting out all these isms, and trying to make Christians of all men. We can do it with the gospel.

We set the church in order at Kilgore, on third Lord's day in September. With about a dozen members, brother James Prothro and Wm. Holland as overseers for the present. They agree to meet regularly, and keep house for the Lord. These members composing this little congregation are noble souls, and we believe they will prove efficient workmen. Kilgore is a hard place. The people are good people, but, on matters of religion, seem to be asleep. We think they read the Bible too little. We preached nine days without any accessions, though we had a good, attentive hearing.



DEAR BRO. POE: I desire to report through the ADVOCATE the following contributions for the church building in San Antonio. Contributions at—

Taylor.....	\$ 6 50
Austin.....	3 50
Waco.....	18 50
Palestine.....	2 80
Huntsville.....	3 80
Longview.....	35 00
Sand Point.....	10 00
San Gabriel.....	11 00
Weatherford.....	14 35
Whitesboro.....	2 00
Sherman.....	20 00
Paris.....	6 55
Pilot Point.....	9 00
Denton.....	2 00
Fort Worth.....	2 00
First Church Dallas.....	5 75
Mantua.....	12 00
Van Alstyne.....	2 50
Millissa.....	15 00
Plano.....	2 00
McKinney.....	5 25
Corinth.....	1 00
Add-Ran.....	27 35
Ed Lott of Goliad.....	20 00
Miss Breckenridge.....	20 00
C. G. Couch of Brenham.....	10 00
A Sister at Bryan.....	1 00
Jesse McCaleb.....	5 00
A Sister Sharp of Davila.....	50

D. PENNINGTON.

San Antonio, September 26, 1884.

DEAR BRO. POE: Our meeting has been conducted by Elder W. H. D. Carrington, J. L. Bowling, and A. J. McCarty, for the last ten days, came to a close last Lord's day night. Although it was very warm and dry, attendance was good, especially at night, having dinner on the ground every day. There were nine additions—five confessions and baptisms, two from the Baptists, and two restored. Brother Carrington and McCarty have done more towards bringing out good congregations than any one else, and can safely say there is a better prospect for the cause of Christ than ever before, at this place. People are well pleased with their preaching, and the brethren and sisters are greatly encouraged and edified. My paper came to hand after so long a time. Yet, I have never seen anything in print regarding our State meeting paper. May God bless as he sees you need it, and ever direct you in the right way, is my prayer.

DEAR BRO. POE: I am now at Jacksboro, where you remember you stopped a few days and preached. I have preached a few days in the county, have had, so far, seven accessions. The brethren of this county have gone into co-operation, and have pledged themselves to sustain me for six months. I am very much pleased with the prospects. I am to give half my time to the town work, the other half in the country. We have some of the Lord's noble men in this county.—[Otis Riall, Jacksboro, Texas, September 22, 1884.]

DEAR BRO. POE: Just returned from Cherokee County. Had one addition from the Baptists, one reclaimed at Lone Star. Four additions by baptism, and one immersed believer from the Methodists, at Walker's chapel. May God bless all the faithful, that will stand firm against all innovations.—[John F. Brill, Mt. Enterprise, Texas.]

#### NOTES FROM OUR CORRESPONDENTS.

A. C. Henry, Hartselle, Ala., September 27, writes: "I was called home, yesterday, by telegram, to two sick children. The preaching at Athens resulted in one baptism, and one other confession, but he put off his baptism, so as to have his parents present."

B. C. Goodwin, Elkmont, Ala., September 26, writes: "Since my last report, in July, I have baptized one hundred and eighteen at four meetings, and organized two congregations. The brethren are building a house of worship in Camden. They meet on Lord's day."

E. A. Elam, Lebanon, Tenn., September 27, writes: "Our meeting at Leeville began on the fourth Lord's day in September, with a respectable audience both morning and night. Monday night we had about half as many as on Lord's day night. Thus, with decreasing interest, we continued, like the frog climbing out of the well, ascending one foot a day and slipping back two at night, until, on Thursday, we knocked the bottom out. No additions. I hope the brethren were strengthened."

F. B. Srygley, Lebanon, Tenn., September 26, writes: "I am just from Riddleton. Our meeting closed Thursday night. Eighteen discourses, and twelve baptized. We had the use of the Methodist church, for which we are truly thankful. The interest continued good all the time. The people 'searched the Scriptures daily whether those things were so.' The brethren think they can build them a house very soon. May the Lord bless them. The people of that neighborhood know how to make the preacher feel good."

F. B. Srygley, Lebanon, Tenn., September 27, writes: "A good sister went to church on Lord's day, with thoughts of Jesus and his glory in her heart, and found the leading elder with an advertisement of the coming circus, explaining the different pictures to the flock in the house of God, while they all listened with rapt attention. Finally he folded the show-bill and put it into his pocket, with the statement that, 'if they would show half what they had advertised, it would be worth twice the money.' What next?"

J. L. Bryant, Rural Hill, Tenn., September 27, writes: "Our meeting at Corinth, Wilson county, commenced on the second Lord's day in September, and closed on Wednesday night. One gentleman from the Methodists made the confession and was baptized. This is the second protracted meeting at Corinth this year. We have a zealous little band of brethren and sisters at this place, and I believe some of them have the correct idea of preaching; that is, to send the man where they think the most good can be done. I commenced a meeting at Science Hill, Rutherford county, on Saturday night before the third Lord's day in September, and continued until the next Thursday night, with seventeen confessions and baptisms. There seemed to be a good interest kept up all the time through this meeting, and had it not been for other arrangements, would have continued several days longer."

W. H. Dixon, Petersburg, Tennessee, September 26, writes: "I am now ready to report up to date. I commenced a meeting at Philadelphia, Tenn., fifth Lord's day in August, and continued up to Thursday, with one confession. Bro. F. W. Smith assisted me after Lord's day, and did a good work. On the first of September, I joined Bro. H. F. Williams, at Towry, Lincoln county, Tenn. Had three confessions. On second Lord's day in September, I commenced a meeting at Chestnut Ridge. Bro. Ephraim Barham preached one sermon, and assisted me otherwise. Thirteen added. I am now at home. Bro. T. C. Little is helping me, as I am him. Bro. Neely, Petty, and Mat Northcross preached two sermons. Our meeting will continue until Lord's day night. Up to date, twenty-four have been added. Interest growing. I have never seen better attention generally than has been this season. Our congregations at all these places have been large and attentive."

F. C. Sowell, Columbia, Tenn., September 26, writes: "We began work in the new house, at Little Lot, on Saturday night before third Lord's day. My dear companion and myself remained with the brethren there until Tuesday, having been away from home then more than two weeks longer than we anticipated when we left home. Before we left, one was added to the church. Bro. Jno. M. Morton was left to continue the meeting, and we have heard since we left others have been added. We are glad to report through the ADVOCATE that Bro. Jno. Morton has resumed his pulpit work again. We trust he will not look back, but continue to the course of right and honor. No doubt Christianity is growing, from what we can see, through the papers. In this week's copy of the ADVOCATE, about eight hundred and seventy-five additions were reported. Brethren, we will have a good deal of work to do this winter in keeping all of the babes alive. We trust they may feast upon the pure milk so they may not die."

W. G. White, Unionville, Tenn., September 28, writes: "I have just found Bro. J. L. Sewell's report of his meeting at this place. I am indeed very sorry that matters are so; and while we highly appreciate his statement, yet I think an explanation necessary. We have struggled hard for six years, and yet the scene is dark. Our members have died and moved away so we are yet few. Three out of the ten baptized since we

built have been called to cross 'the dark river,' others, as he says, 'are doing no good, but injuring the cause.' Several members living some five miles off failed to attend the meeting from some cause. The sects had three or four exciting meetings around three or four miles off, and the people preferred to go to them; beside, Bro. Sewell's preaching came so near being all Bible, that it was not very charming to our community just now—the hardest period of our struggle, I think. Bro. Sewell has endeared himself to us (me and my wife at least) that not even death can erase him from the affection of our Christian love. Brethren pray for us. And rest assured, that though brethren be discouraged, the cross heavy, and the way dark, the hand that holds this pen shall be raised in defense of the truth until stilled in death. And though alone, if need be, will stand, for Jesus has promised to be with his followers to the end."

A. J. Denton, Spencer, Tenn., September 26, writes: "We have had one accession to the church here recently—a gentleman about fifty years of age, and who has been somewhat skeptical for many years past, yet desirous of knowing the truth. Bro. Richard Gillentine, who lives in this county about ten miles south of Spencer, has given me an account of his work and success since the first of August. Bro. Gillentine has a very good mountain farm, and he divides his time between the farm and the pulpit, devoting enough of his time and labor to the farm to make a living for his family. He is an humble, pious man, and an acceptable preacher among the people, and has the respect and confidence of all irrespective of creeds, etc. In his quiet way, he, doubtless, does as much or more good for the church than a great many whose names are often seen in our papers. But the following report of meetings will speak for itself. At Hill's Creek, Warren county, six additions, all by baptism; at Childer's school-house, Bledsoe county, six additions, five by baptism and one from the Baptists; at Glade Creek, Bledsoe county, nineteen additions, sixteen by baptism and three from the Baptists; at Cane Creek, this county, five miles from Spencer, fourteen additions, all by baptism; at Rocky River, this county, eight additions, all by baptism; at Pine Creek, this (Van Buren) county, ten additions, all by baptism. In this last meeting he was assisted by Bro. Boyd, of Bledsoe county, who did most of the preaching. In all there have been sixty-three brought into the family of God. Bro. Gillentine has other meetings to hold, and will probably gather in many more. The church is doing well, and we expect to have a meeting this fall."

J. Harding, Waco, Texas, September 28, writes: "I thought I would give the readers of the ADVOCATE my whereabouts and what I am doing. I left Louisville Thursday morning before the first Lord's day in this month, and after a long, dusty and hot journey by the way of St. Louis, I reached this place on Saturday noon, began my meeting with the brethren here on the morning of the first day of the week. Began preaching to a tolerably good crowd; my crowds have been gaining ever since. We have had forty added to the congregation since our meeting began. A large number have 'fessed up.' The brethren here are not very zealous; seems that money is the great object for which the Western people strive. This is the home of Bro. Goodloe who used to preach in Tennessee; he has just returned from a meeting at San Marcos, and is with me now. Our young Bro. George Smith, of Illinois, is also here. He is a young preacher of promise, and expects to make his home in Texas. Bro. Nance, of Tennessee, and Bro. Grubbs, of Kentucky, have both been at our meeting. It is here that I have met Bro. Ragland, of Lebanon; Bro. Ferrell, of Shelbyville, and his son, Dr. Joseph Ferrell; the Bros. Sneed, Hobbs, Phillips, Brown and host of others from our old State. I am stopping at the 'preacher's home,' Bro. Dr. Thomas Moore's. I find these brethren very kind and disposed to look over my peculiarities, and engage with me heartily in the work. I am to go from here to Dallas, and from thence to Bonham. The ADVOCATE is not much read here, but I hope that a number may be induced to subscribe for it before we leave. There has been no rain here for over three months; the weather is hot, dry and dusty."



## STEADFASTNESS.

Paul writing to the Corinthian brethren says, "Be ye steadfast unmovable; always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15; 58.) This command from the pen of the inspired apostle, involves principle that is essential in the various vocations of life.

The farmer that "always abounds" in his work and undertakings, is he who is made successful in the agricultural circle, and he who from the golden harvest fills his barns to overflowing. The lawyer that rises to distinction and becomes an honor to his country, and a blessing to his fellow man, is he who stands firm and immovable upon principles of justice, and pleads for the interest of his country. So it is in the service of God. When Paul, being guided by the inspiration of heaven, said "Be ye steadfast and unmovable, always abounding in the work of the Lord," he penned the will of heaven that which is essential to keep men under the approving smiles of our Heavenly Father. Jesus says: "He that wavereth is like a wave of the sea, driven with the wind and tossed." As the waves of the ocean are moved to and fro by every toss, so is the unstable man who is not firmly planted upon the word of the Lord, moved by the emissaries of Satan whenever they appear with their many enticing charms.

For example of "true greatness," and men who have never pleased the Lord, let us examine some of the characters recorded by prophets and apostles. When Nebuchadnezzar was king of Babylon, he made an image of gold, and also a decree that all the nation at a certain time should fall down and worship this image, confirming the decree with an oath that "who falleth not down and worshipeth shall at the same hour be cast into the midst of a burning fiery furnace." (Deut. 9: 6.) Among the great number of that nation there were three, Shadrach, Meshach and Abed-Nego, who served the living God and would not bow to the king's command. When they were brought to trial before the king, the voice of whom had made the nation tremble, and were told the penalty if they refused to worship the image, they stood in the presence of the king with the moral courage that should characterize all God's people, and said, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." So it was with Daniel during the reign of Darius, as it is recorded in the sixth chapter. When friends had forsaken and foes united to destroy his life, he was unmovable in the faith of his Maker and could realize, that God was his shield and exceeding great reward. Joshua, a man that pleased God, during the forty years journey through the wilderness and on to his tomb, was unmovable, always abounding in the faith of Him from whom all blessings flow. In his old age he gathered the tribes of Israel together who were wandering from God, and tells them how they had been delivered from Egyptian bondage; how the faithful were preserved while journeying through the wilderness, and how God proposed to bless them who would put their trust in Him; pleads with them to come back to the way of wisdom, and finally says, "Choose you this day whom you will serve, whether the gods which your father served that were on the other side of the flood: but as for mine and my house, we will serve the Lord." (Joshua 24: 15.) So should we be, though sectarianism be popular, strong and powerful, we should stand upon the eternal truth and plead for its purity and simplicity, "thought the heavens fall."

Passing down to the New Testament, we find the life of our Savior, one of trials and temptations, and in the midst of every conceivable charge that could be brought against him, we see Him remain firm and unmovable as the rock ribbed mountains of Egypt that rear themselves heavenward as to kiss the very skies. The apostles of our Savior, as we learn from sacred and profane history, preferred martyrdom rather than deny their faith in the Christian religion. How many of to-day have such courage? Brethren, it seems that we ought to labor the harder as we behold our land of liberty and realize the golden opportunity given us for spreading the gospel. Notice also the character of the apostle Paul. The first history we have of him shows him to be laboring with all his power, soul and strength, for the sect called the Pharisees, whom he

believed to be the only people who were faithful to the laws of heaven. Here we may learn the important lesson that faith and consciousness in false theories will not save us. While faith and a clear conscience is essential, it must be the result of a correct education in order to purify and save the soul. When the word of the Lord appeared unto Saul, and he was convinced that he was in error, he did not hesitate to leave his old theories, and ask why, wherefore, but cried out, at once, "Lord, what wilt thou have me to do?" (Acts 9: 6.) It did not concern him why God should require certain things of men in order to be saved; he evidently realized that it was God's privilege to command, and man's duty to obey. From that time forth we see this servant of the Lord "always abounding" in the glorious work of proclaiming the glad tidings of a crucified Savior; we see him taken by wicked hands and beaten with many stripes; he is brought before the rulers; he is accused by false brethren, bound in chains and thrust into prison; yet, in the midst of all this, with the eloquence of Demosthenes and the inspiration of heaven, he pleads for "the power of God unto salvation" with all the earnestness a soul can possess. Having stood long and fighting bravely, he said to his brethren, "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against power, against the ruler of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 10-16.

The glorious consolation in standing firm and fighting the good fight of faith, is found in Paul's conclusion, which is your labor is not in vain in the Lord. A man of the world may labor with all the zeal and earnestness a soul can possess, for some worldly praise, and finally fail in reaching the goal. Not so with the Christian. The brave Leonidas was as firm and unmovable as the apostle; though the former failed, the latter succeeded. By contrasting the mission of either Leonidas or Jackson with Paul, we find that one was to create strife, the other peace; one was to slay his fellow man, the other to heal broken hearts, and prepare them for heaven; one wielded the death by the sword that is destined to crumble and decay, the other the sword of the spirit that is to shine with all its effulgent glory throughout the ceaseless ages of eternity. Hence Paul could realize that his labors were not in vain, and with an eye of faith he could look to the gates of the eternal city, and behold the angels "waiting and watching" to welcome him to his blissful reward.

Brethren, the book teaches "seek ye first the kingdom of God," that "without faith it is impossible to please Him," that you must "repent and be baptized into the name of Jesus Christ for the remission of sins," that is, resolve to abandon sin, and take up your cross and follow the Savior, teaches that we must attend Lord's day meetings, and walk blameless in the sight of the Lord. We should remember that we are entering the season of the year in which the emissaries of Satan do their great work. So let us labor to show the evil of the wine cup, strong drink, the ball room, and such things as are sinking so many souls to destruction, and keep our good brethren and sisters in the strait and narrow way that leads through the "gates into the city," where the voice of the angelic host are singing God's praise.

Griffin, Ga.

A. B. HERRING.

Harry and Charlie—aged five and three respectively—have just been seated at their nursery table for dinner. Harry sees that there is but one orange on the table, and immediately sets up a wailing that brings his mother to the scene. "Why, Harry, what are you crying for?" she asks. "Because there ain't any orange for Charlie!"

## THE PRAISES OF GOD IN SONG.

By a reader and lover of the ADVOCATE, I am requested to write this essay for it.

Elder Jacob Creath said in the ADVOCATE, The Baptists and Christian brethren could restore apostolic religion in its humility and purity, if they would. Yes, and I say somebody will tremble in the judgment day for trying to keep the united energies of these two great people from being united. As these two great religious bodies have the greatest dislike to Rome's corruption of Christian immersion, and the Lord's supper, I call their special attention to the following. You both well know that Rome introduced *rantism*, or sprinkling, for baptism, and *paidion* or baby membership. A gentlemanly Roman priest told me he could prove that there was no proof in the New Testament for using sprinkling or pouring for baptism; that his church introduced it for convenience. And all who use sprinkling or pouring, must acknowledge the authority of the Roman Catholic church, or they had no authority for sprinkling. Now I ask Baptists and my brethren to prove by God's word, that baby membership and sprinkling are wrong. Your proofs are, Christ commanded to immerse believers. And you justly say, this command prohibits the substitution of anything in its place. You are right. Then you say the three thousand converts at Pentecost were believers. Acts 2. You then refer to Acts 8: 12 to the language, "And when they believed they were baptized, both men and women." Then verse 37, "And Philip said if thou believest with all thy heart. Then you go to Acts 16, "And Paul and Silas said believe on the Lord Jesus Christ." And to Acts 18: 8, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed and were baptized."

Then you say we find no allusion to anything but immersing believers; and this settles apostolic practice. For had there been any sprinkling of babies, or any one else, for baptism, some allusion or hint would appear. Now turn this line of fair argumentation, you church splitting, organ praising of God, and you convict yourself of following Rome. For she started baby membership, sprinkling and organ worship. For you are doing what is not hinted at in the New Testament any more than sprinkling and baby membership. We are commanded to sing God's praise, and not not to fiddle or organ. And in Matt. 26: 30 we have the example of Christ and his apostles. We read that after supper, and when they had sung a hymn, they went out into the mount of Olives. I know some will say that Paul in 1 Cor. 14, says, "I will *psallo* with the Spirit, and I will *psallo* with the understanding." Now to make Paul say "I will organ or fiddle with the Spirit, and with the understanding, is so ridiculous that I am astonished that a Baptist, or one of my brethren, would even so think, much less so translate. Greek scholars say *psallo* with dative of person means, "To sing in honor or praise of, to celebrate in a song or psalm." Now some one, as an excuse for following Rome in organ worship, will refer me to David. Well, I refer such to Amos, chapter 6, and see the woes pronounced, and at verse 5 use the "Woe to them that chant to the viol, and invent to themselves instruments of music like David." Now how can I or any Bible Christian fellowship organ worship any more than baby sprinkling, seeing both are from Rome? Tremble over your Babylonish worship. Give it up, or no more condemn baby sprinkling. Your Sunday-school songs and fashionable singing has made singing so light, that there is no deep feeling of devotion in them. Old Hundred, and all our good old pious songs are laid aside. Book after book must be bought. I say use Mason's Sacred Harp, or A. D. Fillmore's Harp of Zion for music, and let my brethren use our old Christian Hymn Book, and stop this eternal book making. Church music poetry and tune ought to be such as will stir deep feelings of devotion. Picture Bibles, and these pictures as false as a printed lie, and new translations, and little baby notifications like Abbots, must be added to every one, all to get money Bro. Baptist, neither you nor my brethren who use the organ worship are primitive or apostolic. John the Baptist, no apostles organed God's praise. Neither did Stone or Campbell. I fear for you.

JAMES L. THORNBERRY.



## Note these Rules Carefully.

- (1) Write only on one side of your paper.
- (2) Write your name, post-office, county, and State, plainly.
- (3) When changing your paper, give the office from which you change, and the one you wish it changed to.
- (4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.
- (5) Gospel Advocate is \$2.00 per year; \$1.00 per six months; Clubs of \$10, one copy free.
- (6) Write very plainly, and make the clerks and printers happy.

## Bible Difficulties.

Let it be understood, then, that this word of God is not a field all blazing with sunlight. Clouds hover over it, for even with this Book in our hands the Apostle tells us [we know in part. Shadows fall on its pages—the shadows of the Infinite. It is impossible that we should comprehend God. We may apprehend him—that is, lay hold of his nature, touch the shining hem of his garment blazing with stars, and press the soft hand of his grace; but who shall grasp the fullness or measure the altitude of his being, and comprehend the circumference of his truth? An easy Bible, one having no mystery and no difficulty, might please for a time, but it would soon be exhausted, and would fail to lure and lift the soul toward the heavenly heights. It would not be like God. It has become an accepted principle in the best modern art, largely through the teaching of Ruskin, that in order to attain to sublimity of style in representation of natural scenery, there must always be an element of mystery; a sense that all has not been said and cannot be said; an entrancing suggestion of greater things, beyond the magic of the painter's pencil to express. Nature is not a great crystal, with light dancing in every sparkling atom. She is a boundless sea, over which the sunbeams and the shadows tremble with alternating pulse, while vague horizons allure the imagination into dreams of eternity. And our precious Word has on it the same stamp of divinity. It is open and full of light. It is also vast and full of mystery. Those who study it longest are like the naturalists, who, as they sharpen their vision, and look with microscopic insight into the simplest objects of the material world, discover new realms ever revealing themselves in that which seemed so familiar as to be common.

An old saint, once the pastor of Abraham Lincoln, said to me: "I have been studying the Gospel of John fifty years, but it keeps ahead of me all the time." When unbelief assaults this book with the spear called difficulty, faith wrests the spear from the enemy's hand, and turns it into a weapon of defense. A Bible without that which is hard to understand might be the production of man alone. But again—and I speak from painful experience as a believer—how many of our troubles about God's word are the revelations of our own conceit and moral crudeness? We approached the Scriptures with theories and fancies furnished by our reading and speculation, and, comparing these with God's word, they did not fully agree. We are distressed, and could not read some parts of the divine revelation with any comfort and satisfaction. It seems to us that we include the Bible, and more too; but later in our lives we discover that the Bible included us as much besides. It recog-

nized our truth and other truths equally important which our one-sidedness did not grasp. Many a child has the same experience with its mother. It sees one thing and craves that, and thinks it the only thing needful, and is angry that the mother does not sympathize with this state of mind. But years later the child, grown to manhood, realizes how much broader was the maternal wisdom than his own, and thus we come to reverence that once only fretted us.

Said the noble English Churchman, Fredrick D. Maurice, "I cannot understand the difficulties of the Bible, but they help me to understand myself." So many of us have gained the preciousness of self-knowledge in the twilight of things hard to be understood. We have been confounded by the sublime mysteries of creation. We have learned self-distrust as Peter did after he had doubted the word which his own sin verified. We have learned to seek for divine illumination through prayer as multitudes in every Christian generation have done, who, studying God's word as the blessed Fra Angelico painted his pictures—on bended knees—have seen the mists removed, or, rather glorified, even as the telescope of the astronomer resolves the hazy nebulae of the Milky Way into shining stars, eternal and supreme.—Rev. J. H. Burrow.

## Hearsay, or Partial Evidence.

There is no relation, and can be no sphere in life, where it is permitted any one who would reach just conclusions to assume a one-sided attitude. One-sidedness is never hospitable to the truth. On the contrary, it is the enemy of Truth. It is said of the late "learned and upright Judge D— that he never gave judgments in any case when there was a failure to sift as thoroughly as should have been done, the facts on both sides, without afterwards seeing that he had made a blunder, or, as he phrased it, 'without making an ass of himself.'" The matter, as the judge thus puts it, is quite suggestive.

We are continually hearing, in all the spheres and walks of life, both men and women referring to matters personal and not personal, of which their information, commonly hearsay, is of the slightest. So much of knowledge as they may have is gotten at second or third hand, it may be. Then so far as such knowledge can help in any given case, toward reaching conclusions that can be rested in, it is likely to be knowledge of one side, and quite probably partial knowledge at that. It is too plain to admit of argument that knowledge of such sort is valueless, or worse than valueless. It often misleads rather than illuminates. Any one within his own particular sphere in life is continually reminded in all his observations of the truth of this general statement of the case.

But there is this that all can do—act under that Pauline challenge which says, "Prove all things," and this too, to the end of holding fast "that which is good." Plainly the pursuit of the "good" in Paul's day was confused by conflicting statements, varying glosses and comments on men and on things generally. Hence the primitive Christian had need, quite as much, perhaps, as may be seen now-a-days, of heeding this expressive caution of the apostle. It is a need which our lapsed human nature ever demands.

## NEVER YET QUESTIONED:

## The Absolute Purity and Wholesomeness of Royal Baking Powder.

It is a noticeable fact that in the numerous battles between the rival baking powder makers the absolute purity and wholesomeness of the Royal Baking Powder has never yet been questioned.

Hundreds of baking powders have been placed upon the market with great flourish of trumpets, and have strutted their brief hour in imaginary contention with Royal for the patronage of the public, but their impurities and imperfections were soon exposed by the chemist's skill and they speedily passed away, the victims of their own mephitic gases, or are awaiting the fate that sooner or later overtakes the fraud and the charlatan.

But the thousands of analyses, many of them by the most celebrated chemists of the world, the most searching scrutiny by scientific bodies in this country and Europe, the exhaustive tests before the juries of competitive and industrial exhibitions, and all the minute and prejudiced investigations by rivals and their chemists in the endeavor to find something upon which to base the shadow of a fault, have had but one result, to more fully determine and establish the fact that the Royal Baking Powder and all its ingredients are absolutely pure and wholesome. All reputable chemists, and all but the most ignorant makers of the low test, short weight, lime, alum, and other impure powders, long since ceased to examine the Royal Baking Powder to find anything impure or unwholesome in it.

While the Royal is proud of these unimpeachable indorsements, and highly gratified at the perfect result which it has, by the aid of the most competent chemists, the adoption of every available invention, and the expenditure of great sums of money, been able to accomplish, its greatest pleasure arises from the fact that its labors have been parallel with those great interests of the public sought in the protection of the lives and health of the people.

The gravity of the danger to the consumer from the many impure and unwholesome baking powders of the market is but faintly appreciated. The small amount of injurious substance imparted to the system at one time in the use of such powders is unnoticeable. They are therefore continued by the consumer in ignorance of the serious results sure to follow from the accumulated effects. This slow, insidious poisoning, because unapparent, is more dangerous than a larger dose at once. All the baking powders upon the market, except Royal, have been found to contain lime, alum, terra alba, or other ingredients that injuriously affect the health of the consumer.

The great advantage to the public of a baking powder like the Royal, whose purity and wholesomeness have never been questioned, and whose practical worth has stood the test of cooking for so many years, will be apparent to every consumer.



## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., OCTOBER 8, 1884.

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## ACTS 2: 38.

Please explain Acts 2: 38, and answer the following objections to the idea that baptism is in order to the remission of past sins, and also against joining "repent and be baptized," in verse 38, and make them in order to the same thing. 1. Repentance is a command of God, and baptism is into the name of the Father, Son and Holy Spirit. 2. One seems a change of relation, the other a change of State. 3. If repentance and baptism are for the same purpose, then we need not repent but once, or we must be baptized every time we repent. 4. Verse 44 says, "They that believed." 5. Repent is not modified, be baptized is modified. 6. One is active, the other is passive; and action and inaction cannot be joined. 7. Baptism being passive, if it be for remission of past sins, man's salvation is put into the hands of a third party. 8. If joined together the preposition *eis* is in connection with both; then we repent into. These objections we meet with continually. Of course we have our way of answering them; but would be pleased to have you explain them.—["E. L. L.," Lynnville, Kentucky, September 27, 1884.

It is difficult to answer objections when you fail to see the point in them.

1. Baptism is just as much a command of God, as is repentance. We are commanded to be baptized into the name of the Father, the Son, and the Holy Spirit. But it is impossible to do this without the preparatory steps of belief and repentance. Hence the command first was, "Know assuredly that Jesus is both Lord and Christ," that is, believe with the whole heart that Jesus is both Lord and Christ, or the Son of God. When they believe this, they ask, what more shall we do? The response was, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." The command "repent" was the further qualifying step needed to fit them for baptism into the name of the Father, and the Son, and the Holy Spirit. We frequently use language similarly. The teacher says to the begrimed urchin that applies for entrance into his school, "Wash yourself, and be enrolled for instruction." Here the washing is a command of the teacher, as a preparatory qualification for enrollment. The enrollment brings into the school, but is as much a command as washing. Two commands joined together by a copulative conjunction, both for the accomplishment of the same end, yet the former is preparatory for the latter.

2. Relation is a very indefinite word. It may refer to state, or to mere quality. Webster defines relation, as used here, "The state of being related; relative quality or condition." Now, in the former definition, a change of state and a change of relation, would be precisely the same. In the second sense, it would mean one is a command to change the quality or condition, so as to be qualified to change the state. Certainly this style of speech is used thousands of times every day, in every relationship of life. The teacher tells the child to wash, change his condition or quality, and be enrolled in school for instruction. Here washing changes the quality or condition, it prepares for enrollment. Enrollment changes the state, and the end for which all is done, is, that the child may be instructed. This is a sentence exactly in structure like "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Repent is a command to change the quality or condition of the man's life; it prepares for entrance into the name of the Father, and of the Son, and of the Holy Spirit; then, when thus qualified by obeying the first command, they are commanded to be baptized for the remission of sins. The end of all is, to gain entrance into Christ, and so the remission of sins. It seems nothing could be plainer.

3. It is true that man needs to repent of his past sins but once, that repentance works a reformation of life that continues until death. Man needs to be forgiven but once for past sins. If that reformation wrought by repentance is imperfect, as it is in all human beings, men will frequently sin after they have been baptized into Christ, just as the child, washed in order to enrollment in the school, will frequently get dirty after his enrollment, and need to wash again and again; but certainly no teacher would require the child to be enrolled anew every time its face or hands became dirty, and it was required to wash. Just so. A man's life must be clean in the sight of God, in order to be a member of the family of God. By repentance, the quality of his life is changed from hatred and sin against God, to love and obedience to him. When this quality is changed, he is fitted for membership in the family. By baptism he is enrolled into the family of God. With human imperfection, he will frequently sin, he will need to repent of these frequent sins; but as he is already enrolled, no repetition of the enrollment will be required.

4. They were spoken of as "they who believed." How this is an objection, we fail to see. This is simply to avoid the endless repetition of descriptive epithets. The one leading quality is used to describe or designate a new state. That leading quality, first requirement, was "know assuredly." It is properly used to designate them, because every honest-hearted man who that day believed, repented, and was baptized for the remission of his sins.

5. "Repent is not modified, baptize is." This means repent was commanded to all, because repent was to qualify for baptism, and all ought to be qualified for baptism. Baptize was restricted to the number who repented, because none ought to be baptized save those who were qualified for it by repentance. Hence the command was, "Be baptized, every one of you, (who have repented,) for the remission of sins." This modification of baptize, as it is called, is only a restricting of the command, "be baptized," to those qualified by repentance. Without this restriction, this distributing and so confining the command, "be baptized," to those who had repented, it might have been a question whether all who heard were not commanded to be baptized, regardless of their

being qualified by repentance. But by thus distributing the command to those who repented, it is confined to that number, and we do not see how it could have been done otherwise, without great circumlocution, than by using a singular number with the distributive pronoun "every one." This command to all is yet distributed to each one that repents, so he is to judge whether or not he is qualified to receive the command.

6. One is active, the other passive, "action and inaction cannot be joined together." The reason one is active is, the one commands to do something. The reason the other is passive is, they are commanded to submit to something done upon or to them. The command "repent" requires those addressed to do something. The command "Be baptized," requires them to have something done to them. The individual is active in repentance, an active verb is necessary to describe the action. The individual is passive in baptism, merely submits, like a dead body, to have something done to it—be buried. A passive verb alone can describe this. Hence the Holy Spirit used the kind of verb in giving the command, that described the thing to be done or to submit to being done. This, too, is a sad commentary upon the foolish abuse of language, when people say salvation by faith or salvation by repentance, is of grace; but salvation through baptism is a salvation by works—of the individual baptized. The Spirit when commanding faith and repentance used active verbs, because it required them to do something. When commanding baptism it used a passive verb, because baptism is not something which the individual does, but something that he permits or suffers done to him. Baptism has fewer of the characteristics of a work of the individual than either faith or repentance. God recognized this in commanding man. Believe, repent, active; but be baptized, passive. But action and inaction cannot be joined. This is not action and inaction, it is action performed and action received. But it means active and inactive verbs cannot be connected in the same sentence by a copulative conjunction indicating that they bear the same relation to the other parts of the sentence, it is too ridiculously absurd to deceive any one that does not wish to be deceived. Copulative conjunctions connect nouns of like cases, verbs of like moods and tenses. But no one ever heard of a rule declaring they must be of the same voice. Active, passive, and neuter verbs are continually connected in the same sentence with one subject, and one object, and one purpose or end. Our illustrative sentence is correct, and illustrates this as other things, "Wash and be enrolled for instruction." Wash is active, be enrolled is passive; they are connected by *one word* and bear the same relation to the subject and the object. "Look unto me and be saved, all ye ends of the earth," is an example in which an active and passive are connected together, having the same subject and the same object. "Come unto me, all ye that labor and are heavy laden." Labor is active, are laden is passive. "Repent and be converted, that your sins may be blotted out." Acts 3: 19. "Wash and be clean." The mother says to her little child, come into the house and be washed for bed, or if able to wash, go wash and be dressed for a visit; go to town and be enrolled for voting, is a common and correct style of expression, and is one that is necessary when the person addressed is required both to do something himself and to have something done for him to secure the end. The objection is a ridiculously foolish one, originating in gross ignorance of the commonest use of language.

7. "Baptism involves a dependence upon a



third person." This has force as an objection only on the ground that God cannot always have a third person where he needs him, which assumption involves a charge that God is not able to carry out his own provisions and perfect his own work according to his own purposes. This assumption involves the charge that God is not omnipotent. To use this as an objection, is to charge that God is not omnipotent. If he is omnipotent and has made man's salvation dependent upon the presence or help of a third person, he will always have the third person present when and where there is a subject prepared for salvation. Hence to make it an objection, is to defame the Almighty. But we recognize it requires the presence of a third person, but not more so than does faith. Faith comes by hearing. Not more so than does repentance. Without the preaching of the gospel, without the carrying the gospel to sinners, none will believe, none can repent. On the other hand, it is in perfect accordance with all of God's dealings with men to use third persons in inducing men to come to God, to hear with the ear, to understand with the heart and be converted, that Christ might heal them. We recall no single case of a person being saved from sin, without God's using a third person to effect that deliverance. So far from its being an objection, it is in perfect accord and harmony with all God's dealings with man. Being in harmony with God's usual mode of operations creates the presumption that God so works in this case.

8. So far as repentance can move man it carries him into Christ. But the rule is, with a verb of motion, "as indicates into the inside, or interior of an object, up to, into the immediate presence of; in general to denote the reaching of a definite hint." Kuhner's Greek Grammar, page 438. But with a verb expressing emotions or purposes, it points to the end, object or person of the emotion or purpose. When *eis* stands alone with an affection or emotion of the mind or a purpose of the soul, it indicates only the object or end to which affection, emotion or purpose looks. But when connected with both emotions, or purposes and actions of the body, it indicates clearly the successive steps by which the faith looks to remission, repentance, purposes, the ceasing to sin, the attainment of remission, and the verb of action, "be baptized," passes the person thus qualified into Christ where remission of sins is found. Hence into or for the remission of sins. Thus completed, it recognizes these qualifying steps for baptism into Christ, as successive steps leading into Christ. *Eis* is sometimes used with faith. If faith when it is so used refers only to the trust or confidence of the heart, *eis* only directs to the object or end on which that faith rests. If faith when connected with *eis* refers to faith embodied in the obedience to Christ, then *eis* indicates that faith by this obedience has led the individual into Christ. The connecting words greatly modify the exact meaning and reach of *eis*. There is not in the English language a more definite and exact sentence than the one under investigation. "Repent" in the plural, addressed to all, for all should repent and "be baptized, every one of you (who repent, only those who repent should be baptized) in the name of (relying upon) Jesus Christ for the remission of sins," into or in order to the remission of sins. *Eis* connected with repentance would indicate a turning toward God in purpose, but connected with "be baptized," also it clearly indicates that the turning in purpose was perfected and led to the transfer of the whole man into Christ. In Christ he enjoys remission of sins and all blessings of children of God. And no man can prove a sentence that more exactly and definitely points out these successive steps than does this one.

D. L.

Dr. McCosh, president of Princeton College, now grown old as a teacher of youth, makes these statements in a farewell address, made on a recent visit to Scotland:

"I have come to this country at this time mainly to see my friends. The meetings I have had with them have, in many instances, been pleasant beyond measure, as recalling the scenes of other days. In other cases I have been able only to visit the graves of those who have gone before. There are events which have raised more painful feelings. I have been obliged to hear of friends whom I loved and of whom I expected better things, that they have fallen before temptations and gone down to hopeless and dishonored graves. I have observed of these last cases that they have commonly occurred in two sets of circumstances. My experience on this point has run over a lengthened life, and in three different countries, in each of which I have been in intimate relations with hundreds and thousands of young men whose after lives I have followed.

One is when no earnest endeavor has been made by parents to have their children become true Christians. I know that there is a common impression that the children of ministers and pious people are apt to go astray. Upon this I have to remark that I have not found all ministers pious, nor all professing Christians to be consistent Christians, and the children of inconsistent professors are most apt to go wrong, and when such cases occur the public are sure to notice them. I am able to testify that when both parents have been truly pious, and labored in faith and prayer for the conversion of their children, there have been few cases in which the children have turned aside, and of these few most of them have been brought to Christ before they died. I have found God faithful to his promise, "Train up a child in the way he should go, and when he is old he will not depart from it." In many instances in which the children have done wrong, the parents themselves have been sober and moral, and set a good example; but they have not travailed in birth for them till they were born again, being content simply with sending them to a Sabbath-school or taking them with them to the house of God. Parents should know and realize that they have no security for themselves or their children that they will be able to resist temptation till they have the grace of God in their hearts.

The other set of circumstances in which there have been frequent falls are those in which there has been the habitual use of ardent spirits in the family and in the social circle—it may be moderation but still habitually. The parents could stand the temptation, being trained under a better system, but their children, or some of them have fallen the victims to intemperance. Few of those now present but must have had some relative over whom they had to grieve because they had thus been overcome. It often happens that one knows our failings better than we do ourselves. We must all be aware of the sin with which Scotchmen are reproached. Often am I obliged to listen to the accusation, without knowing how to meet it. Scotchmen do not need to learn the lesson that they can be happy, that they can be kind, that they can meet in pleasant and social intercourse, without the use of boldly stimulants. But I am speaking to parents and their children. You know what is the bitterest trial of fathers and mothers, and I beseech you to pray and act upon the prayer, "Lead us not into temptation."

Very frequently parents are moral, correct people, are passable members of the church, but they lack earnestness and heart in their religious services. Religious duties with them are performed in a way that indicates a lack of earnest faith and true devotion in the cause. Their children are impressed with the idea that it is a matter of form, and never take the matter to heart themselves, never become religious. These parents frequently think strange of this. But religion is of that nature that unless we make it first and highest in our esteem, in our service, unless we show in private, in our families, and in our whole bearing, that we esteem it above all else, our example is against instead of in favor of that religion. When a parent, by his example, says to a child, I regard the attainment of earthly

good, pleasure, or honor, of more importance than I do the service of God, the performance of my religious duties, I say to them, religion is of no real value, it is not worth the service it demands, and the influence is against religion. Frequently the difference in the destinies of families of children is determined by the presence or the lack of earnest, personal devotion to religion ourselves, and to an earnest desire to see our families and others true, devoted Christians, as the highest and truest good to them.

We commend the admonition of Dr. McCosh, and heartily believe the Scripture that says, "Bring up a child in the way he should go, and when he is old he will not depart from it."

#### SALEM CHURCH, WARREN COUNTY, TENN.

We began the meeting at the above named place, Lord's day morning, September 21. The audience was very large on Lord's day, and they had provisions on the ground, and two sermons before leaving. This meeting house is in the edge of an old Baptist community, of the regular old two seed school. On Lord's day they turned out liberally. But when Monday morning came most of them went to pulling fodder and such like employments, and put in appearance no more. Some few that were in that opinion would come occasionally, and spout around a little on the outskirts, but did not care to come into close quarters. But the brethren of the community turned out well, and such of the people as were not tied down by prejudice attended and listened well. The meeting continued for six days, two sermons a day. Six persons were baptized, besides one that had previously made confession. One united with us from the Baptists, and two were reclaimed. The brethren seemed greatly encouraged, and made arrangement to meet every Lord's day to worship, and will have preaching once a month, as a general rule, and if they will persevere in this good work, they themselves will grow strong in the Lord, and will exert a mighty influence for good in that community. We hope they will do this, and thus save themselves and others. This meeting was the missionary work of the church in McMinnville, from which place Salem is about six miles. The house, Salem, belongs to our brethren, and there was once a regular congregation here. And we trust the present effort will grow, until they will shed the light of heaven's truth upon the whole community. Bro. H. L. Walling, of McMinnville, and Bro. P. G. Potter, of this county, have been preaching in this community, and working up an interest during this summer, and have doubtless done much good, and have thus opened the way for the good done in this meeting. Bro. Potter came from the Baptists a year or two ago, and is a zealous, noble souled man, and is doing great good in the cause of truth, and we hope he will abound more and more in the good work of the Lord. He and his wife, though living seven miles away, were present every day during the meeting with their provisions, and he gave us much aid in reading, prayer, singing, and talking among the people during recess. The meeting upon the whole was an interesting one, and one long to be remembered for the good accomplished by the truth during its continuance.

E. G. S.

Bishop Pierce used to say of the small amounts raised for the support of the ministry: "You don't let your left hand know what your right hand doeth; no wonder, it would blush to the elbow if it did. You don't sound a trumpet before you, and the hypocrites would have kept the trumpet hid, if they had done as little as you do." To quote these or other Scriptures, hide, or to use them ourselves as an excuse for a failure to do our duty, is to make hypocrites of ourselves.



## A SERMON ON ACTS THE SECOND CHAPTER.

BY ADAM CLARKE.

EDITORS OF THE ADVOCATE: I send you a sermon on the second chapter of Acts, that your readers may see how Adam Clarke, the Methodist commentator, taught the second chapter of Acts fifty-three years ago, ten years after the *Christian Baptist* began to be published. Whether he had seen the *Christian Baptist*, when he preached this sermon, I am not able to say; but whether he had seen it or not, it is certain that he understood it as did the three thousand men, women, boys and girls understand it when the Holy Spirit spoke it in the year 33 in the city of Jerusalem, the capitol of Judea, and not Rome, the seat and throne of the heathen's deities. On page 157, he thus speaks:

1. *The apostle doctrine*: this is to be sought for not in our creeds or confessions of faith, nor indiscriminately in the New Testament, but in the chapter out of which the text is taken. Peter is the apostle who teaches the multitudes in this place; and it is in the doctrine which he taught on this occasion, by which the three thousand were converted, that these three thousand converts were said to have continued steadfast. Now the doctrines taught here are the following: (1.) The influence of the Holy Spirit on the souls of men to bring about the spiritual kingdom of Christ on the earth; this God had intended from the beginning, and had declared it by his prophets (by Joel 2: 28-29) eight hundred years before, which the apostle here quotes; also by Isaiah 44: 3, and by Ezekiel 36: 25-27, six hundred years before. This is the first point of the apostle doctrine. See verses 16, 17, 18. (2.) The doctrine of *general redemption*, verse 21, which should be the consequence of this outpouring of the Divine Spirit, *Whosoever shall call upon the name of the Lord shall be saved*. (3.) The notorious death of Christ, verse 23, who was delivered to death for the sins of men. (4.) His resurrection; verse 24-28; that being the proof that he had not died as a malefactor, but as a sacrifice; and that the end for which he died was accomplished. (5.) Christ's intercession; verse 33. For the apostle states him as being raised to the right hand of God, and as having, by his intercession, received of the Father the promise of the Holy Ghost, (the Holy Spirit,—J. Creath), that which has just now been poured out upon them all, and by which the three thousand were now on the eve of being converted. See verse 41. (6.) *Repentance*: *Repent every one of you*; verse 38. (7.) *Baptism*: *i. e. without which they could not be saved*. (8.) *The remission of sins*. It was in reference, *eis aphesin harmersian* in order to remission or removal of sins, that they were to repent and be baptized; verse 38. (9.) A ninth doctrine which he preached on this occasion, was that those who repented, etc., should receive the Holy Ghost, (the Holy Spirit) verses 38-39, to purify their hearts and make them fit habitation for God; and thus the spiritual kingdom would be completely restored. (10.) Jesus proclaimed in his threefold offices,—prophet, priest and king, or Jesus, Lord and Christ. These were the doctrines preached by the apostles and received by the people, and by which they were saved, and in which they were to remain steadfast.

The remainder of this sermon, I will leave to another time. When our religious friends have eaten what I have given them in this dish, I will give them another meal. I shall make some remarks on this sermon, and then leave Bro. Lipscomb and his readers to "fight it out on this line," as he and they are nearer together than I and they are, and he is a much younger man than I am, and is fully competent to meet and measure swords with any man who encounter him. If any person has anything to say against this sermon, I wish them to say it to Bro. Lipscomb. In December, 1829, or January, 1830, I brought on an engagement between Bro. A. Campbell and Dr. Jennings, in Nashville, and then I slipped out on one side and saw David and Goliath fight it out one night till eleven or twelve o'clock in the night. The result is published in the *Millennial Harbinger* of that date.

My first remark on the sermon of the second of Acts is, that such another sermon never occurred before nor since, and probably never will occur again. The events preceding that wonder-

ful occurrence, the death, burial and resurrection of the Son of God, and his exaltation at the right of God, and his coronation as king, his being endowed or vested with all authority on earth, his reception of the Holy Spirit, his pouring out of the Holy Spirit on this occasion on the one hundred and twenty disciples—they speaking in seventeen different tongues—and the preaching of the first gospel sermon ever preached on earth, the creation of the first model, mother, Christian congregation in the ancient city of Jerusalem where Abraham, Melchisedeck, the prophets taught, and where the Son of God wrought his stupendous miracles, and preached his wonderful sermons, were all events of the most stupendous character. They were the fulfillment of prophecies. The Spirit of God is named some three hundred times in both Testaments; in the Old Testament he is uniformly called the Holy Spirit, never once called a Ghost. It is in the New Testament that this phrase occurs, and why the revisers of the common version should call him a Spirit in the Old Testament, and a Ghost in the New Testament, I am not able to say. Why then is this event of uniformity? What God does by his Spirit, he does by his word, and what he does by his word, he does by his Spirit; they are inseparable; and what God has joined together, let not men separate. All the miraculous gifts are ascribed to the Holy Spirit. He bore witness to the immersion of our Savior, Matt. 3. He produced the humanity of our Lord. The power of the Highest shall overshadow thee, and that which shall be born of thee, shall be called Son of God. Luke 1: 35. The phrases, the influence of the Spirit and the operation of the Spirit does not occur in my Bible as far as my memory serves me. When God says a thing, he is worthy to be believed, and when he swears to it, it is impossible for him to sin. Hebrews 6. He struck Zachariah dumb for refusing to obey him. God gives his Spirit to those who obey him, Acts 5: 29. If there is an instance in the Bible where God gave his Spirit to an unbeliever, let us have it. If we have a water baptism and a baptism of the Holy Ghost—two baptisms—what becomes of the word of God, which says there is one immersion. Ephesians 4: 5. The sixth chapter of Romans is quoted to prove the spiritual baptism. If this is a spiritual baptism, as nearly all sects teach, *then where is the water baptism?* And if there is water baptism, does one and one make one according to sects? Did any man ever immerse another man in the Holy Spirit? Was any man ever commanded to do it? Was there ever a greater perversion of a Scripture than the sixth of Romans to a spiritual baptism? Will you and the combatants please wait till I finish what I have to say, before you begin the battle? The issue is between Jesus, the Christ, and the popes, between the second of Acts, and popery, and sectism.

JACOB CREATH.

Palmira, Mo., September 25, 1884.

## OFFER EXTRAORDINARY.

For the purpose of introducing the GOSPEL ADVOCATE to new readers, we offer the ADVOCATE from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the ADVOCATE is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the ADVOCATE and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We propose to send it one year to two subscribers, one of which must be a new one, for three dollars. We ask the active and earnest co-operation of all who sympathize in this work.

If there's a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one, and it is our own fault, and not God's, that we do not find it.—Edward Gannett.

## Obituaries.

With sadness I have to announce the death of *Lula Pearl Draper*, daughter of brother and sister John S. and Mary J. Draper. She was born December 21, 1881, and departed this life September 20, 1884; at her death she was three years, eight months, and twenty-nine days old. Lula was a beloved and brilliant little girl. She leaves a bereaved and loving father and mother, and many relatives and friends, to mourn her loss; but their loss is her gain. May her father and mother bear their bereavement with Christian fortitude. Brother and Sister Draper, continue faithful in the Christian race, looking unto Jesus, the author and finisher of our faith, and you will meet dear little Lula in the "sweet by-and-by," there to ever enjoy the happy associations of each other through eternity.

W. B. RODDY.

Whitleyville, Tennessee.

After several days of intense suffering, at five o'clock, A. M., on September 15, Jimmie Scott, son of J. D. and P. A. Mitchell, was wafted on angels' wings, from his home near Hansford, Lauderdale county, Tenn., to his home in heaven. He was born February 18, 1882; age, two years and seven months, lacking three days. His stay was brief. The bud had scarcely opened, when the destroyer came and plucked it in its purity, and transplanted to a more genial clime. Although so hard to give him up, it brings us nearer the foot of the cross, where we shall bow submissively to him that chasteneth. It is nature to grieve; but when we know he is safely housed from the storms and ills of this unfriendly world, and think of the precious promises of a happy reunion "in the sweet bye-and-bye," if we hold out faithful, we ought to be consoled. May the Father of mercies give us strength to bear this sad bereavement, is my prayer.

Christian Advocate please copy.

HIS MAMMA.

It is very sad, indeed, to chronicle the death of our dear sister, *Permelia R. Kennedy*, the daughter of John H. and Josie B. Kennedy, who was born November 4, 1868, and died September 24, 1884. Just two weeks before her body was consigned to the dark cold grave, she, with eyes closed, and hands folded and gently placed upon her breast, was baptized into Christ, during our good meeting at Oathey's Creek. Sister Permelia was sick before the meeting, but, through the goodness of God, she was spared long enough to obey the form of doctrine which was delivered unto her. Death may be far, and it may be near, but we are not able to tell; and for this reason we should always have the anchor-hope thrown out that our souls may ever be fastened to that sweet home of eternal rest. If we are invited to enter into the kingdom of Jesus at the eleventh hour, we should willingly accept the invitation and go. We trust that brother and sister Kennedy will continue to live holy and godly lives, and teach their children to so live that they may be able to meet dear sister Permelia in that land that is so fair and bright. We would say to the dear father, mother, and sisters, read the blessed book, and then your troubled souls will be comforted.

F. C. SOWELL.

On Saturday, September 20, 1884, death visited our Coon Creek congregation, and without even a moment's warning, snatched from our midst our much beloved sister, *Margaret Craig*, wife of Bro. E. H. Craig. Sister Craig had been in bad health for many years, but was able to be up the most of the time. Of late she seemed to be better than usual, having visited a sick sister the day before she died. On the morning of her death, the family, all except her and three little children, were scattered off, and she was preparing to get dinner when she fell dead, the bread-trough, dough, and dipper falling beside her. Little Bennie, the oldest of the children at home, had mind enough, small as he was, to know she was dead, and went after his papa a mile and a half, and also aroused some of the neighbors. When her husband came home he found her as above described. Oh! what a heart-rending scene to find the companion of his life prostrated and cold in death, when he had left her but an hour before seemingly as well as usual. Sister Craig was a daughter of Henry and Harriet Greer, who moved from Davidson to this (Perry) county, not far from the time of her birth. She was born November 3, 1838, making her forty-five years, ten months, and seventeen days old when she died. She and Bro. Craig were married January 29, 1857. She was the mother of twelve children, living, all of whom were with her or near her, except one, when she died. But thanks be to God (for the plan of salvation he has offered) her life had been such that when they were standing around her the last time here on earth, they could speak to each other of the "blessed hope" in a way that it was comforting to hear. Her brethren and sisters, friends and relatives, are all fully satisfied that if they do not meet her in heaven it will be their own fault. "Blessed are they who die in the Lord."

Farewell, husband, children, all,  
From you a mother Christ doth call;  
Mourn not for me—only prepare  
To meet me, and be happy "over there."

Linden, September 23, 1884.

JAS. M. LEEFER;



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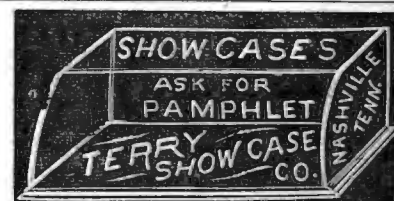
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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## R. W. STANCILL AND ANTIOCH CHURCH.

In the *Times* of September 24th, Bro. R. W. Stancill writes again with the view of correcting some errors made in his former report of his meeting at Antioch, Estill County, Ky. His second article is fully as inaccurate as his first. It is due to the congregation and to the truth that I should state a few facts concerning it to the readers of the *Times*.

Bro. Stancill describes the church as being in a wretched condition, and attributes the disorder to the fact that it has been doing without a hired preacher. He says:

"If Bro. James A. or Bro. Joe Harding will visit Antioch now, either one of them will see the effects of the no-preacher doctrine with a church of incompetent elders."

There are troubles in the church at Antioch, as there are in most of the churches of the State, but that these troubles arise out of the "no-preacher doctrine" is not true, as is evident from the following facts. Antioch had for many years regular preaching; it secured at that time the most available talent. Among others the veterans James Azbill and Wilson Stivers labored here for years. But the congregation was small and poor, and owned only half interest in their meeting-house—a miserably wretched old log structure. In addition to its weakness and poverty it was troubled with some of the most turbulent and unruly members that it has ever been my fortune to meet.

One year the church failed to make arrangements with a preacher for the next year; the dissensions among them were so great, and they were so poor, they could not well do it. With the end of the year the preacher stopped coming and the congregation ceased to meet. It died under "pastoral care." Some months afterwards, learning that the church was in a disorganized state, and that it had ceased to meet, at the invitation of one of the members I went into the neighborhood with the view of preaching a few discourses. The interest increased steadily and the meetings were continued for seven weeks, and resulted in the addition of one hundred and ten to the congregation.

The church then bought the share of the Baptists in the meeting-house and so improved it as to make it the best church-house in the country—a pleasant and comfortable place for meetings. They determined to meet upon each first day of the week to break the loaf, and have done so to this day. This was never done by any church in the county, or in all that region of country, before *This church died under "regular preaching," without it, under evangelistic labor, it came to life, and began to meet each Lord's day, started a Sunday-school, and to-day has in it more men who are able and willing to lead the public worship than any other church in all that region.* If any man wants to be convinced of the wisdom and practicability of the Scriptural way, let him acquaint himself thoroughly with the history of the Antioch church. He will see God's wisdom in decreeing that the churches shall be taught and guided and cared for by a plurality of overseers in each congregation most forcibly illustrated.

But one other church in the county now meets every Lord's day. Its history is exactly similar to that of Antioch. *It did not begin the weekly meetings until it had given up the monthly preachings.* Estill, the county in which Antioch is located, is one of the mountain counties of Kentucky. It

was much demoralized by the war, nor has it entirely recovered from the drinking, fighting, bushwhacking, kukluxing spirit to this day. Distilleries are common in many localities, and by some churches it is not considered a bar to church fellowship for a man to devote his time to making whisky. Pistol-carrying is common, and shootings and murders are not unusual. The elders and deacons in the churches are for the most part only nominal leaders. Many of them never read a chapter at the meetings, nor lead in prayer, nor conduct the services at the breaking of the loaf, nor take any part in the public worship, whatever. Except when they have a preacher to visit them they have no meetings. Except when they have a preacher to lead them they do nothing in the way of discipline.

Antioch is the first church in the county that ever tried to break away from the old customs and to walk in the light of the New Testament teaching. It is not strange that it has staggered along in much weakness, and that it has met with many difficulties. It is only remarkable that it has kept up the effort and succeeded so well under such heavy burdens. It has many troubles—so has every other church in the county—it has virtues that none of the others have. Bro. Stancill visited and held meetings for other churches that are in a far worse condition, churches that never meet except when they have a preacher (one Sunday per month;) in them can be found murderers, whisky-makers, whisky-sellers, whisky-drinkers and profane swearers. In one place one of the leaders of the singing is a distiller. Prominent men in the church take their apples and corn to the distilleries. Bro. Stancill says nothing about all these troubles. *They have preachers.*

In the same issue of the *Times* in which he reflects so severely upon Antioch, he reports in the most favorable terms a meeting with a church afflicted with all the above named troubles. He mentions not one of them. No, no! It has a preacher; it is in a much richer community. How would it do to take such a church as an illustration of the effects of regular preaching? That is, a church that meets once per month, when the preacher comes; that has no Bible class, nor Sunday School; whose singing is led by a distiller; one that is troubled with all the sins mentioned above. (At this point a brother informs me that Bro. Stancill approves of taking apples to the distillers and that he labored to remove the doubts of some who had scruples about it.) After Bro. Stancill left Antioch, he was heard to speak most indignantly about the small sum which the church paid him for his meeting. This, in connection with the fact that it has been doing without a preacher, accounts for his publishing the church to the world, from the pulpit and the press, as being so miserably bad. The church was under no obligation to pay him anything. It did not invite him to hold the meeting. A friend of his came into the neighborhood before him and explained that he was a young man, that he had been striving to educate himself to preach, that he had gotten through the Bible College, that he was in debt, and was anxious to make some money by preaching that he might pay up. The church took no action in the matter; the members generally were not favorable to his coming; but he came and was indignant at the smallness of the pay.

But to return to Antioch. The church at this time has on its hands a serious trouble—one somewhat similar to that which marred the peace and prosperity of Corinth in the days of Paul. This interferes with the attendance of the meetings, and presents a large list of disorderly members.

The trouble is not more serious, however, than the Reid affair at Mt. Sterling, or the Bowman difficulty at Lexington, or than hundreds of others of the church troubles that are so constantly arising. The fact that the congregation is led in its worship by its elders, as the Scriptures direct, had no more to do with the origination of the trouble than the "Pastor system" had to do with the death of Judge Reid.

Concerning the attendance at the Lord's day meetings, it is proper to add that the church has had, as a rule, larger meetings upon the Lord's days than it formerly had in the once per month preachings.

Bro. Stancill has given this church a pretty severe drubbing, and a very undeserved one. I have been evangelizing for ten years, have traveled several times from the Gulf region to the Great lakes, have preached in cities, towns and country places, in the States and in Canada, but have not in these journeyings met with a single congregation that seems to me to have done more for its community under such adverse circumstances.

Bro. Stancill winds up with a gentle and fatherly rebuke to Bro. Joe Harding and myself. He says:

"When they visit new fields and sow the seed, they ought to stay until the congregation can sit alone, or else visit them afterwards, confirming and setting them in order, or advise them get a Timothy or a Titus to visit them to see how they are doing."

Let me humbly reply to my gentle chastiser that I have only held ten protracted meetings, of about a month each, for this church within eight years. My apology for not doing more is that I have not had the time. My reason for not having a number of Timothys and Tituses to visit them is this: the young men of to-day who esteem themselves the successors of these ancient worthies, as a rule, wont go to such places unless they have nowhere else to go, or unless some one will promise before had a goodly sum of cash. It is exceedingly difficult to get men to go into poor and destitute regions unless you have money to give them. So our State evangelists have been testifying all through these years. I have written this article for the sake of Antioch, and for the sake of the truth.

In conclusion, I desire to sum up in the following statements. I have a pretty thorough acquaintance with the disciples of the county and can speak positively.

1. Antioch meets every Lord's day. As I have said, no church in the county that has a regular preacher does.

2. It has more regular Bible readers than any other church in the county. A number of its members have read the Bible through within the year. Others in that period have read the New Testament numbers of times. One tells me she has within the year read the entire Bible once and the New Testament six times.

3. It has more members that will lead the public worship, that will pray, read, speak, that will preside at the Lord's table, than any other church in the county.

4. Within the last eight years it has had more additions and has withdrawn from a greater number than any other church in the county.

At first I thought I would send this communication directly to the *Times*, but upon reflection have determined to publish it in the KENTUCKY DEPARTMENT, and to request the *Times* to copy it.

END OF KENTUCKY DEPARTMENT.

Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble.—Gladstone.



## ITEMS, PERSONALS, ETC.

Bro. J. A. Harding's address for the next few weeks will be at Murfreesboro. He is now in a meeting at that place.

E. G. S. has been in Warren County preaching, D. L. has been laid up the past week with a severe attack of flux, so neither of the editors have been in the office during the week. If this number possesses more excellencies than ordinary, the reader will understand the reason.

The reports from the field indicate that our readers are not taking much interest in political affairs. When they are doing this, the cheering reports we are now receiving never are made. We heard of one church in which the leading members had been active in trying to elect a sheriff. A cold church with little success in converting sinners is the report from their protracted meeting.

The labors of the evangelists are crowned with unusual success within the bounds of the circulation of the *ADVOCATE*. It ought to be the especial care of the teacher to make his work permanent. As a means of this, of securing a continued interest in the affairs of religion; nothing is better than the reading of a good religious paper. It would seem that all evangelists ought to try to place in the hands of the converts a good paper. Yet, how few do this? We read of Methodist and Baptist preachers doing, but never of disciples. Suppose you try. I am certain it would be well for the converts.

The *Old Path Guide*, with all the publications of the company, including Sunday-school papers and Popular Hymns, was sold in Louisville, September 30th. A note from Louisville says "they have gone into the hands of the Cincinnati monopolists," meaning, we suppose, the *Standard Company*. It will be run in Louisville, we suppose, till such time as the owners think the subscribers can be safely transferred to the *Standard* list. This is well, for some time the *Guide* has pointed toward liberalism instead of toward the Bible. Now all will understand it is only a feeder, a teacher training its readers to take the advanced position that the *Standard* now occupies.

"What would you think of a mother who had thirty babies, the oldest thirty years old and the youngest at the breast; none of them had grown any since they were born, or, if they had, it was like a wasp, less than when first hatched? Poor woman! ten babies on the bed, ten on a pallet on the floor, five or six in the crib, and four on her lap, and all of them squalling! She is to be pitied! But this is the condition of many preachers in this country; thirty or a hundred members, and all of them babies—not one able to take care of himself."—"Sam" Jones.

Good, only we did not know the preacher was the mother of the members, before. The truth in reference to the members so forcibly presented, atones for the lack of harmony in the figure.

The Fanning Orphan School has a supply of sheets and pillow cases and a fair supply of comforts and quilts, a few pairs of good blankets would be very acceptable. It stands greatly in need of a couple of good gentle milch cows. It will not pay to keep on the place any but good ones, and as the girls will do the milking, they should be gentle. Can not some of its friends furnish these and save the school from paying out money? It needs all it has or is likely to have for other objects. And it would do the givers good to help in these matters. If the sisters at different churches will select four or five destitute orphans, and raise half of the funds needed to sustain them, (twenty dollars per session) the orphan school will furnish the other half. If the school be compelled to furnish the

entire support, it can take only half the number. This is a fine field of labor for the sisters. Remember, we wish them healthy, of fair natural sense, and of such raising as not to endanger by association, the other girls in the school. The school is moving off well. Several have been sent whose parents and friends pay their expenses, who would not be able to send to other schools.

J. M. Barnes, Highland Home, Ala., September 23, writes: "I have just reached home. Held a good meeting at Dublin and at Mt. Ethel. Seventeen added at Dublin, and eleven at Mt. Ethel. When I find more leisure, I have many things to write about these meetings. There were many pleasant incidents, the mention of which may be interesting to the readers of the *ADVOCATE*. A prominent Baptist said the meeting at Mt. Ethel was the best that had been held in that section in many years. The country abounds in sickness. I thank the Lord, I found all well when I reached home."

The *Old Path Guide* has entered fully the field of politics, placing at its mast-head, as the other political papers call, the name of St. John for President, with a list of Presidential electors. The *Christian Evangelist* noting the fact, says it is for King Jesus, yet publishes several articles advocating the election of Brooks for Governor of Missouri. The *Apostolic Times* likewise disavows being a political paper, but suggest St. John as a proper candidate for Christians to support. "We are sorry to see these things, they betoken a departure from the divine appointments for healing from sin and uncleanness, and will result in diverting the minds of many from God and his service, and will direct them to the devices of man. This diversion from God tends to infidelity—weans away from God. Whatever does this, is unmixed evil to humanity."

## A CALL FROM A BAPTIST PREACHER.

DEAR BRETHREN: I have been a Baptist minister for nearly thirty years, and have been tantalized as being a Campbellite. Not knowing the ground they occupied, I would deny. But after becoming acquainted with some gospel ministers, I was astonished to learn that a people had been so misrepresented. I have just returned from a three years' tour in the West, and have mingled with many orders, have made many new and happy acquaintances. I find many here inquiring for the old land-marks, and now I ask, through your dearly beloved columns, for ministerial aid to visit those ends of the earth. We want men who can defend the gospel plan of salvation, and I will warn them in time to not come expecting an easy time. Any minister who can come, and will address me at Waterloo, Ala., I will take great pride in publishing the appointment, and will serve him as a pilot, and defend him to the best of my ability. They call me a Campbellite, a turn-coat, and I know not what all. I assure you that I have made no change in gospel sentiments, but feel that I have gained strength, like Apollos, from acquaintance with Aquilla, and I expect to prove my faith by my works.

JOHN R. VANDIVER.

## THANKS.

The trustees, teachers and pupils of the Orphan Home, return to the sisters of Franklin and Stewart's Creek, their sincere thanks, for two boxes of comforts, quilts, sheets, pillow cases, towels, and other things most useful. The pupils came from their homes and friends, with sad hearts, at the idea of being separated for months at a time from them; but so much kind feeling, such deep interest has been manifested with regard to their new home and occupants they have wiped away their tears, and are engaging with energy and pleasure in the duties required by the Institution. For their true, sisterly love, we again thank our sisters, and we hope, in future years, the pupils will show their appreciation of it by becoming women useful in society—capable of returning the same favors to other homes needing them.

C. FANNING.

## General News.

Two thousand, six hundred and ten feet of long bridge across Lake Ponchartrain, La., were burned last week. It is said the cost of rebuilding will be \$75,000.—Mrs. Belva A. Lockwood received a letter last week from Mrs. Marietta L. Stow, of California, announcing herself as the candidate of the Equal Rights Party for the Vice-Presidency. The ticket is now complete.—During the past week more than a dozen fires have occurred in Cleveland, all of which are supposed to be the work of incendiaries. The communistic feeling is raging high, anonymous threats and a general alarm are reported.—While John Robinson's circus was on the way to Norfolk, Va, last week, two black tigers, the only two black ones in the country, escaped from their cages through the ventilating holes, and after killing two performing goats, took to the woods in Norfolk County. Searching parties went out, and great fears were entertained in the neighborhood.—Milwaukee has a "lady" rag picker worth \$40,000.—Over sixteen thousand negroes have emigrated from the United States to Liberia, and others are constantly going.—John McCullough the celebrated actor is said to be insane, and his engagements for the coming season have been cancelled.—Some villain fired into the car in which Gov. St. John sat, on his way to Terre Haute, one night last week. The train was just slowing up when the shot was fired. The ball passed through the window on the opposite side making a clear hole and lodged in the side on which St. John sat, and a little in front of him.—A Mississippi man, whose time hung heavy on his hands, counted the number of grains in a bushel. He found 72,130 of corn, 132,00 of wheat, 109,900 of peas, and 164,166 of cotton seed.—The police of this city arrested the Rev. Henry White, alias Washington, a colored Baptist preacher, on a warrant charging him with the murder of a farmer named Howard, at Whippoorwill Ford, Logan County, Ky. The prisoner asserts his innocence, but the evidence against him is said to be strong.

FOREIGN.—The Australian astronomer, Palisa, has discovered another asteroid of the thirteenth magnitude.—Three hundred and nineteen icebergs are reported to be drifting southward between Cape Freels and Cape Race, Newfoundland.—The famine in India is reaching serious proportions. The native authorities claim that the government measures for relief are inadequate.—Germany, Austria, Russia, and France, have sent an identical note to the Khedive, protesting against the subversion of the Sinking Fund, and declaring the notification of it null and void. They warn the Khedive that his throne is in danger if he continues to endorse England's financial acts.—There are eleven thousand saloons in Berlin. The *Gazette*, of Cologne, says that ten thousand persons die of delirium tremens every year in Germany.—The German attitude in China is disgusting the French Cabinet. The reinstatement of Le Hung Chang, who favors peace, is considered of no significance.—A plot against the Government is reported to have been unearthed at Brussels, and arms and ammunition seized. The Liberal Association repudiates the cry of "Vive la Republique."—One fresh case of cholera was reported in Rome on the 28th. In the kingdom of Italy for the twenty-four hours ending at noon on the 28th, there were reported 308 new cases, and 222 deaths. Since the outbreak of the disease in Italy 13,229 persons have been attacked, and 9,480 have died.

Diligence in learning is all very well; but unless the learner intends to put what he learns to practical use, his learning will not amount to much. The Bible tells of those who are always learning, and yet are never able to come to the knowledge of the truth; and even that knowledge which they reach after, if it were attained, should be counted only a means to an end—the end being a faithful and willing doing of the will of God, as disclosed in, and as stimulated by, that truth. The blessings promised by Christ and his apostles are not for those who *know*, but for those who *do*; and right knowledge is of no value, in the moral and spiritual sphere, unless it bears its fruit in right doing.



## Home Reading.

"Thou art as much His care as if beside  
Nor man nor angel lived in heaven or earth;  
Thus sunbeams pour alike the tide  
To light up world's, or wake an insect's mirth;  
They shine and shine with inexhausted store;  
Thou art thy Savior's darling—seek no more."

### PATTY'S COMPANY.

Patty Ellerson had very sweet, polite manners; everybody said so.

If there was a guest staying in the house, Patty slipped out before breakfast and cut a rose to lay on her plate; if a gentleman called to see her father on a hot day, Patty went off, without being told, and brought a glass of cool water; when her own little visitors came, she did everything to make them have a good time, without seeming to think about herself at all.

All this was very sweet in Patty, and indeed, she was such an attractive little girl, that I hate to tell you any "drawbacks" about her.

Yet there was a drawback, and as Patty found it out herself, and tried to cure it, maybe she wouldn't mind my telling it.

And it was this: Patty saved her best manners for company! She was not unkind to her little brothers and sisters, but I am obliged to say she did not concern herself much about their comfort and pleasure.

One summer, Mrs. Palmer, with a little daughter near Patty's age, came to board in the village, and Patty and Rose Palmer became great friends.

Mrs. Palmer wasn't very comfortable where she was staying, and one day she walked over to Mrs. Ellerson's, to see if that lady would take her to board. She left Rose in the yard to play with the children, while she and Mrs. Ellerson sat on the little vine-shaded porch, and talked it over.

When the arrangement had been made, and it was settled that Mrs. Palmer and Rose were to move over the next week, the children were called up, that the little friends might enjoy the prospect of being together.

But, to everybody's surprise, impulsive little Rose cried out, "O mamma! I don't want to live here!"

Her mother was distressed that she should have made what seemed such a rude speech, but Mrs. Ellerson was very wise about little girls, and putting a gentle arm about Rose—who, at the sight of her mother's displeasure, had begun to cry—she asked her kindly, what was the reason she did not want to stay with them.

After a moment's hesitation, Rose said simply that Patty was always nice and kind and pleasant when she came over to see her, but she noticed that she was sometimes cross with Ella, her little sister. "And I am 'fraid," continued Rose, "that if I come to live with her, she will treat me like she does Ella!"

And now it was poor Patty's time to cry, and the little girls would have had a sad day, if mamma hadn't proposed a doll's tea-party, and given them some bread and preserves. That brought back the sunshine.

Rose and her mother did come to live at the Ellerson's, but not one cross word did dear Patty speak to the little visitor all summer.

More than that, she tried hard not to be anything but polite to her own little home people; and I think she succeeded, for one day, when it was Ella's time to help mother wash the breakfast things, she said joyously:

"Mamma, we do have such good times now; Patty treats me just like company all the time!"

—Elizabeth P. Allan, in *S. S. Times*.

### WAITING SERVICE.

It is wonderful that a large part of our life is absorbed even in the little "waitings" which happen every day! We have all heard of the French lawyer who wrote the whole of an important work on jurisprudence during the minutes, really numbering more than fifteen at a time, while he waited for his wife to join him for social occasions. The writer has known a busy lady, an active professional woman, and the mother of a household, who kept her family provided with hand-knit stockings, the product of waste "odds and ends of time," when, as she herself put it, "it would be impossible to do anything else."

The question whether the superior richness

of some lives entirely due to a faculty—largely capable of development—of utilizing fragments of time, which others would allow to slip through their fingers. It is a common saying that busy people have most leisure. The man who receives most letters is the man who generally answers by return of post. When an Indian chief heard somebody excusing the non performance of a certain duty on the score that "there is no time," he wittily remarked, "I suppose each of us has all there is."

One peculiar trial besets most of the little inevitable daily waitings. They generally seem so unnecessary—nay, are quite unnecessary, so far as those who oppose them are concerned. Committees should not always wait for the member who is always late. Excursions should start without the loiterer who contrives to miss the appointed train. It is a habit which speeds with deadly rapidity. Busy people who can be punctual only by pains and management, are apt to relax their efforts when they find they are always wasted by some idler.

It is always well to have some little by-work for waiting seasons—something which we love to do, and which will therefore keep us sweet and smooth, when otherwise we should be only too liable to fret and chafe. But the manner of too many of our waitings forbids our emulation of the example of the French lawyer, or the busy professional woman. We cannot write, or knit, or sew, or sketch, in other people's room, in railway stations, or in the streets. A book is a more manageable resource. We knew a doctor who made himself a splendid German scholar while driving in his carriage from patient to patient. But then his unoccupied intervals could be reckoned on. With most of us it is not so. Generally the time, place, and manner of our waitings are infinitely various.

Different kinds of waiting must be taken each on its own merits. For waitings in our own houses there should be certainly some resource which in our "waiting work." For other waitings there should be always the promptly question, "What can I do?" to be followed by the equally prompt execution of the decision, once it is arrived at. Often a conversation can be entered into, with some other waiting one; and it is wonderful how soon a conversation may be made interesting and pertinent if we give our minds to that end, instead of to desultory chat. Often there is something to be observed and learned from our surroundings, and scarcely an observation or a fact can be stored away in our minds but it is sure to come out some day, and to make itself useful in a way we cannot now dream of.—Edward Garrett, in *The Quiver*.

### A WOMAN'S CONSECRATION.

At the close of the eighteenth century a farmer's daughter left her home in Yorkshire, Eng., to go as a servant in a farm house. She had to fill the place at once of kitchen-maid, house-maid, milk-maid, and cook. She milked six cows morning and evening, besides all else, and when she found leisure beyond those services she occupied herself in spinning wool. But with all that was lowly and unpromising in this young woman's life, she had genuine piety. She had been brought up with the Bible as her guide, and with the pure and noble ideas which belong to Christian education. In the course of time she was engaged to marry a young weaver of Halifax, whose name was John Crossley. They married at length, and settled down to a life of honest industry. Crossley was frugal and thrifty. He got on well, laid by his earnings, and at length was able to rent a wool-mill and dwelling-house. When the couple were about entering their new quarters a holy purpose of consecration took possession of this young wife. On the day of entering the house, she rose at 4 o'clock in the morning and went into the door-yard. There in the early twilight, before entering the house, she knelt on the ground and gave her life anew to God. She vowed most solemnly in these words: "If the Lord does bless me at this place, the poor shall have a share of it."

That grand act of consecration was the germ of a life of marvelous nobility. It was the law of this home for many years, while sons were born and grew up under its ennobling influence. John Crossley died, leaving a comfortable property and a good name. The widow lived on to old

age, and would never consent to remove from her first home to a better one. The sons carried on their father's business, educated and controlled by the spirit of the mother's early vow. One of the younger sons became a baronet and a member of Parliament for West Riding. In mature life he said: "It is to this vow, made and kept with so much fidelity, that I attribute the great success of my father in business. My mother was always looking to see how she could best keep her vow."

The Crossleys grew rich and great. The sons of the kitchen-maid became owners of mills which covered acres of ground. These structures rose, story above story, in solid masses; the working people were increased to the number of five thousand. The good old mother became alarmed, and said that such large operations were dangerous, and that a crash would come. The sons answered:

"No; we are well insured. 'Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty.' This is our best policy of insurance."

In 1853 one of these sons was in America. On seeing a fine landscape at sunset, the glory of the scene entered his heart, and he asked himself, "What shall I render unto the Lord?" The answer to this question was the purchase of land for a people's park, after his return home, at a cost of \$30,000. The park was given to the town of Halifax. At length two spacious almshouses were built and endowed by two of these brothers. Then came a row of workmen's dwelling houses; then an orphanage; and besides these any number of less conspicuous charities.

### LETTER TO UNCLE MINOR.

DEAR, UNCLE MINOR: My sister takes the *ADVOCATE*, the only one, I suppose, that comes to this far away Western town, or what was a town, for two years ago the greater part of it was swept away by a terrible flood. All the business part of town and several dwelling houses were built in a valley of the Concho, a beautiful little stream. One night it rose suddenly, and by noon the next day all was carried away, except a large, new, stone court house, and the jail. We live in one of the houses on the hill overlooking the valley, and which the water did not reach. We have a fine country around us. You can see for miles and miles on the prairie, and the horizon is generally skirted by a ridge of blue hills with a mirage at the bottom of some. We used to go hunting with grey hounds out on the prairie. They would start a jack rabbit, coyote, or antelope, and have a fine chase, while we would look on. We used to go buffalo hunting, too, and camp out for several days; but the buffaloes are all killed now. I read an article in the *ADVOCATE* about the animals of California, and I recognized several of them as the same we have here. We have a great many prairie dogs here, and the little screech-owl lives in their deserted holes. They do look lazy. Some one said that if you would walk round and round one long enough, that it would twist his neck off trying to look at you without moving. Of course that is not so. We have the large rats here, too, that build their nests of sticks at the foot of trees. They lay up pecans for winter, and people tear up their nests to get the nuts. I have heard of getting a bushel from one nest. We have two kinds of quail, the little brown "Bob-White," and the blue, top-knotted, El Paso quail. I had one of the latter last week. A little boy struck it with a stone and caught it for me, but it died. Everything dies that I have. I had two sweet little mocking birds, a beautiful Maltese cat, a king bird, a brown Leghorn hen and rooster, and a quail, and now I have nothing but my dear little pony, "Jesse." I have delightful rides on him. Oh! I must stop talking about my myself, and boasting of our country; but it is the best country in the world, I know. Dear Uncle Minor, I wish you would come this way when you are travelling over the country.

Your loving niece,

Benficklin, Texas.

AMERIA METCALFE.

The only effectual cure of unbelief is to act. Every step toward Christ kills a doubt. Every thought, word, and deed for him carries you away from discouragement.—T. L. Cuyler.



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1884.—By the recommendation of Rev. U. C. Davis, I used Dr. Mosley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

WILLIAM B. EMERSON.

**A CARD.**

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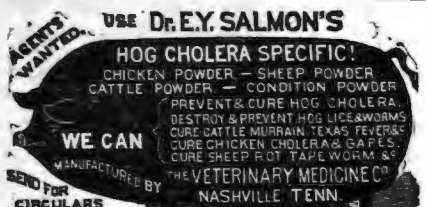
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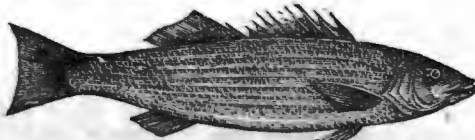
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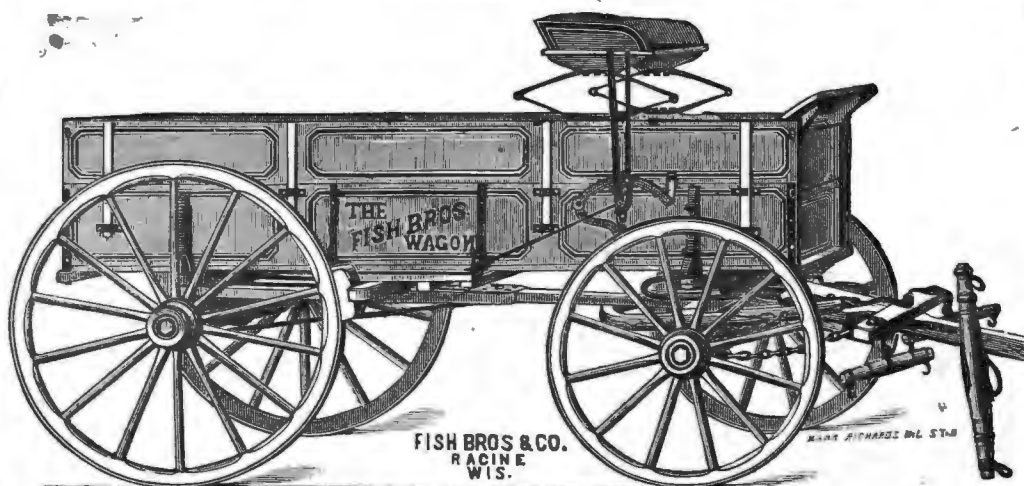
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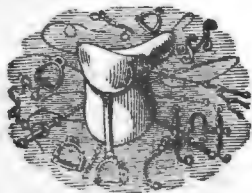
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With pleasure we lay before our readers the following extracts from the Fifteenth Annual  
Announcement of Mars Hill College, an institution perpetually wielding a wonderful and  
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# THE GOSPEL ADVOCATE.

VOLUME XXVI.,  
NUMBER 42.

NASHVILLE, TENNESSEE, OCTOBER 15, 1884.

{ TWO DOLLARS PER YEAR,  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### OUT OF THE DEPTHS.

"Out of the depths have I cried unto thee."

If with faltering feet I travel the way,  
If through heedlessness I walk astray,  
And fall as I must, O Lord, I pray  
Leave me not to myself, whatever the cost,  
Search me out, as the shepherd the sheep that was lost,  
Save me out of the depths!

When I sink in the depths of doubt and despair,  
When my spirit is bowed with its burden of care,  
When my heart is too heavy to utter a prayer,  
Speak peace! and let fears, like a spectral band,  
Depart, as I feel thy strong right hand  
Lift me out of the depths.

When prostrate I cling to the crumbling dust,  
As I give up my treasures—I sometime must—  
When I see not thy face but can only trust,  
Oh, comfort my heart! though the night be long,  
Lift me up! may I rise with a smile and a song  
Out of the depths.

And at last when I come to Death's deep chilling wave,  
May I enter so trustful, so fearless, so brave,  
That I feel not its chill or see not its grave;  
Only see just beyond the dear lights of Home  
And thy welcoming face, as I joyfully come  
Up out of the depths.

—Selected.

## MEETING AT HEBRON, WARREN COUNTY, TENNESSEE.

This meeting began on the fourth Lord's day of September, and continued over the first Lord's day of October. Preaching morning and night through the week, with basket dinners on Lord's days and two sermons before leaving the ground. There is no congregation of our brethren at this meeting-house, but there are several members living in the neighborhood, that belong at New Smyrna, some three or four miles distant from Hebron. The brethren are talking of building a house a mile or two still further from New Smyrna, and make it a mission point of the New Smyrna congregation, till they can build up and become self-sustaining, which might be done in pretty short time, in our judgment, and thus reach a good community of people that will never be reached at Smyrna. Hebron is a sort of union house, but our people have never done much preaching there. But it would certainly result in much good if they would do so from this time on.

We had a good attendance during the whole time, and at night, and on Lord's days, the crowds were very large. We have seldom had such an opportunity for seed sowing in a new place. The people turned out largely, and listened attentively, and we are sure many of them very materially changed their feelings towards our people. There is a feeling now in favor of truth in that community that ought by all means to be cultivated, and we hope the brethren at New Smyrna and at McMinnville will see that it is done. Bros. H. L. Walling, P. G. Potter, and O. M. Thurman were present some of the time and rendered assistance in the meeting, and Bro. J. C. Martin was present first and last parts of the meeting to cheer us with earnest singing. And the good wives of all these brethren named were present part of the time to cheer us with their presence and in song. The brethren and sisters of New Smyrna turned out well all the time. And upon the whole the meeting was a profitable one for the cause of the truth in that community. There were nine baptized during the meeting, and a general interest manifested by the people of the community that was truly encouraging. Now brethren, try to keep the good

impression growing, so that a still greater harvest may be reaped in due time. Let us all strive hard to widen our fields, and enlarge our borders, and to increase the number of the saved in the earth. As fast as the Lord opens up the way for us, we should go in and occupy, and the blessings of the Lord will rest upon us in our efforts to do good.

The brethren at McMinnville were the movers in this meeting also, bearing much of the expenses of it, the brethren living in the neighborhood also assisted in this matter. The brethren of McMinnville have done good work in this line this year, and we hope they will abound more and more, and that many other churches will follow their example in this good work. The churches in this State are doing more and more of this sort of work every year, and we hope they will go on till all the people of our whole country may hear the glad tidings of salvation through Jesus our Lord.

E. G. S.

### OFFER EXTRAORDINARY.

For the purpose of introducing the GOSPEL ADVOCATE to new readers, we offer the ADVOCATE from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the ADVOCATE is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the ADVOCATE and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We propose to send it one year to two subscribers, one of which must be a new one, for three dollars. We ask the active and earnest co-operation of all who sympathize in this work.

### TROUBLES THAT NEVER HAPPEN.

A story is told of an old man who in his long pilgrimage had borne many of the ills of life. His friends were condoling with him on the occurrence of some special affliction, and saying that he really had more troubles than other men, when he replied:

"Yes, my friends, that is too true. I have been surrounded by troubles all my life long; but there is a curious thing about them, nine tenths of them never happened.

What quantities of such troubles have afflicted us through all our pilgrimage! Most people take pains to secure all the enjoyment possible out of their troubles. They enjoy them in anticipation; and for all practical purposes a trouble which has not occurred is often fully equal to one which has. After having feared them, fretted over them, and talked about them in advance, then if they come they have the good of them again; and after they have come and gone still can recollect them, and think them over and derive great enjoyment from them. For those people who never are happy except when they are miserable, and who make the most of small troubles, seeing they are all they have, can derive nearly as much satisfaction from a dead trouble as they can from one that is alive. So by anticipating them in the future making the most of them in the present, and recalling them from the past, they keep themselves well supplied with troubles.

The brethren at Marvell, Phillips County, Ark., want a preacher to preach for them and adjoining churches three or four weeks, but can promise but little remuneration. Please make known their wants through the ADVOCATE. It is on the line from Helena to Clarendon. Perhaps some travelling evangelist might do a good work there. J. L. Beard, of Marvell, will give any information in regard to the prospects.—[A. B. Cathey, Isom's Store, Tenn., September 29, 1884.

We publish the above hoping some one will find it in his heart to go those brethren in Arkansas and help them. But we cannot refrain from one suggestion. If there is a sacrifice to be made, why lay it on some evangelist? The evangelists ought to be ready to make every sacrifice to preach the gospel and save people. But other Christians ought to be just as willing to make sacrifices as the evangelist. They ought to insist on their right to share in the sacrifices of the evangelist.

Bro. Beard, I take it, was formerly connected with the church at Cathey's Creek. If not, the wants of this community in Arkansas has become known through some providence to some of the brethren at Cathey's Creek. It affords an opportunity to the church at Cathey's Creek to send the gospel to Arkansas. An opportunity to do good, is a call from God to do the good.

The brethren at Cathey's Creek are three hundred and more strong—not wealthy, but with plenty to live upon. Twenty-five cents each from one-half, of them with what the brethren in Arkansas can supplement, will enable a preacher to go to Arkansas and give a month or six weeks labor to this destitute point. The brethren of Cathey's Creek church have two or more good earnest evangelists laboring in their midst. If they will raise this small amount and send one of these evangelists, it will be so much better than to depend on some traveling evangelist to do this work that God calls them to do. If it does not suit their evangelists to go, or if they think they are not the men to do the work, if they will just say they will do this, I will find an acceptable man to go and do the work.

I do wish to see the brethren realize their responsibility and privileges in these matters, and not wait for some society to do the work God has laid on them, or leave the burden of converting the world to rest on the shoulders of a few traveling evangelists. It is this drawing back of the churches and the brethren, from what is clearly within their power to do, that calls for unscriptural methods of doing work. The next best friend of a wrong way, after the direct advocate of the wrong, is he who knows the right, and fails to do it.

We feel that we can make free to say this much to Bro. Cathey and the brethren at Cathey's Creek, without offense, on the score of our long acquaintance with him, and true respect and love for the whole church.

If the brethren at Cathey's Creek cannot raise the amount needed, if they will do half this, or what they can, and do it promptly, and call on other churches to aid them, we will see if other churches will not supplement their lack. But, brethren, do try to do something to answer such calls, and quit putting it off on the shoulders of the evangelists. God never would have brought the knowledge of these facts to this congregation, if he had not wished them to do something. Now let's have a mission—a true Christian mission to Arkansas, and we ask the church at Cathey's Creek to lead in it.

D. L.



## NOTES FROM OUR CORRESPONDENTS.

W. H. Carter, Bagdad, Jackson county, Tenn., October 1, writes: "Bro. Rogers and I are engaged in a meeting at this place. Congregations very good. Two additions up to the time of this writing."

W. A. Sewell, Viola, Tenn., October 2, writes: "Bro. Robertson and I commenced a meeting at Bethlehem, in Cannon County, Tenn., the third Lord's day in September, where I remained until Saturday night following. Bro. Robertson remained to preach on Lord's day. The meeting resulted in eighteen confessions and four reclaimed."

J. M. Barnes, Matthews' Station, Ala., October 5, writes: "I preached at this place yesterday. Will start home this morning. I left all our family well, but there has been much sickness in the country. I find quite a number of colored brethren in this section of country. I will not reach home until to-morrow. School will begin next Monday."

J. D. Floyd, Flat Creek, Tenn., October 3, writes: "I report the following meetings: Richmond, Bedford County, third Lord's day in September, two promising young men baptized; Salem, Franklin County, fourth Lord's day in September, four baptisms and one addition by letter. The brothers Lipscombs—William, jr., and Granville—were present and aided much; Bro. William doing half the preaching."

F. W. Smith, Bunker Hill, Tenn., October 8, writes: "I commenced a meeting September 27th at Friendship, Lincoln County, continued until Thursday night, October 2, result ten additions; six from the Baptists, three from the world, and one by commendation. Bro. T. C. Little was to have helped in the meeting, but owing to sickness was unable to preach any. He was suffering severely when I left him, hope he is better by this time."

James W. Harding, Ruckerville, Clark County, Ky., October 7, writes: "I am, at this time, in a good meeting at this place. Ten by confession, and three by letter, to date. Think the meeting will close to-night. No hindering providence, I will commence a meeting at Mt. Carmel, next Saturday night. Mt. Carmel is in Bourbon county, Ky. On the night of October 22, I expect to be in a meeting with Bro. G. G. Taylor, at Cedar Springs, in Jefferson county."

W. H. Carter, Lafayette, Tenn., October 7, writes: "Bro. E. H. Rogers held a seven days' meeting at Germany, Ky., embracing the third Lord's day in September, resulting in fourteen additions to the church. Our meeting at Bagdad closed last night. Though we had only four additions, yet we think much good was done. Some of the Baptist brethren expressed themselves as being well pleased with our teaching; said it was "just that way." We think that a good deal of prejudice was removed. Had a good hearing throughout the meeting."

E. B. Cayce, Franklin, Tenn., October 6, writes: "We closed our meeting at Berea, last night, with an over-crowded house. Six added by confession and baptism, and three by letter. One young lady made the "good confession," but her father and mother would not let her be baptized, saying they were Baptists, and intended their children to be Baptists, too. Bro. Shelton did all the preaching, except three sermons, and I am glad to say that he "hews to the line," preaches the truth in the love of it. The gospel trumpet gives no uncertain sound in his hands. Altogether we had a good meeting."

Henry Simpson, Morris, Jefferson County, Ala., October 5, writes: "On Friday before the first Lord's day in August, I commenced a meeting eight miles South of Alexander City, in Tallapoosa County, continuing six days, resulting in thirty accessions to the Lord's cause. Since that time I went back to the same place and continued from the 19th of September to the 29th, resulting in thirty-three additions; sixty-three in all. I find the gospel to be the power of God unto salvation to every one that believeth. Therefore I am thankful that the good Lord sent Bro. J. M. Barnes in our community to bring the good news of salvation in its purity, untrammelled with human sentiments, pure from the fountain head."

J. D. Briant, Flintville, Tenn., October 8, writes: "We closed a four days' meeting at Antioch, three miles northwest of Flintville, third week in September. Had good attendance. Bro. E. L. Cambron preached for us. Had two additions by confession and baptism, and two others took membership. We think if we could have continued the meeting longer, we would have had several other additions. Others have told us that they were going to obey the gospel the first opportunity, and we are looking for them at Bro. Cambron's next appointment."

T. L. Weatherford, Big Creek, Limestone Co., Ala., October 6, writes: "Bro. N. B. Wallace preached here fourth Lord's day in September to a good audience. I continued the meeting at night [except Monday night] and closed Friday night with good interest—eight additions; five baptized, two from the sects, and one reclaimed. One old gentleman, sixty-three years of age, came forward and obeyed the gospel. This revives us, as we have been somewhat dormant for three or four years. We hope something still more glorious in the future. A few of us meet every Lord's day to break bread and for Sunday-school. We give the Lord all the praise."

C. N. Sparkman, Town Creek, September 29, writes: "I have just closed a meeting at this place. Preached eleven times, to small audiences generally, with good attention all the time. Six added to the church—five by confession and baptism, and one from the Baptists. There are but few members at this place, and they have great opposition to contend with. They have no house of their own to worship in, but have a school-house, which will answer their purposes until they can manage to build a house. This little flock would be extremely glad at any time to have any of our preaching brethren to stop over there, even if they cannot stay very long. A few sermons would be highly appreciated. Brethren, let's look out for such places as this, and avail ourselves of every opportunity for encouraging the brethren at weak points, instead of "pastoring" (to death) the stronger and more wealthy congregations, and the good Husbandman will reward us for all our labor."

E. A. Elam, Lebanon, Tenn., October 2, writes: "We have just closed a meeting six miles South of here, on the Murfreesboro pike, where we held a meeting last year in the woods. This time we preached in the old church house of the Baptists, they having built a new one and sold this old one for a school-house. We have been preaching here on Lord's day afternoon once a month during the year. The people generally are willing hearers, and in the not-far-distant future a congregation will be established there in its own house of worship. The few members are earnest and talk now of building a house. No additions, but a good meeting. We had prayer meeting at 10 o'clock in the forenoon, and various brethren talked about family prayers, reading the Bible, meeting on the first day of the week, etc. A few have family prayers and some promised to do better. Some had not met regularly with the brethren on Lord's day. Several brethren and sisters from Ephesus and a few from Leeville attended the meeting all the time, and helped much in songs, prayers and exhortations. This is right. Brethren from different congregations should especially visit and help a meeting like this. Brethren could do much in going to Bro. Srygley's meetings in destitute places. The Ephesians are good at this work. We hope, the Lord willing, to visit this community again next month, first Lord's day afternoon."

J. P. Elliott, Cairo, Tenn., October 3, writes: "On Saturday night before the third Lord's day in August last, Bro. J. B. Inman, of Henderson Station, Tenn., commenced a protracted meeting at Crockett Mills, in this county, where he had been preaching once a month during the year up to that time. He continued this meeting until the Lord's day night following, the result of which was sixty precious souls added to the army of the Lord, mostly from the world, by confession and immersion. The glorious and happy success of this meeting is *prima facie* evidence of the leavening influence of the glorious gospel of the Son of God. For two years before this meeting, Bro. Inman held a protracted meeting at Cairo, the result of which was quite a number of the

precious souls of this vicinity uniting under the banner of King Emanuel. Among that number was J. F. Robertson, the owner of farm, mill and store, called "Crockett's Mills," who, since his uniting with the church, has erected a fine brick meeting-house, costing him something near four thousand dollars, which was dedicated last December, for the use and benefit of the disciples of that locality. At which place a congregation was set in order to keep the Lord's house, by Bro. Inman, who was employed by Bro. Robertson to take the pastoral charge for this year, where he has assiduously attended until the meeting in question. All these happy results I attribute to the influence of the gospel of Christ, and the love and faithfulness of its adherents. To God be all the praise."

Brown Godwin, Boston, Tenn., October 6, writes: "The third Lord's day in September, I spoke twice at Cathey's Creek, Maury County; immersed one. Came from there to Beasley's Chapel to join Bro. J. P. Litton in a meeting which lasted until Friday night. Result was three added; two immersed and one from the Methodists. Spoke at Phillippi the fourth Sunday and Sunday night. Spoke seven times at Mt. Hope, beginning Monday night. Had good and attentive audiences, but no visible good. Spoke yesterday, the first Sunday, at Leiper's Fork. We have some good workers at all of these places, and I hope they will continue in the good work of our Master. This closes my work till after attending school, at Mars Hill, nine months. At the present time I am at home with uncle Seth Sparkman, who is not expected to live many days, and when he goes we will lose one of our very best workers. May God help us all to take the example he has set."

T. C. Little, October 1, writes: "The meetings at Cane Creek, Marshall County, Tenn., closed last Sunday night. Bro. Dixon and myself did most of the talking. Several preaching brethren were present, and aided us by reading, exhortation, prayer and song. Bro. Petty, a young preacher belonging to this congregation, preached once for us; also Bro. Northcross, of Giles County, preached once for us. Both of these "young preachers" are men of promise, and are already workmen who "need not be ashamed." It is true they are not from "Bible colleges," but they belong to the class that are "bearing the heat and burden of the day;" let them be encouraged by all true followers of Christ. The number of people in attendance was estimated from four to six hundred. Interest and behavior were excellent. Seventeen discourses were preached, and thirty-two were added to the army of the Lord. It is very encouraging to attend such meetings and see brethren and sisters, who have neglected to exercise the privileges of "God's house," become aroused, and hear them pledge themselves to faithfulness hereafter. May our heavenly Father help them carry out those solemn resolutions. We are under lasting obligations to this people for the kindness shown us while there. No people have done more to encourage me in my preaching, than the Cane Creek congregation. On Monday we came to Friendship, where Bro. F. W. Smith was conducting a series of meetings, heard him preach twice, came home to bring my wife, fully expecting to join him again that night, but was so unwell that I feared to undertake the trip. Bro. Smith does his work nobly, and fully satisfied the brethren."

M. C. Adcock, Dowell Town, DeKalb County, Tenn., October 8, writes: "Bro. T. E. Tatum held a meeting at Antioch, DeKalb County, Tenn., commencing on the first Lord's day in August. Preached nineteen discourses, which resulted in seventeen accessions to the church; two from the Baptists, two from the Methodists, two from the Presbyterians, and thirteen by confession and baptism. One Methodist and one Baptist that came to the church of God made the confession and were baptized, which made the thirteen by baptism. Bro. Tatum organized a congregation at that place, which is the first organized congregation of the Christian people that we have ever had in this part. Bro. Tatum is a very efficient young preacher and made many friends while among us. He delivered a series of discourses in the same county at Jefferson, four miles from Antioch. Three were added to the church of God by confession and baptism."



## DEBATE AT FLIPPIN, KENTUCKY.

BROS. LIPSCOMB & SEWELL: I propose to give your readers a short account of a debate at Flippin, Monroe county, Kentucky, commencing on September 23, and ending on September 26. The debaters were W. H. Carter, of Lafayette, Tenn., of the church of Christ, and T. F. Taylor, of Flippin, Ky., of the Missionary Baptist church.

First proposition: "Baptism is in order to the remission of sins." Second proposition: "The kingdom or church of Christ was established in the days of John the Baptist." Carter affirming the first proposition, and Taylor affirming the second.

Each of these men stands fair in the estimation of the communities where they are known. Carter may not be Taylor's superior in scholarship, but certainly is in speaking ability. When Carter took the floor on the opening speech, he layed before the audience all the co-operating causes to the remission of sins, the love, power, wisdom and mercy of God in giving his Son, the blood of Christ, the gospel, faith, repentance, confession and baptism. He then defined his proposition not to be baptism alone, or to an impenitent unbeliever, but that baptism to a penitent believer is in order to remission of sins. Taylor then arose to a question of order, denying the right of Carter to so define his proposition. Their moderators being unable to agree, the president gave his decision that a speaker had the right to define his proposition; but if the defining so changed the proposition that his opponent could not deny it, that closed the discussion on that proposition.

This decision left Prof. Taylor at liberty to agree with Carter, or, at least, so near that he could not negative his proposition. This would have committed Taylor and his brethren to a surrender to what they well knew was the teaching of our brethren everywhere. The discussion proceeded.

Bro. Carter, through the two days' discussion on this proposition, based his arguments on the commission as given by Matt. 28, Mark 16, Luke 24, Acts 2, and other passages usually referred to by our brethren. His ability in argumentative powers, and skill in delivery, also his expertness in exposing fallacious opposition, is such that his brethren need have no fears of endorsing him as a representative in debate.

Bro. Taylor was prompt and energetic in his opposition, by reference to many passages of Scripture where salvation was predicated of faith, saying nothing about baptism. In Eph. 2: 8, where it is, "By grace are ye saved through faith," etc., he cut off all works, assuming that faith was the grace there spoken of, and that faith was a direct gift of God; and in his next speech, in answer to Carter, said that God gave some faith, and not to others. On this Carter showed the Missionary Baptists, by their exponent Taylor, to be fully in the meshes of Calvinism, with all the consequences of that doctrine, from which Taylor made no effort to extricate themselves.

Bro. Carter's arguments on Acts 2: 38, on the nature of the copulative conjunction *and*, and the English preposition *for*, from the Greek particle *eis*, were forcibly made, to which Taylor made but little effort to reply, excepting his rebuts against the proposition by reference to where salvation was ascribed to faith; and if by faith, could not be by works; and as baptism was a work, could not, therefore, be by baptism. In addition to Carter's arguments on Acts 2: 38, he read from several Baptist authors, such as Dr. John Gale, sermon on baptism, page 183-199, Dr. Hackett, *Baptist Quarterly*, edited by James Wilmarth, *Baptist Teacher, Journal and Messenger, Watchman, Advance Quarterly*, international series, volume 1, used in Baptist Sunday-school at Flippin, showing that they all sustained the meaning of Greek *eis* to be in order to, and quoting from Dr. Hackett, where he said, "The Campbellites are right in translating *eis* in order to." Prof. Taylor, in reply, said that Carter had been reading from several Baptists, all of whom were out in the brush or backwoods writing up something to be published just before they should leave the Baptists, intending to join the Reformers.

I have tried to give an impartial, but short sketch of the line of argument on both sides, with some of the most prominent features in the

discussion of this proposition, believing your intelligent readers will form a correct conclusion for themselves as to where victory and merit belong. I will next give a synoptical sketch of the debate on the second proposition.

U. WRIGHT.

## THE UNSEEN HEARER.

Every preacher of the gospel should remember that he has one hearer, at least, that does not occupy a seat among his auditors, and hence is not visible to mortal eyes. Nevertheless, He is a constant hearer of all that the preacher says. That hearer is God. Of course, the preacher, if he be a sincere Christian, believes that God hears him as he offers up his prayers in the sanctuary in his own behalf and for the wants and welfare of the people. He believes that the promise is true, that God is the hearer of all rightly offered prayer. But, is he constantly conscious of the fact that God is always listening to the sermons he preaches? It is to be feared that he is not. As soon as he is done praying, he seems to think that God's ear is closed to anything which he may say during the rest of the service. But such is not the case, if we have a proper conception of God's character. We have reason to believe that God is deeply interested in the faithful preaching of His Word. He has exercised a good deal of wisdom and power in presenting to us His wondrous Book. He has deeded it to us through the blood of His only begotten. He has confirmed it by the sanctions of His holy covenant and oath. He has staked everything upon it, and expects to derive from it a rich revenue of bliss and blessing in the souls of those who are redeemed and glorified by its efficiency. It must be, then, that God is an interested listener to the proclamation of His truth. Is He always pleased with the manner in which it is preached? I think not. He hears many things said in the sermons of some, in perhaps of the most of, preachers which are not pleasant to hear. He hears false doctrines proclaimed, even by those who profess to be His friends. He hears the preacher argue in favor of some pet theory, which has no substantial support from the Bible. He hears attempts to bolster up some practice of human invention by inapt quotations from his Word. He hears sermons and essays which have no legitimate connection with the texts from which the preacher professes to draw his theme and inspiration, and which he claims in his authority. He listens to a good deal what men call the gospel, which He does not own as His gospel. And He hears not a little of self-laudation in the pulpit, and the glorification of denominationalism.

Yes, whether we have stopped to think of it, or not, God hears some remarkably strange and inconsistent utterances every Sabbath in the hundreds of pulpits of our land, which He does not approve of, and cannot bless. But He also hears a good deal of honest, faithful preaching, and this should encourage such preachers to labor on, with the assurance that they have one Hearer who appreciates their endeavors to do His will and work.—C. H. W.

## CORRESPONDENCE.

W. N. McCain, Cold-water Depot, Miss., October 5, writes: "I closed my protracted work on the 4th inst. In the first place, I must acknowledge one of the grandest treats this summer that I ever enjoyed since I became a member of the church, which has been forty-four years this August, and that was, I spent two weeks with Bro. E. G. Sewell, in his protracted meetings at Antioch and Senatobia, Tate County, Miss. I never heard the primitive gospel more forcibly handled by any one. And the beauty of it was, aside from its force, was the spirit in which he handled the word. He spoke just like he believed and felt every word that he uttered. I think our church was greatly edified, and many convinced, and many added to the church. On the second Lord's day of September I commenced a meeting out west of Oakland on the Mississippi & Tennessee Railroad, some two miles from the town of Oakland, at a Baptist meeting house, where they had just closed a two weeks meeting. People very much worn down, but notwithstanding all that, we had a good and very attentive audience. The result of our meeting was we had

seven added to the church. One who had formerly been a member of the Baptist church, and her husband who was by baptism. Also one other by baptism, and four took membership who long years ago had been members of the church. This is a beautiful country, and just such a country will always produce good citizens. In this country, many years ago, Bro. Manire preached, and the influence of that great and good man is fresh in the minds of the people yet. The people had just had a siege of the mourners bench system, and one poor, uninformed youth had not got religion at the anxious sect, when I extended an invitation he came forward. I asked him if he wished to be immersed, he said no; well, said I, what did you come for? Well, said he, I want to be baptized. So I took his confession. But next day, learning he was only carrying out his former teaching, the mourner's bench system, we left him to go on his way rejoicing. I think seven additions and one mourner, in a strange land, did well for a new beginner. From there I went to Tillatoba, in Yalobusha County, began a meeting there on third Lord's day; preached until Tuesday night and closed with one addition, a grand-daughter of old Bro. K. Wilcox, one of our old pioneer preachers. I went west of Harrison's Station eight miles, and commenced a meeting fourth Lord's day of September and continued over the first Lord's day of October; had one of the most interesting meetings I have ever held; had large attendance; seven were added to the faithful; four from the Baptists, two from the Methodists whom I immersed, and one from the world. I think the prejudice is pretty well removed. I am of the opinion that the day is not far distant when the church in that part of the country will be strong. This is another point where Bros. Manire, Caskey and others once preached. Also, at one time, we had the masterly influence of Bro. Dr. McClendon, whose influence is yet felt. But, alas, he is gone to his long home. Also it is the home of our young Bro. Lee Jackson. Oh! that we could have more preachers in our State; that is all we need."

Robert Kirby, Gittings P. O., Cumberland County, Ky., writes: "On Saturday before the third Lord's day in September, I went to my appointment on Judio, and preached four discourses. Had one addition by confession and baptism. Judio is the home of old Bro. D. C. Lollar. I found Bro. Lollar and family in bad health. Bro. Lollar attended our meeting some. I went to my appointment at Poplar Grove. Preached ten discourses. Four were added to the church by confession and baptism. I went from there to Sulphur, and preached eleven discourses, the result was six additions—three by confession and baptism, and three from the Methodists. At this meeting I buried an old man with Christ in baptism, eighty-one years old, who refused to be baptized by the Baptists on account of their close communion."

## NO DIFFERENCE.

A little black girl, eight years old, was setting the table, when a boy in the room said to her, "Mollie, do you pray?"

The suddenness of the question confused her a little, but she answered, "Yes, every night."

"Do you think God hears you?" the boy asked. She answered promptly, "I know he does."

"But do you think," said he, trying to puzzle her, "that he hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, and not his eyes. My voice is just like any other little girl's, and, if I say what I ought to say, God does not stop to look at my skin."—Selected.

There are many dead people in the world, who are not yet buried. There are thousands who have been dead many years and do not know it. When a man's heart is cold and indifferent about religion; when his hands are never employed in doing God's work; when his heart is never familiar with his ways; when his tongue is seldom used in prayer and praise; when his ears are deaf to the voice of Christ in the gospel; when his mind is full of the world, and has no time for spiritual things—then that man is dead.



## WATER! WATER!!

Why is it the people around the disciples sprinkle so much water at them? "Why," says one, "you place so much stress upon baptism; you just emphasize with all your power; you can't preach without closing on the action or design of the ordinance." Now, my friend, we place the stress just where our Savior directed, as you will find by reading Mark 16: 15-16, and as to the action and design, they are as clear as the words of the Spirit could record: and it is you, I fear, that place too much stress upon water, by not rightly dividing the word; and the action of that beautiful ordinance you have destroyed.

The Savior commanded, and by the Spirit taught, through the apostles, that baptism, when preceded by an active, living faith, and a true, genuine repentance, was for the remission of sins. He further commanded, that the gospel should be "made known to all nations for the obedience of faith" we cannot obey the facts of the gospel, but we can conform to the form of the facts: the form we have in that beautiful and divine appointment—baptism or immersion; we can obey the commands. In the act, we bring before the minds of those beholding, the death, the burial, and the resurrection of our dear Lord and Master, and in obedience to the gospel in submitting to the form of the same, the Spirit has assured us that we are then and there made free from sin. Rom. 6: 17-18; Acts 2: 38. Now, dear friend, you baptize the little babes; who claims most for water? pause and think. I ask, why you baptize them; you answer, to remove the adamic transgression, for the remission of their sins. My book teaches me that I was quickened, made alive, or put back in adamic innocence, with Christ at his resurrection, that he redeemed me from the curse, and placed me in infancy, innocent as Adam was before the transgression; and it further teaches me, as I grew to the years of accountability, I became a sinner by transgression, for "where there is no law there is no transgression," hence no sin. There is no law to the babe. The apostle says, "I was alive without the law once" in my ignorant or infantile state, "but when the commandment came" to my knowledge and conscience, and I had right conception of things, "sin revived and I died" to all that was right, just and good.

You recollect our Master used just such a character as you baptize upon one occasion to illustrate to the disciples the kind of a disposition that he would require of them before they would be admitted or made legal members of the kingdom of heaven; they were men of strong minds, had sinful appetites, and passions, craving desires of the flesh, lust of the eye, pride of life, ready to take revenge, and had the power to hate their fellow man; but, the Savior points to his illustrative character and says you must be changed from all those evil passions, and become as this little child, or you can in no wise enter the kingdom of heaven.

My friend, you remind me of Peter of old, when the Savior wished to wash his feet. Peter, led by his own wisdom, would not submit to this, as it appeared a degradation to his Master. "Jesus answered and said unto him, what I do thou knowest not now, but thou shalt know hereafter." Is not this enough for thee Peter? No, answers the fisherman, "Thou shalt never wash my feet," but Peter's obstinacy at last gave way, and he cries, "Not my feet only, but my hands and my head." When Peter saw that it was good to be washed by the Lord, he must have more washing than Christ commanded. Just so with you, my friend. Christ commanded believing penitents to be baptized; you cry out, not ourselves only, but our babies too.

O, says our objector, under the law the Jews were commanded to circumcise their children at eight days old, and I claim that baptism under the dispensation fills the place that circumcision did under the law; hence we ought to baptize children at eight days old. Do you know that in making this claim, that you claim more for water than all the disciples combined do? By this declaration you claim that baptism seals your salvation, when we only claim that it is the consummating act, the closing scene of our obedience; after which we are accepted and made ready to receive the seal. You say you want the proof of

my assertion? Listen: "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised." This positively declares that circumcision sealed Abraham's righteousness. Therefore we grant you the claim you hold on baptism—that is, that it seals your salvation, but we cannot agree with you, for the grand old apostle tells us [Eph. 1: 12] that after we have complied with all the requisitions of the gospel, and have obeyed from the heart the form of the same, that we are "sealed by that Holy Spirit of promise."

R. C. ABERNATHY.

## THE SUNDAY-SCHOOL GAUGER.

The Sunday-school must be gauged by the amount of religion and religious training there is in it. The light that is in thee may be darkness, and if so, "how great is that darkness!"

The Sunday-school may be so managed as to amount to little more than a desecration of the day. It may be so managed as to become a school of disorder and irreverence. Children may be as badly spoiled at Sunday-school as anywhere else.

The religious (or rather irreligious) character of teachers may be such as to impair that of the children. We do not now refer to those teachers who may not be professing Christians, but those who, while they are members of the Church, have no sound religious experience, and who in their intercourse with the children never approach the subject if they can help it.

Again, the instruction, if we may call it instruction, may be crude, or shallow, or frivolous, or so purely theoretical and perfunctory, as to induce the worst kind of habits of reading and thought.

In all these cases the children, if they belong to the well-ordered families, had better be at home than in the Sunday-school.—*Methodist Advance*.

## "A MAN IN CHRIST."

The Apostle says, "I knew a man in Christ." And this was no unimportant knowledge, for "if any man be in Christ he is a new creature." "A man in Christ" is a man redeemed, pardoned, blest, saved. "A man in Christ" is a man who is not of the world, and whom the world therefore hateth. "A man in Christ" is crucified to the world, and the world to him. The life that he now lives is by the faith of the Son of God, who loved him and gave himself for him. "A man in Christ" may be unknown, yet he is well known. He may be surrounded by enemies, yet he possesses an Almighty Friend. He may be a pilgrim and a stranger on earth, yet there is for him a city that hath foundations, and a home beyond the flood. "A man in Christ" is a branch of an undying Vine! He partakes of eternal life; he drinks from the fountain of Divine vitality, and the life that he now leads is by faith of the Son of God.

"A man in Christ" is a partaker of heavenly calling, a member of a celestial brotherhood, an heir of God, and a joint heir with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. Blessed are they whose fellowship is with the Father, and with his Son, Jesus Christ, and with one another. Are you "a man in Christ?" Do you know him in the power of resurrection-life? Do others know you as "a man in Christ?"—*Anonymous*.

Repetition is one of the essentials in effective school work. All orators who labor to impress a special truth upon an audience avail themselves of this art of restating a truth until it hits the hearer on many sides. The idea must be repeated in different phases so as to keep the idea prominent independent of phraseology, but the best expression of the idea should be repeated in the same language, since many minds catch words before they do ideas, and develop the idea from the words by ruminating, as it were,—"chewing it over and over," until the idea is incorporated into their thought. A well-trained school can be brought to a state of perfection in which little repetition is required; but until that condition is reached, we must repeat, repeat, repeat.—*Church Union*.

## REPLY TO "PURIFYING THE HEART."

DEAR BRO. LIPSCOMB: In my reply to "Which is Right?" I endeavored to write so as to make a reply from you unnecessary, by saying, "Faith that purifies leads through repentance, confession and baptism, to the blood of Christ, in him, where is life and purification." And then said: "The GOSPEL ADVOCATE is solidly committed to this teaching, if I am not bewildered sure enough." Since you reply, it does, therefore, appear that you do not fully agree with me. That the pure in heart, are pure in soul, body, and spirit, and in every view that you may take of them, and are saved from past sins, and will be finally saved if they continue in purity to the end of life. In the GOSPEL ADVOCATE, page 354, we read, "It (heart) is purified by believing and obeying God." I understand Peter to teach the same thing in different language. 1 Peter 1: 22. This is all that I claim. By believing and obeying (he that believeth and is baptized, shall be saved) our hearts are purified, (made pure,) we are saved.

The above being true, we are prepared to examine any case of conversion. So then we take the only one offered by you or Bro. Bradley, after the cross, in Scripture. God made choice of Peter, that the Gentiles by his mouth might hear the gospel (the power of God to save) and believe—alone? No, believe in the sense of obey. See New Version, John 3: 36: "He that believeth on the Son hath everlasting life; but he that obeyeth not the Son shall not see life." And again, Acts 14: 14, "Who shall tell thee words whereby thou and all thy house shall be saved?" God put no difference between us and them purifying their hearts by faith (the gospel) heard from Peter, believed in the sense of (John 3: 36) obey. And Acts 11: 41, "Then they that gladly received his word were baptized." This is the way God purified their hearts, saved the Gentiles as the Jews—no difference. God knew their hearts (to be pure? no,) to be good ground; would, like the Jews on Pentecost, gladly obey the command to be baptized; gave them the Holy Ghost not because they were pure or impure, but to bare witness for them. Only the pure receive the Holy Spirit as a Comforter, (John 14: 17,) but as a miracle, Baal could be a subject of it. But you say the work of purification is a continual process. You are correct with this understanding: that there is in Christianity two laws of purification, or pardon. One to the alien sinner, faith, repentance, and baptism, (see Acts 2,) and the other to the erring Christian, (Acts viii: 22, and James 5: 16.) "Confess your faults one to another, and pray one for another, that ye may be healed." This purifying is to be done daily. We are commanded to save ourselves, and we are commanded to purify ourselves. How? By complying with the law suited to our case. You say, "Belief of the truth is the first step in the purifying process. The purification proceeds until it reaches the place and time when God cleanses. To this I offer not an objection. The place and time is when he reaches the blood of Christ; the blood cleanses from all sin; he is then pure, not before. And your friend, G. W. Griffin, should not be complained of for ridiculing the idea of the pure in heart being unsaved. (See Matt. 5: 8.) The Jews were convinced of the salvation of the Gentiles, by God's purifying their hearts by the faith, without the deeds of the law. Since time began, it has never occurred that the pure in heart were lost, before the cross, nor since. But your friend, Griffin, with all others, should be ashamed of teaching that faith alone, faith before baptism, saves, (obedience of faith,) or that any one is pure in heart out of Christ. No apostle ever represented any one as pure in heart, or saved, before baptism. Neither did any apostle represent one thing to purify the heart, and another to purify the soul, and still another to purify the body. But when you learn what purifies the soul, you at the same time learn what purifies the heart and body. Let us be content, therefore, to speak as the oracles of God. So then, as the body without the spirit is dead, so faith without works is dead. And he that believeth, has power to become a son of God, by the obedience of faith. Now, my brother, I extend to you my hand on your own words, "It is purified by believing and obeying," and that the pure in heart are not lost in hell.

H. L. WALLING.



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## The Light of the World.

I am the Light of the world, so Christ said, and he said also to his disciples, Ye are the light of the world. The correspondence of the two phrases is most startling, and yet this prerogative of light-bearing is indeed the necessary consequence of discipleship. When Christ ascended from the earth he did not wholly leave it. According to his own promise he is now seen outwardly in those who are his. Each Christian reflects in his measure the light which he receives. Each fulfills, as he may, in the sight of men, some fragment of his Lord's office. So we are each constrained to consider with what ministry we are severally charged as sons of light.

Christ, as the Light, opens the secrets of the visible order of Nature. We, too, on our part by reverence, by tenderness, by patience, by watchful and loving care for all creatures, can make it felt about us that we look for him and see him in his works, and know that through them he is still waiting to teach us more of the wonderful things of his law.

Christ, as the Light, reveals the terrible fact of darkness. And here, perhaps, our consciences convict us of dissembling too often in daily life the conviction which we feel in our hearts. We smile at evil, we dally with it, we do not confess in act that we hate it with a perfect hatred. And the temptation to this false indifference is the more perilous because it comes to us in the guise of humility and self-distrust. It is not then without cause that we are reminded that there are woes in the gospel: that Christ himself said, For judgment I came into this world, that they which see not may see, and they which see may become blind.

Christ, as the Light, is the type of unity in manifold co operation. It is for us then looking to him to hold what we know in part, as believing that he will complete our partial knowledge through that which he reveals to others. And we may be sure of this, that he will ever trust most, hope most, love most, who believes most firmly.

Christ, as the Light, is self-attested. And what dare we say of Christians? Amidst all failures and weaknesses is it not still true that the Christian life, wrought out, as we ourselves must have seen it wrought out, in suffering, in sickness, in poverty, borne and transfigured through the power of the Savior; wrought out by the use of splendid gifts and high station and large means, consecrated and blessed by the love of the Savior, is the best witness of Christ to those

who are without? The age of saints, let us thank God, is not yet past.

Christ, as the Light, sweeps onward to new regions, and thither it is our charge to follow him. As we look back we can see the course of his Church in a pathway of glory broadening through all the ages. And let us not doubt that the pathway will broaden still. Meanwhile our part is clear—to look to the Light steadily, to receive the Light heedfully, to spread the Light untiringly. The Light cannot mislead us, and cannot fail us; it is the Light of Life.—From Canon Westcott's *Revelation of the Father*.

## Leading and Following.

Always must some be first, and lead; and some come after, and follow. But it makes a great difference who leads. The chief priests and scribes would have patronized Christ, if he had followed them. But they could not think of his leading. A man may have a sinful nature, and yet the sinfulness of that nature may not ruin him, if his old nature is led and controlled by his new and implanted spiritual nature. I have seen a horse I could not drive when by itself, do fair, honest work when placed beside another and stronger horse. It was controlled and "led."

Peter tells us (2 Peter 1: 5) to add to our faith virtue, and other Christian graces; or, as we might paraphrase it, to "lead in orderly, glad and musical procession, first faith, then all the graces of a Christian." Faith is only one grace; and there are others; but faith does not follow other graces, it leads them.—*Sunday-School Times*.

Why is it that most people find it so much easier to be earnest in their amusements than to be earnest in their work? There could hardly be a greater contrast than between the slow pace of the average school-boy going to school, and the joyous unanimity with which a whole troop of school-boys will burst from the school house when the day's work is over. Other things being equal, a proposal to stop work is always sure of a wider popularity than a proposal to begin work. The truth is, that, in this particular, as in many others, men and women are too much like children who prefer candy to wholesome food. The question of pleasure is allowed to take the place of principal motive, instead of the question of duty. Yet no man will ever be likely to be successful as a man, until he decides, once for all, that his work is as deserving of enthusiasm and devotion as his play, and that his work will get the benefit of that enthusiasm and that devotion which he would so willingly expend on his pleasure. It is all a question of the will and of the training of the will. When once there is the determination that one's legitimate work shall be performed with that whole energy of the mind which most people devote to play, work will cease to be a task, and will become, if not a pleasure, at least pleasurable. And work like that need spoil no one's capability to play, at the fitting time. Only, then, work will be work, and play will be play.—*S. S. Times*.

Many pray not to be kept from sin, but to keep it; and with a secret hope that prayer will excuse it and be accepted instead of reformation.—*Rev. T. Adams*.

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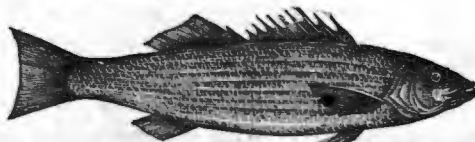
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., OCTOBER 15, 1884.

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## SALE OF OLD PATH GUIDE.

The *Old Path Guide* speaking of "the causes which necessitated a transfer into new hands," says, "For it, the *Guide*, was in no way responsible. Those who circulated the report, because they had an interest in doing so, that the embarrassment was due to the management of the *Guide*, simply drew on a distorted imagination for facts." We presume that was intended for us, but it would have been more just to have said so. We drew for our statement upon a balance sheet furnished us of the business of the company, by Chas. Francis, Trustee and business manager of the company. That balance sheet shows that since March 15th, 1884, the Popular Hymns made to the company \$1,250 gross, or \$1,000 net. One of the Sunday-school papers showed a small profit, the other two a loss, and the *Old Path Guide* a loss. The company had lost in the same length of time. Bro. Francis stated that the Sunday-school journals about paid out. The one thousand dollars, profit from the Popular Hymns, were all swallowed up and still a loss on the *Old Path Guide* Company. How can Bro. Allen say the *Old Path Guide* had nothing to do with this condition of affairs? And how can he charge his brethren with drawing on distorted imaginations, and attribute evil motives to them for these statements made by their own manager? I have also the balance sheet of the business for 1883, which shows a heavy loss on the *Old Path Guide*. Bro. Cline, the then manager, told me in May, one year ago, that they could not get out two numbers of the *Old Path Guide* but for the help of Popular Hymns. I asked Bro. Francis how it could have been said as was published in the early part of this year, that the *Old Path Guide* was paying a good percent on investments. He said it only could be said on the ground, that for a few weeks the receipts were greater than the expenses for those weeks. According to the figures furnished me by the business managers, the *Old Path Guide* has paid expenses no year of its publication.

If this statement is not true, the fault is not mine. I have been, without any seeking of mine, otherwise than in response to requests for a combination or for bids for the *Old Path Guide*, very well posted as to its circulation from its beginning. I speak of them now because the *Advocate* helped to introduce and sell the Popular Hymns. These profits, on the Hymns, have been used to reduce the price of the *Guide* below cost, and bring the *Guide* into a competition with the *Advocate* at less than cost. We feel it is unjust.

And now, after the Hymns have gained a value through the help of the *Advocate*, they are sold to other parties on terms they were not offered to the *Advocate*. I mean by this, simply, that Bro. Allen offered his good will and co-operation in the sale to others and refused these to the *Advocate* if it should bid. Those to whom the sale was made had done nothing to give the Popular Hymns currency, but their influence was against Popular Hymns.

Our attention has just been called to the report of circulation of *Old Path Guide* for 1883, as given in Alden's Newspaper Directory. It is given there as five thousand. On what kind of an imagination did he who gave this information draw? and who did it? Bro. Allen knows the statement is not true, and Christian papers ought to make true statements about their circulation when they make any.— D. L.

## OUR ONLY SAFETY.

A strict construction of the law is necessary to those who have no other guide than the Bible. If those who reject all creeds but the Bible, place a free construction on this, then there is little to restrain them. Human creeds restrain within conservative limits, those who adopt them as their interpretation of the Bible. They become a standard of faith to those who adopt them. They define that faith. We believe this is all wrong. We believe the Bible is the all-sufficient, and the only standard or declaration of faith for the Christian. The adoption of any other, or any human interpretation of this, as the authoritative declaration and exponent of faith, is a displacement and rejection of the Scriptures as the guide of our faith.

But without this fixed and authoritative standard, unless there be a strict construction of the Bible, and a firm adherence to its teachings, the individual is without any standard of authority, and in his faith is liable to drift with every passing wind of doctrine, or to float out into free thinking and his own desires and passions become his standard of faith.

It is a historic truth that all the churches that start out without written creeds or interpretations of the Bible, and claim license to change ordinances and institutions, or to exercise discretion in departing from clear precepts and examples, have drifted into latitudinarianism and semi-scepticism. Congregationalism, whose creed utterances have never been regarded as very authoritative, is now sadly afflicted with this latitudinarian tendency.

The only safety of churches or individuals who reject written authoritative standards, is to cling closely to the rigid interpretations of Scripture precepts and examples. This has been the only ground of safety and union to the disciples in all ages of the world. The moment this is lost sight of, the chord that holds them to the truth, and to each other, and to God, is severed.

This tendency is very marked among the disciples to-day. In many things, there has been a breaking away from Scripture precedent. The breaking away from it, in one point, gives license to break away in a hundred. It not only gives license, but it frequently demands a breaking away in other points to justify and be consistent with the one departure. Just as the committal of one wrong, frequently demands the committal of a dozen others to carry out and justify the one; just as the telling of one lie, demands a dozen others to justify or conceal this one.

One departure never stands alone long, it invites and opens the way for others that soon come. The departure from the divine law of sending the

gospel to the destitute, soon demanded the breaking down congregational authority in a dozen places, to justify and harmonize with this. Soon a meeting of such men, women and children as are able to leave home and business and gather at Island Park pleasure ground, for a couple of weeks of recreation, where no church of Christ exists, have men and women to trample on all congregational existence, and lay hands on men and women to send them to heathen lands. Even in pretending to go through the divine order, the fasting is dropped out as it was unpleasant to pleasure seekers. Soon the congregational existence, as an organic body of Christ, is called in question. And men deny the distinct existence of congregations of Christ. They merge them in one general denomination, and strange enough, only those who are able and choose to pay money constitute the officers of this organization. Its officers and managers are self-elected, and are bought with money.

More recently still, Bro. B. B. B., who seem to have assumed the office of justifying all these departures by perverting the Scripture, has written an article to show there are no prescribed order or forms, or institutions of worship ordained by God. But that it is left to the promptings of each man's own preference to worship God just in the manner and through the forms that he may prefer. This justifies almost any departure, and points strongly toward the position of Theodore Parker, who affirmed that the Indian as acceptably worshipped God, as the great Spirit, through his forms, as does the Christian through Jesus Christ.

Of course the example of Cain and Abel, and all the cases in which God rejected worship because not in harmony with his will, are very studiously ignored as are the Scriptures that declare, "In vain do they worship me, teaching for doctrine, the commandments of men." If this path is followed still, as a great many are walking in it, no people will be so afflicted with latitudinarianism and scepticism as the disciples of Christ.

All of it grows out of one single departure from the examples and commandments of the Scripture. One departure justifies, leads to, and demands a thousand. Hence there is no middle ground between a firm and close adherence to Scripture, precept and example, and the ingress of all the errors, follies and delusions that afflict humanity. A departure in a point that seems innocent, leads to a departure in ways and places that are most hurtful. Our safety, our nearness to Christ, our only bond of union in days past, has been found in a strict construction of our constitution and laws, and a firm adherence to the examples and precepts given. We can remain one, can maintain oneness with Christ in the future only by firmly holding to the precepts and examples as set forth by Jesus and the apostles. D. L.

## QUERY.

Is it right that a brother should go to one offended by him, and confess the wrong to the one offended, in case the offended one is in reach, before he can be forgiven by the church?—[R. Little, Pine Hill, Rusk county, Texas.

Most certainly a man who has wronged another should confess the wrong to that person first. A confession that does not involve this, is not a scriptural one, and is not from the heart. Every man that is truly sorry of a sin against his brother, will correct it, as far as possible. To confess the wrong and ask forgiveness, is the first test of sincerity. Where a man does not show an anxiety to do this, we may know he is not sincere in his profession of sorrow.



## RESPONSE TO INQUIRER.

The article to which this has reference appeared in the *Advocate* of October 1st. We were absent from home when the article was published, or this, or something similar would have accompanied it. Enquirer is very much mistaken when he understands me to say none but apostles laid on hands. I do not believe any such thing, and affirmed nothing of the sort. Enquirer assumes the thing in dispute when he says the apostles appointed the seven by prayer and imposition of hands. This is the very thing we called in question in the article on sixth of Acts. The seven were appointed, that is plain enough; but that they were appointed by fasting, prayer, and imposition of hands, as an appointing ceremony, is a very different thing. We showed in our article on sixth of Acts, that in all the cases of laying on hands, except two, this one, and thirteenth of Acts, miraculous power was imparted, and that in both these cases miraculous power was exerted immediately afterwards, by those upon whom hands were laid. These are facts incontrovertible. Our brother, like king James' translators, has much in his mind that was not in the mind of the Holy Spirit when the New Testament was written, and this gives him more trouble by far than what is written in the word of the Lord. There is no evidence in the word of the Lord that there was any fixed or set form of appointing any one to any work whatever. We gave several examples of the word appoint in the article our brother calls in question, showing there was no formal ceremony about it, so far as the use of the word in the New Testament indicates.

Our brother still has the idea of office in his head, as is plainly shown by what he says about deacons and evangelists. He thinks it very absurd that one appointment should be sufficient for both offices. We showed plainly in our former articles that there is no such thing in the New Testament as office, in the common acceptance of that term. And as there is no such thing as office, how could there be a formal appointment to a thing that does not exist. But our brother concludes that Stephen and Philip were, after the first appointment, appointed again, to the office or service of evangelists. If the work of evangelist needs any special appointment, we have not yet learned the fact from the New Testament. That they needed miraculous power in those days, no one can question, and that miraculous power was conferred by imposition of hands none can dispute. But if our brother knows an example in the New Testament that shows that a man needed to be appointed or ordained in order to do the work of an evangelist, we should be very glad for him to produce it. He would confer a favor on many by so doing. There are many readers of the Bible that have never found this yet, but would be glad to see it, if there be such.

Also the idea that in this second appointment miraculous power was conferred, needs considerable support, to make it stand the test of the word of God. There is no intimation of such an appointment. It is much easier to say things are so than it is to read them out of the word of God. This is simply guess work, nothing more, and guess work is worth nothing in religion. The only question of any importance is, what does the word of God say about it? And to this we answer, nothing at all. He also asks who were the elders of the church at Jerusalem. The apostles were certainly the first teachers of that congregation. But in the fifteenth of Acts, we have the expression, "the apostles and elders," some three or four times, which would indicate

that those called elders then, were not the apostles. But the word elder, only means older ones, not officers. The apostles taught that church until others were competent to teach them, evidently, and then the work of teaching no doubt gradually fell into the hands of others as they became competent. But if any were ever ordained to what is called the office of elder, we are not informed in the word of God. Indeed, if there were ever any official elders in any church, the New Testament is silent on it. The older members were required to take the oversight of the churches, and were appointed to do this work. But this appointment only imposed a work upon them, but did not make them officers. Peter exhorts the elders, the older ones to feed, that is, teach the flock, taking the oversight thereof. He also exhorts the younger ones what to do. But neither the older ones nor younger are spoken of as officers. We think our brother will never see these things clearly till he gets the idea of office out of his head. Enquirer also refers to Acts thirteen as a case of ordination to the office of evangelist. And yet there is not one word said about ordination in the entire connection. Barnabas and Saul had both been preaching for years, but were at this time abiding in the church at Antioch. There were also other inspired teachers there besides them. And as these "ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Here the Holy Spirit said, Separate me Barnabas and Saul.

These men were remaining at Antioch when the Lord had work for them to do elsewhere, and he said by the Spirit, Separate them, send them out from among you. The word rendered separate occurs about ten times in the Greek Testament, and always just means separate, but never ordination. Christ is to sever (separate) the wicked from the just. Paul separated the disciples at Ephesus. These are examples of the same Greek word rendered separate in Acts thirteen. It has no reference to a ceremony of ordination, but only means that these men were to depart from Antioch and do work to which they had been called. And when they were about to depart, the other prophets and teachers fasted, prayed, and laid hands on them. So far as can be determined by the reading, these prophets and teachers are the ones that did the fasting, praying, and laying on of hands. Now what was this for? Not to make them preachers, for they had been preachers for years. While they had been inspired to preach the word, there is not an intimation that either one of them had ever performed a miracle, or that they could do so. But immediately after starting off on this trip, Paul performed a most noted miracle upon Bar-jesus, striking him blind.

Now since it is certain that the general purpose of laying on hands was to impart or exert miraculous power, why not understand that hands were laid on in this case for the same purpose? and especially so, since they immediately exerted miraculous power. And as to the claim that none but apostles could impart miraculous power, our brother will have to substantiate that by the word of God before we can accept it. There are some passages that to our mind prove the reverse, but we will not present them now.

When the brethren at Antioch sent Barnabas and Saul away, the work of separating them was thereby accomplished. The prayer, fasting, and imposition of hands was surely for another purpose. This passage and the one in sixth of Acts are the only ones in which laying on of hands is claimed to have been done as an ordaining cere-

mony, and it so turns out that nothing is said about ordaining in either case. And besides, the word ordain does not occur in the revised version, at all. The claim therefore that these are cases of ordination rests upon a sandy foundation. We have also shown from the general use of the word appoint, that it does not carry with it any special formality. There is nothing therefore in the connections to hinder the idea that hands were laid on in these two cases to impart miraculous power, which is without any doubt the usual purpose for laying on hands. There were different measures of the Holy Spirit. Some in the days of the apostles had one gift, and some another; some had the gift of tongues, some of healing, and some the interpretation of tongues. Some at first had inspiration, that is, were filled with the Spirit. Paul was filled with the Holy Spirit from the time he was called to be an apostle. But there is no account of his working one single miracle till after hands were laid on him at Antioch. After this time, he wrought many miracles, and began at once after this event. If we will get rid of all that priestcraft has added to the word of God, it will be easy enough to understand what the word of the Lord really teaches. But so long as we try to harmonize the word of God with the traditions and doctrines of men, we shall have trouble. The conclusions our brother has reached as expressed in the close of his article are far more from men than from God in our judgement. But we know he is by no means alone in these conclusions. But there being many on this side of the question does not make it right. Brothers Milligan and McGarvey being on that side does not make it right. They are great and good men, but by no means infallible. We want the word of God on these matters, and not the words of men.

Bro. Milligan is no more, and of course he will not change his views here. But Bro. McGarvey may yet change his views on these matters; that is, men may, and do change, but the word of God never. Hence it is our highest interest to learn what the word of God teaches on these matters. Our anxiety is not to be with the multitude or the great of earth, but to be with the Lord and his word.

If our brother wishes to write more, we hope he will confine himself strictly to the word of God as the foundation for all his conclusions.

The presbytery did confer some sort of gift upon Timothy, but we do not know that Paul was among them. Indeed, he speaks in another place of a gift bestowed on Timothy by the laying on of his own hands. These are spoken of as two occurrences, and likely they were. The passage where Paul tells Timothy to lay hands suddenly on no man, we do not believe from the connection has any reference to ordination whatever, but refers rather to the matter of discipline in the church. It is in immediate connection with matters of discipline, and a man will have to have the idea of ordination already in his head in order to find it in this passage, and then the idea is from without, and not within the passage.

E. G. S.

Married, by M. N. Moore, in Tullahoma, at seven o'clock on the evening of October 2, at the residence of the bride's father, Mr. T. F. Williams and Miss Jennie V. Scott. Also, at eight o'clock of the same evening, Mr. S. J. Farris, associate principal of the High School, and Miss Susie L. Rathbone, in charge of the musical department. The latter taking place at the Christian church. May happiness and prosperity attend these happy pairs through life, and may they attain finally to a happy home in heaven.



## CORRESPONDENCE.

The following will manifest to the readers of the *Advocate* the bitterness of sectarian prejudice. The brethren of the church at Ashland City, Tenn., announced through the columns of the *Reporter*, (the Cheatham county paper,) that we would commence a meeting at Carney's school-house, on Marrowbone creek, in that county, the fifth Lord's day in August. The Methodists then announced in the same paper that they would commence a meeting the fourth Lord's day in August at the same place, just a week in advance of ours. Last year at the same place, they commenced two weeks in advance of us and attempted to run over our time. So I was not surprised when I arrived in the neighborhood Saturday evening, to find that they had gone on the entire week, and had announced meeting Saturday night, Sunday and Sunday night, proposing to disregard and utterly ignore our appointment; and I will here state that the house in which these meetings were held was built by the public, mainly by the Baptist, and our brethren have some stock in it, but the Methodists not a dollar, notwithstanding they usurp such full control. The preacher in charge at Ashland City, who was holding the meeting, left the neighborhood, instructing another preacher, who was comparatively a stranger, to go on with the meeting, who said that if he could be made to understand that it was our appointment that he would have nothing to do with it; but we do not know what it would take to make him understand, for one of our brethren informed him of the facts in the case, telling him that our appointment was of a month's standing, all to no purpose.

When we arrived at the school-house on Lord's day morning, we must confess that we felt amused. A large concourse of people had assembled at an early hour; it seemed that every body had come and brought his family, and the common question upon many tongues was, who is going to preach? while it was rumored by others that there would be two sermons, one in the house and one out of doors. My answer to many, who asked if I were going to preach, was that I had come twenty-three miles to fill my appointment of long standing, and of course I expected to preach, however I would be subject to my brethren, who consulted with the leader among the Methodists, and agreed that both should preach, to which I agreed; but when the program was made known to the Methodist preachers, they declined to say any thing on the occasion, and left me to do the work; so for more than an hour we tried to preach in its simplicity and purity the gospel of Christ.

The Methodists then announced that they would have meeting again at night, and said privately that they thought they would break up that night, but if they did not, that we could have our meeting in a new school house some two miles away, to which we agreed, and announced that we would tell the people that night when and where we would preach the remainder of the week; but, alas, they utterly ignored the presence of myself and many of my brethren in their meeting that night, and announced that they would continue their meeting and dismissed without giving us a chance to say a word; but we called the attention of the crowd, and told them that we would preach at the new school-house above mentioned the next night. But after the crowd dispersed, some of their leaders came around and informed us that according to the way the deed read, we could not use the school-house to preach in. So as we had nowhere there to preach we went five miles away and preached Monday and Monday night and returned home Tuesday; and as they doubtless felt like they had accomplished their purpose, (kept us out) they broke up Tuesday night. Why are the sects so afraid to have the gospel preached in their midst? Is not this spirit akin to the spirit that catches away the word when sown in the heart? But for want of time and space we would criticise some strange things we saw and heard in the Methodist meeting referred to.

Cooper town, Tenn.

W. B. WRIGHT.

[Bro. Wright ought to regret the course of these Methodist friends only as he regrets foibles and follies in others. Such courses always injure those who do the wrong, help those who patiently suffer it.—D. L.]

BROS. LIPSCOMB & SEWELL: We take the following extract from Southern Baptist Almanac, 1850. A tract in it written by Dr. J. R. Graves, "Evils of Infant Baptism," found on page 24, 25. The doctor says: "Infant baptism is an evil destruction of the doctrines of THE BIBLE. It is directly at war with its plain teachings, and subversive of its cardinal doctrines." Then follows the doctrines it is supposed to subvert; the seventh says, "It changes the order of the requirements of Christ and thus throws the whole plan of salvation and order of the gospel into utter confusion and uncertainty, reducing all to a mass of contradiction and absurdity."

The plan and order, published by Christ is, (1) Faith; (2) Repentance; (3) Baptism; (4) Observing all other commandments. This order is embraced and enjoined in the commission, (1) Preach, that the people may hear and believe; (2) Baptize the believer, "he that believeth and is baptized—"; (3) Teach them to observe all (other) things whatsoever I have commanded you, among which was union with the church and the supper, from which order we clearly see that believers *only* are to be baptized, and baptized believers only to eat of the supper. Now the system of infant baptism inverts and subverts the whole order and harmony of the plan. It teaches that man may vary the order to suit his purpose. One order is (1) baptize; (2) unite with the church; (3) eat the supper; (4) hear the gospel, etc. Another order is (1) unite with the church, (being born into it); (2) baptism; (3) repentance and faith. The order is again changed thus, (1) eat the supper, (as a means of grace), and then join the class six months; (2) be baptized and confirmed; (3) observe the rules of the discipline, in which there is no requirement for regeneration." There is a plan of salvation proclaimed in certain places after this order, (1) preach; (2) hear; (3) believe, *i. e.* have historical faith; (3) repent; (4) exercise (or receive) saving faith; (5) tell an experience, after which, if it is accepted by the church, (6) be baptized; (7) unite with the church; (8) eat supper, etc. The Doctor's order and plan seems to exclude this also from the *teachings and doctrines of THE BIBLE*. A. ALSUP, JR.

## NOTES FROM OUR CORRESPONDENTS.

J. W. Smith, Lynchburg, Tenn., October 6, writes: "Just home from a trip to Robertson Fork. Preached five discourses, four were added to the church at Center Hill, five added to the church in all."

J. H. Webb, Wenasaga, Miss., October 7, writes: "Bro. J. B. Walker preached for us here on the night of the fourth Sunday in September, resulting in three additions. Bro. Walker is a young preacher, but is having fine success. Bro. M. Kendrick preaches here once a month."

J. M. Kidwill, New Middleton, Smith County, Tenn., October 4, writes: "We closed a meeting at this place last night with seven additions; six by confession and baptism, and one from the Baptist church. We had a better hearing than usual for this place; the brethren think that much prejudice has been removed. Others seem almost persuaded to be Christians."

A. R. Kendrick, Corinth, Miss., October 3, writes: "Bro. M. Kendrick and I preached six days at Henson, three miles North of Corinth, and had eleven additions to the church. Bro. J. B. Walker, who had recently taken up the preacher's cross, continued the meeting two nights and baptized one into Christ. Had ten additions recently at Oak Hill, our home congregation. We have some troubles here even among brethren, in contending for the old way. But we hope, work and pray for more of the Spirit of Christ among us that we may work together in gospel unity."

B. W. Lauderdale, Bailey, Tenn., October 4, writes: "Thyatira, third Lord's day in September, preached twice; two restored to fellowship. At Antioch, Tate county, third Lord's day preached twice; one added by baptism. Between the third and fourth Lord's day in September, I preached eight discourses in a tent made of bushes and cotton bagging; the tent was in full view of a Methodist house. I was denied the use of the house. I had good congregations at night, and pretty good in the day. I think good was done. No additions. Such opposition when fairly ~~can~~ do harm to the truth."

## Obituaries.

Little Ada Story, daughter of John W. and Clara Story, of Paris, Texas, took her abode with the angels of eternal bliss, on August 25. Notwithstanding she had all the skillful treatment that kind parents and the best physicians could command, the grim monster claimed her as his own, and unloosed her little spirit from its tenement of clay, so that the angels could waft it sweetly over the dark river, and land it safely in its haven of eternal rest. Friends and relatives, cheer up; there's another bright jewel in the firmament of heaven to beckon us on home. P. D. H.

On the night of September 19, death, the unwelcome visitor, made an inroad into the family of James and Elizabeth Rogers, and claimed as his victim their beloved son, William Commodore, aged almost twenty-one. He was born in Lauderdale county, Alabama. The happy hours of childhood were spent there. Although he had sweet recollections of the present life, he had for some time been impressed with the truths of the gospel, but had postponed obedience to the Master, though, during the first days of his illness, he was buried with Christ in baptism, to arise and walk in newness of life. He seemed ever quiet after he had obeyed, and rejoiced in the hope of a blessed immortality beyond the grave, where to-day, no doubt, he dwells with God and angels. When he neared the river of death, he called every member of the family up, and exhorted those out of the ark of safety to obedience, and those who had made the good confession to be faithful to the end, and meet him in heaven. And to the one that had promised to share his earthly future, exhorted to meet him in that place of true happiness above; and though he regretted to leave her in her loneliness, it was all right. And to his dear grandfather, a true veteran of the cross of Christ, whose hoary head shows the frost of many winters, and tottering steps show that he is fast nearing the Eternal City, he turned to converse; but I am too sad to say any more. I pray God's blessings to rest on the bereaved ones, and may this affliction be in mercy sent. W. L. A.

Sister Laura J. Wood departed this life, in Skylesville, Muhlenburg county, Ky., on September 20, 1884. Sister Wood was born March 14, 1828; was united in marriage to W. J. Wood, in Maysville, Ky., October 5, 1848, old Bro. John Young officiating; obeyed the gospel under the preaching of Bro. Pickett, in Maysville, Ky., in October, 1846. Her husband died in Memphis, Tenn., leaving her with six small children—two sons and four daughters—to whom she devoted the best efforts of her life. She was a woman of wonderful energy. Having comparatively little of this world's goods, she met promptly the grave responsibilities resting upon her, and, with her dear children, struggled on bravely in the great battle of life. The oldest daughter died in Memphis some years ago, in the Christian's hope. The other five still survive her, to mourn as only children can for a dear mother who has been their best friend and only protector. Sister Wood devoted her life to her children. They have never felt the sting of poverty. They have had the good of the land, and their education has not been neglected. They have every reason to thank God for a good mother in all the relations of life. Sister Wood was a Christian. She loved the Lord, and his people, and his service, and through a long widowed life she realized that God was to her a husband, and a father to her children. When death came she was ready. She said from the start that she would not get well. She was in her right mind all the time, and no one who visited her during her sickness can ever forget that entire resignation to the Master's will. With a blessing for all upon her lips, and a prayer for her children, she fell asleep. The funeral services were conducted by the writer, in the presence of a large assembly, in the Christian church at Rochester, Butler county, Ky., on September 21. May God bless and comfort the dear children, and may we all meet her in heaven.

Christian Standard please copy.

JOHN P. TUCK.

A striking instance of the power of a suddenly awakened conscience occurred recently in Halifax, N. S. The national division of the Sons of Temperance being in session in that city, General S. F. Cary, of Ohio, lectured on temperance on the evening of July 12. At the close he addressed himself particularly to liquor sellers, using very strong language. In the audience was Wm. Lowe, a liquor dealer of the city. The speech of General Cary affected this man so much that he was taken ill immediately on reaching home, and lived only two hours. His wife had always been opposed to his continuing in the liquor business, and at times he had been almost persuaded to give it up. Mr. Lowe showed great agitation at the close of the meeting.



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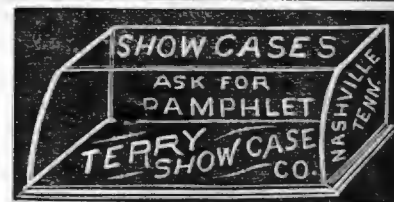
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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

DEAR BRO. HARDING: Your letter of September 13 was received Saturday evening, just before I left Huntsville. We commenced a meeting here, yesterday, which will continue for some time. The Baptists have kindly agreed that we shall have the use of their house. When the Cumberland and the Methodists heard I was coming, they commenced a union meeting, so as to hinder the progress of our meeting; but we had a good attendance yesterday and last night.

In order to meet with your request, I will give you an account of my meeting in Calhoun County. The place where the meeting was held was in a grove, near Ragan's Chapel, a Methodist meeting-house, ten miles north of Lincoln, Alabama. I never had a meeting where there were more discouraging circumstances thrown around me than at this place. The Baptists and Methodists were both holding revivals near by. Our meetings were held in a grove, because we could not get the use of a house, and at four o'clock P. M., so as to not come in conflict with the appointments of the Methodists and Baptists; but as soon as the Methodists heard this, they made their appointment at three o'clock; by so doing they monopolized all of the time. The first time that I preached, when I was in the midst of my discourse, a rain fell which broke up the services. I then made an appointment for the next day, but only a few came out next day to hear, because the election and those two revivals had more attraction than the *pure word of God*. I attended services several nights, at Ragan's Chapel. The first night that I attended, the preacher, Mr. D. D. Warlick, invited me to preach. I consented to do so; but I had no sooner accepted his invitation, than he asked me to take a walk with him. As we walked down the road he cautioned me very particularly that I should not speak on certain subjects. I said to him, "it is my aim to preach the Bible in its purity; and where it speaks, I speak; but where it is silent, I must be also." "Well," said he, "you must not speak on the subject of baptism, for we are all satisfied with our baptism now!" I, however, preached on the Christian's directory, as given in 2 Peter 1: 5-11, showing that men must live *consistent Christian lives*. When I was through he complimented my remarks by saying that he had most certainly heard the truth.

I was well supplied with tracts and distributed them whenever I had an opportunity; this put the people to reading their Bibles. The people are taught that they cannot be Christians unless they "*get religion*" at the mourner's bench, or in the grove. Some of the tracts that were distributed were, "Errors of the Anxious Seat." One of them fell into the preacher's hands. He had been laboring hard to get sinners to come to the mourner's bench, but very few came. Now the secret of the failure is revealed—"the devil is in our midst, and he must be driven out." With this feeling of revenge burning in his bosom, he came to meeting that night. I was there, but wholly unconscious of what the little tract had done. I did not leave there, though, till I found it had created a spirit of vengeance in Warlick's heart. I will give a sketch of the proceedings there that night:

In Warlick's first prayer, he prayed to God to make the people know that the Bible is a dead letter. Without reading any Scripture at all, he began his sermon immediately after prayer. His text was, "By grace ye are saved." In his sermon he made many personal references to me. He finally closed by saying, "we are saved by grace, and by grace alone." This grace, he said, was some secret power which God imparts by his Spirit into man's heart to make him of his children. When he closed his remarks he called for mourners, but only a few came, after working with them for a while, trying to get up an excitement, in which he failed, as he had on the night previous, he proceeded then to denounce me. I quote some of his remarks: "My friends, I don't want you to think that religion is something to be received through a series of logical reasonings addressed to the human intellect, as one who sits before me teaches, (pointing to me,) for it is all a

lie; because religion comes into a man's heart as a direct gift from God, and is not dependent on this dead letter which lies before me (the Bible). It does not matter whether a man lives by its teachings or not; he is all right, if his feelings tell him that God, for Christ's sake, has forgiven his sins. I feel the Holy Ghost in my heart right now, bearing witness to my spirit that I am a child of God. O to God, that you all could feel him in your heart as I do! Now, let me warn you against this Campbellite who is in our midst, preaching that men must obey the Bible, or they can't be saved; for I tell you that this doctrine is leading thousands of souls to hell. This Campbellite doctrine amounts to nothing anyhow. They are a very insignificant people, not known at any place long at a time. I say, let me impress it upon your minds, to beware of Satan, who often transforms himself into an angel of light. The devil is in our midst to-night, in the form of a man, and here he is (pointing to me.) Beware of him, don't listen to him; for if you do, he will lead you astray, just as Satan tried to lead Christ; but you with Christ must say to him, 'get behind me, Satan.'"

After having denominated me as the devil, he sat down, and asked if any one wished to say anything. I rose (Bible in hand) and asked if I might say a word. "No, you shan't," said he, "sit down." I sat down, but I had no sooner touched the seat than I rose again, and asked permission to announce my appointment. In answer to which he said: "You shall not speak a word in my house; if you do, I will kick you out." As I sat down, I said to him, "you have shown to us that you have the Spirit of Christ." He then dismissed the audience very abruptly. I then pressed my way through the audience till I came to the preacher. I told him that I did not think he ought to do to any one as he had done to me, and that I taught nothing but what I could prove by the Bible, etc. This made him so very mad that he shook his fist in my face. He made his way out of the house as soon as he possibly could. Most of the congregation gathered around me, and I preached the gospel to them, (still in the house,) and distributed tracts among them for more than half an hour. On the next evening after this took place we had a much better attendance than we ever had before. Our meeting then took a turn for the better. Some of the Methodists asked me to send an appointment to a school-house near Ragan's, which I did most willingly. When the time arrived for me to preach at the school-house, I found a good audience assembled, composed mostly of Methodists, and among them a preacher. On this occasion I preached two hours on the subject "What must I do to be saved?" presenting to them, as fully as I could, the gospel plan of salvation. Our meeting continued for two weeks, and during this time I baptized five persons, two of them Methodists.

The way Warlick treated me has almost killed Methodism in that community, and has made many friends to the cause of Christ. Bro. Briant has held a meeting near this place since I was there, and baptized about sixteen persons, and started the little band to work, and they have built a very neat house in which to worship. I should have stated that Bro. David T. Macon was the cause of my going into this neighborhood to hold this meeting. He was one of the number whom I baptized while there. He is a very zealous disciple now. May the Lord bless him.  
Scottsboro, Ala. J. W. SHEPHERD.

DEAR BRO. HARDING: Bro. J. W. Shepherd began a meeting at the Baptist church here, on September 21, which closed last night. Twenty were added to the Lord—seventeen by baptism, and three reclaimed. Sectarian opposition ran high. Having heard of our intention to begin a meeting, they began a union meeting at the Presbyterian church, on Tuesday night before, after having just closed a meeting of six weeks, resulting in one profession; and as soon as they saw we were having a good hearing from the country some two or three miles away, they sent one of their preachers out to a school-house in order to begin a meeting, and, if possible, checkmate us in that quarter, while the other continued the meeting in town. Also, I understand that they tried to get their Baptist friends to turn us out of their house.

I know you will be glad to hear of the above results, (I mean the results of our meeting,) and also that we are continuing our Lord's day meetings. We meet each Lord's day to break bread, and to attend to the things spoken of Paul.

Now, as you come south, can't you call and see us? You can do great good here now. Almost every one I meet asks me when Bro. Harding is coming back. Bro. Shepherd, however, had all the time a large and attentive audience. He is a man who is able to present and defend the truth, and to expose error. Hoping to hear from you soon, I am, dear sir, yours in the one hope,  
Scottsboro, Alabama. W. J. ROREX.

This letter is a very pleasing one to me for several reasons. Eight or nine years ago I baptized the speaker who conducted the meetings, Bro. J. W. Shepherd: then he was a boy perhaps less than fifteen years of age; now he is a faithful preacher of the gospel, and an able defender of the faith, a son in whose work I delight. Then the news from Scottsboro is grand! Less than a year ago there were only six disciples there, and they were so discouraged and weak that they did not dare to hope for a good meeting; but we did have a good one, and eleven were added to the number; they have met every Lord's day since, and now they number about thirty-five. They will grow in strength and numbers just as certain as they remain true to the Lord.

If brethren have means to expend in the Master's service, and know nothing of more importance demanding their help, they might wisely minister to the church at Scottsboro. The brethren there desire to build a house for their meetings; though they have not requested me to say this. Bro. Rorex can be addressed.

END OF KENTUCKY DEPARTMENT.

## CORRESPONDENCE

Seeing an article in the ADVOCATE of September 10, written by Bro. Jacob Creath, I feel somewhat inclined to explain one thing a little more explicitly, viz., in speaking of Acts 22: 16, "Arise, and be baptized, and wash away thy sins." I do not want the people who read the ADVOCATE, that do not know our teaching, to think Bro. Creath had any reference to the water washing away sins. It is the blood of Christ that cleanses us from all sins. Nor does Acts 22: 16, say baptism washes away sins. But we have done everything else, and now he says, "Why tarriest thou? Arise, and be baptized," wherein we come in contact (typically) with Christ's blood, which washes away sins. Therefore it is not baptism, but it takes that (baptism) to bring us to the blood.  
Eugene City, Oregon. J. H. MOORE.

## HOW TO SEND MONEY BY MAIL.

The Trustee is led to believe that there are a number who are anxious to buy tracts of, or to send a gift to; the Christian Sower Tract Fund, but who are puzzled to know how to send the money. Here are six ways, either of which will prove successful: (1) A one or two dollar bill may be sent in a well sealed and plainly directed envelope, but do not send silver or gold in this way; (2) by registered letter; (3) by post-office money order; (4) by post-office note for less than five dollars; (5) by bank check; (6) by postage stamps in a well-sealed and plainly directed envelope, and without registering. I will take all risks on money sent in either of these six ways. Some do not like to take postage stamps, but the Trustee will take any amount and of any denomination, as they are as easily used as currency. So, if you had rather, send on the stamps. This notice will answer the question so often asked, "How can I send money?" "Will you take postage stamps?" Address J. W. Higbee, Mexico, Mo.

Herein lies a great truth. We are builders of our own characters. We have different positions, spheres, capacities, privileges, different work to do in the world, different temporal fabrics to raise; but we are all alike in this—all are architects of fate.—J. F. W. Wane.



## CORRESPONDENCE.

BROS. LIPSCOMB & SEWELL: I am anxious to see something from you in regard to washing the saints feet. Bro. Armstrong has written several pieces, contending that it is obligatory upon us, and I must admit that he seems to sustain it by Scriptural authority. Now as we claim to be a people claiming to be governed by God's holy word, is it a church ordinance? If so, why neglected so long by us as a general thing? I hear that it is practiced among some who claim Christ as their head. I have been a subscriber of the GOSPEL ADVOCATE for many years, and I admire the spirit of investigation it tolerates, and if it continues, I will be a life-time subscriber. Perhaps if we had washed the saints feet, the organ and all the other innovations that have been brought in, that have disturbed the body of Christ, would by this act of humility have caused peace and harmony. I want you at your earliest convenience to write on the subject. I want to know my duty; pride will be no barrier in my way; and lest I write too lengthily, I will desist, wishing you peace and prosperity.—[L. E. Sheridan, Stephenville, Erath County, Texas, September 26, 1884.]

To see how little impression we make on our readers discourages us. We get every few weeks a query as to the meaning of 1 John, "Whosoever is born of God sinneth not." We cannot answer it every time it is asked, nor can we at any time give a clear elucidation. We have made it a rule to do the best we can with it every few months since we have published the ADVOCATE, still, regularly, the question comes up, as if we had never mentioned it. So of foot-washing, we have not given our convictions of it so often, but think no year has passed, of the nineteen of our connection with the ADVOCATE, that we have not presented what we regarded truth on the subject. We do not believe the disciples' feet were washed the same night the Savior instituted the supper. We do not believe foot-washing was ever observed at a church meeting. It is never classed with church observances. It is classed among good works to be followed by the individual members. I believe as such it is of perpetual obligation. It should be observed by Christians in their social and private intercourse as an act of kindness, humility and love. The apostle classed it with entertaining strangers, bringing up children, relieving the afflicted, and every good work. With these, it stands as of perpetual obligation on all Christians for all time. Its performance would no doubt give humility and spiritual strength, and tend to keep us in the way of truth and righteousness, and hold us back from sins that spring from pride and worldliness. D. L.

DEAR BRO. LIPSCOMB: I see in the ADVOCATE of October 1, a letter published, that I wrote you in last month. I did not write the letter for publication, nor for controversy. I do not object to the publication, however, for I am never ashamed of my sentiments. I write this not for controversy, for I esteem you too highly for your work's sake to desire any controversy with you. I must say, in all kindness, Bro. Lipscomb, that your remarks on my letter have not, in the least, changed my mind. In all the cases in Acts that you have cited, they were Jews; and it was their custom to call each other brethren. When Peter had preached to them at Pentecost, they said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" But I think it would puzzle you to find the place where they call any Gentile brother. The Gentiles were all religious in their way. So the heathens are now. They are Brahmins, or Buddhists, or Moham-medans, etc. They are very religious. Shall we call them brethren? Now, I think that we can with as much propriety call them brethren, as we can a Methodist, Presbyterian, or Baptist. And as to the persons who have left us and gone into any of the human societies of the present day, I do not call, nor consider them brethren. In going into the societies and doing the things that

you enumerate, they clearly abandon the cause of Christ, and barter the pure word of God for the commandments of men. Jesus said of such, "In vain do they worship me, teaching for doctrine the commandments of men." Matt. 15: 9. Now, if the people to whom Jesus spake worshipped him in vain because they mixed the commandments of men with the word of God, so do those who do the same now. To worship in vain, is to worship without effect, or to no purpose; or, it is a worship that God will not accept. According to this logic, God will not accept the worship of persons who have instituted human societies through which to do their worship and service. They have done all this without even a shadow of authority from God's word, and have, according to the testimony of Jesus, vitiated all their worship. I cannot claim as brethren those who I know worship God in a manner that is an abomination to him. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9. Surely all who introduce organs into the worship, and engage in festivals, and parties, and societies, for a pretence to raise money to carry on the Lord's work, have turned away the ear from hearing the law. I am exceedingly sorry that such is the case. Many, very many, of those who were the leading men among us have turned away, and have gone with the tide of popularity. I can hardly believe they are so ignorant. If you wish to publish this, do so; if otherwise, all well. The future to me looks dark for the cause of Christ; yet, when I read the ADVOCATE and Review, and thus hear from the many heroes we yet have in the field, I take courage, and press for the mark of the prize of the high calling in Christ Jesus. "Be thou faithful unto death, and I will give thee a crown of life." I. C. STONE.

Peter and Paul, after becoming Christians, conformed to no Jewish custom that compromised the Christian religion. If they could call those wicked Jews brethren, and yet tell them they were the persecutors and crucifiers of the Son of God, and of his church, I do not sin in calling persons claiming to be Christians, brethren, while striving to show them their departure from the truth of God. I don't propose to get more strict than the apostles, if I can help it. It is easy to reason ourselves into theories and to run to extremes, but plain Scripture examples are safer than any of our reasonings. Kindness toward opposers of the truth, while plainly warning them of error, is certainly demanded by the Christian religion.

## ITEMS AND PERSONALS.

Bro. Allen, of the *Old Path Guide*, has gone to Texas. His address at present is at Mason.

Bro. J. F. Billingsly has removed from Saltillo, Miss., to Weatherford, Parker county, Texas.

Bro. R. P. Meeks, the Lord willing, will begin a protracted meeting at Berea, Maury County, Tenn., Saturday before the third Lord's day in October.

Bro. J. A. Harding will hold a debate with a Mr. Wilkerson, on December 15, at some point in Canada. Mr. Wilkerson is considered one of the strongest paedobaptists in Canada.

Beginning the third Lord's day in September, the word of the Lord was glorified at Ashland City by the turning of twenty-five from darkness to light; Bro. Granville Lipscomb doing the greater part of the preaching.

Wm. H. Devore, Beallsville, Monroe, County, Ohio, October 8, writes: "I have just closed a meeting at Antioch, Ohio. It commenced September 27th, closed October 6th, with seventeen additions; sixteen by baptism, one reclaimed."

We are sorry to learn of the dangerous illness of Prof. N. B. Smith, of Franklin County, Tenn. He has been quite feeble for a number of years; recently has had a spell of typhoid fever with a tendency to flux. Those near him despair of his recovery.

## General News.

Though New York is only one-third the size of London, its Fire Department costs three times as much money, and the fire losses are greater.—Mr. Gladstone pronounces the Constitution of the United States the most wonderful work ever struck off at a given time by the brain and purpose of man.—Gen. Hazen has ordered all the names bestowed by the arctic explorers of the Greeley party, upon places discovered by then in honor to Captain Howgate, to be erased from the charts on account of the embezzlements since discovered against that officer of the Signal Corps.—Six thousand tons of silver money, in round figures \$136,000,000, are now in the United States Treasury, the bulk of it being stored in New York. Only about \$5,000,000 of it is actually held by the Treasury Department in Washington.—A street car, in Indianapolis, Ind., was stopped one night of last week by a highwayman, who commanded the driver to give up the cash box. The driver refused, whereupon the robber fired two shots, one of which struck and killed Albert Mullinan, the only passenger.—At the Excelsior Coal mine, five miles South of Oskaloosa, Iowa, William Harrison was smoking one day last week, and seated himself on a small keg of powder, which he mistook for a can of fruit, when a spark from his pipe ignited the powder. He was instantly killed and five men were injured.—A Vermont farmer, whose son purchased a bicycle, is utilizing the machine by making it furnish motive power for his corn sheller and grindstones. This he does by suspending it from the axle, removing the tire from the wheel and connecting it by an endless rope with his agricultural machines, then making his son mount it and do the propelling.—The *Memphis Avalanche* has been bought by Col. E. F. Looney, Judge W. W. McDowell and H. M. Doak. Mr. Doak, who was formerly editor of the *Nashville Banner*, has been made editor-in-chief.—The Hon. George Bancroft, the historian, celebrated his eighty-fourth birthday at New York on Friday the third inst. He received congratulations from all parts of the world; cable dispatches arriving in large numbers from England, Germany and France.

FOREIGN.—George Swan Mattage, alderman for Card Wainer Ward, was elected Lord Mayor of London for the year commencing November 9, next.—The French government propose levying a poll tax of \$1.00 on all passengers landing or embarking at Calais and Boulogne, the proceeds of which are to be used in improving the harbors on the North coast of France.—The royal palace of Christiansborg at Copenhagen was destroyed by fire last week. The palace chapel and Thorwaldsen's museum were saved. Ten soldiers were burned to death while attempting to save some of the effects.—An unsuccessful attempt was made at Toronto on the 9th to wreck a Methodist excursion train with five hundred people on board. There was great excitement, but no one injured.—Forty tin cans imported by steamer City of Washington, as containing lard, have been seized and found to contain opium. The transaction involves a heavy fine.—Orange disturbances are again developing at Harbor Grace. The gates of the convent were torn down and flung into the sea. One River Hendman was beaten almost to death by the Orangemen.—The University at Keiff has been closed by the authorities, and will not be opened until January. One hundred and sixty-eight students have been arrested for alleged connection with Nihilists.

Maj. Boyd, October 1, writes: "In our meeting at Leiper's Fork, Williamson County, Tenn., fifteen were added; eleven from the world and four restored. Brother Marshall Keeble and Alexander Harris, of Kentucky, did the preaching. Bro. Marshall Keeble has great zeal for the advancing of the cause of the Master, and is a close investigator of the truth. Bro. Keeble's residence is at Murfreesboro, Tenn. We pray the Lord of the harvest that he may send forth more laborers into the field. For the harvest truly is ripe, but the laborers are few. Bro. A. D. Harris is studying to make himself meet for the Master's use. He is undoubtedly endeavoring, by obedience to be like him."



## Home Reading.

## GIVING.

Yes, I always give for missions and everything else," said Phil. "I give something every Sunday, don't you?"

"Why, no—I give five or ten cents when I think I can spare it, when I have a good deal of money and don't want it all for anything," said Tom.

"I give whatever papa or mamma give me for it," said James. "Sometimes its more and sometimes its less."

"Oh, I always give my own money," said Phil. "I don't think it's any giving at all unless you do that."

"Your's is the best way, I'm sure," said Tom, soberly. "They say that it is the regular giving that counts."

"And then, of course, what you give is just so much out of what you'd like to spend on yourself."

"Yes," said Phil., feeling very self-denying and virtuous.

"I'm going to try your way," said Tom. "And I'm going to keep an account and see what it will amount to."

The three boys were on their way home from Sunday-school where they had heard, from a missionary, some very interesting accounts of the great work which is going on in Africa. He had treated his subject with all the power which comes of a heart glowing with zeal in the grand work to which he had devoted his life, and love for the poor creatures whose eyes had learned to look to him in earnest seeking for the knowledge of the way of life.

And, as heart always awakens heart, he had succeeded in deeply stirring the sympathies of his young hearers as he told of lives wretched and degraded in this world and hopeless as regards any other, of down-trodden women and neglected children who are crying out to those in our favored land: "Come over and help us."

So that many of them went away with the solemn feeling that they should, in some sense, be held answerable if they did not strive to hold out a helping hand to those in such sore need. For the present it was plain that the missionary interest was to be centered in the Dark Continent, and little societies were formed among Sunday-school children, they believing it would be pleasanter to put their gifts together than to offer them separately.

Several boys came to Phil's house on the next afternoon to talk it over, and Phil brought his account book to put down their names as the first members of their society, with a preamble in which occurred many high-sounding words setting forth their resolves and intentions.

"Oh, that's my account book, uncle. I brought it down to take names and draw up resolutions for our missionary society."

"May I read it, or is it a secret organization?"

"Certainly you can. I am simply, you know, trying to work up the idea of liberal giving among the boys."

"A most excellent idea," said his uncle, concealing his amusement at Phil's rather pompous tone. "Let me see—bananas, twenty-five cents; soda water, ten cents; peanuts, twenty-five cents; bat, thirty five cents; candy, fifteen cents; baseball cap, seventy-five cents; Sunday-school, six cents—"

"Oh, stop, uncle George, that isn't it. That's when I was visiting at cousin Tom's, and I promised mamma I'd put down every cent I spent."

But uncle George seemed not to hear and went on:

"Peanuts, fifteen cents; bananas, twenty-five cents; getting shoe mended, forty cents; soda water, ten cents; missionaries, five cents; getting bat mended, fifteen cents; lemonade for the boys, fifty cents; bananas, twenty-five cents; collection in church, two cents."

"Please give me the book, uncle."

"I am glad you don't forget your charitable duties, Phil," said his uncle, giving up the book with rather a mischievous smile.

Phil took it in some confusion. He had heretofore thought but little more of his spendings than to remember his mother's wish that he should keep an account of the money with which she kept him so liberally supplied. Now, in

looking over his hasty entries, he was astonished.

"Well, well!" he exclaimed, as he added up one page, "two dollars and ninety cents for eating and play, and seventeen cents for giving. And I bragging to the boys what a good thing it is to give regularly!"

He was a conscientious boy, and his heart smote him as he ran over the long list and thought with his newly-awakened feelings of the bread of life which that much money might have carried to starving souls. If his mother had aimed to teach him a lesson through his account book she had not failed.

He got up at last and stood before the glass.

"Now, my young man," He said, shaking his head very threateningly at the boyish face he saw there, "you know very well that a quarter for peanuts doesn't look any larger to you than a pin's head, and that a quarter for giving looks as big as a cart wheel—but that's got to stop, sir! This book isn't going to hold any more accounts of dollars for trash and cents for Sunday-school."

—N. Y. Observer.

## WHY SHE "COULDN'T HELP IT."

"Oh, mamma, I am sorry! but I couldn't help it; I didn't mean to do it."

And so saying, Minnie Norris looked down at the fragments of what had been a very pretty pink china cup and saucer, as they lay upon the floor in a most pitiable state; such tiny fragments some of them, mere chips, that it was well nigh impossible to put them all together again.

"Of course you didn't mean to do it," answered her mother, "but why did you meddle with the cup?"

"I wanted a drink, and—"

"You might just as well have taken a drink out of one of the goblets," said Alice, Minnie's youngest sister, to whom the cup had belonged.

"The goblets are all in the dining-room closet, besides water tastes so much nicer out of anything pretty. I am sorry I broke your cup, Alice; indeed, I couldn't help it. I'll give you my new vase to make up."

Alice was very easily pacified, and as she knew that her sister's destruction of the cup and saucer was not intentional, she said no more about it; neither did their mother.

Grandma Norris was sitting in her arm-chair, knitting as usual, and when the above conversation took place, she looked up over her spectacles, first at the children, then at their mother, but she said nothing.

The next day Minnie came home from school with a grievous rent in her best merino school dress; when her mother uttered an exclamation of dismay, she hastened to say:

"I am real sorry, mamma! I caught my dress on a nail in the school-yard fence. I couldn't help it tearing."

Again grandma looked up over her spectacles, but said nothing.

Just before bedtime there was a chorus of "ohs!" and "ahs!" from the table in the back parlor where the Norris children were clustered, preparing their lessons for the next morning.

"What is the matter out there?" asked their father, whose perusal of the evening newspaper had been disturbed by their cries.

"I upset the ink bottle, papa," answered Minnie.

"All over my new atlas, too," grumbled Will. "It will not hurt it; it has only gone on the paper cover; and I'm sure we're mopping it up as fast as we can," cried Minnie.

"How came you to be so careless?" "I don't know, sir. I s'pose one of my books must have hit in some way. I did not mean to do it; I'm sure I couldn't help it," she replied. "I'm very sorry about it."

"Well perhaps you couldn't avoid it; but do be more careful! For a girl twelve years old, you certainly get into a great many scrapes," said her mother quickly, afraid, perhaps, that Mr. Norris might feel it his duty to scold Minnie or to punish her.

Half an hour later Minnie was in her pretty little bedroom preparing for her night slumbers, when grandma came in.

"As a general rule, Minnie dear, I think you are a truthful girl. I was very glad to hear you own up so promptly and courageously when you upset that ink bottle a little while ago, but

was exceedingly sorry to hear you tell an untruth about it."

"An untruth grandma? I don't remember it? What did I say?" and Minnie looked and felt very much puzzled.

"The same, also untrue, which you said when you broke Alice's cup and saucer, when you tore your dress this morning, and which you have said on many, many other occasions—that you couldn't help it."

"But, grandma, surely that was the truth! I could not help dropping the cup, nor—"

"Just think a moment my dear; it was not at all necessary for you to have touched the cup; in fact, it was not yours, and you should not have done so; but after touching it, you did not grasp it firmly. Suppose, for example, you had been sure that it would have cost you your life if you dropped it, could not you have avoided the calamity?"

"Yes, ma'am, I suppose so."

"And your dress was torn on a nail. I fancy that you were able to avoid going so near the nail. Where was it?"

Minnie looked the least bit guilty as she explained that she was trying to climb up the fence just for fun, not even to really get over it, and when she jumped down the offending nail did the mischief.

"Then you could have helped it?"

"Yes, ma'am. I understand now what you mean, I think. And if I had not been pushing my books on the table, so as to joggle Alice's slate, I would not have upset the ink."

"Exactly so. I am glad that you comprehend what I mean that in saying you 'couldn't help' this, that or the other, you were not telling the truth. You should have said, 'I did not try, as I ought to have done, to avoid unfortunate consequences' to some apparent trifling act. When one does what he ought not to do, or leaves a plain duty undone, one is responsible for the results, and therefore we can 'help it' oftener than we realize."

"Next time, grandma, I'll try and only say, 'I didn't mean to do it,' when I meet such misfortunes; for I see now that I wasn't really truthful when I complained I 'couldn't help it.'"—*Universalist*.

## SOMETHING HE DID KNOW.

In former days candidates for admission to certain churches were examined as to their knowledge of sundry doctrines. Questions which no theologian could answer were gravely put to uneducated men, and even to boys. On the length of his reply and the frequency with which he used the stereotyped phrases depended, in some degree, the approval which the Church committee showed the candidate.

Among the young people in a New England village, who professed themselves Christians, was a simple-minded youth of the smallest possible amount of wit consistent with moral responsibility. But being sincerely anxious to join the church, he presented himself to the church committee. The first question put to him was:

"Do you understand the doctrine of the Trinity?"

"No, I can't say I do."

"Can you give the committee a definition of regeneration?"

"I don't think I can."

"Well, what do you understand by foreordination? Take plenty of time to answer," said a kind-hearted old deacon, thinking the candidate was confused.

"I don't know much about it."

"Can't you give us some opinion respecting God's decrees?"

"I'm afraid not."

"Well, then," said the minister, a little impatiently, "what do you know?"

Promptly came the answer:

"I know that I'm a sinner, and I know that Christ died to save me. And I want to join the church to get more help from Christ and his people."

Every member of that committee felt rebuked, and one of them said afterward, "I learned from that moment to respect the spiritual knowledge of the humblest man or woman, and not to think so much of that knowledge which comes from the head alone."—*Selected*.



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1884.—By the recommendation of Rev. O. C. Davis, I used Dr. Mozley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

WILLIAM B. EMERSON.

**A CARD.**

From a number of St. Louis' prominent citizens as to the merits of Dr. Mozley's Lemon Elixir, the following named gentlemen pronounce it the only pleasant, thoroughly reliable and economical remedy they have ever used for the diseases for which it is recommended.

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Judge John P. Hughes, 102 N. Fourth St.

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**"Their Occupation Gone."**

R. V. Pierce, M. D., Buffalo, N. Y.: I was attacked with congestion of the lungs, soreness over the liver, severe pain in the joints, a burning fever, and general giving away of the whole system. Failing to find relief in remedies prescribed, I tried your "Golden Medical Discovery." It effected my entire cure. Your medicines have only to be used to be appreciated. If every family would give them a trial, nine-tenths of the doctors would, like Othello, find their occupation gone. Yours truly, L. B. McMillan, M. D., Breeseport, N. Y.

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**Hard Lumps in Breast.**

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I wrote you some time ago that I thought I had a cancer. There was a large lump in my breast as large as a walnut, and had been there four months. I commenced taking your "Golden Medical Discovery," "Favorite Prescription" and "Pellets" in June, and the lump is gone. Yours gratefully, Mrs. R. R. Clark, Irvington, Mich.

**Could Hardly Stand on Her Feet.**

R. V. Pierce, M. D. Buffalo, N. Y.: Dear Sir—I must tell you what your medicine has done for me. Before taking your "Favorite Prescription" I could hardly stand on my feet, but, by following your advice, I am perfectly cured. The "Favorite Prescription" is a wonderful medicine for debilitated and nervous females. I cannot express how thankful I am to you for your advice. Yours truly, Mrs. Cornelia Allison, Peosta, Iowa.

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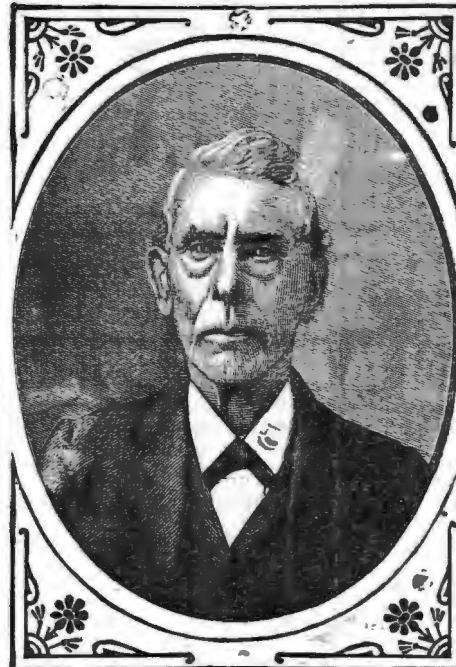
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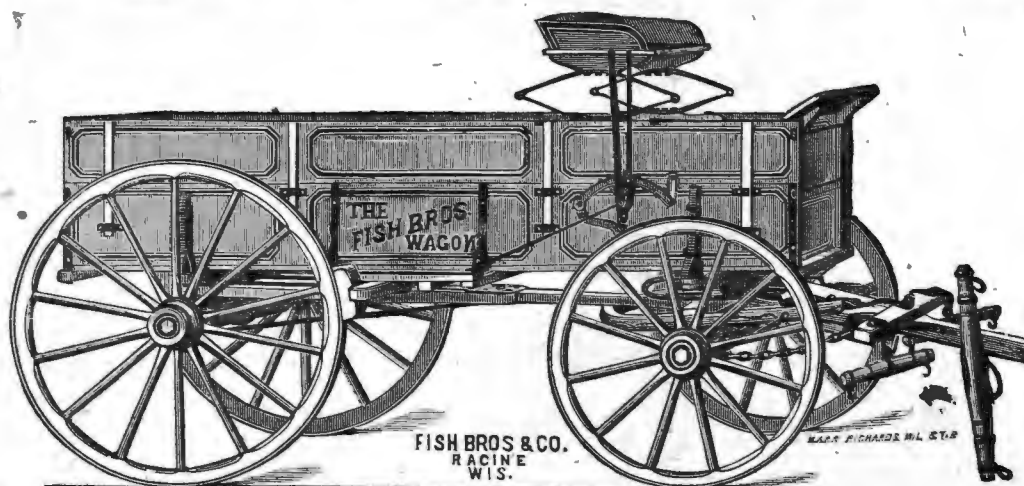
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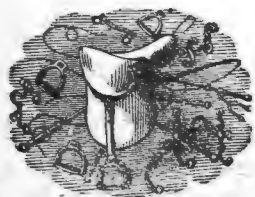
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# THE GOSPEL ADVOCATE.

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{ TWO DOLLARS PER YEAR, •  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### COMPENSATION.

The truest words we ever speak  
Are words of cheer,  
Life has its shade, its valleys deep;  
But round our feet the shadows creep,  
To prove the sunlight near.  
Between the hills those valleys sleep—  
The sun-crowned hills;  
And down their sides will those who seek  
With hopeful spirit, brave though meek,  
Find gently flowing rills.  
For every cloud a silvery light;  
God wills it so.  
For every vale a shining height,  
A glorious morn for every night,  
And birth for labor's throes.  
For snows white wings a verdant field,  
A gain for loss;  
For buried seed a harvest yield,  
For pain a strength, a joy revealed,  
A crown for every cross.

—Christian Register.

### TENTH CHAPTER OF ACTS.

In this chapter we have an account of the introduction of the gospel to the Gentiles. And in order to put the Gentiles upon an equality with the Jews so that God should show himself no respecter of persons, we would naturally expect miraculous manifestations to be connected with it, such as accompanied the introduction of the gospel to the Jews on the day of Pentecost. And so it was. Therefore in studying the conversion of Cornelius and his household, it will be necessary to consider the miraculous manifestations on the one hand, and their conversion on the other hand. For nothing miraculous ever entered into the conversion of any one. Miracles were necessary to confirm the truth in all ages, and in every new message God sent to man. When Moses was sent to the Jews in Egypt, and to Pharaoh, he was empowered to perform miracles to prove to them that he was a messenger sent from God, and that the message he bore was true. When Elijah was sent to put down idolatry in Israel, and to restore the worship of the true God, he was able to perform miracles. Christ performed miracles abundantly to prove to the Jewish people, and through them to all the world that he was the Son of God. And when the time came for the kingdom, the church of God to be set up in its fulness, an account of which is given in second of Acts, the Holy Spirit came miraculously from heaven upon the apostles, filling them, and enabling them to speak in other tongues, other languages, and thus demonstrating to the Jews that came together when they heard of it, that the power of God was with the apostles, thus confirming in the most direct and miraculous manner the truth of the gospel they preached on that occasion. These miraculous manifestations of the Holy Spirit had nothing to do in the conversion of the three thousand, except in confirming to them the truth of the gospel the apostles proclaimed.

The effect of the miraculous power of the Spirit upon the apostles was to inspire them to preach the gospel to all, and in all languages. The people then heard, and by the miraculous manifestations then present, were convinced of the truth of the gospel, and obeyed its requirements, and were that day three thousand of them born again; not by any miraculous power upon them, but by obeying the gospel. And just such another event occurred at the house of Cornelius. We will

sum up the miraculous events on the one hand, and their conversion on the other.

In the first place, Cornelius himself saw a miraculous vision, an angel appearing to him at the ninth hour of the day. This angel spoke to him, but did not convert him, did not even preach the gospel to him, but simply and plainly told him to send for Peter, who should tell him words whereby he and all his house should be saved. This was all the angel did. And when the angel was gone, Cornelius started his servants to bring Peter to him. But the Lord knew the prejudice of the Jews against the Gentiles, and that Peter would be unwilling to go. So just before the messengers sent by Cornelius for Peter got to Joppa, Peter went up upon the housetop to pray. And while thus engaged, he saw the vision of clean and unclean animals and fowls, all mixed up together, with a voice saying, arise, Peter, kill and eat. He replied, nothing common or unclean hath at any time entered into my mouth. But the voice answered, that which God hath cleansed call not thou common or unclean. This was done to convince Peter that he should not call any man common or unclean,—that is, that he should preach the gospel to all alike, Gentiles as well as Jews, so that when he went to the house of Cornelius, and heard him relate his vision his prejudice was removed, and he was ready to preach the gospel to him and to all his house.

But the other Jews are not yet convinced of these things, and something must be done that will convince them that the Gentiles are embraced in the gospel as well as the Jews. The Gentiles also must have a public, palpable demonstration of the truth of the gospel, and of their acceptance with God upon the same principle as the Jews. Hence, when Peter was preaching the gospel to them, and before they had time to obey it, the Holy Spirit fell on all that heard the word, as it did on the apostles at Jerusalem, and they also spoke with tongues and magnified God. There are six Jewish brethren with Peter on this occasion, and all their prejudices are now put to silence, and these Gentiles are also now thoroughly convinced of the truth of the gospel proclaimed by Peter. And being thus fully convinced of the truth of the gospel, they are thus made ready to obey its demands.

This miraculous outpouring of the Holy Spirit upon the Gentiles was simply a testimony to them of the truth of the gospel, and did not convert them by any means. Nor was it any evidence of their conversion. Peter, in Acts 15: 8, tells what this outpouring of the Holy Spirit was for, in the following words: "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." This explains the whole design of this miraculous outpouring of the Spirit so far as the Gentiles were concerned. It was a witness or testimony borne to them by the Spirit, the same as had been borne to the Jews, thing more, nothing less. But it was to have an effect upon the Jews as well as upon the Gentiles. And by going with Peter up to Jerusalem after preaching to these Gentiles, we shall see exactly what that was.

When he went to Jerusalem the apostles and brethren complained at him for going among the uncircumcised. He expounded the whole matter by order to them, telling them how Cornelius had

seen a vision, directing him to send for him, and how he had seen a vision upon a housetop, directing him to go with the men sent after him. Moreover, said he these six brethren accompanied me. Thus he had plenty of witnesses. And said he, as I began to speak, the Holy Ghost fell on them, the Gentiles, as on us, Jews, at the beginning, and closes by saying: "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God?"

Read all this in first part of the eleventh chapter of Acts. Peter tells all these things to the apostles and brethren, to convince them that God had called the Gentiles as well as the Jews. And it had the desired effect. For in the very next verse we are told: "When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life."

These things give the full scope of the design of all the miracles performed in connection with the introduction of the gospel among the Gentiles. First, Cornelius was instructed where to send to get a preacher that should tell him what he should do to be saved. Secondly, Peter was prepared to go, by the vision on the "housetop." Thirdly, the miraculous outpouring of the Spirit upon these Gentiles was a witness to them of their calling. Fourthly, it was a testimony first to the six Jewish brethren that came with Peter, and through them and Peter to the apostles and brethren at Jerusalem, and through them to all Jewish Christians, that the Gentiles were called by the gospel as well as the Jews. These were the things accomplished by the miraculous descent of the Holy Spirit. Not a soul was converted by these miracles. Nor was any one ever converted by a miracle. But now, we will look after the conversion of these Gentiles, and see how that was done. In the first place, the angel that appeared to Cornelius said to him, "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words, whereby thou, and all thy house shall be saved." Acts 11: 13-14. And as Peter was to tell them words whereby they were to be saved, then of course they were saved that way, and not by the outpouring of the Holy Spirit upon them. But it may be asked, what words could save them? the answer is, the gospel of Christ, "for it is the power of God unto salvation to every one that believeth." But did Peter preach the gospel to them when he went? hear him testify in Acts 15: 7. "And when there had been much disputing, Peter rose up and said unto them, men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe." This is position testimony that Peter did preach the gospel to them, and that they believed it. And by reading Peter's sermon as given in tenth of Acts when he was preaching at the house of Cornelius, he preached Christ and him crucified and raised again from the dead, which is the gospel, by believing which all are to be saved, if saved at all. This is the gospel that was to be preached in all the world, and to every creature, with the precious promise, "He that believeth and is baptized shall be saved." And when these things were preached at the house of Cornelius, together with the miraculous outpouring of the Holy Spirit, they did believe and were baptized.



Some people at the present time are claiming to be baptized with the Holy Spirit, and also claim that to such, water baptism is not needed. But those at the house of Cornelius were baptized in the Holy Spirit, and yet Peter immediately said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord Jesus. Here then were people that without any doubt were baptized in the Holy Spirit, and yet they had to be baptized in water immediately. This shows that even if people were baptized in the Spirit now, as some of them claim, that would not suffice, and they would also have to be baptized in water at once. But then it is not true that any are baptized in the Spirit now. There are only two cases of baptism in the Holy Spirit mentioned in the Bible; one on the day of Pentecost, the other at the house of Cornelius. And these were miraculous in every particular. The Spirit came miraculously, as the sound of a rushing mighty wind, filled the house where they were sitting. Cloven tongues like as of fire appeared and sat upon them, they were all filled with the Spirit, and began to speak in other tongues, languages, as the Spirit gave them utterance. It would take just these same things now to constitute a baptism of the Spirit that it did then. But nothing like this ever occurs now, nor ever has occurred, since the one at the house of Cornelius. Therefore there is no such thing now as a baptism of the Holy Spirit. The claim of it therefore is a delusion. If they want us to believe it, they must manifest the same powers that the apostles did on Pentecost, and the Gentiles at the house of Cornelius. And until this is done, no one need say I have been baptized in the Holy Spirit. But those Gentiles believed and were baptized, and therefore were saved, since Jesus says "He that believeth and is baptized shall be saved." And surely no one can doubt that they repented. The apostles and brethren at Jerusalem said, "Then hath God also to the Gentiles granted repentance unto life." Repentance is unto life. All that refuse to repent, refuse life, and are doomed to perish. These Gentiles therefore did repent. They believed the gospel, repented, and were baptized, and were therefore converted precisely as the three thousand on the day of Pentecost in the city of Jerusalem.

But some one may be ready to say, the Gentiles were saved by faith only, and quote Acts 10: 43, in which it is said, "To him give all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins." But this passage shows that remission of sins comes to the believer through the name of Christ. Believers then must come into Christ in order to receive remission through his name. Paul says to the Romans, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." This passage shows how we get into Christ, and thus obtain remission of sins through his name. Thus Cornelius and his house heard the gospel preached by Peter, believed it with the heart, repented of their sins, and were baptized into Christ, and in Him received redemption through his blood, even the forgiveness of sins, as Paul teaches both in first of Ephesians and in first of Colossians. Thus the gospel was introduced to the Gentiles in the same miraculous way that it was to the Jews, and they believed and obeyed it precisely as did the Jews on the day of Pentecost, and were saved in all respects just as they were. Peter said God put no difference between us and them, us the Jews, and them, the Gentiles. Again Peter says, "For

there is no difference between the Jew and the Greek, for the same God over all is rich unto all that call upon him." Romans 10: 12.

It is therefore utterly contrary to the word of God to talk about there being one way of conversion to the Jews, and another to the Gentiles. All are to be converted and saved precisely alike, if saved at all. It is the mercy of God that saves all that are saved, but he saves them by his plan of mercy, and this plan of mercy is the gospel, and none can be saved by the gospel unless they obey it. Therefore none can be saved by the mercy of God who reject his plan of mercy, the gospel. E. G. S.

#### WOMAN AND POLITICS.

The subject of Woman's Rights that has been so long agitated, seems to have reached a climax, and the immensity of the joke in which it has culminated, should put it to rest forever. But it involves a principle, which, if allowed to spread, threatens to destroy the most sacred of all institutions, and make of America a homeless nation. There are restless and ambitious women who seek for notoriety; strong-minded women who think the home circle too narrow for their intellectual development, and disregarding the claims of duty seek for a wider field in which to display their attainments.

Thinking that worldly glory and honor will satiate this ambition, they would lay aside the greatest ornaments of the female character—modesty and refinement—and stand side by side with man in the political strifes of our land. Such women will not content themselves with a limited sphere, but will spread the leaven of corruption to other homes than their own; carrying the blight of discontent, telling the story of woman's wrongs, and calling on them to break the "bond of subjection" divinely laid upon them and assert their independence; vote, hold office, electioneer, and, if necessary, fight their way to the ballot-box.

Woman would no longer be woman, home no longer home. The demon of dissatisfaction having once entered, all the laws which govern society would be destroyed and chaos alone would reign. And what would woman gain? Those who favor the cause claim that she would have an elevating and refining influence on politics if allowed to take a part in them? But this is yet to be proven. Would politics be elevated, or woman degraded? Man does not escape corruption, and is she stronger than he? Queen Elizabeth has been held up as an example of almost unparalleled success as a ruler. That a woman could be found in all ages and countries who might rule wisely and well, cannot be doubted. History verifies the statement. But have they improved the moral character of their governments? is the question to be considered. Of Elizabeth it has been said by a historian of her own country that, "No woman ever lived who was so totally destitute of the sentiment of religion," and "of womanly reserve and self-restraint she knew nothing." Her court was as corrupt as any other, and she made no attempt at refinement. The same writer has said, "As we track Elizabeth through her tortuous mazes of lying and intrigue, the sense of her greatness is lost in a sense of contempt." Few men would have been worse. This has been given to show that even England's boasted queen did not elevate the standard of morality, but sank to the level of that already erected. She was as strong, perhaps, to resist evil as any woman now living, and if she failed we could expect no better now. Even a throne would not compensate for what would be lost to woman in the exchange.

Every instinct of humanity points to home as her realm, and no picture of home-life has ever been drawn but she finds a place there, for without her there is no home. It is her to adorn and beautify, to keep it pure from all contaminating influences, a place in which fathers, husbands, sons and brothers can find rest after toil. "Man for the field and woman for the hearth." There her influence is felt, beginning with the first dawning intellect placed under her care and extending through all succeeding time till it reaches the shores of eternity. There is room to exercise the noblest ambition. Let all see that their in-

fluence is for good. Man has respected woman most when most true to herself, and in no country has she been treated with more deference than in America. When she ceases to be womanly and strives for manly glory his respect for her ceases; for is there one in all the land who would give the modest, refined woman, one "who looketh well to the ways of her household," for the contentious political opponent, disputing with him at the ballot-box, and competing with him for office?

The avenues of learning are open to her, and she has attained excellence in both art and literature. But the most illustrious names among women, names whose lustre can not be dimmed, are those who have adorned themselves with Christian deeds. It is Christianity and not politics that has elevated woman, and to that she should consecrate her life and energies. Wherever the Christian religion has been taught, there woman has been honored. Few have heard of the names made famous in history, but in almost every land in every tongue, "this that she hath done shall be spoken of for a memorial of her." Woman should not complain that her position is too low, her sphere too limited. God in the arrangement of his plans gave her a place that man can not fill, neither can she fill his. But she can command his love and protection everywhere by being true to herself and her womanly nature, by filling to perfection the place she has been given, and seeking no longer to destroy the harmony of divine law. S.

#### GOD'S POWER TO SAVE.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.

Whatever may be God's power to accomplish other things, His power to save is the gospel. That being so, if man is saved at all he must be saved by the gospel of Christ. God's power to relieve hunger is in food, but all the food in the world would not keep a man alive if he did not eat it. He might stand over the most beautiful spring of the purest water that ever bubbled from beneath a hill-side, and unless he drank, death would be the inevitable result. Just so man may stand amazed, and while the gospel river of salvation flows at his very feet, yet unless he submits to its mandates and bathes in the water of regeneration, all other powers of heaven and earth are not sufficient to save him. Salvation is only of the Lord, (Acts 4: 12,) and all the power of God extended to save sinful, fallen, responsible man, is manifested in the gospel of Christ.

#### POWER TO BECOME SONS OF GOD.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 11-12.

The denominations teach that salvation is by faith alone—that when a man believes he is a child of God. God's word says, has "power to become a son of God." Now if both of these statements are true, it is evident that to be a child of God, and to have power to become a child of God, must mean the same thing. We say of an infant he will "become" a man, is that saying he is a man? A man receives a check for one hundred dollars on the First National Bank, Nashville, has he the money? He only has the power to get it. He may destroy that power (check) and therefore cannot get the money, or he can present it and get it. This shows that a man may have the power, and so use or treat it as never to receive the blessing. So right here the bottom falls out of the man-made theory. In John 12: 42 we see "many believed on him," hence had the "power to become the sons of God," but loving the praise of men more than that of God "did not confess him," did not "become" sons of God. So a man can believe and not be a child of God.

Nashville, Tenn.

W. G. WHITE.

We all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn, the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—W. M. Taylor.



# "WHAT THE LORD HATH SAID, THAT WILL I SPEAK."

The above language was spoken by Balaam when Balak offered him money to curse Israel. When pressed to curse Israel, he said, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of mine own mind: but what the Lord saith, that will I speak." Num. 24: 13. In John 12: 49, Christ says, "For I have not spoken of myself; but, the Father which sent me, he gave me a commandment, what I should say, and what I should speak." We see here that even a hired false prophet could not be induced to go beyond the command of God, and our blessed Lord spake the express words of his Father. Yet some among us ridicule us for calling for precept or example for all we do in the service of God. They call it "fogyism," and bring up the sayings of some extremist to do away our calling for Bible authority. Yea, some are offended when we try to bring them to, and keep them to the Bible. I may fear the fate of such will be as the fate of Balaam. So I will try and warn such in kindness.

I am grieved to see the line of argument some among us use. Sooner than give up their notions, some try to throw doubts on the correctness of our copy of the word of God. Some use the very style and line of argument against those of us they call "old fogies," that the sects use against our union move. As the introduction of one addition to "the simplicity that is in Christ," opens the way for all departures, and as voting in the organ begins, that is made the skirmishing field of battle. Therefore, some who do not really sanction the organ in heart, or the use of the organ in the worship, apologize for it. For to admit the voting in and the use of the organ without precept or example, is wrong, they would thus condemn all their innovations. The reason some hold to innovations, may be, because money, ease and honors of the world is theirs. Self-deception is very common; so some leave us and join Episcopalians because they thus get honors of men, ease, and money. It is hard to get a man on good salary as "pastor," State evangelist, college professor, or circuit rider, to give up their pay, and go to work and preach on Lord's lays; or go on horse, as our pioneers used to do, and to go and preach to the poor without salary.

I offer no plea here for unfair, stingy brethren; for I fear for some in the great day. They cannot face me there, I fear. I speak plain, my brethren, because it is my duty; and you will thank me for it some day, may be when too late. I try to apply my words to myself. Excuse me, I wish myself and brethren to be at least as faithful as Balaam. I will try and not go beyond God's plain word; I will try and do nothing in Christ's name for which we have neither precept nor example; or I will try and not do more than is exemplified or commanded, until I have done all that is so set forth. For to be doing things not commanded nor exemplified, is to say Christ did not give us a perfect law or saying by action, I have done all commanded; now I will do more. O that all did do all that is commanded. How silly the shifts some use to excuse the introduction of things not commanded; for instance, the organ. When fairly beat out, they say "the Bible does not say you shall not use the organ." That is like one when I fairly beat him out on baby sprinkling; he said, "The Bible does not say you shall not sprinkle babies." I cannot feel such are honest seekers for truth.

Now, brethren, when I can offer no better arguments against you, than you do, I will go with you. Certainly all of us ought to do all we can in harmony with God's word to advance the cause of Christ. But we must not admit that the ends justify the means; for so doing, we at once admit all the sects and all they do is right. I am told we have neither precept nor example for making hymn-books. How do you know that? Did not the primitive Christians have David's book of Psalms? The command is to sing. The book does not sing; singing is certainly to be done with the human voice; and Paul says it is to be done with the spirit and the understanding. The use of words with continued sounds varying the length and pitch of the sounds, is singing. These continued and varied sounds is a command of God. The organ is said to lead and aid in making these sounds called

tune. The organ, therefore, leads and joins in the service of God. So I have known wicked, ungodly persons, hired to aid as the organ does. Why not the preacher who has an unsteady, weak voice, have an instrument to aid him to pray and preach? Show my position to be wrong; as I have yours, and I will yield. Ah! if you will not yield to my proofs here, I fear you are "joined to your idols and will not let them go." But you say Paul travelled on foot, and we on railroads. Yes, Paul travelled on foot, on beasts, and boats; so did Christ. So we have example here. But when men put hymn-books, meeting-houses and modes of traveling on a level with preaching the word and worshiping God, they show they have no proof. I am not denouncing you, but I want you to follow the book. Let us follow the Bible; if all our pet notions, salary, ease, fame and all go. There is too much money making out of hymn-books, picture Bibles, lives of Christ, commentaries, etc. I fear for these money makers, fair makers. All who hope for heaven, I pray come up to old Bible style and living. Stop the money, and you stop many evils. Christ never said nor did any more than commanded of God. How dare then any who do more than commanded just as written, claim to be following Christ? I ask a candid investigation of our differences in a kind spirit. Do not dishonestly say my objections are not formidable. But I despise the way of some who seem to be more for victory in argument than for truth. They show a ruffled spirit. Some cannot say they are wrong; they will use every shift sooner than give up even to God's word. They are not for truth, but victory. If ever such become wise, it will be by accident. May God lead us all safely to him.

Scyene, Texas.

JAMES L. THORNBERRY.

## PERFECTION IN THE PULPIT.

Preaching is like most other things. It is a great deal easier to sit down and imagine how it ought to be done than to do it. Those who have not tried it will not be prepared, perhaps, to appreciate this remark; but those who have tried it for the space of twenty or thirty years, under all sorts of circumstances, and have never been able even once in those thirty years to satisfy their own idea of what a sermon ought to be, will appreciate the difficulty in all its length and breadth.

The situation of the preacher of the gospel is a very peculiar one. He has before him a congregation of people representing a great variety of opinions and tastes—old, young, rich, poor, high, low, learned, and unlearned. He may be supposed, if he is a man of common intelligence and ordinary sensibilities, to have the same desire to please that others have. It is as pleasant to him as it is to other people to know that he has rendered satisfaction to those whom he serves. But behind him there is another power to which he is responsible, and to which responsibility he is keenly alive. To him is committed a dispensation. He has a definite message to deliver. He is restrained within certain bounds. He must speak in both matter and manner as becometh the oracles of God. He cannot give loose rein to either humor or fancy. He cannot give himself up to the single object of pleasing. He must be faithful to Him by whom he is sent, by whose authority he speaks. He must speak not what the people would be most pleased to hear, but what they most need, whether they will hear or whether they will not. He must acquit himself before the bar of his own conscience. He must deal honestly as one that must give account. If this is not a paramount consideration with him, he is no longer fit for the responsible position which he holds. He cannot therefore always prophesy smooth things. He cannot consult the opinions, tastes, and convenience of those who hear. He must sometimes rebuke and reprove. He must discriminate, and give to each his portion in due season. He cannot, he dare not, shut his eyes to the real wants of the community, the world.

Again, if he is wise as he ought to be, he must know the sensitiveness, the selfishness, the shallowness, the capriciousness of the world, even the better portion of it. He knows that the majority of those to whom he ministers do not appreciate the difficulties of the situation, and are not prepared to exercise that charity which is

He therefore appears before them under the greatest embarrassments. He must declare the whole counsel of God, and he would fain show himself a workman that needeth not to be ashamed before men. If he is duly permeated with a sense of his relation to God on the one side, and to sinning man on the other, he cannot but feel the delicacy of his situation. It is strange, then, that he should fail to satisfy himself, and how can he expect to satisfy others? How easy it is to say too much or too little, to be too severe or too tender. When and how is he to find the exact balance wherein he shall feel that he has been true to God, and secure the approbation of man? So multifarious are the qualities, so numerous the adaptations, that must enter into the perfect sermon, that few if any of those charged with the duty of preaching may ever hope to attain to anything more than a barely respectable ideal. A sermon may be good, and yet it may have many faults. He has done a very ordinary thing who has successfully picked a half-a-dozen flaws in the ablest discourse of the first preacher of the land. If he wishes to do an extraordinary thing, let him produce a sermon that is absolutely faultless.—*Methodist Advance.*

## LINCOLN ON THRIFT.

The original of the following letter to a half-brother, is held by B. L. Worth, of St. Louis, and came into his possession through the purchase of the office fixtures of ex-Mayor John How:

WASHINGTON, December 24, 1848.

Dear Johnson: Your request for \$80 I do not think is best to comply with just now. At various times when I have helped you a little, you have said to me, "We can get along very well now," but in a short time I find you in the same difficulty again. Now this can only happen by some defect in your conduct. What the defect is I think I know. You are not lazy, but still you are an idler. I doubt whether, since I saw you, you have done a good whole day's work in any one day. You do not very much dislike to work, and still you do not work much, merely because it does not seem to you that you could get much for it. This habit of uselessly wasting time is the whole difficulty, and it is vastly important to you, and still more to your children, that you should break this habit. It is more important to them because they have longer to live and can keep out of an idle habit before they age in it easier than they can get out after they are in.

You are now in need of some ready money, and what I propose to you is that you go to work, "tooth and nail," for somebody who will give you money for it. Let father and your boys have charge of things at home—prepare for a crop and make a crop—and you go to work for the best money wages, or in discharge of any debt you owe, that you can get. And to secure a fair reward for your labor, I now promise you that for every dollar you will, between now and the first of May, get for your labor, either in money or on your indebtedness, I will give you one other dollar. By this, if you hire yourself at \$10 a month, from me you will get \$10 more, making \$20 a month for your work. In this I do not mean that you shall go off to St. Louis, or the lead or gold mines of California, but I mean for you to go at it for the best wages you can get close to home—in Coles County. Now, if you will do this, you will soon be out of debt, and, what is better, you will have a habit that will keep you from getting in debt again. But if I should clear you out, next year you will be just as deep in as ever. You say you would almost give your place in heaven for \$70 or \$80 with four or five month's work. You say if I furnish you the money you will deed me the land, and if you don't pay the money back, you will deliver possession. Nonsense! If you cannot now live with the land, how will you then live without it? You have always been kind to me, and I do not mean to be unkind to you. On the contrary, if you will but follow my advice, you will find it worth more than eighty times \$80 to you. Affectionately, your brother. A. LINCOLN.

The principles of politeness are always the same; sound sense, and a kindly heart is the subtle charm by which you may distinguish the gentle bred from the boor.



## ORDINATION.

DEAR BROTHER SEWELL: In the *Advocate* of September 24, I find your reply to my article on laying on of hands; but you must allow me to say that you utterly failed to answer my questions. You seem to invite me to a discussion of the question with you. Now, my brother, I feel very grateful to you for your manifest willingness to condescend to a discussion with one of such an humble standing as myself. I must say just here that I deeply feel my inability to do this. I am seeking information, not controversy. And having confidence in you, thought I would put some questions, an answer to which, I thought would be beneficial to myself and others. The questions were as follows:

1. Now, if I am not to appoint elders by fasting, prayer, and laying my hands on them, will you please give me the chapter and verse that tells me how to do it? Has God told us to do this, and left us without instructions on the subject?

2. If we are to quit laying on hands because spiritual gifts were sometimes conveyed in connection with it, should we not quit praying for the same reason?

3. Is not laying on of hands a part of the doctrine of the New Testament? and can we not as well do away with baptism, the resurrection, etc.? (See Heb. 6: 1-2.)

You say that I have "assumed the working oar, and by the time I show that hands were laid on in ordaining elders, you will be through with your protracted engagements, and will have ample time to attend to the matter." Well, that is a little rich, and I suppose a very good place to "switch off." I have protracted engagements, too, and don't know when I will get through with them. But I did not understand that it was necessary for me to prove anything, that you might thereby be enabled to answer my questions. I find that the first workers in the church were appointed by prayer and laying on of hands. Acts 6: 16. Elders were appointed with fasting and prayer in connection with it. Acts 14: 23. Paul and Barnabas were appointed to their work by fasting, prayer, and laying on of hands. Acts 13: 3. The presbytery (or eldership) laid hands on Timothy. 1 Tim. 4: 14. Timothy was charged to lay hands suddenly on no man. 1 Tim. 5: 22. When these different accounts are all put together, as we put the different accounts of the commission, we find that we have fasting, prayer, and laying on of hands. Hence, when Paul appointed elders in every church, they fasted, prayed, and laid their hands on them. This is what leads me to say, when I open my Bible to find how this is to be done, I find that they fasted, prayed, and laid their hands on them.

I cannot see that Acts 14: 23, proves the conclusion that the fasting and prayers were not connected with, and had nothing to do with the ordination. If they first went around and ordained them elders in every church, and then fasted and prayed, they would have contradicted Paul's teaching, "that first of all, supplication, prayers, etc., be made for all men." 1 Tim. 2: 1. They certainly prayed with every church. And if we admit this, we must also admit that they fasted.

You requested me to read your article on Acts 6. I had read it two or three times carefully, and have examined it closely again, but fail to find the desired information. It seems to me that your conclusion, that hands were laid on the seven to give them power to work miracles, is not by any means certain. Your position, logically stated, I think, would be thus: Seven men were selected by the church at Jerusalem to do a certain work. The apostles, in appointing them to the work, laid their hands on them. Soon after this we find them working miracles. Therefore hands were laid on to enable them to work miracles.

Now, let us draw another conclusion from the same logical standpoint. Seven men were selected by the church at Jerusalem to do a certain work. The apostles, in appointing them to the work, laid their hands on them. Soon after this we find them preaching and baptizing. Therefore hands were laid on to enable them to preach and baptize.

Now, is not one of these conclusions just as good as the other? is not one just as logical as the other? Yet I do not believe either to be

right, for the history of the case shows that they were selected and appointed for a different purpose—to attend to the daily ministration, and not to work miracles, preach, or baptize. Not a word of this in the case. To contend for either of the above conclusions, we would have to ignore the facts in the case, and rest our cause on mere assumption.

In reply to my first question, "If I am not to appoint elders by fasting, prayer, and laying my hands on them, will you please give me the chapter and verse that tells me how to do it?" you say, "We do not feel disposed to try to give chapter and verse for something that we are not sure ever existed." Now, to my mind, this drives you to one of the following conclusions: (1) The scriptural way of appointing workers in the church is fasting, prayer, and laying on of hands. Or (2) God has commanded that elders should be appointed in the church, but has failed to tell us how to do it. Therefore every evangelist may use his own judgment in the matter, but no one can tell which one pleases God.

Now, my brother, it looks like we might bring about a harmonious action just here. Some of us think that the Bible teaches fasting, prayer, and laying on of hands, in ordination. You say that you are not sure that any particular form or ceremony is taught. Then we would ask, is there any that is not *particular*? If not, why not drop the question, quit opposing the laying on of hands, and accept it so that we can all stand together without any sacrifice of truth or conscience.

I have written this, not because I want a controversy with you, but hoping to elicit truth, and thereby gain information. W. H. CARTER.

There are but few things in the above that we need to notice at present. You misunderstood me when you thought I was inviting you to a discussion of these matters. You stated that when you opened the Bible you found certain things regarding the ordination of elders. If you were certain in this, that information plainly presented would settle the matter, and we asked you to give it. This you have certainly failed to do. You have taken up considerable space in assigning positions for me that I never assumed, nor ever thought of. You will get along better if you will simply state your own convictions in your own words, and let me state mine. When you wish to criticize any of my positions, state them in my own words, and then you will know what you are opposing.

Much of your present article is a loss of space and time, stating things that I no more believe than you do. I am ready to defend my own positions when necessary, but am under no obligation to defend positions assigned to me by others. For this reason we leave much of your present without reply. You still state that elders were appointed by fasting, prayer and laying on of hands. This you assume, thus assuming the very point that we called in question. We know the apostles prayed and laid their hands on the seven at Jerusalem, but whether this was a ceremony by which the appointment was made or not is the question at issue. To appoint does not indicate that any particular formula must be gone through with, such as fasting, prayer, and laying on of hands. To appoint means to designate or command, or to charge a person or persons to do a certain work. But the question is, was this appointing done with or by means of the formula of prayer and laying on of hands. If so, then such formula becomes an ordinance. The apostles were praying continually, and directed the seven to be chosen to attend to the Grecian widows, that they might give themselves continually to prayer and the ministry of the word. It is also a fact that the prophets and teachers at Antioch where Barnabas and Saul were separated to the work to which they were called, were fasting as they ministered

to the Lord before this separating of Barnabas and Saul took place. It is also a fact that in all the cases of laying on of hands mentioned in the New Testament miraculous power was exerted or imparted, unless these two cases are exceptions. It is also a fact that in all cases where hands were laid on, those who did it were themselves miraculously endowed. There is not one case of a man not himself miraculously endowed or inspired ever laying hands on any one. It is also a fact that in every case where hands were laid on, the persons upon whom they were laid either received some miraculous power or performed miraculous power immediately after hands were laid on. Some were healed by laying on of hands; others received the miraculous power of the Holy Spirit, as the Samaritans and the twelve of Ephesus. The seven at Jerusalem, and Barnabas and Saul worked miracles immediately after hands were laid on them, making these cases no exception to the general rule, so far as results are concerned.

Now with all these facts in the case before us, we can but regard it guess work or assumption to say that hands were laid on in these two cases, as a part of an ordaining or appointing ceremony or ordinance. We have neither precept nor example for uninspired men to lay hands on any one, under any circumstances, or for any purpose. If laying on of hands had been intended to be kept up as an ordinance by the church through all time, there would certainly have been some precept or example on record that would have left us without any doubt or uncertainty in the matter. Paul appointed Titus, to appoint elders in Crete. Does that mean that when Paul appointed Titus to this work that he fasted, prayed, and laid his hands on him as an appointing ordinance? Surely no one would say so. And yet why not, if such ceremony was necessary to appointment to a work. Would it not have been as important for Paul to have laid his hands on Titus, as that Titus should lay hands upon elders in appointing them? We can see no difference in the two. When the presbytery laid their hands on Timothy, they imparted a gift. When Paul laid his hands on him, he imparted a gift. When Paul said to Timothy "lay hands suddenly on no man," he was talking about discipline, and had said nothing about ordination, either before or after, in the entire connection. We therefore understand Paul to mean that Timothy should discipline no one hastily, neither an elder, nor any one else. As to the case of ordaining or appointing elders as mentioned in fourteenth of Acts, there is no laying on of hands mentioned there at all.

Again, the Spirit did not tell the prophets and teachers at Antioch to ordain Barnabas and Saul, but only to separate them to the work to which the Lord had called them. Counting Barnabas and Saul, there were five of these prophets and teachers then staying at Antioch, and two were to be separated or sent off to other work. When they were to go away, the other three, as the language indicates, laid hands on them, sent them off, and very soon after starting Paul began to work miracles, which he had never done before, so far as the word of God records.

Now if you wish to write further on this matter, take all the above facts into consideration, and give some reasons for concluding that laying on hands in appointing men to work in the church, is an ordinance or appointing ceremony, to be performed by uninspired men. You surely did not reach the point at issue in your last. And you will certainly excuse me for not attempting to point out what I do not believe exists in the word of God. But if you succeed in showing that laying on of hands is part of an ordain-



ing ceremony, established as an ordinance to be perpetuated in the church of God, that ought to be satisfactory. This seems to me to be what your own statement of the matter involves. If not, you can tell us what you do mean by the words you use. But you will please get down to your work, and give us your own positions regarding the matter, and not be making logic and syllogisms for me. I can tell what I believe, and shall certainly allow you to tell what you believe. This is the shortest way of getting at our real difference. We cannot see how any one could ever reach the idea of office, officers, ordaining ordinances or ceremonies from reading a correct version of the New Testament if they did not have these ideas already in their minds when they begin to read. Our translators of the common version had these ideas so strong in their minds that they have placed many things in the revised version unheard of in the Greek. The word office has been put in first letter to Timothy three times without one syllable of authority for it in the Greek. And from the idea of office and officers, comes the ordinance or formula of ordaining appointing, or inducting into office. If there be no office or officer in the church, why then an ordinance to induct men into that which does not exist. Very much of the controversy on ordination is based upon the denominational and Catholic idea of office. When this is out of the way, we think it will be easy enough to settle this.

E. G. S.

We have said more than once in these columns, and we say it again, that co-operation must begin at home. Members who do not work acceptably at home and churches, that do nothing for themselves are not likely to be of much service in saving the heathen. The convictions take deeper hold on us, if possible, every day. It is one thing to live a real consistent Christian life and to be a real aid in doing the solid, Scriptural work necessary to build up the cause of Christ in a permanent way at home, and quite a different thing to do a little senseless chatting in some of our conventions; and so far as our observation goes, those who usually engage in the latter are not the ones to be depended on for the former. Christians should be consistent if nothing more. "By their fruits ye shall know them."—*Christian Herald.*

It was a quaint and singularly wise remark of a modern essayist, that no one's example is so dangerous to us as our own; for when we have done a certain thing once, it is so much easier to do it again.—*Anon.*

To have our hearts balanced on God as their center, and so balance that under the ruder touches of temptation they may be moved to and fro like nicely-polished stones of the Druids, but like those stones always return to their rest—that is to be blessed like the Psalmist, who said, after some rough onset of Satan's, "I shall not be greatly moved."—*Lewiston.*

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## Obeying Christ.

If I keep Christ's commandments only because I have come to see for myself that they are wise and good, I do not obey Him. If I recognize His authority, I shall keep His commandments before I recognize that they are either good or wise.

Half a century ago many unwise persons thought that children ought always to be shown the reasons for everything that they were required to do. This pernicious theory has happily lost its temporary popularity. It is obvious that children who were brought up under its influence could never be disciplined to obedience. But the inevitable conditions of human life must have made it impossible to translate the theory into practice. There are many things that can hardly be explained to a baby in long clothes. Even a child of six will not find it easy to understand why it should be compelled to take offensive medicine, or why any limit should be placed upon its innocent pleasures in the vineries and strawberry beds. It is doubtful whether even a boy of nine or ten can be made to understand why he should learn the multiplication table or the Latin declensions. He has to do it first, and to learn the reasons afterwards.

The same principle holds in relation to morals. If a child is not disciplined to truthfulness, industry, kindness, before he can see for himself the obligations of any of these, the chances are that he will never see that lying, indolence, cruelty, are hateful vices. Compel him to be industrious, and he will discover for himself the obligations of industry; make it hard for him to lie, and he will discover for himself the obligations of truthfulness; use authority to accustom him to kindness, and he will discover for himself the wickedness of cruelty. In morals, practice comes before theory.

And so, if we obey Christ, the commandments will soon shine in their own light. "He that followeth Me shall not walk in darkness, but shall have the light of life." It is not by mere meditation that we come to see the beauty and excellences of Christ's commandments; we must obey them before we see how beautiful and noble they are. We must actually follow Christ if we desire to have "the light of life"; if we decline to follow Him till the "light" comes, we shall remain in darkness.—*Rev. R. W. Dale.*

Religion, to be beneficial to others, must be seen. A concealed light does not help the traveler.

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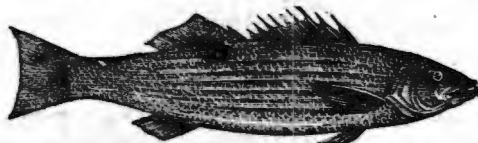
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NASHVILLE, TENN., OCTOBER 22, 1884.

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## THE WHOLE LAW OF GOD.

The great end of divine revelation, of conversion, of Christian labor and Christian worship, and Christian profession, and Christian edification, is to make man obedient to his Maker.

Obedience to God is doing the will of God, because it is his will. We may do what God has approved from some other motive than the desire to obey God. It is not obedience to God unless done because God commanded it, unless done with a view of honoring him by doing his will.

Man often does things commanded by God from some other motive than the desire of obeying God or of honoring him. This is not obedience to God. Then there is sometimes a disposition to honor God, but it seeks to honor him not through obedience to him, but by instituting a service of our own in his honor. This is not accepted by God as service or honor to God. When Saul attempted this, God said, "To obey is better than sacrifice and to hearken than the fat of rams." We are constrained to believe that it is in reference to this same principle, that the apostle said, "If any man's work shall be burned he shall suffer loss, but he himself shall be saved yet so as through fire." That is, a man may possibly be saved, if he, with a desire of honoring God, builds upon the one foundation, and through mistake builds man's devices instead of God's appointments, he may possibly be saved, yet so as by (or in revised Testament) through fire. That is, it is with difficulty he is saved as if brought through or snatched from the fire. His work is destroyed, is burned up, and he suffers loss. The Holy Spirit adds, "Ye are the temple of God. If any man defile that temple, him shall God destroy." To defile the temple of God, is to add to it something of human invention or device. To bring into the church of Christ, as a part of its service, any device or practice or institution not ordained of God, is to defile that temple. Him that defiles that temple God will destroy. It is probably true that the direct reference here, is to persons improperly brought into the church, but these were brought in by untruthful teaching—by substituting human devices, human authority, human teaching for the teaching and appointments of God.

But back even of our conceptions of truth as a defiling element, is the spirit that dwells within

us; I mean by this the animus of the heart. From the heart proceed good thoughts, desires and purposes, or evil ones. Evil thoughts, desires and purposes dwelling in the heart, corrupt the life of the man, and so defile him. It is important above all else that man has within him a spirit in harmony with the divine will. It is sometimes difficult for a man to determine when his heart is right—when the spirit of it is good, when it is evil. In order to a correct determination of this point, we must have a correct standard. If a man takes a wrong standard by which to judge his heart and life, he can never by this wrong standard make them right. We are satisfied that in the selection of a standard of right, the greater number make the mistake that leads them to wrong and to defilement of the temple of God.

Most men take the common agreement of the community in which they live, as their standard of right. They measure themselves by this rule, and think if they do not offend the average moral sense of the community, they are acting well. They are generally educated up to this standard; and if this is wrong, they are wrong in their standard, wrong in their measurement of themselves, and hence fall as far short of obedience to God, as the standard of right in the community is short of the divine law.

Most men are educated to believe certain things are right and proper. We are very much given to resting in just what we have been taught from childhood to believe is right, as right, without questioning on our part. This makes us judge ourselves by ourselves. Measuring ourselves by ourselves, we of course come up to our standard, and we are satisfied. But in this way we never obey God. Paul (2 Cor. 2: 12,) says: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." It is not wise according to the divine wisdom, to compare ourselves with ourselves, to adopt any standard of measurement, derived from ourselves. The only wise way, is to lose confidence in self, and earnestly seek the standard God has given. Only the heart that loses confidence in self, in all human judgment and wisdom, and comes to trust divine guidance and light, is wise. The great trouble with most religious people, is, they desire to be religious, they desire to honor God, but they desire to do it in their own way. They have confidence in their ability to invent ways that will please God. They please themselves, satisfy their own conscience, and take this as satisfactory evidence they please God. This is a fatal mistake. Christ to undeceive, says, "The words that I have spoken, they shall judge him at the last day." John 12: 48. We will not be judged at the last day by our consciences, by our own standards of right, by what we have been taught, nor by the general agreement of the public, but by the word spoken by Almighty God to guide the world.

The great difficulty with man, is to bring himself to the point that he sincerely desires to do the will of God. We may have a desire to honor him, but in our own way. We may have a desire to "flee the wrath to come," but may imagine we can do this without yielding up all preference on our part, and emptying ourselves of ourselves, humbly seek only to do his will.

Hence, the troublesome point is to get the heart sincerely anxious to do just what is God's will. When we sincerely desire this, we have the mind of Christ, the spirit of Christ. He had no will of his own, he had no desire or thought to do other than the will of God. In humble sub-

mission, he sought his Father's will. He who seeks that will with a perfect heart—that is, desires to know and do no other will, has the true animus of a child of God. He has the Spirit of Christ. He desires the true standard as a measure by which to shape his character and govern his life. "If any man desires to do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." John 7: 17.

Many of us bring ourselves to the point that we desire to do the will of God in some acts of obedience, but not in all; some are willing to believe in Christ, but are willing to go no further; some are willing to believe and repent, but are not willing to be baptized; some are willing to do some things as God has commanded, but in other things they are not willing to follow God's will and wisdom; some are willing to be baptized, but in their own way. Many are willing to obey God, follow his will in entrance into Christ, but are not willing to follow him in the worship he requires after entrance into Christ. Many are willing to believe, to repent, to be baptized as Christ directed, but to meet together on the Lord's day to remember him in his memorial of the body and blood, they are not willing.

Many are willing to worship him in his appointments, that are not willing to conform to his order of work, are not willing to sacrifice for his cause, are not willing to work through God's own institutions. Many do not object to this that yet refuse to be animated and governed by his Spirit in their bearing toward one another, and toward the world. Many of us not only fail to be led by his spirit of kindness, forbearance, meekness, long-suffering under evil; to fail is human; but we utterly refuse to cultivate the spirit, to cherish the forbearing and kind disposition, to try to love our enemies, and to do good to, and pray for, those who insult and malign and evil entreat; we glory in the spirit of resentfulness, and seek only to cherish the spirit the world loves and cherishes. We seek to be governed in the forms of worship by the law of God, but in our dealings in life with our fellowmen, we utterly repudiate God's law as commanded by the Savior, and as exemplified in his life, and adopt the rule of the world.

We let the popular sentiment control us in our church associations. We seek to convert those whom the world honors, rather than those to whom the Savior sent his gospel—the poor, the degraded, the sinners and outcasts of earth.

We neglect, discourage and repel the poor from the gospel and from the church. We court, conciliate and wink at the sins of the rich and the honored. We saw a statement not long since of a popular preacher in a thriving town giving public notice, both from the pulpit and in the paper, that negroes were not desired or expected to attend services in his meeting-house. We heard, recently, of a church professing to be Christian, refusing membership to a negro, merely because she was a negro. Did Christ do that way? Did he repel a single humble child of mortality? How can a preacher, a church meet God, who so refuses to follow his law, be guided by his Spirit?

These individuals, it matters not how much in other things they walk according to the divine law, in this course reject it, and substitute what they regard as the public sentiment of the community, and that a community not imbued with the knowledge or spirit of the Christian religion.

I would much prefer to be the rejected negro here and hereafter, than the church that rejects and repels the humblest creature of God seeking to do his will, and seeking the help of his institutions.



It is in these relations that we must accept the law of initiation into the church; the order of worship, the order of work, the true service in the church, the true spirit of Christ in seeking the lost, and in helping all forward to a purer and better life in God, as a whole. "He who shall keep the whole law, yet offend in one point, he is guilty of all." Let us seek to humble ourselves before God and strive to do his will, be guided by his law in all departments of our life here, that we may be his children, blessed of him here, and saved by him in eternity. D. L.

#### QUERY.

Please explain Acts 7: 38: "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." As the church was set up on the day of Pentecost, how was it that he (Moses) was in it? Also James 5: 14-15: "Is my sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." If this means just what it says, it is not practiced at this age. Please answer this through the ADVOCATE.—[A. J. Speer, Rock Prairie, Robertson County, Texas.]

Church means persons called out, separated. It matters not what the purpose, it is a church, if separated from the rest of the world. The word translated church is *ecclesia*. The same word is used Acts 19: 39, "It shall be determined in a lawful assembly." Assembly is translated from the same word as church. It was only the church of Christ that was set up on Pentecost, and it set up only in the sense of being fully organized and equipped for service. The Jews were separated, called out, and were properly the church or the people separated in the wilderness; it was God's Jewish church, but not the church of Jesus Christ, and Moses was in the Jewish church.

2. We think the Scripture means exactly what it says, and believe it proper to attend to it now. But many think it pertains exclusively to the age of miracles, and of course could not do it in faith. It had better not be attended to, than to do it without faith.

#### OFFER EXTRAORDINARY.

For the purpose of introducing the GOSPEL ADVOCATE to new readers, we offer the ADVOCATE from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the ADVOCATE is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the ADVOCATE and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We propose to send it one year to two subscribers, one of which must be a new one, for three dollars. We ask the active and earnest co-operation of all who sympathize in this work.

It was an exquisitely beautiful saying of Saxe Holm, and one that fits exactly into the present season: "The years write their records on human hearts as they do on trees, in hidden inner circles of growth which no eye can see."

#### A LETTER TO GEORGE H. MORGAN—No. 2.

DEAR BRO. MORGAN: In the ADVOCATE of October 1, I find your response to my letter of July 23. I had come to the conclusion that you had declined to answer. I am sorry to see that your article indicates so much chafing upon your part. I assure you, my brother, that I did not intend to wound. I know that men sometimes give expression to their ill feelings when they have nothing better to offer. But I was persuaded better things of you. While in such a mood, they are apt to accuse a brother of "meddling in other men's matters," or as being a "busy-body," or of writing "to be seen of men." I would hardly have thought that, to defend masonry, such as this would have to be resorted to; especially from you, my brother. I cannot tell what could evoke this, unless it was the light of God's truth shining in on the concern. I would have thought that one who had drunk so deeply into 1 Cor. 13, and had imbibed so much of that heaven-given principle, (love,) would have remembered some of its teaching, especially that "charity thinketh no evil."

You say that you have been tried and condemned without a hearing. Were you not invited to respond? Why the delay? If you are tried and condemned, I did not do it. I was only trying masonry by the word of God, and the argument drawn from God's word, to which you make no reply, condemns you, and you stand consenting to the decision, in that you refuse to answer.

But you say the trial was "*ex parte*." Why, then, did you not refer us to some place in the Bible (the law) that would allow you an appeal and reverse the decision? But it is not *ex parte* now, for you have put in your plea. That is:

1. "Busy-bodies writing about things they know nothing about, as is the case with Bro. Carter when he attacks through me the institution of masonry."

2. "He confounds matters of opinion with questions of faith, thus making such matters, instead of questions of faith, tests of orthodoxy."

3. "The safe rule for the preacher to be guided by is to stick to that which is revealed and preach the gospel, and let his brethren alone in matters of opinion upon untaught questions not affecting the faith."

Now, we desire to file our answer. "Who, but Bro. Morgan, is the accuser, witness and judge in saying that I don't know anything about masonry? Thus we have another *ex parte* side to this case, but not a sentence from God's word to sustain it. Bro. Morgan is guilty of the very thing he would condemn in me. Why, my brother, I have been acquainted with masonry all my life. It is true that I do not know the color of the "goat," nor how long each one is allowed to ride him; but am very well acquainted with the outside workings. I can now call to mind two deeds of charity the Masons have done in the country where I have lived. I know that your speech, referred to in my first letter, called some of the brethren away from the Lord's work. I know that a leading Mason once told me that the Masons were doing a greater work for the poor than the church, and used this as an argument against the church. I told him the reason of this was that the brethren who were able to give to the poor had given their money to masonry, to build up masonry, and to furnish him with an argument against the church. I know that many brethren pay large sums of money to support masonry, while they give but little, if any, to support the Lord's cause. There are several other things that I know that perhaps I had best not mention here. One other must suffice. I know that the Bible does not say anything about masonry.

As to plea No. 2, I deny having confounded matters of opinion with questions of faith, or of making matters of opinion tests of orthodoxy. It is wholly a matter of faith with me. The idea is not in my letter, neither has it ever entered my mind. I asked you if it would not be better for us to try and get the brethren at Bagdad to use their money to advance the Master's kingdom among men, than to use it in building Masonic buildings. Is this a matter of opinion? I asked you if you had not better make gospel speeches than masonic speeches. God tells you to do one, he says nothing about the other. Is this a matter of opinion? Are you and those

brethren not trying to do a work through this human institution that you should do through the church? And by so doing, are you not dishonoring Christ and his body, the church, to build up a human-made society? Now, I again ask, *is it right?* and does the Bible teach that brethren should join the Masons, and give their means to support it? If so, then we should all join them; if not, we should be content with the church of God. Is this only a matter of opinion? No, my brother, for if God teaches in his word that we should do our deeds of charity through the masonic institution, it is a matter of faith in God, and in his wisdom for us to do it. But if he teaches us to do all such work through the institution he has ordained, his church, our doing it in that way shows our faith and obedience to God. Should we prefer another institution for the accomplishing of this work, it would be rebellion against God and his cause, and would show a want of confidence in the wisdom of God.

Again, we drew an argument from 2 Tim. 3: 16-17. From this we learned that if the Bible does not teach masonry, it is not a righteous institution; is not a good work, and is not of God. If God does not teach it, who does? It can come from but one other source. As it proposes to do the work that God has ordained that his church should do, it does not require much time and labor to tell whence it is.

We next called attention to 2 Peter 1: 2-3. Here we found that as the divine knowledge does not tell us anything about masonry, it neither pertains to life nor godliness. This is only a "matter of opinion" though, I suppose.

You say "when I show from the Bible that it is right for God's people to build meeting-houses, school-houses, steamboats, railroads, steamcars, telegraphs, telephones, etc., then it will be time for you to respond in detail, from a Bible standpoint, to my strictures." Well, if you can rest easy after having squeezed through these and your "various ten thousand" other loop-holes to avoid answering my arguments, I suppose I will have to let you go. Now, as you go, be it remembered, that I have never heard of any of the things you mentioned, or of the "various ten thousand things" you did not mention, usurping the work that should be done through the church, or of arrogating to themselves the honor of doing such work.

"He that fights and runs away,  
May live to fight another day."

To plea number 3, we would say that it is also the business of the faithful preacher to contend against spiritual wickedness in high places, and warn his brethren against honoring the devil with their substance, time, and talent, in building up human institutions, to the detriment of the church. Paul says, "Them that sn rebuke before all, that others also may fear." 1 Tim. 5: 20. "Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." Tit. 1: 13-14. (Such as masonry.) "These things speak, and exhort, and rebuke with all authority." Tit. 2: 15. So you see, Bro. Morgan; this is no "matter of opinion" with us, but a matter of fidelity to God.

But, Oshaw! this has miscarried and got into the ADVOCATE office, too. Well, don't blame "Uncle Sam" for it. W. H. CARTER.

#### NOTES FROM OUR CORRESPONDENTS.

J. M. Joiner, Valhermoso Springs, Ala., October 14, writes: "Five persons have recently confessed the Lord and been baptized at Liberty church, near Apple Grove, Morgan County, Ala."

I. S. Duprey, Thyatira, October 8, writes: "Since our last report we have been preaching at school-houses and private houses about once a day; have had one addition from the Free Will Baptist. Commenced a meeting at county line the 6th; preached two nights, had a good hearing; left Bro. Anderson to continue; having other appointments to fill."

W. H. Carter writes: "Please announce in the ADVOCATE that Dr. E. M. Berry will begin a meeting at Lafayette, Macon County, Tenn., on the second Lord's day in November, to continue ten days. Also, that I will begin a meeting at Berea, Wilson County, Tenn., on Monday night after the fourth Lord's day in this month, (Oct.) to continue over first Lord's day in November."



## Obituaries.

Died, September 8, 1884, Anna May Bailey. In the death of our dear little baby girl, we are made, more than ever before, to sadly realize the fact, that "into each life some rain must fall, some days be dark and dreary." May our heavenly father help us to be resigned and bear the loss of our precious babe with humble submission.

Sleep, sweet little daughter, sleep,  
We would not disturb thy rest;  
Though with sad hearts we sigh and weep,  
We submit to the will of him  
"Who knoweth and doeth all things for the best."

Nashville, Tenn.

M.

The family of Bro. J. T. S. Fall, of East Nashville, has been very deeply stricken in the loss of Miss Carrie Fall, who died in Memphis, Tenn., on the 9th of this month, (October, 1884.) She had been in Memphis, where she was visiting a married sister, only a short time, when she was attacked with typhoid fever, and though surrounded with all the care that loving hands could give, and treated with the best skill of medical aid, her fair and promising young life was transferred from earth to the better land. She was born July 23, 1864, and was therefore twenty years old when she died. Under Bro. E. G. Sewell's preaching she confessed her faith in Christ, and became a member of the Woodland Street church in this city in December, 1880, and was a sincere and faithful Christian, adding to the graces of her person and the loveliness of her nature, the crowning and perfecting grace of Christian faith. At home, in the church, in the Sunday-school, and in society she was universally beloved, and will be sadly missed. No pen can tell the grief of the stricken household, but sustaining grace of God is and will be there, and will in time turn this terrible loss into a tender and blessed memory of love, and a sweet, ever brightening hope of happy meeting in the presence of our Father—God. The church and many loving friends extend to the family their sincere sympathy.

J. Loos.

It is not often that a physician is called upon to witness a death so deeply to be lamented as the death of Miss Sarah Elizabeth Daniel, who passed away in peace and the full possession of her right mind on the morning of October 1st, 1884. She was eight days before the very picture of health, just merging into womanhood, the only daughter of her parents and only sister of six brothers who loved her beyond expression. Her life has been one of sweetness, love, purity and sympathy and above reproach, loved and esteemed by all who knew her. She has written her name by kindness, love and charity on the hearts of all who knew her. Between us and the deceased, there existed friendship of the most tender nature, like that between David and Jonathan. She was a Christian, and when informed by her physician that she must soon go, the announcement of which did not excite her in the least, for she talked softly and sweetly to her relatives, and when speech was hushed, and just as the lovely spirit was leaving her body, she extended her hand and bided them farewell, and by the assurances she gave us we can look forward to the grand re-union in heaven of parents, brothers and friends—it will be joy even for the blessed angels.

"Our sorrow is deep;  
For there is hushed on earth  
A voice of gladness—there is veiled a face,  
Whose parting leaves a dark and silent place  
By the once joyous hearth;  
A smile hath passed which filled its home with light,  
A soul whose beauty made that smile so bright."

Cookeville, Tenn.

W. W. BAKER.

"Precious in the sight of the Lord is the death of his saints." Then great must have been the rejoicing in heaven when on the 27th of September the Spirit of Bro. R. C. Hoover left this earthly home for the house of many mansions. He obeyed the gospel of his Lord and Savior in early manhood, and from that time forward, became the earnest, devoted Christian that Jesus would have all his followers be. His life is a noble example of truth and virtue; his love a model of strength and purity; his faith a lasting tower over which a single ray of unbelief dared not scatter itself. Few men possessed so many noble traits of character as did he, and his influence for good upon those with whom he associated will be felt for long years to come. His striving for the Master, and his unassuming, Christian-like way of living, will bring sweet peace and joyous comfort to the bruised hearts of those he loved and left. His home life was indeed beautiful. His devotion as a husband and father, his gentleness as a brother, and his steadfastness as a friend, will ever bring sweet recollections of him to our minds. We pray that he may live in our hearts, and that we may live with him in glory. He kept that faith so precious to his heart, and now his spirit mingles in blissful communion with that angel mother, whose love and watch-care he never

knew. It is the bitterest dreg a human heart can drink to have death steal in and snatch our loved ones from us, yet there is consolation that we can meet them again where hearts never break and where dying kisses are never given. O, God, help our darling sister to bear this unspeakable grief, and through her tears may she look to Thee, and exclaim,—

Other refuge have I none,  
Hangs my helpless soul on Thee;  
Leave, O leave, me not alone,  
Still support and comfort me.

May she feel the blessedness of being a Christian in her deep sorrow, and lay-up her treasure in heaven; may she bring up her dear little Alma in the "nurture and admonition of the Lord," and at last grant, that as a little family, they may be reunited with the loved one gone before, in that wondrous city where angels stand ready to welcome, and where Jesus has promised that death shall never enter.

Columbia, Tenn.

EMMA BELL McQUIDDY.

Born June 17, 1866; passed away October 1st, 1884, Miss Lilly Bobo, daughter of brother Jas. S. and sister M. J. Bobo. Oh! how sad, how distressing! to have death thus enter a loving family circle, and rudely carry away one so near and dear, to have those tender cords of love and affection which so firmly binds a loving child to a parent's heart, torn asunder. Who can fathom the depth of a parent's love? And while our hearts are indeed drawn out in deepest sympathy with these bereaved ones, shall we not also commend them to God. That they may meekly submit in trusting confidence to him who "doeth all things well," exclaiming with good old Job—"though he slay me, yet will I trust in him," remembering that although "he woundeth, yet his hands make whole," although "he maketh sore, yet he bindeth up." And now may this sad dispensation remind us all "that we have here no continuing city." By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name."

M. N. MOORE.

Tullahoma, October 13, 1884.

### DEBATE AT FLIPPIN, KENTUCKY.—No. 2.

On this proposition, Prof. Taylor obligates himself to prove by the Scriptures that the kingdom or church of Christ was established during the ministry of John the Baptist. He laid the foundation for his line of argument by reference to several passages in the epistles, Acts of Apostles, and narratives, to show that the church was a body of individual members, believers of which Christ was the head, or a kingdom of which Christ was king, and that John was his forerunner to prepare a people for his reception. And that John baptized the people, putting them in the church or kingdom, introducing passages of Scripture to prove, as he thought, that the kingdom was then present in John's ministration, introducing chronology and admitting that he must show the kingdom set up or established within or between the years of 26 and 29.

Bro. Carter took every passage introduced, and the chronological account introduced, and showed that John was put in prison and his ministry ceased before any of those references were made, and consequently his own proof, if proof at all, placed the establishment of the kingdom after John's day, and his proposition fell to the ground.

But Taylor rallied to the support of his proposition with the courage of a brave hero, but mistaking the effect of his own manœuvre by reference to the four years difference between the true date from the birth of Christ, and the common or vulgar chronological account. But here Carter captured the whole of that point by showing that a correction or move of the dates must go all together, and not for Christ without John, or Taylor without Carter; illustrated by reference to pushing a bar of iron, one inch at this end by removal is one inch at that end, and so on. But the last forlorn hope for the salvation of Taylor's proposition hung on Luke 16: 16: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." The point here made by Taylor was that the law and prophets only continued till John came, the ceremonial law being then annulled by the establishing of the kingdom. But Carter reminded Taylor that Christ came to fulfill the law, and it could not be taken away till fulfilled, and it was only taken out of the way when nailed to the cross of Christ. On the teaching of Christ that the least in the kingdom was greater than John the Baptist, Taylor admitted that John was not

in the kingdom himself, but he baptized and introduced others into it. At one time Taylor read 1 Cor. 12: 28, where apostles were first set in the church. At another time, that they first got into the church by John's baptism. At another time, that Peter, and Andrew his brother, and James the son of Zebedee, and John his brother, these four as called Matt. 4: 18-22, were first. At another time he read John 1: 35-45, where Peter, Philip, Andrew and Nathaniel were convinced, and confessed Jesus as the Son of God, as being in the kingdom, the proof of which is in the narrative above referred to.

(Now, we are curious to know who were first baptized by John, and how many ways of getting into the kingdom, if but one. Whether by John's baptism, the calling of the first four, the confession of the four in John 1: 35-45, or the twelve apostles when called and sent to preach the things, was too much mixed on this point of getting in the church, for our comprehension. Excuse the digression in the way of a query.)

Bro. Carter showed that any such kingdom as Bro. Taylor was trying to establish before the death of Christ, would be an institution without the blood, death, burial, resurrection, ascension, glorification and crowning of Jesus as King. Consequently no remission, as the blood had not been offered by our great High Priest; no life in it, as the Spirit had not been given; no eternal life assured with its immortality, as Christ had not by his resurrection brought life and immortality to light; no exhibition of the power of God unto salvation, as the gospel of Christ could not be preached. And as Christ died after Taylor's Baptist church was established, it was without a living head, and also without a founder, as John, too, was dead, and the whole Baptist church died before Christ established his church by the Spirit through the apostles on the day of Pentecost, the Spirit remaining in this church with life to raise the banner red with the blood of the Lamb, inscribed with victory over death and the grave.

Bro. Carter then made a cutting appeal to the audience to decide for themselves as to the value of an institution established without the resurrection, the blood of the Lamb and the Holy Spirit, and also with a High Priest. I have no doubt but that much good will grow out of this debate.

U. WRIGHT.

### DERISIVE COMPENSATION.

A kind of derisive compensation appears in history from time to time in harmony with the teaching of the Second Psalm. "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel against the Lord, and against his Anointed. \* \* \* He that sitteth in the heavens shall laugh: The Lord shall have them in derision." The psalm of which these are the opening words has always been noted as one which finally sets forth the folly of all human attempt to thwart the plans or hinder the purposes of the Almighty. The Lord has them in derision. There is an irony at least in history that illustrates how feeble and worthy of derision only are the boasted efforts of man to hinder the truth or thwart any of the agencies God has ordained for its triumph. The very house in Europe in which a noted infidel not far back in these times boasted he would soon rid the priest-ridden world of the Bible has for years past been used as a depot for the Bible Society. A missionary among the Mohammedans, Rev. T. P. Hughes, of Peshawur, India, gives us another illustration of this derision: "It is a startling fact that the irony of circumstances," he says, "has brought it to pass that the greatest ruler over Mohammedan people—people who have done more to lower the position of women than any other—is herself a woman, the Queen Empress Victoria." History has a kind of grim humor in hanging Haman on the very gallows he had raised for Mordecai.

For people who are of that eager spirit that they must contend with something or somebody, there are always the great men of former days to contend with, and if possible to surpass; and, also, there is nature to be wrestled with, who will not yield her open secrets without much compulsion, and who is an antagonist always at hand, offering full scope for our utmost energy and metal.—Arthur Helps.



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## A BOY'S POUND.

Morris sat on the roof of the old corn-crib, looking down on a load of wood to be cut and put away in the wood-house. Beyond was the garden, overgrown with weeds, and close to the garden gate was the kitchen-door.

From his high seat Morris could look in at the open door, and see his mother, as she walked with quick step, back and forth, preparing supper for the harvest-men.

"Mother must be warm and tired," he thought. He wondered if any other family in the country had as much trouble as his family? His father was ill—there came the doctor round a turn in the road, to see him; his brother Dick had broken his arm; Hannah the house-maid was gone—there was no one to help his mother in the busy harvest-time. If only his sister were home! Morris had never before wished so earnestly for a man's strength. "I could chop the wood, put the garden in order, and get things straight," he said. Then he looked at his feet and hands, and sighed to think that they were only a boy's feet and hands.

But wishes and sighs could do no good! He was tired of his high seat, and tired, too, of the sight of the lazy turkeys strutting up and down across the lawn. He scrambled down in some queer way, putting his hands in and out of the lattice-work, breaking the strips in one or two places, thus helping to make the general appearance of things more forlorn. Morris ran by the kitchen, and jumped in through the window into the sitting-room. If he could not work he could read, and drive the thought of all those stupid things out of his mind. He found just such a story as he liked. It was about the building of a ship. He read every word—how day after day the workmen were busy on the several parts; and how the time came, at last, when the noble thing was to be launched and to begin its work.

He read how the crowd began to gather, how great strength was put forth, and how every one expected to see the ship pushed into the water. It all seemed so real to Morris that he felt himself one of the crowd, ready to shout as loud as any one.

But what was the trouble? Why so much strength put in vain? The vessel would not move! People wondered. Just then a boy came pushing through the crowd crying: "Let me try, captain; I am small, but I can push a pound, at least."

The people laughed at the boy. Some even tried to push him back. But he was a brave little fellow. He ran with all his might against the ship, and lo! off it glided into the water.

Then there went up a shout of triumph. The men who had laughed at the boy now praised him, and declared that it was just his pound of help that was needed to launch the ship.

"He was only a boy!" exclaimed Morris. Then quick as a flash came the thought: "I am only a boy, too; but I might try to do something to help mother push our ship along."

He jumped out of the window, and ran round to the kitchen door. There he stopped a moment to consider what he meant by "our ship."

"All the farm-work, of course," he said. "I might push with my might, and resolve to get some of this wood split and piled up, and some of those weeds out of the vegetable garden."

He looked in at the door just then, and nodded his head, and smiled, and said:

"As there is no 'big sister' about mother, would you like me to set up the chairs, and stir the fire, and bring in a few armfuls of wood?"

"Thank you," his mother said, a look of pleased surprise coming into her face.

"I do not feel as tired as I did a little while ago," she said, an hour afterward, when Morris had been going in and out, drawing water, and bringing in wood, humming, meanwhile, two or three of his Sunday-school hymns.

"Why, Morris, dear, you are as helpful as a 'big sister,'" she added.

"O mother, I am so glad! I see now how foolish it was to waste time wishing that I were a man. It was just that ship story, though, that opened my eyes."

His mother did not know what he meant by that ship story till the two found time to talk over the matter that very evening.—*Maud Middleton, in Sunday-School Times.*

## AN EARNEST APPEAL.

DEAR BRETHREN IN CHRIST: Our Savior said, "Then shall the kings say to those on his right hand, 'Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous say, 'Where saw we thee thus? And the king shall say unto them, 'For as much as ye did it unto one of the least of these, my brethren, ye did it unto me.'"

Now, dear brethren, we have a brother, and I will say an earnest one, too, in the person of Bro. S. J. Moor, of the Smyrna congregation, on whom the hand of affliction has been heavy. His wife has been an invalid for years, and unable to aid him. Last fall his oldest son was taken with consumption, and in March or April his only daughter was taken down, and both lay ill until June 9th, then the son died, and on June 15th, the daughter died, leaving the wife a heart-broken wreck. Now for some weeks the next oldest son and his aged father about 88 years old, have been at the point of death, and is still in bad health. Now, Bro. Moore is a poor man, and has to depend on his daily labor to pay expenses, procure nourishments, etc., and having lost all the year, I think it the duty of the brotherhood at large to rise as one man and help in this time of need and distress. If the church would only arouse herself to her duty as the worldly institutions do, it would be the loudest preaching that could be done.

Brethren L. & S., why do not you give more essays on this subject? for surely it is one of the greatest importance. Now, if any one wishes to know more of Bro. Moore, write the elders of Smyrna congregation, Silver Creek, Tenn. Come, brethren and sisters, here is work for us, and we do not need any board, corresponding secretary, or president. Put your gifts in an envelope and address S. J. Moore, Culleoka, Tenn., and cause a sorrowful heart to rejoice. Elders of the various congregations, bring this to the notice of your charges, and suffer not worldly institutions to be more liberal than Christians.

C. H. W.

[We hope the brethren will aid the above case, as it is doubtless a worthy one. But it is the duty of the church at home first to exhaust its means of helping. A masonic lodge at Culleoka would help its members, not make a public appeal. The church ought to do the same.]

## IT IS CURIOUS WHO GIVE.

"It's curious who give. There's Squire Wood; he's put down \$2; his farm's worth \$10,000 and he's money at interest. And there's Mrs. Brown; she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we got home from church the day pledges were taken for contribution to foreign missions. He was reading them off and I was taking down the items to find the aggregate. He went on: "There's Maria Hill, she's put down \$50; she teaches in the North district and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul, and where he works you'll generally see the fruit in giving. And there's John Baker; he put down \$1, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, \$4. Well, he'll have to do some extra painting with that crippled hand, but he'll do it, and sing the Lord's songs while he is at work. C. Williams, \$10. Good for him. He said the other night to prayer meeting that he'd been reading his Bible more than usual lately. Maybe he read about the rich young man who went away sorrowful and didn't want to be in his company.—*The Advance.*

## EVERY-DAY LIFE.

It is said that Beethoven when he had completed one of his grand musical compositions was accustomed to test it on an old harpsichord, lest a more perfect instrument might flatter it or hide its defects. Many are unwilling to put the results of their labors to any such test as this, preferring to be deceived and to deceive others with outward appearances.

With reference to human character it may be observed that those traits that most entitle us to the love and esteem of men, and which honor us most in the sight of God, are not always revealed on notable occasions and by extraordinary events, but manifest themselves in the quiet course of every-day life. This is the old harpsichord that tries the character on its real merits. It is one thing to appear great in the midst of popular favor and worldly successes, and another to carry a noble, generous and magnanimous spirit amid the worries, anxieties and petty trials that spring up along the path, hour by hour and day by day.

Ruskin has truly said that "greatness is the aggregation of minuteness." It is the sum of little things well done that constitutes, as a whole, a really useful and noble life. It is not those who wait in idleness for some chance opportunity to distinguish themselves and do the world a great service who are likely to be the benefactors of the race, but rather those who proceed earnestly about their daily duties, "doing with their might what their hands find to do." There are but few to whom it is given to discover new continents, to do an act that frees a race from bondage, to utter thoughts that stir the heart of mankind, but it is given to each and all to pass each day of life so well, so nobly, so truly, so faithfully, so near to God, that all life is lifted up, and all the world made better by such living and doing.—*N. Y. Observer.*

## GRADUAL BACKSLIDING.

Great temptations are not the most dangerous to Christian people. We are not likely at once to deny the Lord, or to commit flagrant violations of the law. There is danger of yielding here a little and there a little from the right. One does not become a Sabbath-breaker or profane because one great temptation is too strong for him, but by a gradual process. He does not become cold in his service through any sudden chill, but by first neglecting some duty and then another. The disciples slept during Christ's agony before they forsook him and fled. Peter followed afar off before he denied him. Those who would serve faithfully must avoid the beginning of evil.

The same thing is true of churches. They do not become cold and negligent, or formal, or lose their doctrine, or practice by any sudden transition. On the contrary, the change is usually unnoticed, save by those who recollect the past, and put it side by side with the present. They remember how the prayer meeting was first neglected, and then the night service; how family worship became less and less common and the Sunday-school less and less interesting; how infidel ideas crept in. Christian people, especially those who, as officers in the church, have accepted a special responsibility, and need to watch the beginning of evil.—*Journal and Messenger.*

## DESIRES.

Set a bound to your desires: think not how much others have, but of how much which they have you can do perfectly well without. Be not the slave of show or circumstances. Do not lose the present in vain perplexities about the future. If future frowns to-day, she may smile to-morrow; and when she lavishes her gifts upon you, cherish an humble heart, and so fortify yourself against her caprice. Keep a rein upon all your passions—upon covetousness above all; for once that has you within its clutches, farewell forever to the light heart, and the sleep that comes unbidden; to the open eye that drinks in delight from beauty and freshness and infinite variety of nature; to the unclouded mind that judges justly and serenely of men and things. Enjoy wisely, for then only you enjoy thoroughly. Mar not your life with a hopeless quarrel against destiny.—*Sir T. Martin.*

Success leads to success. One point gained will continue to accomplish.



## SOUTH ALABAMA NOTES.

After leaving the consultation meeting on the eve of the first Lord's day, we wended our way toward Antioch, Monroe County, where we had an appointment for the Wednesday night following; did no work on Lord's day night, the first since the first Lord's day in July that I have failed to speak to people in the interest of their souls. Circulated an appointment and preached at the residence of Bro. Wm. Robinson's Monday and Tuesday nights to appreciative audiences. Wednesday night filled an appointment for Antioch; very few out. I am sorry that some of the good brethren of this congregation are so very tender of the human societies that dot the hills that they seem to be inclined to ask that the word be sugar coated, so that they can take it and not be disturbed as to their safety, forgetting that all who teach is arraigned before God and the Lord Jesus Christ who is to judge the quick and the dead at his appearing, and his kingdom to preach the word. We suggest that they read Matthew 15: 7-8-9.

From Antioch we went to Midway, and met our appointment for Thursday night; audience small. Methodist society was conducting a protracted effort. Called in the appointment for 11 a. m., Friday, went to the residence of Bro. T. J. Buffington, met a gentleman who we had previously learned was thinking of obedience, we talked a short time with him upon the importance of obedience and the danger of delay when he announced his desire, and we went to where there was water and buried him in baptism; his wife who had obeyed, and instead of rising to the new life, was deceived by the philosophy of the Baptist, and walked after their human traditions, but when the light came unto her she refused not to be led by it, hence she too took membership with the Antioch congregation. Back to Midway Friday night, audience better, two Mormon "Elders," so-called, present, subject baptism; think we showed to some of the pædo's the mode. This little band has a workman that needeth not to be ashamed, in the person of Bro. Dr. J. M. Mason; he is not ashamed of the gospel of Jesus Christ, and he is one that daily contends for the faith once delivered to the saints. I trust the brethren will give him their support both as a Christian and physician, as he is worthy of their confidence and support in either field. May God bless his effort. The little band at Midway is faithful and will certainly grow to the full stature of men and women in Christ under the leadership of Bro. Mason. From Midway we went to Fairfield; continued from Saturday, 11 a. m., until Tuesday night; good audience all the time; two additions from the Baptists. There is a field white here and no laborer. Oh if we had just a little help a good work could be done for the Lord.

S. J. S. CAWTHORN.

## CHURCH NEWS.

F. B. Srygley, Lebanon, Tenn., October 11, writes: "I preached fourteen discourses at Oak Grove, beginning the fourth Lord's day in September, which resulted in six confessions. One the last night of the meeting and one at the water. The interest was increasing when I left. The workmen were at work on their new house while the meeting was going on. The house and the church were going up together."

J. M. Kidwill, Smithville, writes: "Embracing the first Lord's day in October, I held a meeting at the Curlee meeting-house, in Cannon county, with fourteen additions—twelve by baptism, and two reclaimed. This is the oldest congregation of our brethren in Cannon county. This church was planted by old brother Calvin Curlee, within sight of his home, about fifty years ago. Now there are more than a dozen congregations in the county. This oldest church is one among the best in the county. Bro. Curlee sleeps in front of the church house door, but still lives in the memory of the people among whom he lived and labored. I expect, the Lord willing, to hold a meeting at Pleasant Plains, Coffee county, embracing the second Lord's day in November. I expect to be at Bean's Creek, Thursday night and Friday night before. Bro. J. L. Sewell will fill my appointment at Watertown for same time. The fifth Lord's day in November I have promised to be with the brethren at Antioch, Warren county."

T. E. Tatum, Temperance Hall, Tenn., October 11, writes: "We are still sounding out the truth in these destitute localities, and we are thankful to the Lord that it is having its effect. Thirty-one have been added in my field of labor since my last report. I had the pleasure of meeting Bro. L. B. Wilcher, of Woodbury, Tenn., on last Lord's day. We conducted a meeting on Bowlings Branch; delivered eight discourses, which resulted in eleven additions; eight by obedience and three by restoration. Give God the praise."

J. R. Bradley, Lynnville, Tenn., October 15, writes: "Have just closed a meeting at Smyrna, Maury County, Tenn., embracing first and second Lord's days in this month. Had a good meeting for the place. Some old difficulties hanging over the people of this community, which is a great offset to the power of a little man like me. Young Bro. Sewell preached twice and Bro. Derryberry once during the meeting; had five additions. I have been going there almost three years, and my first additions were at this meeting, owing to this trouble."

G. McD. Tippen, writes: "The cry was made by the congregation worshipping at Holly Springs, Winn Parish, La. to the co operation of Claiborne and Bossier Parishes, Bro. J. B. Davis was sent. Meeting began third Lord's day of September, continued until fourth Lord's day; visible result, one young lady came forward, confessed and obeyed. Many of the sects came and heard the ancient gospel, and were astonished to think such preaching could be done by the so-called Campbellites. This meeting will remove much prejudice. Bro. Davis was solicited by some of the sects to come again and preach for us. Bro. Davis is a workman that need not be ashamed; he delivered us two chart lectures that astonished the sect more than any thing they ever heard before. We give all the praise, honor and dominion to God the Father."

## ITEMS AND PERSONALS.

We are sorry to announce the death of Prof. N. B. Smith, of Salem, and Elder Seth Sparkman, of Williamson County, Tenn.

G. A. Palmer, Esq., of Robertson County, Tenn., sends the ADVOCATE to his brother in Missouri. Quite a number have availed themselves of our proposition, and are sending to others. Will not others do likewise?

Bro. F. H. Davis reports twenty-four additions at Belleview, Dixon County; Linden, Perry Co., two; Farmer's Valley, Perry County, four; Old Lasea, Maury County, fifteen. At Linden met with Bro. Brown Godwin, and with Charley Sparkman at Belleview, in Hickman; and Willie Morton, son of Jas. H. Morton, at Old Lasea, and Sammie Sewell at same place. All these are young brethren of excellent promise, and are students of Bro. Larimore.

Bro. McGary states that I defend "Baptist baptism." He has had ample opportunity to know this is not true, and if he expects to be regarded as a truthful man, he must not repeat it. We have no more faith in baptist baptism, than we have in Bro. McGary's. Both are sinful. Bro. McGary accuses his brethren of being Campbellites, yet will receive no baptism unless performed by these same Campbellites. Verily, he is the most complete Campbellite I know. We say that men may submit to the baptism ordained by Christ, whether performed by Baptists or by Bro. McGary. When this is done, it is acceptable to God. When done to please Bro. McGary or the Baptists, or when done through his reasoning or theirs, it is sinful. Bro. McGary must not get so far over, like other sectarians, that he cannot correctly represent his brethren. At least he must not leap clear over into such unfair sectarianism as this at once. By the by, Bro. McGary never told us whether he thought A. Campbell, T. Fanning, and that host of heroes who suffered all to obey God, committed a sin when they, having learned that baptism was a command of God, gladly obeyed the command before they learned it was for the remission of sins. Sometimes clear examples help more than human reasonings.

## General News.

There is decided alarm at New Orleans lest the capricious Mississippi may go rushing to the Gulf through the atchafalaya, and leave the city stranded as an island town. The Produce Exchange, recently, adopted an address to the Governor inviting his attention to the steady enlargement of the atchafalaya outlet, and that there is serious danger of the great body of water being deflected into that river to the irreparable injury of New Orleans.—Every State in the Union has St. John electoral ticket in the field except Vermont, Mississippi and South Carolina, and they, it is said, are soon to have them.—R. W. Kittrell, a student at one of the medical colleges of this city, was crazed by the horrors of the dissecting room, and jumped twice from a second story window, but escaped unhurt.—Much excitement exists over the attempt to remove the county seat from Purdy to Falcon. In 1876 the question of the removal began to be agitated. Several elections have been ordered and held, in which more than two-thirds of the votes cast have been for removal; but at no time have two-thirds of the qualified votes of the county voted for removal, as required by the constitution. The County Court upon three or more occasions has declared the election carried and ordered the removal, but have as many times been enjoined. On account of the great excitement and bad blood growing out of the removal question, it is thought that the Governor may have to order out the militia to aid the sheriff's posse.—The October elections are over with in the States of Ohio and West Virginia. Ohio gave a Republican majority of about 10,000; West Virginia went Democratic by a majority of about 6,000. Both parties claim to be jubilant over the result in Ohio.—The drouth in Mobile, Alabama, is causing great trouble. Cattle are being driven miles for water, and at some places drinking water is retailed at fifty cents a bucket. The rivers in Alabama are lower than they have been since 1836, and the steam boat business is very quiet. People are waiting for rain as the Egyptians do for the flood of the Nile.—Col. E. W. Cole has purchased the Terriss place, about two miles from the city. It is said Col. Cole will donate it in the name of his son, Randal Cole, who was recently killed by a train, to be used by the city and county as a home for the friendless.

FOREIGN.—An explosion of fire-damp has occurred in the mines at Ostran, in Moravia, causing the death of the twenty persons.—Fourteen children, while playing in a boat on the river Drave, at Esseg, Austria, last week, capsized the boat and lost their lives in the water.—Eleven pupils of the School of Agriculture at Bordeaux have died from the effects of eating mushrooms gathered in a wood near the school.—A conference of the European powers is likely to be held in Berlin, upon the invitation of Germany, to secure freedom of commerce to all nations in the Congo country.—During a gale in the gulf of Trieste, which continued several days, a large number of fishing boats were wrecked, and the bodies of their crews washed ashore.—A transport has taken two hundred and fifty workmen and their families from Lisbon and the island of Madeira to the new settlement near Massamedes, South Africa, which is being founded by the Portuguese Government.—At Cracow the Jews, Ritter and Strochlenski, who were charged with the murder of a Christian girl under most revolting circumstances, several months ago, have been found guilty and sentenced to suffer death.

## CO-OPERATION MEETING.

We take pleasure in saying to the brethren in West Tennessee, that the next co-operation meeting will be held at Humboldt, beginning the 5th day of November next. Each congregation is respectively solicited to have representatives present, to take part freely in the work that is before us. Send up the amount that has been promised with such pledges for the future as you may desire. We anticipate a pleasant and profitable meeting. Do not fail to be represented. All are cordially invited, whether representing any congregation or not.

JNO. E. MCCORKLE,  
T. E. SCOTT,  
J. S. MCCORKLE.



## Home Reading.

## SIX LITTLE WORDS.

Six little words arrest me every day;  
I ought, I must, can—I will, I dare, I may.  
I OUGHT—'tis conscience' law, divinely writ  
Within my heart—the goal I strive to hit.  
I MUST—this warns me that my way is barred,  
Either by Nature's law or custom hard.  
I CAN—in this is summed up all my might,  
Whether to do, or know, or judge aright.  
I WILL—my diadem, by the soul imprest  
With freedom's seal—the ruler in my breast.  
I DARE—at once a motto for the soul,  
And, dare I? barrier 'gainst unlicensed zeal.  
I MAY—is final, and at once makes clear  
The way which else might vague and dim appear.  
I ought, I must, can—I will, I dare, I may;  
These six words claim attention every day,  
Only through Thee, know I what every day,  
I ought, I must, I can, I will, I dare, I may.

—Chambers' Journal.

## CINNAMON.

It is safe to say that few people nowadays when about to visit a king or queen, would think of taking with them as a present a stick of cinnamon. Yet, two thousand years ago a monarch would have felt very much pleased with such a present, for small quantities of cinnamon were then very expensive and even royal school children did not enjoy the modern privilege of carrying bits of the pungent bark in their pockets and slyly nibbling them between lessons.

In those days cinnamon came mostly from the island of Ceylon, but it had to be carried by the Arabian merchants' caravans of camels on a long journey across the hot deserts before coming to that civilized portion of the world lying along the shore of the Mediterranean Sea.

But, however high its price, it is certain that cinnamon has been in the world's market a great many years. Herodotus mentions it in his writings, and Moses in Exodus speaks of the "sweet cinnamon" to be used in making holy ointment.

At the present time cinnamon comes from the Malabar coast, from Java and China and from the West Indies, but still the most productive region, as of old, is in the southwestern part of Ceylon.

There the voyager approaching the bold, rocky coasts that guard the little harbor of the capital city, Colombo, sees spread out before him a picturesque scene. The mountains, from one of the highest of which, Adam's Peak, the natives assert that Buddha ascended to heaven, are covered with tropical green, and the groves of palms overlook the one-story houses of the town.

Here, in the perfectly white "cinnamon soil," as it is called, surrounding the city of Colombo, the tree flourishes better than in any other portion of the known world. The native Cingalese call the tree "corandoo." They formerly used to collect the cinnamon from the trees growing wild in the forests, and sold it in its natural state; but now such cinnamon is regarded as of the lowest grade, and much care is expended in the cultivation of better trees.

Cinnamon first began to be properly cultivated when the Dutch took possession of Ceylon early in the seventeenth century. They cut down the underbrush that the natives and the Portuguese had allowed to almost choke the trees, and, having drained the south part of the island, prepared to make a regular business of the cultivation of cinnamon.

To obtain the best results it was necessary that all other nations should be prevented from participating in this trade, and so successful were the Dutch in doing this that for more than one hundred years the whole world had to go to the city of Amsterdam for cinnamon. Of course, the amount sold every year at Amsterdam was enormous, averaging one hundred and sixty tons every year.

The natives had allowed the cinnamon trees to grow in the forests to their natural height, about twenty or thirty feet, but the bark from such trees would be old and tough. It was discovered that, by keeping the trees pruned, the young shoots that sprang up would produce a much finer kind of cinnamon. This is the method employed at the present time.

At last, however, in 1815, the Dutch were forced to yield the island of Ceylon to the English and, soon afterward, the trade in cinnamon was thrown open to the world.

In the present day the cinnamon gardens cover about twelve thousand acres around Colombo, not quite so large a portion of the country as was

used in this way in the days of the old Dutch traders, but still enough to produce great quantities of cinnamon. In some places an acre of ground will produce five hundred pounds of this spice.

The tree has a greenish sort of flower which gives forth an unpleasant odor. The fruit of the cinnamon looks like an acorn. It is of a brown color and from it the people of Ceylon formerly made candles for the exclusive use of their king. The fruit yields a kind of oil that is used in the making of incense, and gives out a very pleasant odor when burning. The inner bark of the cinnamon-tree, however, is the most valuable portion, and this is prepared by the "peelers," as they are called, a class of men who, through long practice, have become very skilful in their trade.

Twice a year, after the rains are over, in May and November, these "peelers" gather the cinnamon harvest. They cut down those branches that have had a growth of from three to five years and that are about three feet long, and scrape away the white outer bark which is almost tasteless. The inner bark is then split longitudinally, and taken off. The pieces are then dried in the sun where they curl up into quills. The smaller of these are then put inside the larger until bundles are formed three or four feet in length.

Cinnamon is sorted by persons who taste it for that purpose. These people, however, are apt to suffer bad effects from this practice, the cinnamon soon making their mouths very painful. The best cinnamon is very thin, almost like paper, and of a light yellow color. The leaves of the cinnamon-tree taste like cloves and yield a kind of oil that is prepared in Ceylon. It is afterward sold under the name of "clove-oil." Two kinds of oil are also made on the same island by grinding coarse pieces of bark and soaking them in sea-water. Upon distillation two oils pass over, one heavier and one lighter than water. Almost the entire product of the cinnamon harvest of Ceylon is sent from that island to Great Britain, there to be used by cooks and confectioners.—*Mary E. Bamford, in New York Observer.*

## FIVE YEARS OVER A TOY HOUSE.

For the last five years Police officer William Clark, of the steamboat squad, has occupied his leisure moments in the construction of a toy house. The model stands upon a platform of walnut and ash, inlaid in 3,500 pieces in various fanciful figures and designs, which contains also a model of a carriage house, with fences, arbors and garden chairs. The house itself is eighteen inches high, being two stories in extent, with a mansard roof. It is as perfect in detail inside as out. It is carpeted throughout, and each window is curtained, and the kitchen is furnished with a boiler, range, closet and sink. There is glass in all the windows, and the front door is paneled and also has a neat little bell. The carriage house stands at a proper distance in the rear of the house to the right, and there is a drive from the front gate. Officer Clark constructed the entire model with two jackknives. He has executed two similar pieces of work before. The officer is in his seventy-first year, and has been on the force since 1835, when the watch-house was in the City Hall. He is a grandson of Ezra Clark, the ninth signer of the Declaration of Independence.

## ONLY A CRACK.

"Can you not see it?"  
"Where?"  
"That little crack stretching across the ice ahead! Look out, Tommy?"  
"Nonsense!" says Tommy; skating over that thin little line of danger.  
"Only a crack!"  
It is lengthening though—widening.  
"Look out, Tommy!" is the warning again sounded to the returning skater.  
"Shut up!" says the offended Tommy, pushing on; but the ice does not "shut up" at all. It yields, opens, and lets Tommy down into an Arctic bath.  
"Help-p-p!" is the cry ringing out all over the pond. "Fetch a board there!" "Throw him an end of your comforter!" "Get a rope!" "Quick; quick!" are the excited outcries on either hand.  
At last Tommy is pulled out, his hands purple, his lips white, his teeth chattering. A minute

more and he would have been stretched out on the bottom of the pond. What a serious risk he ran!

"Only a crack!"

That is the trouble with Frank Peters. He takes now and then a glass of beer.

"Shut up!" he says to his mother, father, Sunday-school teacher, and all the time the crack is opening, widening, a gap to-day and it may be a grave to-morrow. Look out!

## LETTERS TO UNCLE MINOR.

DEAR UNCLE MINOR: I read your letters in the *ADVOCATE*, and am always glad to hear from you. I am nine years old. I have four sisters and one brother. We go to school at Stewart's Creek Seminary. We have prayer-meeting every Lord's day. I wish you could come and preach for us. I will close, as my hand is getting tired. Hope my letter will not be too long, and that we may hear from you again soon.—[Annie Ross, Smyrna, Tenn.]

DEAR UNCLE MINOR: I am a little boy, not ten years old. My mother takes the *ADVOCATE*, and I like very much to read your good letters; have been reading more this week than usual, as I have had severe tooth-ache and swollen jaw, so that I cannot pick cotton. I am an orphan; my father has been dead nine years. My mother has very poor health; she has been sick for several weeks, and has slow malarial fever. As this is my first attempt, I will close, for fear of worrying you.—[Jodie Walters, Newcastle, Ala.]

DEAR UNCLE MINOR: I assume the opportunity of writing to you for the first time. I am a little girl, sixteen years old, and have been a member of the church of Christ for three years. I go to Sunday-school every Lord's day. Bro. William Smith preaches for us at Shanghai church, seven miles west of Athens, every second Lord's day, and Bro. Wallace on the fourth. I read so many good letters from you, I think it is our duty to write to you, if we can't say much; we will let you know we appreciate your kind letters to us. I think that long letter you wrote was the nicest letter I ever read; I would never get tired reading such letters as that. Well, I am afraid you will get tired of reading my letter, so I will close, as this is the first time I have tried to write.

Remember me, I only ask;  
Remember me, if not a task;  
Remember me, and so will I  
Remember you until I die.

—[Sallie Terry, Athens, Ala.]

In the earlier days of the legal profession in the United States, Elisha Williams was reckoned, deservedly, one of the most accomplished orators at the bar of New York. His pathos was always irresistible with a jury, and he seldom failed to secure the verdict he desired. Like many other orators, however, Mr. Williams often repeated himself, his graceful figures and forcible bits of elocution and rhetoric. On one occasion this fact did him an unlucky turn. It was at the defense of a man charged with murder, and Mr. Williams made as usual a splendid effort. The jury were all in tears—the case in Mr. Williams' hands. His opponent was no speaker, but a "plain, blunt man," who had fought his sparkling opponent before. When Mr. Williams had finished, the counsel for the prosecution rose and said, to the consternation of the lachrymose jury, and the uproarious mirth of the court-room, as he coolly advanced: "Gentlemen of the jury, I should despair, after the weepin' speech which has been made to you by Mr. Williams, of saying anything to do away with its eloquence. I never heard Mr. Williams speak that piece of his'n better than what he spoke it now. Onct I heard him speak it in a case of stealin' down to Schaghticoke. Then he spoke it agin in a case of assault, up to Esopus; and the last time I heard it, before jest now, was when them niggers was tried—and convicted, too, they was—for robbin' Van Pelt's hen house, over beyond Kingston. But I never knowed him to speak it so elegant and affectin' as what he spoke it just now." The jury were overcome. Mr. Williams was for the time being, demolished by his smartness, and the man promptly brought in guilty.—*Independent.*

It is what the child does, and not what is done for him, that makes him what he becomes.



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1881.—By the recommendation of Rev. C. C. Davis, I used Dr. Moxley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

WILLIAM B. EMERSON.

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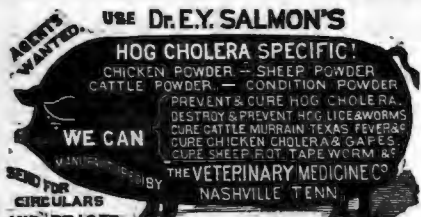
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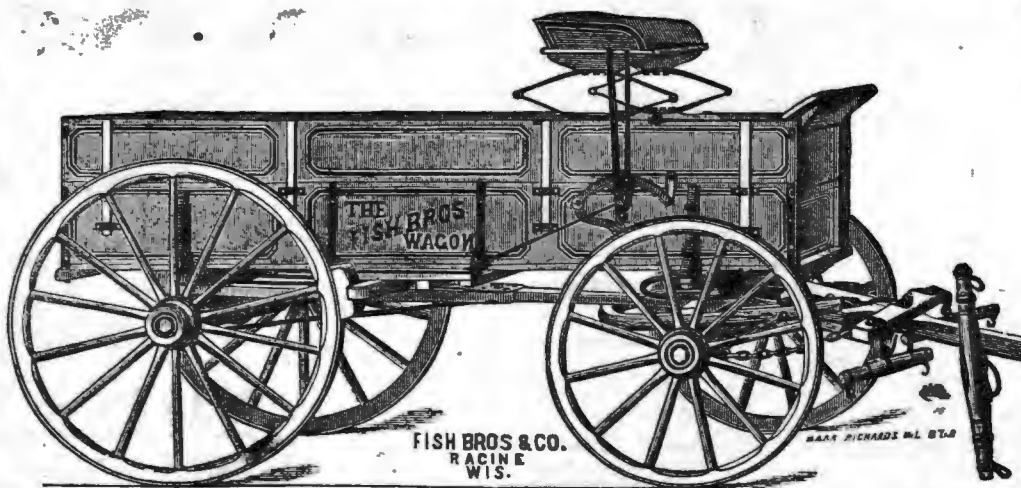
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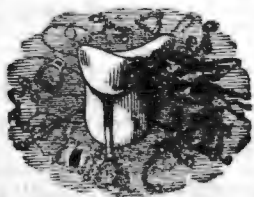
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# THE GOSPEL ADVOCATE.

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{TWO DOLLARS PER YEAR,  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### WHO WAS THE WICKED PERSON MENTIONED IN 1 COR. 5: 13?

DEAR BRO. LIPSCOMB: In answer to query in GOSPEL ADVOCATE, page 614, you say, (as I had contended,) that the wicked person in 1 Cor. 5: 13, was the man who had his father's wife. The person who differs with us, desires me to say to you that your answer is not satisfactory to him; desires you to explain the eleventh verse. What are to be done with the characters mentioned in that verse? Are the disciples of Christ, at the present time, the light of the world?—[A Brother.

It seems hardly worth while to respond further to this. No student of the Bible ever doubted that the wicked person commanded to be put away from them was the incestuous person. It was *that* wicked person. *That* specifically points out the person referred to. It is one specific person to which reference has been made. What person is it? No one can conclude it is any other than the incestuous person without setting aside the plan and simple laws of language.

It is supposed that the woman in the case was not a member of the church, therefore the apostle introduces those without to tell them they have nothing to do with her. He had written to them in general laws not to keep company with fornicators. He now writes that this admonition is to be interpreted as referring only to those in the church who are fornicators, and has no reference to those without. The eleventh verse gives the general rule he now gives for dealing with offenders. "Not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat." This is the rule by which offenders are to be dealt with. They are not to company, no, not to eat, with such. The eating here refers to eating a common, social meal, not the Lord's supper. They were permitted to eat with those of the world as they were not those offenders in the church. Among the Jews eating with persons was recognizing them as worthy of association. Hence when the Savior ate with Publicans and sinners it was a great scandal to the Scribes and Pharisees. While refusing to eat with brethren walking disorderly they were commanded to entreat them as brethren. "If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but entreat him as a brother." 2 Thes. 3: 16. The general rule is that any member of the church guilty of any of the crimes mentioned here, shall not be kept company with, no, not eat with them. Under this general rule *that* wicked person of whom he has been speaking, must be put away from among them.

2. The disciples of Christ should be the light of the world. If they are true disciples they are the light of the world. The disciples are to preach the truth of God to the world. They are to do this in their practice and in their lives, as well as with their voices. "Let your light so shine before men, that they may see your good work and glorify your Father who is in heaven." All Christians who do good works let their light so shine as to induce others to glorify God their

Father, who is the author of these good works. If evil works exhibit themselves in the Christian life, they bring shame and reproach, and cause men to dishonor God. Peter, writing to Christians, says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation, \* \* \* for so is the will of God, that with well-doing you may put to silence the ignorance of foolish men." Most certainly the Christian life is to be to the world the living example of the teachings of Christ. What Christ taught in theory he exemplified in practice. We should strive to do like him. If we do not, we are not his disciples.

### IN MEMORIAM.

Prof. N. B. Smith, after years of feebleness, was attacked with malarial fever and lingered several weeks, when he died, Saturday, October 11, 1884, at his home near Salem, Franklin county, Tenn., aged sixty-seven or sixty-eight years. Prof. Smith was born in central Kentucky. His mother was a sister of Hon. John J. Crittenden. He was raised in Versailles, Ky., and learned the saddler's trade. In the year 1845 he came to Franklin College, Tennessee, depending upon paying his way through a college course by working at his trade. He graduated in 1848 with honor to himself. He soon after was elected professor of mathematics in the same institution, which position he held a number of years. He then moved to Franklin county, Tenn., where he taught until failing health compelled him to desist. He became a member of the church of Christ soon after his graduation, and not long afterwards married Miss Keren Lipscomb, the oldest sister of the writer.

Prof. Smith was one of the kindest hearted, most courteous and gentlemanly men in his whole bearing, that I ever knew. Pres. Fanning once said of him, he was the most perfect gentleman in his whole character and deportment he ever knew. I am sure he never desired to do a wrong to any one, or cause pain to a living mortal, or to make one unpleasant. His kindness, courtesy and affability, were just as marked to the humblest child or poorest negro, as they were to the greatest of earth. It was the outgrowth of his own kind heart. He was as pure and clean in his thoughts and conversation, even before he became a Christian, as a girl. He was one of the most modest and unassuming men that I ever knew. The chief defect of his character was a lack of persistent and aggressive force. It affected his whole life, in his business, social, and religious character. He never exerted the influence to which his ability and character entitled him.

But with all of his modesty and inoffensive bearing, few men are possessed of more true moral and physical courage than he was. While he shrank from difficulties, when they were to be met, I never saw a man that could do it with a calmer courage or steadier nerve, than could Bro. Smith.

His deeds of kindness and helpfulness to those in need were limited only by his ability. Many very poor youths, those thought too low for help, were helped to an education, and lives of

self-respect and usefulness by him. Indeed he sometimes did this to the injury of his own family at times.

In accordance with his character, he calmly and quietly awaited death, without a fear or tremor, and quietly from earth passed to the presence of the Father in heaven. He leaves a wife, with three children, to mourn a loss that to them is irreparable on earth. The love and respect in which he was held, were manifested by the large concourse of people, black and white, who attended the committal of the body to the grave. D. L.

### UNFAIRNESS IN CONTROVERSY.

There is perhaps more unfairness connected with religious controversy than in any other one thing. The unfairness largely consists in an unwillingness to allow opponents to express their own views, in their own words. As for example, those of the denominations who oppose those who claim to stand upon the Bible alone, and to express Bible ideas in Bible words, never accept these things as we state them. They never meet our teaching as we present it, either on the action or design of Baptism, nor on the work of the Holy Spirit. These are the chief points of difference between truth and error, between the church of God and denominationalism. When they set out to oppose our teaching on the design of baptism, they almost invariably represent us as teaching that confession of Christ and baptism is all that we teach as necessary to convert and save the sinner, or represent us as teaching that water literally washes away sins. If they wish to oppose our teaching on the work of the Spirit, they say we deny its work in conversion altogether.

These are but two examples of how they do all along the line of differences between the church of God and denominationalism. And not only is this true of denominationalism, but among our own brethren those who oppose human plans to spread the gospel, are accused of opposing the entire work of spreading the gospel, and thus accuse them of opposing everything, and doing nothing to advance the truth. All this is unfair and false. We have no objections to the denominations opposing what we teach on the design or action of baptism, or the work of the Spirit in conversion and sanctification, provided they would represent our teaching on these matters in our own words. And when they present our teaching on these things in our own words, then they are welcome to fight them to their hearts content. But when they represent us as teaching what we no more believe than they do, we think it unfair, mean and wicked. For all in this country can easily know what we teach if they will. Again, we have no objections to our own brethren criticising opposition to human plans in spreading the gospel, provided they state the position in the words of those opposing. But when they represent us as teaching what we no more believe than they do, and thus misrepresent us, and place us in a false light before the world, we think that exceedingly unfair. There will certainly be an immense amount of sin of this sort to answer for in the great day of accounts. All should be exceedingly careful in representing the teaching of others, that they represent it in the very words of those who teach it, and then there is no misrepresentation, and no unfairness to any one. E. G. S.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## CLOTHED UPON WITH THE HEAVENLY HOUSE.

In 2 Cor. 5: 1-10, we have presented a subject which is generally misapplied by Bible students. "This tabernacle" is generally understood to mean *this body*, and is understood to mean, that when this body dies, we shall receive a new, spiritual body from heaven. Is this true? How then can the dead body be raised? What of Paul's language in 1 Cor. 15, where he says, "Then shall *this mortal* (dying) put on immortality (undying) and *this corruptible*, put on incorruption?" The dying body is to be raised, and made undying, or immortal. If the old exegesis is correct, and the Christian *now* has another body in heaven, awaiting the falling down of this mortal body, then we have a good argument in favor of the doctrine of the final perseverance of the saints. Then, too, where necessity of seeking for glory, honor and immortality, by a patient continuance in well doing? If the body is already there, and we are to be clothed upon with it, when this one falls down, then of course we are to have it any way. But this is not true. The antithesis is between things temporal, and things spiritual. Things seen and things unseen, and refers no doubt to earthly homes, as in contrast with the heavenly. And the thought is: if we lose our earthly inheritance—our homes, our *tent* or *tabernacle*, we shall soon be in possession of the heavenly city—the New Jerusalem. It has no reference to the body, but our home.

Remember, dear brethren, that this orphan work is your work, its obligations, duties, responsibilities, yours. Shall Texas have a "Home and School" for our orphans? The question will be answered in the light of your liberality and generosity. The work is gaining; shall it develop into that great and good enterprise which the cause of our Redeemer demands? May our Father so determine the minds and hearts of his children.—A. Clark in Texas Christian.

The college is there, but what about the "Home" for orphans? Have our brethren not gone a little hastily in this work? We think, first of all, the home should have been provided, and then the college could have followed. As it is, orphans who get the benefit (?) of the college, have no homes to stay at, only as they can be squeezed into families living about the college, and in the capacity of servants are expected to work for board, and so may get but little time at last to attend school. A home, or a place designed for a home, was purchased, but we were informed that the trustees would sell that to help pay for the college, etc. This reminds us of the boy who gave his last fifty-cents for a new pocket-book.

We should like very much to see an itemized statement of receipts and expenditures for this orphan work. We think it would give a more hearty response to the call for aid in this direction. Of course it would be some trouble to copy the accounts, receipts and disbursements in this work; but as the books are on hand, and many people like to know just what goes with their money, let us have it. As this is the special charge of the church now, an annual statement should be made, setting forth all the facts in the case.

Brethren, study your Bibles. Read—read and study. We are on the eve of string events. You will need to be fortified with a knowledge of God's word. Post yourselves, brethren, thoroughly.

## JOE HARDING.

We took a run to Dallas to take Joe Harding's measure. We got it, and returned a wiser, if not a better man. Wiser to the degree of knowing the man we had read so much about, and no better, because of the incessant way he has of keeping his audience always in a titter, by anecdotes and jests, which, in a theatre, would be considered most common-place. When he does preach, there is no compromise of the gospel. He preaches it straight and strong, and if it were not for the jests, which often border on the vulgar, he would be a good, gospel preacher. He makes himself the center of all observation, by his constant manœuvring, and drives his meeting like Jehu drove his chariot—with all his might. He has a way of *making* the brethren bear his burdens,—regards a good, stout, Christian man as invaluable as a *servant* in the Lord. Is very fond of good things to eat; especially of cream—sweet or sour.

## HOW HARD.

It is hard to labor and toil; to spend days and nights of anxiety and care, even years, to train our children for the church, for usefulness in the world, and for God; and then as they near manhood's estate, see them turn from the church, cease to attend the Sunday-school and preaching, and go entirely away from the road we hoped they would take. Then hopes are crushed, and hearts do ache and continue to ache. The children who should be our greatest blessing, become our curse; instead of helping to bear our burdens, they become, then, our heaviest load. None can know the depth of such feelings, save those who, day by day, have borne such feelings up to a throne of mercy, when the door has seemed always shut. They who have prayed when prayer seemed hopeless, and who still pray against a raging storm of vice, in the hope of reform at last,—these know the heart-ache caused by a boy from home at night, or a daughter's disregard of parental advice. Eternity alone can reveal the burdens borne by such hearts, even while trying to do their own part, in the great struggle for victory over self. We had almost said, how can the ingratitude of ungrateful children be forgiven? but then the parent can gladly forgive, and shall not God forgive also? If you have a wayward boy, pray on; he may yet come back. If your daughter does not hear now, she may hear you when your head is cold in death. Pray and work.

## A PECULIAR MEETING.

A union camp-meeting, not according to the Chatauqua regulations, was held on the banks of a beautiful stream near Marquez, Leon Co., embracing the first and second Lord's day in September. The M. E. Church South, the Methodist Protestant Church, the Baptist Church, and the Primitive Baptist were represented by some of their best preachers. The Church of Christ was represented by Bro. W. H. D. Carrington and myself. There were four Methodist preachers, (one of them Presiding Elder,) one Methodist Protestant, four Baptists, and one Hard-shell. There was much cross firing all around; every one preached what he thought was the doctrine of the church with which he was connected. Many very interesting and ludicrous things were presented. The result was, the Church of Christ secured ten confessions; eight of whom were baptized, the other two having deferred their baptism, and three reclaimed. No converts were made to either Baptist, Methodist or Hard-shell. In the midst of the fiercest opposition, and the most vindictive misrepresentation, the truth triumphed greatly. Truly has the poet said:

"Truth crushed to earth will rise again,  
The eternal years of God are hers;  
But error wounded writhes in pain,  
And dies amid her worshippers."

Marquez, October 13, 1884. A. J. McCARTY.

"There is a converted Catholic, named De Schullie, preaching the ancient gospel, in and about Galveston and Houston. He is said to be very successful among the Romanists."—*Christian Messenger*.

"Is it possible the *Christian Messenger* does not know the real character of De Schullie after all the publicity he has had in these columns, and in the St. Louis dailies? We warn brethren in Texas against him. He is a wolf in sheep's clothing. Receive him, and he will devour your lambs."—*Christian Evangelist*.

There it is again. This is what comes of receiving strange preachers without proper recommendations. Brethren should compel preachers, travelling, to carry proper credentials from churches where they hold membership. Our piney woods churches in east Texas, refuse to receive or recognize tramp preachers who do not come properly recommended.

DEAR BRO. POE: The propositions are, (1) The Scriptures teach the church of Christ was in existence before the first Pentecost after Christ's resurrection. (2.) The Scriptures teach that immersion is a condition of pardon. (3.) The Scriptures teach the direct influence of the Holy Spirit in regeneration or new birth. (4.) The Scriptures teach that a child of God, born of the Spirit, may so apostatize as to be finally and eternally lost. I affirm 2 and 4; he affirms 1 and 3.—[C. McPherson.

This debate is to take place at Hallville, November 5th, between C. McPherson, Christian, and McClelland, Baptist.

## WHAT MAJOR PENN SAYS.

I understand that the Major is telling it over the State, that he so routed a Campbellite preacher at Dallas, three years ago, that he quit preaching and went to practicing law.

I guess I am the man to whom he refers. The facts are these. The Major said one night, "Talk to me about baptism having anything to do with saving a man? why bless my life, it has not, never did, and never will have." Hence I kindly asked the Major to let me read three passages of Scripture. He first refused, remarking that "I know you. I am not afraid of your sort. You are a Campbellite," which, in its manner, very much amused the people, reminding them of the boy whistling in the dark to keep the "buggers" off. But he finally assented, and I read, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Again, "He that believeth and is baptized shall be saved." And again, "A like figure whereunto baptism doth also now save us," etc. Thanking him, I then took my seat without comment. I learn the Major also says he "unanswerably answered this by reading three other passages." Why Major! Did you? How silly and suicidal that would be! I gave you credit with being sharper than that. Do you not know that putting Scripture against Scripture is suicidal—that it only resulted in making the word of God a bundle of contradictions?

Major, that is what makes infidels; they see such wicked absurdities as that, and have faith in none of it. Oh! Major, don't tell that! But that is not what the great Major did. Oh, no, far from it. He could not find *one* verse that *contradicts another*, much less *three*. But he said with much gusto, "Why there is no such thing as water mentioned in these verses." That settled it, did it? No, verily. He got so mad at me, and acted so undignified in his uncontrollable wrath and anger, that he disgusted every body present. And some of his brethren gave him such a brow-beating, and so chagrined him for his folly in allowing a Campbellite to courteously read, without comment even, the Scriptures in his meeting, that he has not spoken to me from that good day to this, though I have been in the same house, at the same time, with him often since.

Not only this, it put the breaks on him so thoroughly, that the words Campbellite and baptism, which, up to that time, were rolled under his tongue, were not spoken again by him during the whole three weeks he remained here. And instead of me not preaching a sermon since, I



preached to a packed house the very next day in two blocks of his tent.

Not only this, if he (the Major) is not thoroughly and everlastingly satisfied with the chagrin he felt on that night, in having to save his *ipse dixit*, by telling the people what he knew they did not and could not believe; if he is not done smarting from that *funny* anger he disgusted the people with; if he is not sufficiently satisfied with the curtain lectures of his brethren for his folly; if nothing else will do him, I know a "lawyer" that will come to his side and help him like a man to repeat that or a similar scene. And I know he will be kind and good to him, too; and will show him as much courtesy as was shown him on the former occasion by "the preacher."

Now, Major, please don't intimidate my brethren by such a flourish of trumpets in boasting this great victory over this poor man at Dallas; for I tell you now that he can't do any such great things as answering Scripture by reading verses that contradict Scripture, but if you will give him a kind and civil invitation, he will take the word of God and stand by you until the people are satisfied that you are again most graciously pleased to "change the subject." Now next time you make this great swelling boast, will you please tell the good people of my kind offer, so that they may not think that you did utterly ruin a poor Campbellite sure enough? And just notify me, and I will see that there is enough left of the "preacher lawyer" to show the people which way he went anyway. Though I am of the opinion that that boast will not be heard again when the Major finds that he did not utterly annihilate him; at least, I think there will be more fun in having him around than the "interests" of the meeting demand.

J. H. SKILES.

#### CORRESPONDENCE.

BROS. LIPSCOMB & SEWELL: One month ago today I left home for Parsons, Kansas. I found there a body of disciples, warm-hearted and zealous. Among them was elder David Kimbrough, with his Christian wife and earnest daughter. We had but five baptisms as the result of two weeks' preaching. But the brethren were satisfied with the result of the meeting.

On my way home, I stopped off at Atoka, Indian Territory, lay over four days. A hack load was made up for Tushka-Homma. Our company consisted of A. Tell, who divided blankets with me, as we lay out on the way; John M. Hodges, with a budget of fun from Polk County, Arkansas; young McCauley, who drove the team and shot at turkeys along the road, and myself. After a trip of about seventy miles through the mountains, we dropped into a beautiful prairie. Three miles before us a \$23,500 council house arose, a splendid building, occupied by a noble, big-hearted body of men, whom one could learn to love without much effort. I was kindly received, and preached for them three nights. The last night I was with them, Col. Peter Tulsom, a delegate to Washington, D. C., from Choctaw Nation, had his report read by Gov. Right, after which he made a short talk. I was impressed with his earnestness. He is about seventy years old, six feet high, and yet unbent by age. I could but think while he talked of the time when the U. S. Agent called upon them in the old country, told them they must move and make their home amid the rolling prairies and thick tangled forests of the West. Col. Tulsom heard that speech, and he, with the rest of his people, bowed his head in meek submission, and started for their new home. But they caught the mantle of civilization, and surrounded by many difficulties, they have arisen above their former habits. May the God of all good help them in their onward move to freedom and to glory.

Their laws require of each missionary that enters their country, an endorsement from his church, and also the missionary of his denomination in the nation. We have had no missionary among them; therefore bad men have been known to take advantage of us and the Indians. They would write for themselves a recommendation, and in the absence of a missionary from the Christian church to look into the matter, have both misrepresented our teaching and deceived the Indians. So we are compelled to

plant a mission in self-defense, and in order to protect the Indians from injury. But a short time ago I met a man in the Nation who professed to be a Christian preacher, I told him the law of Choctaws, and desired his papers. He had a good commendation that, beyond doubt, had been forged. When he was told by a citizen that I was an acknowledged missionary from the Christian church, and that his papers would be submitted to investigation, he left in the night with a horse partly paid for. He is only one of many who have acted badly under the name of a Christian preacher. Our religious neighbors are protected by their missionaries among the Indians, and we are the sufferers.

We wish to connect with our mission an Industrial school; teach the boys to farm, and teach them a trade, and Christianize all we can. The church here agrees to let me off this winter to solicit money to erect buildings for the work. I was encouraged while at the council to expect an appropriation from the Indian Legislature. One brother agrees to give \$100. a year for three years; Col. G. W. Harkins, of Choctaw Nation, \$50. a year for three years. Who will be next? The Indian mission board consists of the Elders of the Christian church at Paris, Texas. All money for the mission will be sent to Elder W. H. Sluder, Paris, Texas.

R. W. OFFICER.

#### ITEMS.

Bishop Pierce never had an organ in the church if he could keep it out.—*Christian Advocate*.

We have received from Owen's Chapel congregation, twenty dollars for a house in Huntsville, Alabama. Who next?

Bro. Floyd gave us a call in returning from a meeting of days at Forest Hill, Montgomery county, Tenn. Two were baptized and added to the Lord.

There are briars besetting every path  
Which call for patient care;  
There is a cross in every lot,  
And a need for earnest prayer;  
But a lowly heart which leans on God  
Is happy anywhere.

Bro. Bryant, of Wilson county, is holding an interesting meeting at Fain's Hall, South Nashville. Has continued the past week, with one baptized, one added from the Baptists, up to Saturday, October 25.

A. W. Moss, Good Spring, Giles County, Tenn., October 12, writes: "On Saturday night before fourth Lord's day in September, Bro. H. J. Spivy commenced a meeting at Coal Springs, Giles county; preached nine discourses, the result was three additions; two by baptism and one reclaimed, and the church edified."

#### MILLENNIAL HARBINGERS FOR SALE.

Twenty volumes, including every year from the beginning, except 1832; also Milligan's works, Lard on Romans, McGarvey on Acts, etc., about thirty volumes in all. Will be sold for \$1.50 per volume. The books are all well bound, and in good condition. Address, W. E. Armstrong, Bartow, Florida.

W. H. Carter, Lafayette, Tenn., October 20, writes: "Bro. Rogers and I closed our meeting at Tiel's Chapel, yesterday. Immediate result, eight added to the congregation—five by confession and baptism, one from the Presbyterians, one by relation, one restored. The church at this place seems to be in good working order. They need a larger house, which we hope they will build before long."

Bro. Harding will go from Murfreesboro to Pulaski, and will hold a meeting in that place. We trust the brethren in Giles county will second his meeting heartily. They can aid much. He does not yet know when he will leave Murfreesboro. His habit is to remain as long as there seems to be good in the meeting. Pulaski is the largest town in Middle Tennessee, in which there is no church of Christ. He will try to have Bro. Daugherty with him to sing.

#### General News.

DOMESTIC.—As Governor Cleveland was going from the Executive Mansion to the Capitol, about nine o'clock last Monday morning, he was assaulted by Samuel Boone, of Elmira, a man who failed to get a pardon for his brother-in-law. He struck at the Governor several times without striking his face. He then darted toward a pile of obble-stones, but was intercepted by Dr. George H. Houghton, who seized and held him.—A woman at Des Moines, Iowa, secured the conviction of a small boy on the charge of stealing her watch in a street car, and afterward found the article in her bureau drawer.—A Massachusetts contractor was seized last week, bound and imprisoned in a barn, by Italian laborers in his employ, they claiming that he had received money and refused to pay them their over due wages. He was rescued by Boston police, and nineteen Italians arrested and held for trial.—There are four miles of tunnelling under Hallett's Reef, near Hell Gate, and along the sides and roof of this tunnel are not less than 220,000 two and three inch holes, and in about a year from now the spark will be struck, and the greatest artificial earthquake on record will follow.—Secretary Lincoln has settled the question whether a colored man can be enlisted in the Signal Corps by deciding that he can be, and ordering the young man Howard Green, a college graduate, who passed an excellent examination, to duty at Fort Meyer. This was done over the head of the Chief Signal Officer.—According to the *Chicago Tribune*, out of one hundred and sixty-five polling places appointed for the forthcoming election, ninety-four have been located in saloons, some of them of a very disreputable class.—Hon. William Daniels, candidate for Vice-President on the Prohibition Ticket, spoke at the Capitol in Nashville on the night of the 23rd.—Shelby C. Price, son of John L. Price, ex-sheriff of Davidson County, has been arrested in Chicago on the charge of murdering Jimmie Raymer, a twelve year old boy, who disappeared on the night of Oct. 4. Nothing was heard of the boy until the 14th, when Mr. A. A. McEwin was walking along the railroad his attention was attracted by a nauseating odor coming from a culvert. He went down to the opening of the culvert, and to his horror saw the decomposing body of the missing boy.

FOREIGN.—Several warehouses and the German theatres, situated in the center of Moscow, were burned last week.—Six officers of the Russian army were executed at the St. Petersburg citadel last week for political offences. Two women also paid the death penalty, one Mme. Walkenstein, the other Mary Figuer, the daughter of a priest.—On the opening of Parliament, a commission will be appointed to inquire into the state of the Navy, and the Admiralty will ask for an increased grant for ship building to enable it to give orders to private firms for the construction of swift, heavy armed, light armored vessels.—On the arrival of a steamer from Philadelphia at Liverpool a Hungarian was arrested, having in his possession thirty packages of dynamite, amounting to a pound and a half.—The protective tariff cry is being raised in England as well as in France. This home question overshadows all others, but her affairs abroad are in an unhappy condition.

We stopped over in Murfreesboro to hear Bro. Harding preach. Had never heard him. Heard one discourse and part of another. He had held large audiences for ten days, preaching night and day, without an addition until the first discourse we heard. Neither the size of the audience, nor the interest, had abated when we heard him. This is unusual. We studied to see the secret of it. His manner and oratorical powers are not above ordinary. His matter is simple, plainly presented, and strictly Scriptural. He indulges in no tricks or eccentricities. The influence that interests and holds the people, clearly is the simplicity of truth, presented in a manner that shows he heartily believes what he says, and is thoroughly in earnest in presenting it to men as the condition of their salvation. His power is simply that of earnest faith.



## THE PEOPLE'S HAND BOOK ON BAPTISM.

BROS. LIPSCOMB & SEWELL: I have read with surprise a part of *The People's Hand Book*. The author has certainly studied his theme well, for it is falsehood and misrepresentation from beginning to end, so far as I have read. If he would give the apostle Peter's simple words, which we can all read by turning to the second of Acts, as to what the sinner must do to be saved, he would have saved himself study, but to keep the fog and mist of Rome over the eyes of the people he vilifies, Mr. Campbell and others in reference to the teaching of the word of God, as great a falsehood, but not so sacreligious as some others are, that the Campbellites, as he calls them, are a unit in discarding the authority or force of the Old Testament Scriptures, which no one else but himself ever heard before. The whole Bible is taught in our Colleges, pulpits and Sunday-schools with as much faith in its divine prophecies, types and promises as any people living. We believe, too, from beginning to end, in obeying all of its sacred laws so far as applicable to us.

Our last great reformer was a discernor of error and truth. Therefore as the Jewish Sabbath being the seventh or last day of the week, was given to them for a different purpose from the Lord's day, the first, we worship on the first day as we find the first Christians did, except when they taught the Jews at their times of worship. Our Lord's day was never called Sabbath by the New Testament disciples—called Christians first at Antioch. This name we reverence and prefer above all human names, and on that day we meet and keep sacred from manual labor as much as possible, but working for our Lord in the Sunday-school, in worship, in song and prayer, and communing with one another in love, participating in the communion of the body broken and the blood shed for us. Every first day of the week, as did the first Christians, so do we meet to break the loaf, whether we have a preacher or not. But why waste time in showing up the falsehood on this 19th chapter, page 65? The enlightened community knows better. There is one statement in it that is true, which is Mr. Campbell's motto. Every other statement is positively false and absurd. He quotes authors as prejudiced as himself instead of reading the Bible literature and teachings of the lights he would gladly extinguish. So it was in the days of Luther, with the Romish priesthood. So it is to-day with Mr. Parker. Read the Bible for yourselves, every one of you, and see what Christ's law is for yourselves, and be blinded no longer by false teaching, was another injunction of our great scholar and Bible advocate. So the leading thought of Mr. Campbell was to unite all Christians upon the Bible and in Christ, by dropping off all human innovations and man's inventions, every thing not found in the word of God, and come back to the doctrine and practice taught by Paul, Peter and others, and be one in Christ, as he prayed we should be, instead of all come to the Campbellite church as Mr. Parker says. Certainly this gentleman's associations must not be very good, an illiterate and unchristian set of pretenders at least.

We all now are under the law of Christ. He is the head of his church, not Mr. Campbell, nor Wesley, Calvin or Luther, yet we feel grateful to each of these great lights for all the truth he taught. The church then was in darkness; it would have been overwhelming to the greatest minds for the light of to-day to have shone in on their befogged intellect. Mr. Campbell, the greatest of all, cleared away the errors of Rome. But we have priest-ridden people yet, who will not read the Bible for themselves, but listen to the false interpretations from the pulpit blinded by the good, for there is truth mixed with their errors in much of their teaching.

It is revolting to the feelings of any Christian to read this author's sacrilegious effort on immersion, to prove sprinkling was the baptism for the believers in the beginning. We, even women, know better; church history tells us better. Leaving out all of the Catholic fathers, who said the church changed it for sprinkling, we come down to the great scholar of our day, the Archbishop of Canterbury, Dean Stanley, he wrote a long article, which was copied in many of our papers about five or six years ago, stating that the ancient mode was immersion, but for con-

venience the church changed it, and that they had a perfect right to do so. We know, too, that King James was a strong affusionist, and did all he could in his translation for his cherished object; besides the Greeks to this day never have practiced sprinkling or pouring for baptism, and they certainly understand their own language better than Mr. Parker with all of his Greek pretensions and a half dozen others to help him. I am sure no scholar of reputation among the author's own brethren, would use such absurd arguments on immersion. To think that a people ever lived who would change from that easy and pleasant mode of sprinkling to immersion, with all of its inconvenience and unpleasant practices, is out of all reason. Read his objections; chapter 20, page 74.

On page forty-one, on immersion, he tells us that John baptized six millions of people, and he did not immerse them, for it was impossible. He would have to stand in cold water ten hours a day, to dip sixty persons every minute or thirty-six thousand a day, for six months. Such a work would have killed any hundred men in the world, and John would have been paralyzed in two days. He then, on page twenty, shuts off all the water of Jerusalem from the immerser, and says too, that he would have to go fifteen miles on the day of Pentecost to the Jordan to dip the three thousand, then back by three o'clock to baptize again, because Peter and John went up to the Temple at that hour of another day. But he is not satisfied by adding the five thousand, his imagination brings in at least three thousand women and children, page 64, just because this five thousand were men. Acts 9: 9. Can he prove that any women were there. No children were included, for the word expressly says these believed, making for the Pentecostal day eleven thousand. Read his sixth chapter on baptism, then turn to Acts 2: 41, "The same day were added unto them about three thousand souls," the apostle rather coming under, than going over in his calculation.

This inconsistent false teacher has two baptisms by immersion on that day; read his book, page twenty. He skips over the healing of the impotent man that next day and gets further along. I think strange he did not say these five thousand were not baptized at all, as violent hands were laid on the apostles and they were put in hold for the next day, while Peter was then speaking; but he makes Peter immerse eleven thousand on the day of Pentecost, these included and in a prescribed time of two hours, these, he says, all confessed and had to give in experience, then he has them dragging in the filth and dust of Jerusalem to make ridiculous and absurd the baptism of our Lord—that form of doctrine delivered to the saints as Paul said, "For we are buried by baptism into death with him, that like as he was raised from the dead, so do we arise from the watery grave to walk in newness of life." Read sixth of Romans and second of Colossians. Then think how men have transformed this fit emblem of the death, burial and resurrection of our risen Lord. Do they never fear the threatenings of this book of books to those who add to or take from the word? After saying the whole nation, instead of large numbers representing all portions of the country, were baptized by John, he boldly says that the apostles were never baptized, nor the dying thief. I wonder where they were when John was immersing the six millions; all the other Jews, of course, according to his calculation, must have been included.

Did he ever know how to divide the word? Christ saved men by faith in him during his life, for the Holy Ghost had not been given then, nor his blood shed. His law, sealed by his blood, given the by Holy Spirit for us, went into effect after his death and the gift of the Spirit, but before he left this earth after the resurrection, he issued his law of pardon, which all may see by reading the close of gospel as recorded by Matthew, Mark and Luke. Then again, on Pentecost, by the Spirit speaking through Peter, the first gospel sermon was preached in full to this blood-redeemed nation, which must be as strictly obeyed as was the Jewish law to them. Uzzah in his zeal disobeyed God to save the Ark from threatened destruction, and was struck dead; a much less offense seemingly to us, than covering up the word of God by ridicule and

falsehood, and by perversion of the Scriptures just to keep up a decent and respectable church, such as this little book teaches. Then the work he puts upon the immerser is not according to the Scripture statement. Even had it been, it was in the days of miracles when nothing was impossible. The multitude were filled from a few loaves and fishes, and baskets full left. Paul did not baptize those partizans at Corinth who believed through his teaching, lest they should say he baptized in his own name instead of Christ's, making them Paulites instead of Christians. Did this Rev. Dr. ever know that this great apostle was baptized by a layman, who was not even an officer in the church, for that church had none at that time? Could not the other apostles or the strong men among the hundred and twenty, of Acts 1st, have assisted at Pentecost? for they were there with many others of the followers of Christ.

Away with such a book filled with blasphemous caricatures and perversions of God's appointments, for it contradicts the teaching of the Holy Ghost, as I have shown. To take up every false statement would require a waste of time and too much paper. A Sunday-school boy can see the misrepresentations of the Bible. And its absurd falsehood in reference to the teaching of others is a grand collection, which could not be beaten by Satan himself. I will now close up this rather lengthy review, asking the indulgence of its readers. Enough at present.

MRS. M. A. GLENN.

[We publish this as an indignant protest of a Christian woman against the wicked perversion of God's word, and the gross misrepresentations of the teachings of disciples, by Z. A. Parker, of Gadsden, Ala.—Eds.]

## OFFER EXTRAORDINARY.

For the purpose of introducing the GOSPEL ADVOCATE to new readers, we offer the ADVOCATE from September 1, or from time of subscription, to the end of next volume, for two dollars. This is giving the paper four months free to new subscribers. We ask our readers to give prompt attention to this, and during the protracted meeting season to see brethren and friends and make an effort to extend our circulation. We believe the ADVOCATE is amply worth two dollars. It pays no profit at this price. Those familiar with the paper know its value. If they do not esteem it worth two dollars, we will not find fault with them for not taking it. Our object in these inducements is to make a larger number of readers familiar with the ADVOCATE and its positions. Our aim is the restoration of a religion "pure and undefiled," with all the institutions of heaven, just as God ordained them. We propose to send it one year to two subscribers, one of which must be a new one, for three dollars. We ask the active and earnest co-operation of all who sympathize in this work.

How sweet the thought that "all things work together for good" to those who have submitted their lives to God's guidance and control. Even our mistakes and failures are often our best teachers; and our trials and sorrows are but so many 'stepping-stones leading us onward and upward.

If we find that our time passes slowly and heavily, we may be sure there is something wrong within. Either we have not enough to do or we work mechanically, without heart or energy. If past time looks short and empty, it is because it lacks a distinct record of noble aims, definite resolves, worthy endeavors. If the immediate future looks tedious and uninteresting, it is because we are not living full, rich, and earnest lives, by faith in God.—*Ex.*

The editor of the *S. S. Times*, speaking of the death of Uzza for touching the Ark on the journey from the house of Obed-edom, says:

"It is so easy to improve on God's way of having work done. What if the Lord did command that the ark should be borne on the shoulders of his priests? The Philistines sent it home on a new cart when they wanted to do it honor. Why shouldn't the Israelites secure a similar ride for it in their turn? There is a good deal of this Philistine-cart business in doing the Lord's work now-a-days."



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Meeting at Allensville, Kentucky.

This meeting began second Lord's day in August, and continued day and night for nine days. Good audiences and good attention from the beginning to the close. There is a good sized congregation here, and they meet every Lord's day, and keep up a Sunday-school among the young people, and a Bible class for the older members, and have a pretty good attendance in these regular meetings, and usually have preaching once a month. These brethren are exerting a good influence in that community, and we hope they will keep this influence growing. Our late Bro. C. M. Day, was their preacher for many long years, who preached the word of the Lord in great earnestness and plainness, the influence of which is still at work in that community. Our young Bro. Dorris, evangelist in Southern Kentucky was with us most of the time, giving assistance in the meeting in the way of reading, prayer, preaching some, and doing the baptizing. If he perseveres in the good work, he will accomplish great good.

The immediate result of the meeting was that six were baptized, and one took membership, and we are sure from the attendance and attention, and the general talk that much good was done beyond the number of additions. And we hope the congregation will so live and work as to keep this impression growing.

E. G. S.

Bishop Riley and the Blind Child.

Bishop Riley of England says the happiest child he ever saw was a little girl eight years old, who was quite blind.

She had never seen the sun nor moon nor stars, grass nor flowers, nor trees nor birds, nor any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her own father or mother, yet she was the happiest child of all the thousands the bishop had seen.

She was journeying on the railway this day I speak of. No one she knew was with her, not a friend nor a relation to take care of her; yet, though totally blind, she was quite happy and content.

"Tell me" she said to some one

near by, "how many people there are in this car. I am quite blind and can see nothing." And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

"But tell me," said the bishop, "why you are so happy?"

"I love Jesus, and he loves me; I sought Jesus and I found him," was the reply.

The bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much of the Bible?" he asked.

"My teacher used to read it to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the bishop.

"I like the story of Christ's life in the gospels," she said; "but what I like best of all is the last three chapters of Revelation."

Having a Bible with him the bishop read to her, as the train dashed along, Rev. 20th, 21st and 23d chapters.

"White as Wool."

A minister walking near a brook, observed a poor woman washing wool in the stream, which is done by placing it in a sieve, and dipping it in the water repeatedly, until it is white and clean. He engaged in conversation with her, and from some expressions of regret and gratitude which she uttered was induced to ask if she knew him. "O yes, sir," she replied, "and I hope I shall have reason to bless God for all eternity. I heard you preach at W—some years back, and I hope your sermon was the means of doing me great good." "Indeed, I rejoice to hear it; pray what was the subject?" "O, sir, I can't recollect that, mine is such a bad head." "How then can it have done you good, if you don't even remember it?" "Sir, my poor mind is like this sieve, the sieve doesn't hold the water, but it runs through and cleanses the wool; my memory does not keep the words, but blessed be God, he made them touch the heart, and now I don't love sin; I go whenever I can to hear of Jesus Christ, and I beg of him every day to wash me and cleanse me from sin."

He who directs his life well, understands the best sort of grammar. To speak from the heart and tell the truth, is very good logic, and will serve very well for rhetoric also. He who runs up a long score of good actions, succeeds well in arithmetic, and the man whose life is starry with virtues is a famous astronomer. This is the kind of education which all people ought to have.—From a German Writer of the 13th century.

It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your true Lord, and serving him with a complete submission, that you can escape from slavery. Then give yourself to him completely. Let him mark you as his by whatever marks he will.—Phillips Brooks.

A man with whom an obligation to pay a just debt becomes lighter as the debt grows older is not honest.

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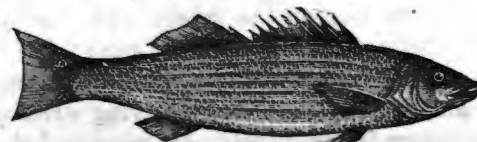
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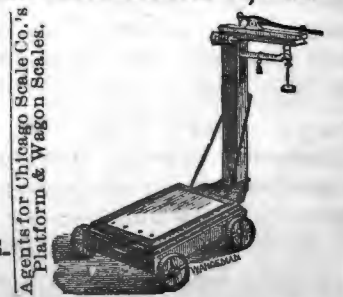
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., OCTOBER 29, 1884.

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## SUGGESTIVE.

Those who read the different papers will note that there are greatly more additions to the churches reported in the *ADVOCATE*, than through any other paper published among the disciples, even in those having four or five times the circulation of the *ADVOCATE*. This is owing somewhat to the fact that in the Northern country the additions are more in the winter season. They hold their protracted meetings more in the winter than we do. But it is a truth, now beyond all doubt, that the rate of increase in Tennessee and portions of Alabama, Mississippi, and Texas, among the disciples, has been much greater for a number of years, than in the country north of us. Not only is it true that there have been three-fold more additions in this country than in the same territory in other sections, or among the same number of disciples, but ten destitute places have had the gospel carried to them, where it has been carried to one destitute place in other sections of country. Much of the work done in this section has been in destitute neighborhoods. Many of the converts were in neighborhoods where there were few or no Christians. These additions have not been spasmodic efforts to leave the members without care or culture. While this is not what it should be, here, it is better here than in most communities. Here these congregations all meet for worship every Lord's day. I do not mean all the members meet, but, as a rule, the congregations meet to worship God, whether they have a preacher or not. And as a rule, as great a proportion of the members meet to attend the worship of the first day, as attend the monthly or weekly service of the preacher, in other sections.

That we may realize the difference in the progress of the churches here and elsewhere, when I was in Central Kentucky, a few months ago, prominent brethren told me that the churches in that section, with all their colleges, endowments, learned men, and home and foreign missionary organizations, male and female, the churches were hardly holding their own in numbers from the world, or in contact with the religious bodies around them. That is, the additions from the world were not greater than the losses by death and apostasy. They received

no more from the sects than the sects took from them. In accounting for it, some of them said it was because the sects had so greatly improved that the difference between the sects and the disciples was not so discernible. It is clear the difference has greatly lessened; but whether the lessening of this difference has been more from the improvement of the sects, or the backward movement of the disciples, would be a debatable question. In those sections scarce a preacher has come from the sects to the disciples in a decade of years, while a number of preachers have gone from the disciples to the sects. In Ohio there has been no increase in the number of disciples for thirty years.

With us, at least a dozen preachers have come to the disciples from the sects, in the last two years. There is almost a constant stream of private members flowing into the congregations of Christ. Sometimes these preachers have not been of the highest character. My friend, Griffin, a few years ago, intimated that some of those who came were not of the highest moral character. We answered, "You can, in this case, truthfully use apostolic language, 'Silver and gold we have none; such as we have we give unto you,' and that driftwood always shows the direction of the current." But the majority of these are as good, true, worthy Christian men, as can be found in any country.

It is a long time since a teacher left the disciples for a sect in this country, and seldom a private member ever goes. Where one leaves, it is almost always in a community in which the members or preachers pursue a compromising course; where the church has lost confidence in the word and institutions of God. Why this difference?

We feel certain it lies in one thing. The disciples in this country have clung more closely to the Bible, than in other sections; hence can make the plea for a return to primitive Christianity more distinct, and can present it without laying themselves open to the retort, "Physician, heal thyself." The disciples have so flagrantly departed from Scripture, precept and example in many places, that the plea to return to them in their mouth, has lost its power. When we trample under foot the precepts and examples of Christ and the apostles in one thing, the plea in our mouth to return in some other things is weakened and nullified. Hence this plea is almost lost sight of among the disciples in the States north of us. The plea now is simply for union; and the ground of union is a liberalism, a freedom for every man to do as seemeth good in his own eyes. If a man desires an organ, let him have it; if the women are to preach, lay hands on others, every one to his liking. Some take the position that the requirement of hospitality on the part of saints, was temporary and local in its nature, and is no longer obligatory.

The chief owner and controller of the largest circulated paper, and one who controls more of the publications of the disciples than all others, and who, by virtue of this, exercises more influence as a teacher, and who threatens to monopolize all their publications, marries a Romish wife, for his companion and the trainer of his children, and because he succeeds, and has money, and is popular with the world, the preachers and the people say it is no one's business save his own, and sustain him. Notwithstanding the Bible says teachers must have believing wives and children, and all Christians are commanded to bring up their children in the nurture and admonition of the Lord.

A general infidelity permeates the minds of even church members, and the editor of a popular paper, catering to the sentiment, declares

the Bible is not "absolutely infallible;" yet preachers honor and court his favor, because he is popular. He is popular because liberal in compromising the truth and accommodating the appointments of God to the fancies of men.

There is a general association in unscriptural organizations, Sunday-school Associations, Young Men's Christian Association, and a building up of institutions by the money and talent of disciples, which not only ignore but forbid the teaching of certain commands of the living God. How can a man build up and give influence himself to an association that forbids the teaching of God's commands, and yet retain influence with the world in calling them back to a return to all the commands of God.

All these things show how and why the plea to return to God, and his ways, has lost its power with the religious people where these things are practiced. The plea to return to God's ways has lost its power with the denominations and with the world, because it has lost its power in the hearts and lives of those who started out to return in heart and practice to the ways of God. It has all arisen out of a determination, under plea of sending the gospel to the destitute, to adopt organizations unknown to the word of God.

They aim to depart only in a slight non-essential matter from the apostolic order. But a little leaven leavens the whole lump. I can point to men and papers who started out to oppose the extreme liberal tendencies and unscriptural practices of certain other men and papers, but admitting the entrance of the leaven in a slight matter, they bound into the arms of those they started out to oppose.

There is but one ground on which any innovation, any departure from divine law, can be successfully opposed, that is, in all things pertaining to our religious faith and practice, we follow rigidly the divine precepts and examples.

But these organizations that were intended to be more effective in spreading the truth, have defeated the very end of their formation in another way. Men are disposed to shift responsibilities from themselves when possible. Organize a society to do a work, and pay our money into it and we feel we have done our duty. They form a society to do the work, then they give no further heed to it. They attend to their worldly affairs. They grow cold and indifferent to the whole subject of religion, drift into a semi-skepticism. They have delegated their religious duties to the society. But the Christian religion cannot be extended save through personal piety, zeal, devotion and the holiness of the members. Then the human organizations to spread the truth abroad have a tendency to weaken and destroy the church of God at home. Go where these organizations have existed for a length of time, and a lack of personal zeal and devotion, and piety among the members is manifest. Where these are lacking, the church will not, ought to, succeed.

Here is the trouble with what is called "pastoral" work. True scriptural, pastoral work is needed by every church. Without it, no church can prosper. But when this service is delegated to one man, when we pay him to do the preaching, praying, giving thanks, and the exhorting, admonishing, visiting, warning and overseeing, we feel we have done our duty; we grow cold, indifferent, lukewarm, neglectful, and ere we are aware of it, a feeling of indifference and skepticism fills our hearts, and we are a dead weight instead of help to the church. We cannot delegate the performance of our duty to others, without becoming barren ourselves. The only safety is for all to faithfully conform to the examples and precepts of Scripture in the whole work of God.

D. L.



### HOW THE HAND OF THE LORD WAS WITH THE PREACHERS.

In the eleventh chapter of Acts and twenty-first verse we have these words; "And the hand of the Lord was with them, and a great number believed and turned unto the Lord."

Among the denominations the impression is almost universal that the Spirit of God is sent down upon sinners and into their hearts to convict and convert them, and that this is a power separate and apart from the word, and without which the word could have no effect. And having the idea already in their minds when they read such a passage as the above, they readily conclude it means the hand of the Lord was there in the way of this direct work of the Spirit upon the hearts of sinners to convert them. This conclusion might be reasonable, if it could first be shown that the Spirit ever worked that way in the conversion of sinners. But in the absence of even one single case in the word of the Lord where such a thing was done, it is certainly a great piece of violence to the above passage to give it such an application. The passage itself does not say so, and no other passage in the New Testament gives account of the Spirit of God ever having been given directly into the heart of the sinner to convert him, to make him a Christian. Therefore it is the highest presumption to suppose that in this passage such a work is referred to. Let one single case be shown in the Acts of Apostles where the Holy Spirit was sent directly into the heart of the sinner as is now claimed, to convert the sinner, and the point is gained. But as no such passage ever has been or ever can be shown, to make that sort of an application of the word of God does inexcusable violence to the word, and men that do so had better stop and think a little before they further go. But it may be asked, is there any other way plainly revealed in which the hand of the Lord was with the preachers of the early times? to this question we answer emphatically, *yes*. In close of Mark, when the apostles had been commanded to go into all the world, and preach the gospel to every creature it is added, "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." This shows how the Lord worked with the apostles and preachers of early times. He was with them to confirm the word with signs—miracles. We have many examples of this. Peter and John were enabled to heal the lame man at Jerusalem. This brought an immense crowd of people together, and the miracle of healing confirmed the word, the gospel spoken by Peter, and five thousand believed that word. Philip at Samaria was enabled to cast out unclean spirits, and thus the hand of the Lord was with him, to confirm the word when spoken, so that the people believed, and were baptized, both men and women. And wherever those early preachers went the Lord worked with them, not by sending the Spirit abstractly into the hearts of sinners, but by enabling the preachers to perform miracles in proof of the truth of the word which they were preaching. No miracle ever converted a sinner; but these miracles attested the truth spoken by those preachers, so that when the people heard the word, and saw the miracles, they believed and obeyed the word, and were thereby saved.

All this harmonizes exactly with the closing part of the verse in Acts 11: 12. It says, "And a great multitude believed and turned unto the Lord." The hand of the Lord let it be observed was with the preachers helping them to do their work, not only inspiring them to preach the word to the people, but enabling them to perform miracles, to confirm the word when spoken,

and thus giving the people confidence that the gospel was true, and that if they would obey it, they should be saved by it. But the hand of the Lord never was with them by sending the Holy Spirit into the hearts of the people to convert them. Those therefore who thus apply this passage do so without one word of authority. And when those people believed the truth of what those preachers spake, they had nothing to do but turn to the Lord and be saved. The gospel was plain then. It was the power of God to salvation then to such as believed, and it is the same gospel yet, and has the same power to save now that it had then, if people will only believe and obey it now as they did then. And the same book that reveals the gospel to us, gives us also an account of those miracles, and this account of miracles is written that we also may believe the same truth and be saved.

This is all we care to write now on the eleventh chapter of Acts. We gave the first part of it, in the article on tenth chapter. And Bro. J. M. Kidwell gave an article some time since on the name Christian, as mentioned in this chapter, giving the same leading points that we should give if we were to write on it, and we will let his article suffice on that, and ask those interested to re-read his article. We hope soon to be able to go on with this series of articles on Acts.

E. G. S.

### LETTERS TO A METHODIST PREACHER—No. 13.

"For ye are yet carnal: for whereas there is among you envying, and strifes, and divisions, are ye not carnal, and walk as men?" 1 Cor. 1: 3.

My friend, after a silence of sometime, I resume my letters to you. You now know what I teach as essential to the union of an alien sinner to Christ, that he may be an adopted son of God; and I trust you have learned also, why I teach it. And now I propose to notice why I think you are in the wrong institution for a Christian to be. I know that those of your brethren in your institution, who do not know me, will think me presumptuous; but I am sure you know better, for the matter between us is this: We would be brethren in the fullest extent of that word religiously, but with our present surroundings, we cannot be. There is a gulf between us, and that must be "bridged," ere we can stand in accord with the intercessory prayer of Jesus as recorded in the seventeenth chapter of John. Paul tells the Corinthians that they were carnal, because one of Paul, another of Cephas, and of Apollos, etc.

Now the question comes home to my heart, am I carnal? because of some name I willingly wear and glory in, I think I have searched myself thoroughly upon the question. And I now record the fact for you and all, that I desire no name, save those names the Holy Spirit through the apostles, gave to those who submitted to the commands of Jesus Christ. I have ever desired to own those names, since I thought seriously on the subject of religion. And the more I read God's word, the more I am impressed with the beauty, the simplicity of those names, and the more firmly convinced of the sinfulness of any other names beside these.

You have often talked with me about the union of Christians; you have heard me speak (publicly) my mind upon the importance of it; I have heard you pray for it earnestly. Now I suggest to you, aside from our distinctive difference in teaching, the elements of the gospel. (How sinners may be pardoned in accord with God's revealed will.) There is a "barrier" that must be removed, ere we can stand as one in faith and obedience. What is this "barrier?" One of the principle components (besides those mentioned as elements) of this obstacle is in the name you wear. Your individual name distinguishes you from me and others. I cannot wear your name without a due process of law, nor can you wear mine. But when you and your wife were married, she lost her name, gave it up, took yours upon her, and she is known to you

and to all by the name given her in her marriage with you. She will, if true to that name and to you, wear it when you are dead, should she outlive you, until by law she be married to another. I trust I have been married to Christ. If so, I desire no other husband. If I ever refuse to wear his name, then I might be married to Methodism, rather than to Romanism or Mormonism. But so long as I understand the relation that should exist between wife and husband, between Christ and his disciples, as I do now, we can never be united, be as one, as the Father and Son are one, as long as you are espoused to Methodism.

Now I place the burden before your door; you can remove that much of the barrier, I cannot. If you are married to Christ as you are to Methodism, (and you know I do not speak disrespectful of Methodism more than any other human institution,) then you have two husbands, religiously; (for you, yourself, do not pretend to claim that the Methodist church and Christ's church are one and the same.) Jesus speaks very plainly of those having more than one husband. (Mark 10: 2-12.) Now, you see, as I look on all worldly institutions in that light, you have the key that unlocks any mystery that may have been in your mind; why I never join them, and regarding this as the only true way to remain, subject to Christ, the head over the body, you will see that you must divorce yourself from Methodism, or prove to me that Methodism is the church that Jesus said "the gates of hell shall never prevail against." Do one or the other, and thereby remove one stone of division from between us. But until this is done, we need not pray; we need not work to be one. God will not unite us as he and the son are one, so long as we work, one for Paul, one for apostles, and one for somebody else. Christ will have our undivided love; we cannot serve two masters, neither can we love two husbands. I cannot give up Christ, but you can give up Methodism, and be a purer spouse of Christ. I would not have you give up Christ, he will be yours, he will be mine if we will forsake all others and cleave to him. Hence, the first step, be married to Christ by his own laws of union. Forsaking all other husbands of whatever name or rank, take his name and faithfully wear it, and all being married alike, and wearing the same name, can have no cause for reproach, for strife, nor for division, and hence losing all carnality, and becoming spiritual, may bring forth fruit to the honor of God. May this be your desire and success, is the prayer of—

A DISCIPLE.

### NOTES FROM OUR CORRESPONDENTS.

T. J. Brooks, Cathey's Creek, Maury County, Tenn., October 17, writes: "Saturday before the first Sunday in October, I began a meeting in the South side of Maury County, at a place called Screamer, and continued until Friday night following with good audiences. There were six added from the world, one restored. The brethren are much encouraged and say they are going to build them a house and organize into a church as quick as they can."

F. C. Sowell, October 17, writes: "The meeting at Little Lot, Hickman County, resulted in twenty additions. We only had two before I left. Bro. Jno. Morton conducted the meeting after I left. Preached several discourses at Philadelphia, but had only one addition. Preached one week at Rock Spring and had one addition. At this place we preached a part of the time in the school house and a part of the time in the Baptist church. This is a good place at which to build up the cause."

Thomas V. Eskridge, Bold Spring, Tenn., October 15, writes: "It has been some time since my report from this section of country. Bro. A. J. Luther, of Dickson County, and Bro. James Litton, of Hickman County, Tenn., commenced a meeting at the new church and school house, in this neighborhood, on Friday night before the first Lord's day in this month, (October) with good preaching or teaching, until Monday night following with one addition, and the few brethren much edified and strengthened, and on Tuesday morning they went to Indian Creek church in our (Humphreys) county, and held the meeting until Thursday night."



## Home Reading.

## SOLITUDE.

Laugh, and the world laughs with you;  
Weep, and you weep alone;  
For the sad old earth must borrow its mirth,  
But has trouble enough of its own.  
Sing, and the hills will answer;  
Sigh—It is lost on the air;  
The echoes bound to a joyful sound,  
But are slow to voice your care.

Feast, and your halls are crowded;  
Fast, and the world goes by;  
Succeed and give, and it helps you live,  
But no man can help you die.  
There is room in the halls of pleasure  
For a large and lordly train;  
But one by one we must all file on  
Through the narrow aisles of pain.

—Ella Wheeler.

## MRS. PICKETT'S MISSIONARY BOX.

"That there missionary box," said Mrs. Pickett, surveying it with her head on one side, as it stood in state on the best parlor mantel, "That there missionary box is worth its weight in gold two or three times over to me. You'd never believe it, Mis' Malcolm, the things I've been alearnin' of, ever sence Mary Pickett, she brought it home, or rather the mate to it, an' sot it out on the dinin' room shelf, an' told me she'd brought me a present from meetin'."

"Do tell me about it," said the new minister's wife, with girlish pleasure at the prospect of a story.

"I've half a notion to," replied her hostess. "You've got a real drawin' out way with you, Mis' Malcolm. Some way you make me think of Mary Pickett herself, that was the beginnin' of it all; she that's a missionary to Turkey now—my niece, you know. You've got just her colored hair and you're light complected like her, too. Mary Pickett always was a master hand for laughin'. I remember how she laughed that afternoon when she come in with them two boxes an' sot mine on the shelf out there. She knowed I warn't the missionary kind. I don't no but she done it jest for a joke. It was five years ago, you know, and I was scrapin' along with my boarders, an' rent was high an' livin' higher, an' I had hard enough times to make both ends meet, I can tell you, though it warn't half as hard times as I thought it was. I was that down-hearted that everything looked criss-cross to me, and I had got to have hard feelings against every one't looked's as if they got along easier'n me, 'n I'd most give up goin' to church at all, for all I was a professor, an' I won't say but what I had murmurin' against Providence—fact is I know I had—if you be a minister's wife! An' so it was work, work, from one week's end to another, an' I never thought of nothin' else. Then Mary Pickett she come home from school, where she'd been ever sence she was fifteen, for she took all the money her pa left her, to get an edication, so'st to teach; an' she got a place in the grammar school an' come to board with me, an' she'd heard about missions to that school till she was full of 'em, an' the very fust meetin' day after she came she walked out in the kitchen an' says she:

"Aunt, a'n't you comin' to missionary meetin', down to the church?" says she. "I'll meet you there after school," says she.

"An' if you'll believe me, Mis' Malcom, I was that riled that I could have shook her! I says:

"Pretty doin's 'twould be for me to go traipsin' off to meetin's 'on leave the i'nin' an' the cookin' an' set alongside o' Lawyer Stapleton's wife hearin' about—the land knows what! Folks had better stay to home an' see to their work," says I. But law! nothin' ever made Mary Pickett answer back. She jest laughed and said good-bye, an' I stayed and pattered over the kitchen work till I was hot as fire inside an' out; an' 'long about five o'clock back she come with them two boxes.

"I've brought you a present, Aunt Mirandy," says she, settin' of it down, an' when I see what it was, I jest stood an' stared. 'Twarn't that one there, 'twas one jest like it, an' it had a motto written on one end, 'What shall I render unto the Lord for all his benefits to me?'

"Well, you're smart!" says I, an' Mary she jest dropped into a chair an' laughed till I couldn't help laughin' too. "Great benefits I have," says I, standin' with my arms akimbo an' lookin' that box all over. "Guess the heathen won't git much out o' me at that rate!"

"I s'pose that depends upon how much you render," says Mary, says she, "You might try at a cent apiece awhile, jest for the fun of it. Nobody

knows who's got this motto, you know, an' even a few cents would be some help," says she.

"'Bout's many as grapes off bean vines, I'd get!" says I, for I was more than usually low-spirited that night, an' I jest made up my mind I would keep count, jest to show myself how little I did have. "Them few cents won't break me," I thought, an' I really seemed to kinder enjoy thinkin' over the hard times I had, while I was settin' the table, with Mary helpin', an' I kep' sayin' little mean things about how I s'posed she wanted me to put in a cent for the smoky stove, an' for the bread that warn't light, so't I knew all the boarders would be grumblin' at supper, an' plenty more in that line, that she never took no notice of. Miss Stapleton said once that Mary was a girl of great tact, an' I guess I know it better'n any one else."

"Well, the box sot there all the week, an' I used to say it must be kinder lonesome with nothin' in it, for not a cent went in till next missionary meetin' day. I was settin' on the back steps, gettin' a breath of fresh air, when Mary came home, an' I called out to her to know what them geese talked about to-day. That was the livin' word I called 'em—'them geese!' Well, she came an' set down along side o' me, an' begun to tell about the meetin', an' it was all about Injy and the widders there, poor creturs, an' they bein' abused an' starved an' not let to think for themselves—you know all about it better'n I do—an' before I thought I up an' said:

"Well, if I be a widder, I'm thankful I'm where I kin earn my own livin' and no thanks to nobody an' no one to interfere!"

"Then Mary she laughed an' said there was my fust benefit. Well, that sorter tickled me, for I thought a woman must be pretty hard up for benefits when she had to go clear off to Injy to find 'em, an' I dropped in one cent, an' it rattled around a few days without any company. I used to shake it every time I passed by the shelf, an' the thought of them poor things in Injy kep' a comin' up before me, an' I really was glad when I got a new boarder for my best room, an' felt as if I'd oughter put in another. An' next meetin' Mary she told me about Japan, an' I thought about that till I put in another because I warn't a Jap. An' all the while I felt kinder proud of how little there was in that box. Then one day when I got a chance to turn a little penny sellin' eggs, which I warn't in the habit of, Mary brought the box in where I was countin' of my money, an' says:

"A penny for your benefit, Aunt Mirandy," an' I says:

"This ain't the Lord's benefit," an' she answered:

"If 'ta'n't his, whose is it?" and she begun to hum over something out of one of the poetry books that she was always a readin' of:

God's grace is the only grace,  
And all grace is the grace of God.

"Well, I dropped in my penny an' them words kep' ringin' in my ears, till I couldn't help puttin' more to it, on account of some other things I never thought of calling the Lord's benefits before. An' by that time, what with Mary's tellin' me about them meetin's an' me most always findin' somethin' to put in a penny for, to be thankful that I warn't it, an' what with gettin' interested about it all, an' sorter searchin' round a little, now and then to think of somethin' or other to put in a cent for, there really come to be quite a few pennies in the box, an' it didn't rattle near so much when I shook it. An' then, one day, Mary she brought me a little purplish pamphlet, an' she says:

"Aunt, here's a missionary magazine I've subscribed to for you, bein' you're so interested in missions."

"Me interested in missions! But when I come to think it over I didn't see but what I was, in a way, an' I said it over to myself, kinder curious, to see how it sounded. It was jest what they said about Mis' Stapleton, she 't was the president of the missionary society. An' that night our new boarder he picked up the magazine, an' said:

"Why, what's this?" An' I said quite pleased before I thought:

"That's a magazine that my niece, Mary Pickett, she's subscribed to for me, bein' I'm so interested in missions."

"My mother used to take it," says he. He was a young man, not much mor'n a boy, an' home-sick, I guess. 'Td like to look it over, if you

don't mind," he says. 'It looks like home.' So I was so pleased to hear him say that, for the boarders they don't most generally say much, except to find fault, that when I went out in the dinin' room, I jest put another cent in for the magazine itself, part for what he'd said, an' part for what I'd been readin' out of it that afternoon; an' while I was a droppin' of it in, Mary she come up behind me and give me a big hug.

"You dear old inconsistent thing?" she says, an' then I knew she'd heard what I'd said in the parlor.

"Well, it went on that way for quite awhile an' it came to be a regular thing that a cent would get in there every time I heard about the meetin'. I thought Mary would 'a' died laughin' the time I put one in because I warn't born a cannibal, an' one day—I'll never forget that day—Mis' Malcolm she was a tellin' me about Turkey, an' she told how some missionaries heard a little girl sayin' how the smallest thing in all the world wa'n't any smaller than the joy of her father when she was born. Them words went through me. I was standin' over the i'ning-board, an' Mary was opposite to me, but all of a sudden, instead of her, I seemed to see my husband's face, that had been dead ten years, an' him a-leanin' down over our little baby that only lived two weeks—the only one I ever had. Seemed to me I couldn't get over it, when the baby died. An' I seemed to see my husband smilin' down at it, an' it lyin' there, all soft an' white—she was a white little baby, such a pretty baby—an' before I knew it, I was droppin' tears all over the starched clothes an' I turned round an' went an' put another cent in that box, for the look on my husband's face when he held her that time. An' Mary she see somethin' was the matter, I guess, for she walked off an' never asked no questions. But all the rest of the day I kep' seein' that little face before me, an' thinkin' how I'd had her for my own, an' how I knew she was in glory—I'd only felt it hard that I couldn't keep her before that—an' before I went to bed I went out in the dinin' room, an' I put in a little bright five-cent piece for my baby, because I couldn't bear to count her jest like everythin' else, an' I found myself crying because I hadn't enough money jest then, to spare anythin' bigger. I suppose it was from thinkin' about her so much, that that night I dreamed about mother. I could see her as plain, an' father with her, an' we was back on the old farm, an' while I was kissin' of 'em both, I heard some one sayin', 'As one whom his mother comforteth.' An' I woke up an' I was sayin', 'O Lord, I am a wicked, ungrateful woman!'

"Miss Malcom, I don't suppose you could understand—you that's a minister's wife, an' thankful to the Lord of course—what I thought that night. I laid awake, thinkin' an' cryin', an' yet not all sorry, for half the night. I kep' thinkin' of all the things the Lord had ever done for me, an' the more I thought of mother an' the old home, the softer my heart seemed to grow, an' I jist prayed with all my might and main, an' that there box weighed on my mind like lead. 'A cent apiece,' I kep' sayin', a cent apiece for all his benefits! Why, they come over me that night while I lay there prayin', till they were like crowds an' crowds of angels all 'round me. In the mornin' I went up to the box, feelin' meaner than dirt, an' I put in a cent for mother an' a cent for father, an' one for the old farm, an' the rose-bush in front of my window, an' for my little pet lamb that made me so happy when I was a girl, an' for heaps of other things that I'd been forgettin' in them hard times. An' when I couldn't spare no more, I went to work, an' do believe I was a different woman after that. For there was the verses in the Bible, that I used to get up early to read them mornin's an' there was the love of God, that I'd never rightly understood, an' there was the church, that I couldn't bear to miss now, an' there was the daily bread, that I'd never thought of bein' thankful for till after that night when I found out how much I'd had in my life, an' begun to look about me for what I had now. And so it went on, till the box grew heavier an' before the day come for it to be opened, three months from the time I'd had it, it was full, an' I stuck in one cent into the slit at the top, an' said:

"That's for you, Mary Pickett, for if ever I had a benefit from the Lord, you're one!" an' Mary she cried when I said it.

(Continued on page 700.)



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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## THE MEETING AT MURFREESBORO, TENN.

At this writing the meeting at Murfreesboro has been in progress for sixteen days; ten have been received into the congregation—nine by baptism and one from the Baptists. The interest seems to be increasing steadily, and it is probable that the meeting will be continued for some days yet. For two weeks we had three meetings per day, two for preaching and one for practice in singing. We have now dropped one of those meetings.

The first addition was not received until the ninth day of the meeting. In a late number of the ADVOCATE Bro. E. G. S. reported a meeting of eight days at which no additions were received; and in commenting on this fact he said that he did not know when he had preached at a place so long before receiving a confession. His success in this way has been much better than mine, for it has not been unusual for me to preach ten or twelve days, twice each day, before receiving a single addition; in one case that I remember the meetings were continued for three weeks before there was a confession; then in the two following weeks about fifteen were baptized, as many more scattered disciples were gathered together from the regions round about, money was raised and a house built, and from that day to this (about five years) there has not been a failure to meet in it on the first day of the week to break the loaf.

It is encouraging to see people come forward to confess the name of Jesus; but as long as good audiences listen with eager interest to the preaching of the truth, one need not be discouraged. He should not endeavor to hasten matters too much, nor should he "shake too hard" for fear some of the green ones might fall; let him preach the truth; the truth must do the work, if it is properly done. "You shall know the truth," says Jesus, "and the truth shall make you free."

We have been fortunate in the time for our meeting at Murfreesboro, the brethren think, and they say our audiences are the largest that have been secured for many years. A free use of printer's ink in getting out cards with the announcement of subject, etc. has helped much in securing this end.

In this connection I desire to apologize to my correspondents for tardiness in replying to them, and to the readers of the ADVOCATE for the failure of the KENTUCKY DEPARTMENT to appear last week. Since returning from Canada, I have been much troubled with nausea and dizziness, and on several occasions have not been able to leave the bed at all. Several years ago I was affected by a partial sun-stroke, and since then have scarcely been able to endure the hot weather. When the frosts come, I hope to be all right again.

I trust that my friends will not altogether forsake me because I cannot write to them, seeing that they hear from me anyhow through the paper, while I am dependent upon their private letters.

DEAR BRO. HARDING: Please explain John 20: 22. Did the disciples receive the Spirit then or at some time in the future? If then, in what form? if in the future? why breathe on them?

They received the Spirit after Jesus was glorified (crucified). See John 7: 39, Acts 1: 4-5, Acts 2: 4. I do not know why it was necessary or him to breathe on them.

## DENOMINATIONALISM.

There is a marked tendency on the part of many of those whose avowed object is to return to apostolic simplicity and purity in religion to drift into sectarianism. They are disposed to convert the "restoration movement inaugurated by the Campbells" into a sect, called "The Christian Church," and to claim that all Christians belong to this body.

If you tell one of those brethren about Muller of Bristol, England, he immediately inquires, "Is he one of our brethren?" When you explain that he was brought up a paedobaptist, that he became convinced from the reading of the Bible that he ought to be immersed and that he was, that he has built up about him a congregation of immersed believers who take the Bible and the Bible alone as their rule of faith and practice, refusing to be called by human names, and to be judged by human standards; that he is a faithful, God-loving, God-fearing man who daily studies the Bible diligently that he may see, and who walks in the light as it shines along his pathway, immediately our brother of the "Christian Church" sighs, "What a pity he cannot be induced to join our church!"

But some one may be ready to inquire, "Are you sure Mr. Muller is such a man as you have described?" He has been so described to me by those who knew him personally, and his writings confirm me in the belief of their report; but of course he may not be such a man; it may be that when all secrets are revealed it will be seen that we are deceived in him; but of one thing I am certain, if he is such a man as he has been described, he is a member of the church of the Lord Jesus Christ and is a brother to every Christian in the world; he is a member of "our brotherhood" whether he ever heard of Alexander Campbell or not, whether he knows there is such a thing as the "current reformation" or not. It is not necessary to know of Alexander Campbell in order to be saved, nor to read the literature of the "current reformation" in order to enter the church of the living God. He has the word of God and the ability to read it, may learn from its pages of the one true God and his Son Jesus Christ; if such a one then becomes a penitent believer and is immersed into Christ, he then becomes a child of God, and, while he continues to walk in the light of the New Testament teaching, he remains one.

We frequently hear it said that "Our Brotherhood" numbers about 600,000 in the United States, with a good number of churches in Great Britain, Australia and the Canadas, and that we are increasing at the rate of 60,000 or 70,000 per year. Such expressions are sectarian and misleading. It is impossible to tell how numerous the Christians of the world are, seeing that God alone knows the heart, and that the Lamb's Book of Life is the only true church-book. The brotherhood of the Bible is the family of God. When we use the expression church of Christ, or church of God, we should have it in our minds to include all the Christians in a given locality, or all the Christians in the world; any other limitation is sectarian and sinful. One of the mightiest results of the work of that remarkable man, Alexander Campbell, is the leavening of the entire religious community of the world; and every man who preaches the gospel in its apostolic beauty and simplicity not only benefits the church to which he preaches and those who come in under his personal ministry, but he sows the seed in the hearts of the entire community—seed that will bear fruit for years to come.

The attention of the readers of the ADVOCATE is invited to the following reprint of a card that I use in protracted meetings. Questions concerning it, and brief criticisms upon it, are solicited from the Bible students.

## THE HOLY SPIRIT'S WORK.

1. To whom does he come? 2. What does he do? 3. How does he do it?

## ANSWER TO NO. 1.

- (a) He comes to the believer. John 7: 37-39. Eph. 1: 13. Acts 19: 2. Gal. 3: 2-14.
- (b) He comes to the obedient. John 14: 15-17, 23. Acts 5: 32.
- (c) He comes to the baptized. Matt. 3: 16. Acts 2: 1-4. Acts 2: 38. Acts 8: 15-16. Acts 19: 1-7.

## ANSWER TO NO. 2.

- (a) He reproves (convicts) the world. John 16: 8-11.
- (b) He comforts Christians, dwelling in them and helping them. Rom. 8: 26. 1 Cor. 3: 16. 1 Cor. 6: 19.

## ANSWER TO NO. 3.

- (a) He convinces by testifying. John 6: 26.
  - (b) He testifies by speaking. John 16: 13.
  - (c) He speaks through apostles and prophets. Matt. 10: 19-20. 1 Cor. 11-13. 2 Pet. 1: 20-21.
- Is the Spirit sent into the heart to make one a Christian, or because he is a Christian? Ans. Gal. 4: 6.

Can the worldling receive the Spirit. Ans. John 9: 17.

How does God strive by His Spirit to draw wicked men to himself. Ans. By sending inspired men to give them the words of the Spirit. See Neh. 9: 30. Jeremiah 7: 13-14, 25-26. Jer. 25: 2-4. John 6: 44-45.

## THAT FINANCIAL AGENT'S REPORT.

The courteous review of my report as Financial Agent of Kentucky Christian Missionary Society, came to notice a few days since. It is greatly to be regretted that its conclusions were drawn without a complete indication of facts. Had the review been withheld till the facts submitted by all the evangelists were before the reviewer, he could have accounted for the difference between \$3,948.76, the amount collected by the writer from Aug. 4th, 1883, to Aug. 15th, 1884, and the \$14,582.42, the results of all that was collected and disbursed by all the men in the employ of the State Board.

It is illogical to draw conclusions without complete induction of facts. If the weights of ten men are compared, and the head of one is set over against the body of another, it is clear that the comparison is unjust. The part of this year's work is compared with the whole of last year's work. If this is not a gross *non sequitur* all the realms of sophistry can furnish none.

The report starts with the assumption that the Society work is wrong. Facts and conclusions are made the slaves to this assumption. We respectfully suggest that the work in question may be a failure, and still the societies may be right.

Now Bro. Harding I make you a promise. I pledge myself to abandon the society work and join you in an effort to destroy societies on the following conditions:

1. That you show that the word of God provides specific means for spreading the gospel.
2. That it unfolds a definite plan for developing, combining and utilizing the resources of the congregations constituting the church of God.
3. That the work done by the societies usurp the functions of the church and make void the commandment of God.

You must get down to this work and establish these propositions before thinking men will accept the allegations you make against the society. "Being ignorant of God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God." They will not accept the work of one year, by one man, representing the churches of one or part of one state as proof of the failure of all societies of all descriptions, of all churches in all States in all Nations. The great work of Missions at home and abroad cannot be swallowed by one universal conclusion from one particular premise.

Now we ask this question: What is the divine



plan contravened or destroyed by societies? Let their most ardent foe testify: "In the ancient days every one whose heart stirred him up to the glorious work went forth preaching the gospel. No one wanted to be engaged by some who would at some time promise a support." This is the Lord's plan nutshell. We may rejoice that it is found to be so encompassed as not to elude our touch. The proposition must be analyzed.

Is it a fact that "every man whose heart stirred him up to the glorious work went forth preaching?" If so then, it ought to be so now. Bro. Harding affirms; we deny. Every heart stirred to the glorious work of saving souls, did not and from the fitness required, could not preach. Personally only those preached who were sent by the church and who possessed the requisite qualifications. Elders, deacons and evangelists had to possess a natural or acquired fitness. Preaching personally was not as universal as discipleship. Hence Bro. Harding's proposition is too broad. It will not do to make the exception the rule. The fact that the persecuted disciples went everywhere preaching, does not bind all the disciples in all ages to become preachers. Pure lives are in a sense eloquent sermons; but the preacher must be able to make full proof of his ministry, to give himself wholly to the work, and to be an example of the believers in word, in conversation, in faith in charity, and in purity. Not only is the statement defective because too broad, but it implies what is not a fact, viz: that every man went out as he chose, to preach. This is not apostolic, because it violates the law, "let everything be done decently and in order."

Paul said "How can they preach except they be sent? Any position which violates this text or usurps the right to and duty of the church to send out evangelists and to be represented by them, is not, and can not be true. Evangelists were put in the church, not above or apart from the church. If this be true, then as a part of the church, as the divinely appointed messenger of the church, the evangelist has the pledge of all whom he represents. Where he goes, the church goes where he preaches the church preaches. The fellowship defines, protects and enforces his rights "The laborer is worthy of his reward." Whether there be a definite agreement between the church and the evangelist, is not revealed. Work done creates his right to receive, and the obligation of the church to render a just and fair compensation. The church is the one to assure the pay. The work is the measure of the pay. No definite agreement before, in, or after the work is done, creates any right or obligation. The agreements only defines the right. Definition saves misunderstanding; it prevents hard-feeling. The absence of definition is no proof of superior faith. Its presence is no proof of greed or of unsoundness in the faith. Common sense, the desire for peace, the protection of rights, suggest the propriety of having a definite agreement. It is not a question of divine revelation. Were man absolutely free from bias, were Christians disposed to look upon the right of others as upon their own, then the matters of compensation might always be left an open question. But suppose that farmers, merchants, doctors, lawyers and all Christians in any business whatever, were to leave to the receivers of their products to determine their value, what a Babel we would have? Misunderstanding and confusion would hold high carnival over broken vows and violated rights. If Christians in secular pursuits have the right to protect themselves by a distinct and well-defined contract where there is the exchange of value between Christian and Christian, what makes it wrong for the preacher, one Christian, and the congregation, a number of Christians, to have a well-defined contract? Did a just God ordain that the preachers should be burdened, and those he represents eased? Does New Testament equity require that Christians out of the pulpit provide for their families and for the contingencies of old age and sickness; while preachers must leave this wholly to the providence of God working through imperfect Christians? Is the evangelist the sole recipient of God's care? Is he alone to tread the path of faith when it comes to support? This opposition to contracts proceeds upon the assumption which these questions suggest. I can not accept a theory which allows Christians to deal with one another as if they were not perfect, but requires the preacher to act as if they were abso-

lutely perfect, to pocket all his wrongs and comfort himself with the thought that God wills that he must be burdened and the church he represents eased.

It is admitted that no rule is universal. In Paul's life emergencies arose when "he robbed" the churches of Macedonia to do the Corinthians service. But this was a choice of evils. It was less injurious to the cause for him to do this than for him to assist and enforce his right then and there to a support. The rule was that followed by the Philippians, who from the beginning recognized the obligations which the fellowship imposed. This case alone demonstrates the Apostolic plan so far as it exists in definite outline. Every Philippian Christian was by his conversion obligated in person or by proxy to preach Jesus. Epaphroditus was the agent to bear their gifts to Paul in Thessalonica and elsewhere. Other men were agents to collect; he was an agent to bear funds."

Now, Bro. Harding, either your congregation at Forest Grove sends you out as its messenger, or you go unsent. If you go out apart from the church, or unsent, I ask you by what authority you do these things? Are you above and independent of the church? To what spiritual powers are you amenable? If you are sent out by Forest Grove congregation, either it sustains you entirely, or it does not. If it does not sustain you because, though able, it is unwilling, then you and that congregation are guilty of departing from the apostolic plan, for you are bearing the burden that ought to be distributed among the entire membership. They are eased; you are burdened. Injustice is unsound. If Forest Grove can and will sustain you in going into all the world and preaching the gospel, all praise to it and to you. This is right. But if Forest Grove cannot entirely sustain you, and your work is sustained by the members of the congregations as you go from place to place, then you and Forest Grove are with us in co-operating with other churches to spread the gospel. Whether your eldership sustain you alone or by help received from other congregations, if your work is scriptural, you are sent out by them, and you and they are virtually endorsing the work that I am doing.

Some of the elders of the congregations in Lexington make the board which sends me from church to church to preach, to gather up the fragments of liberality, and these funds sustain myself, and the pledges paid are to sustain other preachers. I preach every Lord's day, and sometimes through the week, and often from house to house.

The \$8,000 of the \$10,000 will be paid, and we trust without much additional cost to the Board. One difference between our work is in the number of additions. Even here my work is not wholly barren. But the presumption is that the enforcement of the special truth that the spirit of Jesus is the spirit of missions, is not fruitless. Out of the \$8,000, we expect to have some preaching done for the next five years.

Now, my brother, how can you condemn my work and uphold yours? Are you directed by the eldership? so am I. Are you supported by co-operation? so am I. The convention cuts no figure in the argument; it supplants no part of God's word or God's church; it is evil only in your imagination. Please do us the justice to publish this, and state the full facts when the minutes are out.

J. B. JONES.

The reader is requested to preserve this piece, till the answer to it appears.

J. A. H.

#### NOTES FROM OUR CORRESPONDENTS.

E. B. Cayce, Franklin, Tenn., writes: "Bro. Cave is holding a meeting for us. He has large audiences; one confession to date." We have learned of others since.

W. N. McCain, Coldwater, Miss., writes: "It was my happy privilege on last Lord's day, to meet a good audience at the water's edge in order to attend the ordinance of baptism. I addressed them on the subject of baptism. (1) Why we baptize; (2) who are the subjects of baptism; (3) the action of baptism; (4) the design. Good attention. I then baptized one man, seventy-four years old, and one young man. I will commence a meeting four miles west of Coldwater the first Lord's day of November."

Kate K. Sangster, Hazen, Ark., writes: We had a protracted meeting held by Bro. Gillespie (E. C.) and J. K. Reid; had fifteen added to the church; nine by confession and baptism, and six took membership. Please let me hear soon regarding the ADVOCATE."

B. H. Darmer, College Grove, October 20, writes: "Bro. J. M. Curtis commenced a meeting at this place on the fourth Lord's day in September, and continued nine days, and there were nineteen accessions; one from the Baptists, six by relation and the balance from the world. We meet every Lord's day to break bread and attend to the ordinances of the Lord's house."

Wm. H. Sandy, jr., Minor Hill, Tenn., October 16, writes: "Bro. H. J. Spivy commenced a protracted meeting at Cherry Hill on Saturday, October 11. There have been five added to the church up to this time; four of them were from the world, and one prodigal son returned home to the father. The meeting is still going on; I think much good will be the result. There have been two added to the church at Noblitt's Chapel since my last report."

R. P. Meeks, Stantonville, Tenn., October 14, writes: "Including the Bakerville meeting, have had one hundred and one additions during the past summer and fall up to this time. Will start (D. V.) to-day near Columbia, Tenn. Am due there next Saturday. Closed my last meeting at Savannah, Tenn. last Sunday night; had only two additions. Established a congregation while there with twenty-four members. During the meeting Mr. John Williams donated a lot upon which we expect to build a church house soon."

O. A. Jones, Little Lot, Hickman County, October 15, writes: "I wish to continue the report of the Little Lot meeting as commenced by Bro. F. Sowell in GOSPEL ADVOCATE of October 8. Bro. John M. Morton continued the meeting until Saturday following. Results, twenty noble souls came out on the Lord's side; fourteen by confession and baptism, two reclaimed, four from the Methodists. We had a crowded house towards the latter part of the meeting; never saw better attention given. Interest increased to the close. One added the last sermon. We think much prejudice has been removed, and much good accomplished at this meeting."

S. J. S. Cawthorn writes: "I began the work, in extreme South Alabama, on Friday night before the first Lord's day in July, with that true and tried soldier of the cross, Jacob Hamison, of Highland Home. We continued this effort ten days. Nine were added to Shady Grove congregation. I met Bro. Gafford at Good Hope. Commenced a meeting on Friday night before the second Lord's day, and continued until Tuesday. No visible result. From Good Hope I went to Antioch, Monroe county. Carried the meeting forward for ten days, beginning on Saturday before the third Lord's day. Fifteen restored and baptized. Friday night before the fourth Lord's day I reached Fatama, and assisted the brethren until the Thursday night following. Three were baptized. Back to Antioch, finding that the brethren had arranged for a series of discourses at Fairfield, I hastened to meet the appointment. Had good audience, opened the eyes of the Baptist, and inclined them to read. No results visible. Then to Gravena, no results; then home; then to Midway the second Monday in September to meet Mr. Chute, Mormon, in debate, which run over six days. The brethren expressed themselves well satisfied with the effort made to hold up the truth. Organized a congregation of thirteen members on the battle field, with three additions. Went again to Fairfield on Lord's day evening to attend a Baptist meeting. By invitation of the Baptists, attended the meeting on Monday, when the fight opened, and their preachers began to dodge and also deny the word of the Lord, this caused considerable excitement. Bro. Wallace, of High Land, was with me, and I found him to be a valiant soldier; we pressed them so hard they (the preachers) were compelled to fold their tents and abandon the field. Though they were fortified, we held the fort, baptized two, three took membership from the Baptists; the clerk, his wife and another sister. I calmed the storm and left for the dear ones, all well."



(Continued from page 696.)

"So, when the day come, I said I was goin' too, an' left the i'nin', an' went off together, an' there was singin' an' everythin', jest as there always is, only it was all new to me, an' every one seemed as glad to see me as if I'd been as rich as any of 'em, and at last it come time to open our boxes. An' I brought mine, an' I says, 'Mis' Stapleton,' I says, 'if ever there was a mean feelin' woman come to missionary meeting' I'm the one; for I've ben a-keepin' count of my mercies, at a cent apiece,' I says. It's all cents in there, 'cept one five-cent piece, that means somethin' special to me.

An' I wouldn't let myself put in more,' I says, beginin' to cry, 'for when I begun to find out what I had to be thankful for, I says to myself, 'Mean you'd oughter feel, and mean you shall feel! You'll jest finish this here box the way you begun!' An' here't is,' I says, 'an' every cent is one of the Lord's mercies, so I set down cryin' like a baby, an' Miss Stapleton she began to count, with the tears a-running down her own cheeks, an' before she got through we were all cryin' together, for there was three hundred and fifty blessed cents in that box, not countin' the little five cent piece that nobody knew what it meant.

"And now," says I, 'for mercy's sake give me another box, but don't let it have that motto on it, for I believe it'll break my heart!'

"So they gave me this one, with 'The Love of Christ constraineth us' on it, an' Miss Barnes, that was the minister's wife then, she prayed for us all, about havin' thankful hearts, an' lovin' the Lord for what he's done for, an' I went home with the new box, that's standin' there on the shelf, and life's been a different thing to me since that day, Miss Malcom, my dear, an' that's why that missionary box is worth it's weight in gold."—Miss Eddy in the Advance.

#### TO THE BOYS AND GIRLS.

In order to give you all something to do, by which you will do good, I have decided to make you the following proposition without even consulting brethren Lipscomb & Sewell.

1. The boy or girl, fifteen years old or under, who will send ten new or old subscribers to the GOSPEL ADVOCATE, I will send them, free, one beautiful gilt-edge Bible.

2. The girl or boy twelve years old or under, who will send five new or old subscribers, I will send them a beautiful Testament.

3. The girl or boy, twelve years old or under, who will send two new subscribers, I will send them a photograph of Uncle Minor.

You may have from now until the first of January next to get up the clubs, and you can take advantage of the club-rates offered by the publishers.

Send all communications and money to GOSPEL ADVOCATE, Nashville, Tenn., and let them know you are working for Uncle Minor's premiums.

In addition to the above, the girl or boy who will send the highest number of subscribers, I will make them a suitable present they will be very proud of.

UNCLE MINOR.

#### LETTER TO UNCLE MINOR.

DEAR UNCLE MINOR: I am glad that you wrote that letter in the ADVOCATE; it learned me a lesson. I have not seen any letters in the ADVOCATE in a long time. I have been thinking about writing for a good while, but I had not got at it. I am going to school now, and I think I am learning fast. We have a good teacher; he never scolds any one, but he says he is sorry for us sometimes. I joined the church last August at Bro. Kidwell's meeting. He had a good meeting; nine confessions, and two returned back to the church. I never have regretted it, but I feel like I had done my duty towards the Lord. I have waited to see the last ADVOCATE but there was not anything in it from you. I wish you would write some more good letters in the ADVOCATE to the children. I love to read them, and I read all of them. I hope you will write in the next one. I hope my letter will not be thrown in the waste basket.—[Mollie Alexander.

Miserable is the life of him who wishes rather to be feared than to be loved.

#### AN ANSWER TO A PRIVATE LETTER.

EDITORS OF THE ADVOCATE: I received a letter a short time ago from a man in your State with objections to my essays on Repentance, which he requests me to answer in a private letter to him. He is not a subscriber to the ADVOCATE, nor a friend to you nor our people. I did not promise to answer his letter privately, nor do I think it fair that I should stand out in the open field for him and others to shoot at me, and then when I shoot at them I must do it privately—in the bushes or behind a tree. I do not know his motives for asking me to answer him privately. I will do it to gratify him, but I now give notice that I will not answer another such letter privately. I would just as soon not read an essay as not to know who wrote it. And because men know their own names, they suppose all other persons know them, and hence they put only the initials of their names to their essays. Put your names in full to your writings. "He begins by misapplying two passages of Scripture to the subject of repentance. The first is 1 Peter 3: 18, 'Quickened by the Spirit when the apostle was speaking of Christ preaching to the spirits in prison.' In 1838 or 39, before I moved from Kentucky to Missouri, I wrote an essay on that subject, which I read to my deceased Uncle Jacob Creath, sr., which he requested me not to publish on account of the Ferguson affair in Nashville, Tenn., and which I have not published to this day. The next passage of Scripture which he misapplies is Ephesians 7: 5-8, 'You hath he quickened who were dead in trespasses and sins, and by grace are you saved, and faith is the gift of God.'

Both these passages are written to Christian churches, and not to sinners. The four gospels are written to sinners to prove that Jesus Christ is the Son of God. John 20: 30-31. The Acts of Apostles shows how the apostles presented this great proposition, how the people believed it, and how they obeyed it and became Christians. The book of Acts is a connecting link between the gospels and the epistles, and contains the history of the apostles' preaching from the ascension of Christ to the second imprisonment of Paul in Rome, a period of about thirty years. This letter writer and most of our writers speak of the influences of the Spirit, and of the operation of the Spirit," words or phrases which I have not seen in my New Testament, nor the things, as words are things. We have said we would be silent where the Bible was silent. David, a Jew, who lived one thousand years before Christ was born, was far ahead of the blind guides of this age. He says, in the nineteenth Psalm, The law or word of God is perfect, converting the soul. What sectarian believes this statement? He says eleven times in the 119th Psalm, "Thy word hath quickened me." What sectarian believes this?

Now it is all done by the Spirit without the word. God has joined his word and Spirit together, and let not man attempt to separate them; what one of these agents does, the other does. The Ephesians were saved by faith and baptism. See Acts 19; Ephesians 1: 12-14; 5: 26-27. This doctrine of physical regeneration by the Spirit without the word, and over and above the word is the backbone of sectarianism, and their faith grows out of this sectarian regeneration as the stalk of corn grows out of the grain of corn. God has two ways of giving faith, one miraculously, (1 Cor. 12,) the other way is through the gospel, (Mark 16: 16; John 17: 20,) through the word of the apostles. Ephesians 2: 8, "By the gospel or grace of God, through faith in the gospel, you are saved; and this salvation by the gospel is the gift of God, and it is not of yourselves, lest any should boast." I cannot say all I can say in one short essay. The word, that is neuter gender, and the word faith is feminine gender, and they cannot agree together. God had two ways of giving bread to the Jews; one miraculously, the other in the ordinary way. He has two ways of healing diseases; one miraculously, the other in the ordinary way—by medicine. What man cannot do for himself, God does for him. He cannot make himself, nor redeem himself, therefore God does these things for him. Man can believe God, he can love and obey God, and be immersed, therefore God will not do these things for him. In the first gospel sermon ever preached, the Holy Spirit said to the wicked Jews, "Save yourselves from this wicked generation." Acts

2: 40. This is a grating expression on orthodox ears. The Jews for four thousand years never heard of what is called the doctrine of the perseverance of the saints. Abel and Enosh, without either the law or gospel, walked with God; we with both and with the promise and oath of God (Hebrews 6) must be operated upon before we can do what demons do, (James 2: 3) believe God; we can believe the Divine, and all the religious lives in the world, but cannot believe the God of all truth, so says orthodoxy. This writer wants to know of me what I will do with John 10: My sheep hear or obey my voice. All who obey him he gives eternal life. Hebrews 5: 9-10. He is the author of eternal salvation to all who obey Him. Sheep are not goats, nor are goats sheep, they were goats before they obeyed Christ.

He wishes to know what I do with that text in 1 John 3: 9, "Whosoever is born of God doth not commit sin." The Greek word for commit means a continuation of action, he does not follow sinning as a trade like the wicked man; the trade of the Christian is to do right, to work at righteousness as his daily trade. The wicked works at wickedness, that is his daily trade. He wishes to know how I reconcile my saying I had a hope, before my immersion, that my sins were pardoned. It was by being taught to misapply the word hope which always refers to things future, and never to things past. If we hope for what we do not see or enjoy, then do we with patience wait for it. Rom. 8. Hope has but one face; faith, like the heathen God, Janus, has two faces, one before and one behind his head; he by looking through the word of God, sees God create the world, and he sees him destroy it. He wishes to know about Paul and Cornelius praying before immersion. They did not pray before faith, they were not commanded to pray for pardon of sins before baptism. He wishes to know if I felt so happy before my immersion or after my immersion? after I was buried with Christ in immersion and arose to walk in a new life, Rom. 6, a passage now perverted by the pædos to the baptism of the Holy Spirit, a more gross and unauthorized perversion of a passage of Scripture was never made. There is not one hint of such a baptism in the whole epistle. It is contrary to the teaching of all christendom for 1300 years. They have two baptisms instead of one. Eph. 4: 5.

JACOB CREATH.

#### Obituaries.

It is with hearts full of sadness that we give the dates of the birth and death of our dear little babe. Sewell Houser was born October 16, 1883, and died October 7, 1884. He was a namesake of Bro. E. G. Sewell, of the ADVOCATE, and we had hoped that you might see him; for it had often been said by our many friends that he had the right name, for his expression was more like Bro. Sewell's than any one else. It was often said that he had such a bright, firm expression. Those that knew him best would say when they came in and would see his suffering, that it seemed hard to see as good a babe as he was have to suffer so much. But we know our Savior was as innocent as a lamb, and he had to suffer death. His death was from spinal affection. His sufferings were intense for more than a week. But, thank the Lord, his sufferings are over, and his dear little form is resting by the side of his dear little sister, who crossed over the river of death, five years ago, on October 22. We have two in heaven, and one on earth. Justus, named for Bro. Barnes, is five years old, bright and promising, and our prayer to God is that he may live to be a servant of God, and be endowed with wisdom from on high. While we ask for your prayers in our sad bereavement, we remain faithfully yours in Christ. Shady Grove, Tenn. J. H. and L. B. HOUSER.

Sister Diana Elizabeth Maury died at her home near Leiper's Fork, Williamson county, Tennessee, October 17, 1884, after a painful illness of several months, which she bore with great patience and fortitude. Sister Diana was born January 2, 1832, and at the age of twelve years she accepted Christ as her Savior, and ever afterwards, so far as known to man, lived a consistent member of the Christian church. She was pure, earnest, devoted to duty, conscientious and spiritually-minded. It is sad to lose so valuable a member of society and the church, but much sadder to her dear old mother, to whom she had ever been a loving, dutiful child, and to her brothers and sisters, to whom she had always been an affectionate, self-sacrificing sister; but to them, and to all the dear friends and relatives, let me say, remember our loss is her gain. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4: 14. "Blessed are the dead which die in the Lord." Rev. 14: 13. Sister Diana was a member of the Leiper's Fork congregation. She was laid away to rest in the old family grave-yard, by loving hearts and tender hands, in the presence of a large concourse of friends. Funeral services by the writer. E. B. CAYCE.



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1884.—By the recommendation of Rev. C. C. Davis, I used Dr. Mozley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

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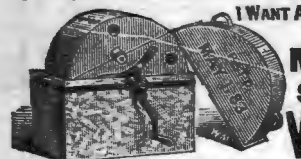
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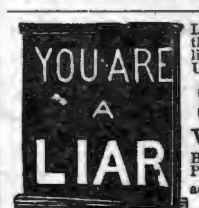
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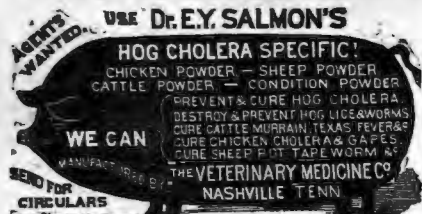
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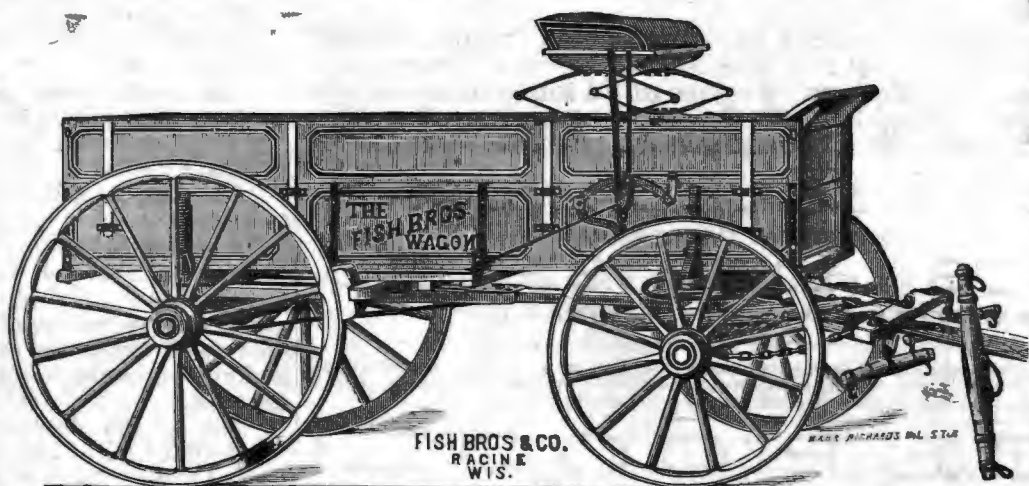
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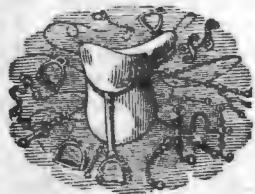
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# THE GOSPEL ADVOCATE.

VOLUME XXVI.,  
NUMBER 45.

NASHVILLE, TENNESSEE, NOVEMBER 5, 1884.

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## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

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And naught beside:  
No record of the name is left to show  
How soon they died;  
They did their work, and then they passed away,  
An unknown band;  
But they shall live in endless day in the  
Fair, shining land.  
And were they young, or were they growing old?  
Or ill, or well?  
Or lived in poverty, or had they wealth of gold?  
No one can tell:  
Only one thing is known of them—they faithful  
Were, and true  
Disciples of the Lord, and strong through prayer  
To save and do.  
But what avails the gift of empty fame?  
They lived to God;  
They loved the sweetness of another Name,  
And gladly trod  
The rugged ways of earth, that they might be  
Helper or friend,  
And in the joy of this, their ministry,  
Be spent and spend.  
No glory clusters round their names on earth;  
But in God's heaven  
Is kept a book of names of greatest worth,  
And there is given  
A place for all who did the Master please,  
Though here unknown,  
And there lost names shine forth in the brightest rays  
Before the throne.  
O, take who will the boon of fading fame!  
But give to me  
A place among the workers, though my name  
Forgotten be;  
And if within the book of life is found  
My lowly place,  
Honor and glory unto God redound  
For all his grace!

—Selected.

### TWELFTH CHAPTER OF ACTS.

At the time spoken of in this chapter, there was a great persecution raging against the church of God at Jerusalem. The former persecutions at Jerusalem were carried on by the Jews. But in this instance, it was by Herod, the Roman ruler of that part of Palestine at that time. And it is probable that even this persecution was instigated by the Jews. At all events, when Herod had put the apostle James to death, and saw how the Jews were pleased over it, he proceeded to take Peter also, and intended after Easter, to bring him out, and put him to death also. The persecutions that were thus carried on are hard to account for, except upon the principle of utterly abandoned wickedness. The Christians of those times were entirely inoffensive, and never, under any circumstances, attempted any resistance to the uncalled for inhuman treatment they received at the hands of their tormentors. They were yielding the most passive obedience to every law of their country that did not conflict with their duty to God, which, with them, was their highest and most sacred duty.

They made no arrangements whatever for defence by physical force, though very numerous at that time. Christians in these days claim that it is right for them to fight, and slay their fellow men in defence of what they call their rights. Immense blood was shed in our own late war on both sides by those claiming to be the children of God over what they called political rights and right of property. But not so in Jerusalem. When James had been slain, and Peter thrown into prison with the fixed intention of putting him to death also, with the prospect that when Peter should be slain that would only be a beginning of the work of slaughter among them; the Christians instead of appeal-

ing to the arm of flesh to protect them, put all their trust in God, and betook themselves to prayer. Hence it is said in the fifth verse, "But prayer was made without ceasing of the church unto God for him." Their confidence and trust was in the living God, not in the arm of flesh. They prayed without ceasing. It was not by fits and starts, but constant. They were earnest enough to pray on till they should see the results. The apostles themselves had been trained up to pray. They had heard the instructions of Jesus, that men ought always to pray, and not to faint. They had heard the statement that God will avenge, will hear his own elect who cry day and night unto him. They knew that the Savior prayed often and long; that sometimes he spent whole nights in prayer.

These same apostles that had received their lessons and examples on the subject of prayer, were the teachers in the church at Jerusalem. And from the very birthday of the church of God the apostles, and that too under the direct inspiration and guidance of the Holy Spirit, taught the first Christians to pray. In Acts 2:42, we are told that the disciples that had obeyed the gospel on the day of Pentecost continued in the apostles teaching, naming prayer as one of the things the apostles taught. And in fact they were under solemn charge to teach prayer, as Jesus had charged them to make disciples, and to teach them to observe all the things he had commanded or taught them. He had taught these apostles to pray, and had given them his own example in it, and they must of necessity teach it to others. They did teach. In Jerusalem, and the Christians there observed it. Their procedure on this occasion was simply sublime. That wicked ruler, Herod, had already slain one of their leaders, and had another one in prison with the avowed intention of putting him to death also. But the church is wrestling with God unceasing, day and night for him. And so the night before Herod intended to bring him out to slay him, he was sleeping between two soldiers, bound with two chains.

The custom of the Romans on such occasions as history says, was to require a soldier to lie on each side of the prisoner, and in addition to other fastenings, chains were fastened securely to the prisoner and to each one of the soldiers, so as to make it impossible for the prisoner to make any movement without arousing one or both of the soldiers thus fastened to him. They now think they have him secure, and that they are certain of their prey. And besides these two soldiers lying by him and chained to him within, others were standing about the door without, sleeplessly watching to prevent any chance of friends helping him out. But how weak and powerless is man when he undertakes to work against God. Away on in the darkness and stillness of that night, and when the soldiers lying with Peter were well wrapt in heavy slumbers, an angel of God made appearance in that well guarded prison, and a light suddenly shone around Peter, and the angel smote him on the side, and raised him up, and told him to bind on his sandals, and to cast his garment about him, and to follow. So the angel led him out of the prison, and through the first and second wards, and through the iron gate, which opened to them of its own accord.

While these things were going on Peter was so

overwhelmed that he thought surely he saw a vision, was dreaming. But when the angel left him foot-loose in the open street, he was then fully at himself, and said to himself, "Now I know that the Lord hath sent his angel, and hath delivered me from Herod, and from all the expectation of the people of the Jews." He then made his way at once to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying. Yes, away in the lateness and darkness of that night these devoted servants of God are found praying together for their teacher. And all of a sudden he appeared at the gate. Thus God hears and answers their prayers while they are yet presenting them. What joy, what thanks and praise must have filled that house that night when Peter appeared to them, and told them how an angel had appeared from heaven and delivered him from the power of the wicked wretch who was bent upon his death.

Here is an example of prayer that should deeply impress every Christian heart on the subject of prayer. We should not conclude that these Christians just began then to pray, nor that they prayed merely because they were in great distress. They were accustomed to pray. They were taught to pray from the time they became Christians, and were only carrying out with perhaps greater earnestness now, what they were accustomed to do regularly. We are told that when the decree was signed that Daniel was to be cast into the den of lions, he went into his chamber and prayed three times a day, *as aforesaid*. It was no new thing for Daniel to pray. He was accustomed to it regularly. And it was evidently from the fact that he was a devout, praying man, that his prayer on this special occasion was heard, and that the Lord sent an angel with him into that den to close the lions' mouths, and thus saved him from an awful death, and at the same time made known the power of the true God to those heathen people. So in this case in twelfth of Acts. Those Christians were a praying, devotional people, and this opened the way for their prayers to be heard. There is no evidence that Daniel's prayer would have been heard had he not been a Godly man, and one who prayed regularly. Nor is there assurance that the prayers of those Christians in Jerusalem would have been heard in behalf of Peter, upon any other principle. They were a godly, praying people, and the Lord heard them, and delivered their leader and teacher from the hands of those bloody people, and sent him to them all safe and sound while they are yet praying for him.

Brethren, shall we not learn to be more constant and earnest in prayer? The principles of this case are none the less valuable to us because the answer in this case was miraculous. Miracles were common then, but have ceased now. But shall we conclude that God only answers prayer by miracles. Surely not. The Lord will bless now, through the ordinary course of things as surely as he blessed then by miracle. But we need not hope that our prayers will be heard and answered except upon the principle that we are an humble, faithful people, doing his will and praying to him constantly. But when calamities befall, and we feel more deeply the need of the gracious aid of our Heavenly Father, then it is but natural that we should pour forth our souls



to him in deeper earnest, and present our pleadings with deeper and more stirring desires. But this sort of prayers will no more be heard than others, unless we are striving by day and by night to do the Lord's will, and pray to him always. Christians should never allow a day to pass over their heads without prayer, earnest devotional prayer to God. Let this example of prayer make deep and lasting impressions upon every heart, and let all strive to be more earnest and devotional in life, and pray more to the merciful father. Not only was Peter delivered from these unreasonable and wicked men, but it gave an opening for the word of the Lord to have still greater influence upon the hearts and lives of the people. So we are told near the close of the chapter that "the word of God grew and multiplied." And the word of God will always grow upon the people where the Lord's own people will live as those of Jerusalem did.

If Christians want their neighbors converted, let them do their duties faithfully, and let others see the purity and beauty of religion of the Savior, and they will soon be anxious to be like them, and to go with them, and thus prepare for a better world.

Almost immediately following this wonderful delivery of Peter, another event occurred that tended in its results to a furtherance of the cause of truth. There had been a trouble between Herod and the people of Tyre and Sidon. But they came to Herod, to seek peace, as their country was nourished by the king's country. And Herod, arrayed in his royal apparel, delivered an oration to them, and the people said it was the voice of God, and not of a man. And immediately an angel of God smote him because he gave not God the glory, and he was eaten of worms, and died thus a miserable death. Even Josephus, though ignoring Christ and his religion, gives very much the same account of the death of this wicked Herod that is here given in the word of God. Thus the wrath of man is made to praise the Lord, although man's heart is bent otherwise. The efforts made by this wicked prince to blot out Christians, and to put an end to the spread of the gospel, were so thwarted and changed around as to result in the increase of the number of disciples, and the extension of the kingdom of God. And so it often turns out now. Unreasonable opposition to the truth very commonly works out its advancement. There are very many meeting-houses to-day in this country, with congregations meeting in them every Lord's day to worship the Lord, where a few years ago we had no house, and very few members. Were we so disposed, we could give the history of a number of these cases.

But brethren, let us not be disturbed about this unreasonable external opposition. It will all be turned into the advancement of truth if only we will be faithful to the interests within. We need have no fears of outside opposition if we will only be faithful to the trust confided to us in the internal work of the church. If we will be faithful to the Lord we will turn the work of the enemies of truth upon their own heads as in the above case at Jerusalem. Let us learn to trust the Lord more, and be more faithful to the trust placed in us, all will be well. The brethren at Jerusalem were faithful in the work entrusted to them, and trusted the Lord for things beyond their control. Neither will we be disappointed if we will faithfully perform what is enjoined upon us, and pray devotedly to God as they did. Let all be deeply in earnest in these matters, and the Lord will bless, and open the way for the success of his truth.

E. G. S.

#### THY WILL BE DONE.

My God and Father, while I stray,  
Far from my home, on life's rough way,  
Oh, teach me from my heart to say,  
Thy will be done!

Though dark my path and sad my lot,  
Let me be still and murmur not,  
Or breathe the prayer divinely taught,  
Thy will be done!

What though in lonely grief I sigh  
For friends beloved, no longer nigh,  
Submissive still would I reply,  
Thy will be done!

Though thou hast called me to resign  
What most I prized, it ne'er was mine;  
I have but yielded what was thine:  
Thy will be done!

Should grief or sickness waste away  
My life in premature decay,  
My Father, still I'll strive to say,  
Thy will be done!

Let but my fainting heart be blest  
With thy sweet Spirit for its guest,  
My God, to thee I'll leave the rest:  
Thy will be done!

Renew my will from day to day;  
Blend it with thine; and take away  
All that now makes it hard to say,  
Thy will be done!

—Charlotte Elliott.

#### DANGER IN SELF-SUFFICIENCY.

"When Ephraim spoke trembling, he exalted himself in Israel, but when he offended in Baal, he died."

This means when Ephraim spoke with fear of God before his eyes, trembling lest he should fail to properly reverence the divine will, lest he should disobey—leave something undone that was commanded by God, or lest he should transgress—go beyond and do something not commanded by God, God exalted him. This is in accord with God's universal law of dealing with man. The presumptuous sin—the sin that grew out of man's presumption that he could change, amend, or improve Divine institutions, was unpardonable. The sin of ignorance, weakness, impulse, was pardoned gladly by Almighty God when repented of.

The mother of Jesus in the spirit of prophecy said, "He hath showed strength with his arm, he hath scattered the proud in the imagination of their heart, he hath put down the mighty from their seats, and exalted them of low degree." Luke 1: 51. The Savior said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted," Matt. 23: 12; Luke 14: 11. "The fear of the Lord is the instruction of wisdom, and before honor is humility." Prov. 15: 33. "Those that walk in pride, he is able to abase." Dan. 4: 37.

Then the Pharisee in his self-satisfied righteousness is rejected, and the poor, humble publican is accepted and approved. "God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God." Jas. 4: 6. "God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season." 1 Peter 5: 5. It is true, that in the Scriptures God's servants are condemned ninety-nine times for doing something God has not commanded, for changing or modifying or improving his institutions and appointments, for substituting man's own inventions in lieu of Divine appointments, for exercising and following his own wisdom instead of submitting to the service of God in his appointments, where he is condemned once, for merely failing to do the will of God. Indeed the disposition to do something else than what God says do, or to work in a way not ordained of God, or to add human inventions to God's appointments, or to substitute human organizations for Divine institutions, is recognized as the prolific cause of man's failure to do the will of God. Hence the charge, "My

people have committed two evils; they have rejected me, the fountain of living waters; they have made for themselves cisterns, broken, cisterns, that can hold no waters." Jeremiah 2: 13. These two go together, the disposition to build their own cisterns leads to the rejection of God, the fountain of living waters. To choose to do something not commanded by God, or to do it in a way different from that commanded by him is to reject him the fountain of living waters. To choose our own acts of service to God, or to perform the acts ordained by God in a way of our own choosing, rather than in the way approved by God, is to form for ourselves cisterns.

The doing of the one leads to the refusal to do the other. The difference between a fountain and a cistern will be noted. A fountain is a source whence flows an inexhaustible, ever replenishing supply of living water. God is this fountain. We accept and draw from it a supply of the water, of which, "if we drink, we shall never thirst," by coming to him and walking in him as he has commanded, doing his commandments in his way. A cistern is a vessel that contains water, and can give out only what is put in it. This is true of all man's institutions and ways. Man frames or devises them, the virtue and power that is in them came in and through man, their maker and founder. These cannot exceed the virtue and power that man himself possesses. These cisterns are broken cisterns, that can hold no water. That is, man can frame no institution, nor devise a way of operating God's institutions through which he can secure or retain the water of life. This passage plainly teaches this truth.

Now we submit that the great besetting sin of man has been, and is, a disposition to exalt his own wisdom and to walk by it, in preference to humbly denying self and walking in "the wisdom that cometh down from above," and that there is more or less of pride, of presumption, of self-sufficiency, of self-confidence in all the changes that are made in the appointments of God, in all additions made to the order of Divine service, of Divine worship, to the provisions God has made for the spread of his gospel and the extension of his kingdom on earth. It is safe to walk in the old paths, to follow humbly the ways of God, and to distrust and eschew as leading away from the fountains of living waters, all suggestions of changes, modifications of or additions to the simple appointments of God.

When Ephraim trembled at God's word, he exalted himself. But when he offended in Baal, he destroyed himself. His offence was, he committed lewdness with the daughters of Moab. They invited them to attend the sacrifices and the people did eat, and bowed down to their God. "And Israel joined unto Baal-Peor, and the anger of the Lord was kindled against Israel." Num. 25: 23. Now fleshly whoredom and its treatment under Moses, typified spiritual whoredom under Christ. They began with this offence in worshipping the false God out of friendship to those who worshipped Baal, and the prophet adds, "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of craftsmen." Showing a continued growth in sin when the wrong way is once entered upon, and the danger of working according to our understanding. Let us be warned of the danger.

D. L.

"My boy," said a father to his son, "treat every one with politeness; even those who are rude to you. For remember that you show courtesies to others not because they are gentlemen, but because you are one."



## A WILD INDIAN SPEECH.

The following is a speech delivered before a delegation from Washington, D. C., by Bos-co-pa, the Chief of the Klamath Indians:

"I have something in my heart which wants to come out. I see that your ears are large; they can hear my words. I want you to open your ears, and let these things go into your heart. They may make you ashamed of your people. I am ashamed of myself, and my people. My eyes are on the ground; I cannot look you in the face. I have lived here since I was a young man, was born on the ground. My people were wild Indians. We did not know much. Our fathers had not told us much, because they did not know. We had no swear words, mad water, (whisky,) or shame women, before the treaty of 1864. The white chiefs told us we could be like them. They promised us a good man for a father, and good men to show us how to do and work. They promised two mills—one to make houses, and the other to make bread. They promised us a blacksmith and wagon shop; they promised us a church and a school-house, and good men to teach us in all these things. We believed them; we signed the treaty paper. They went away. We had a great council after they left us. Some of our people wanted to burn their old houses. Some of them cut trees to have them ready when the mill came, but those trees have rotted. I have rode all over the land hunting for the church and the school-house, and the mills and the blacksmith and wagon shops, and have not seen them. I can see houses for people and horses, but white people and their horses live in them, (pointing to the Agency buildings.) The Indian sleeps on the ground, as he always has. We want to be like white men. We are not slaves. We want an agent who has a straight tongue; we do not want a man who gambles, or drinks mad water, or makes fun of the Great Spirit. We want a man who has a wife of his own; we do not want any more shame children. We want all the men who come to live here to bring their wives. We want the soldiers moved away from the Fort; we do not need them there; they make bad blood. We want a mill, and a school-house, and a church house. I speak for this people; (pointing to the Indians;) they hear what I say. If my tongue speaks not their hearts, they will tell you. When you take the soldiers away, and give us good white men; when you bring us the mills, wagons, harness, plows, log-chains, axes, wedges, mauls, saws, nails, and all promised us in the treaty, and lay them down before us, and say, 'These things are for you, take them and go to work,'—when you do all this, and we do not take hold of them, then you may say an Indian won't learn to work. Until you have done your part of the bargain, you should not say an Indian can't be a white man. We know we can't always be Indians, but must be white men. If we are not like white men now, who is to blame? If you had been born wild, and did not know how to make tools, mills and houses, and somebody had promised you all these things for your country, and then did not give them to you; and compelled you to stay on a small land where there was no game, would you do any better than I have done? No, my friends, the fault is not with the Indian if he does not like the white man. It is with the white man, who does everything with his tongue, and nothing with his hands. He has a religion that is like a spotted horse. We want a religion that is alike all the time. The spotted religion of some white men is not as good as our own. We do not want a religion that will get mad at the Great Spirit and swear at him. We do not want the kind of religion that steals men's wives, drinks mad water, and gambles.

"You told me to show my heart to you. I have told you a few things which you may not like. I have not talked with a small heart or a forked tongue. Bos-co-pa has spoken for his people."

Yes, and Bos-co-pa told the truth, and Bos-co-pa makes no unreasonable demand. In view of the fact that the great body of disciples (Christian church) had not a single mission in the Indian Territory, I began the work, four years ago, which would lead to planting a mission and an industrial school, and I must say I am ashamed that we have not done more; but we cannot look

back, and in the name of the Lord Jesus we must succeed.

A short time ago, in one of their councils, after I had talked to them of their needs, and how to meet them, (by request,) a short time, one of the members of the council arose and said, "I want to pray for you all before we part." The old man kneeled down and prayed most earnestly for the prosperity of his people, then arose and sang the first stanza of "Jesus, My All to Heaven is Gone," in his own tongue:

"An Chisus ut uba yakni,  
Taisala ka la hatok;  
Anukcheto li' hokuta,  
Yummak o a biekushke."

As the old man sang, his deep feeling impressed me of the fact that *his all* had gone to heaven. Before he dismissed his people, he said: "I have left about seventy-two years of hard life behind me," and with clasped hands, and looking upward, said: "but before me is a happy eternity." Then turning to his people once more, he said: "My brethren, I see a better day for you; may God help you to improve it," and dismissed them.

All money sent to W. H. Sluder, Paris, Texas, will be spent on our Indian Mission.

Paris, Texas.

R. W. OFFICER.

BROS. LIPSCOMB & SEWELL: May be a report of my work among the Indians would interest some of your readers. I have held four meetings, baptized thirty-eight, circulated three hundred and fifty books and pamphlets, besides a flood of papers. Spent out of my own pocket about one hundred dollars a year, the past four years, and am out of debt. Secured the privilege of locating mission and school, and being last to get in there it required work, for some of our religious neighbors did not want us to come. In all I have received for the Indian Mission, \$246.15. Paid to the following brethren the following amounts for holding meetings among the Indians: Bro. M. Askew, \$30.00; Bro. C. Moore, \$18.00; Bro. R. B. Smith, \$25.00; Bro. W. L. Thurman, \$5.00; leaving on hand a total of \$168.15. The result of Bro. M. Askew's meeting, fourteen additions and church organized; Bro. Moore's, six additions; Bro. Smith's, thirteen additions; Bro. Thurman preached but a few times among the miners at McAlister, no additions.

R. W. OFFICER.

## NOTES FROM OUR CORRESPONDENTS.

J. Harding, Dallas, Texas, October 23, writes: "Thirty-six have been added to date here. Meeting still goes on. Will continue here for several days. Will get some names here."

F. B. Srygley, Lebanon, Tenn., October 24, writes: "I preached six discourses, last week, in a Methodist house, five miles from La Guardo, and baptized one. This week I preached five times in a Presbyterian church, four miles from Berea, and baptized one. One week seems like a slow go."

Lee Jackson, Thyatira, Miss., October 21, writes: "Beginning Friday before the second Lord's day in October, preached eight discourses at a point a few miles east of Grenada. Only three additions—two ladies and one man. This is a field very little cultivated by our brethren. Bro. Sharp held a very successful meeting at Walthall, in Webster county, and is to hold a meeting, sixteen miles east of where we preached, in November."

I. S. Dupuy, Thyatira, October 24, writes: "We commenced a meeting in Yalobusha County eight miles from Water Valley, the 14th inst. Preached the 14th, 17th, 18th, and 19th at 11 o'clock and at night. The free Methodists not only gave us the use of their house, but furnished lights. We had an excellent hearing. The people searched the Scriptures to see whether these things be true; they are anxious to know the truth."

T. C. Little, Fayetteville, Tenn., October 27, writes: "Bro. M. N. Moore and myself preached at Flat Creek, Bedford county, for six days and nights, to small audiences after Sunday. A few faithful brethren and sisters took an interest in the meeting, and did their part. Well, this was Bro. Moore's first trial in a protracted meeting. 'He beat himself.' Nine baptisms. Will always remember the kindness of these brethren and sisters to me and my family; they did their whole duty."

W. P. Hamilton, Evening Shade, Ark., writes: "Brethren Flippin and Jenkins, of Marion county, Ark., have just closed a meeting of a week with us. Had some good preaching. Eighteen added to the church—fifteen by confession and baptism, three restored—and a great many more almost persuaded to be Christians. The church greatly built up. May the good work go on in our prayer."

J. W. Grant, Idlewild, Tenn., October 25, writes: "The Forest Hill congregation in this (Montgomery) county, began a meeting on the third Lord's day in October, and closed the Thursday night following, with two baptized into Christ as the visible result. The meetings were conducted by brethren J. D. Floyd and W. B. Wright, the latter being our pastor. Bro. Floyd did most of the preaching, and he certainly is a 'workman that needeth not to be ashamed.' He endeared himself very much to our people."

A poor sister at Mt. Willing, Ala., October 22, writes: "We, the disciples in and around Mt. Willing, are truly anxious to establish a church at this place. We have made several efforts, but have failed, (cannot raise the money.) We would be glad to meet every Lord's day, but cannot on account of the distance to (Cross Roads) our nearest place of worship. Thinking perhaps you could and would aid us, I determined to rely on your good nature for this intrusion. If you can help us it will be thankfully received. Send to George Salley and it will be faithfully appropriated."

T. E. Tatum, Temperance Hall, DeKalb Co., Tenn., October 25, writes: "Since my last report I delivered three discourses at Bethel, Wilson County, Tenn., no additions. We have a number of zealous sisters and brethren at Bethel, to whom I became very much attached. From there I went to Iconium, Cannon County, and joined Bro. G. W. Gilbert in a meeting which resulted in six additions. Iconium is in quite a lukewarm condition. We tried to warm her but failed. Thence, I went to Grange Hall, Warren County, met Bro. Jackson, the blind preacher. We delivered four sermons, no additions. Grange Hall congregation is alive, and, we think, doing well considering the opposition with which she has to contend. Bro. Jackson preaches for this congregation monthly. 'The blind preacher' has our sympathy and love. He deserves assistance and encouragement. Brethren, help him."

A. B. Herring, Griffin, Ga., October 24, writes: "After attending some interesting meetings in the Griffin district during the month of August, I left September 4th for the Washington district to assist Bro. T. M. Harris in his work. I met Bro. Harris, the evangelist and their only preacher for the eleven churches known as the Washington district, at Davisboro. Our first work was at this place. Time forbids a general description of these churches, though I must say to their honor, I have never met a more generous and hospitable people. During the month Bro. Harris was with me but little on account of sickness in his family. He preached nine times and had seven additions. I preached twenty-eight times and had eighteen to come forward. Hence the visible result of our months work was twenty-five added to the church of Christ. The brethren seemed to be much encouraged and strengthened for the great work that is before them. We held but four meetings, so it was not my pleasure to visit all the churches under Bro. Harris' charge. These organizations were organized, and have been kept alive by Bro. Harris, who has been in their midst fighting bravely and fearlessly for the 'truth' for more than thirty years. They have been trying for some time to get more preaching, and among them the Macedonian cry is still heard. A young brother who wishes to devote his time to preaching will find it to his interest to address Elder Thos. M. Harris, Davisboro, Ga. I was so well pleased with the district that I accepted a proposition from four churches for the ensuing year, and will leave Griffin to morrow to enter my new field of labor."

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.—Dr. Guthrie.



## PROPHESYING SMOOTH THINGS.

There is a temptation which besets both pulpit and pen and tongue to "prophecy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn ship by predicting storm and opposing a venture before a treacherous South wind. Yet before the gale was over he was the most trusted and respected man on board. There is a theology of South wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm-signal in the direction whither so many souls are leading; it practically ignores hell. Even if the voyage here be with some "loss of lading," it holds out the hope of a possible second probation in the unseen world.

However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts, or in his weather tables. If I deceive a soul with any such delusions, may not God hold me to a fearful account? Love demands fidelity. However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such be lovingly warned that the voyage will be with terrible loss, both to lading and to life. In the penitent acceptance of Jesus Christ is the only absolute, complete, perfect and everlasting salvation. Run no risks when your soul is at stake.—*T. L. Cuyler, in Pulpit Treasury.*

## THE WAY OF LIFE.

To one accustomed to view things from a religious standpoint, confusion and division among the professed followers of Jesus, is more widespread than is generally supposed. The causes are many. A great number of people are willing to be governed by what their preachers say, and do not read and think for themselves, not being impressed with the fact that if they do not serve God in this life, in his own appointed way, that they can never be blessed in heaven.

Again, one preacher says, this is the way; and another, here is the way; and over yonder another says, neither of you are right, but my way is right. And a great many good people have been, and are yet, living outside of any connection with Jesus Christ, because they are bewildered on account of the different opinions of men, and they stand confounded, and don't know what to do. How long will it be until the prayer of Jesus, that they may all be one that the world might believe that God had sent him, will be answered?

Let us turn now to the word of God that we may dispel this mist of confusion and find something upon which the soul of man may rest with certainty.

Jesus says, "Whosoever heareth these sayings of mine, and doeth them, shall be likened unto a wise man. \* \* \* And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man." Matt. 7: 24, 26. The wise he compares to one who built his house upon a rock; and the foolish, to one who built upon sand. Now, we must hear him, for Moses prophesied of him, and Peter quotes the prophecy, and says, "Every soul that will not hear this prophet, shall be destroyed from among the people." Acts 3: 23. Then Jesus says, "He that believeth not on the Son of God shall not see life; but the wrath of God abideth on him." John 3: 36. Since "faith comes by hearing," we must hear, that we may believe on him and escape the wrath of God. "Except you repent, you shall all likewise perish." Let us apply the above rule here. If we hear his sayings, and don't do them, we will be like foolish men; but we want to be like wise men, and have our hopes built upon a solid foundation. So we must repent. Paul says, "A godly sorrow worketh repentance." Sorrow is not of itself repentance, but leads to the forsaking of sin, and the practice of righteousness, which is repentance. "If you confess me not before men, neither will I confess you before my Father who is in heaven." Well, we must confess him—that is, acknowledge our faith in him—in order to be accounted as wise men before him, and we must continue to confess (acknowledge) him in our every-day walk, by obedience to all of his com-

mands. He says again, "Except you are born of the water and of the Spirit, you cannot enter into the kingdom of heaven." John 3. And, "He that believeth and is baptized, shall be saved." Mark 16. Now, if we want to enter into the kingdom of heaven, and be saved, we must do the things we hear of him. So we must be baptized. When we have gone through this process, we are said by Paul, to be "in Christ." Rom. 6: 3; Gal. 3: 27. "Complete in him." Col. 2: 10.

Dear unconverted friends, do you not think that if you will hear Jesus, believe on him with all your heart, heartily forsake sin and practice righteousness, acknowledge him as your only Savior, be buried with him by baptism, and continue a life of trusting faith in him, doing all his sayings, that you would be safe for time and eternity? Just so certain as the Bible is a divine book, you would be safe. Be sure that you do the part that God has appointed for you to do, and he will certainly fulfill his part. May God help you to move forward in obedience to him.

*Rocky Mount, Louisiana.*

H. H. M.

## THE CHILD'S PRAYER.

"Mother, every night when I go to bed I say, 'Now I lay me,' and do you know, mamma, though saying it so often, I never thought what it meant till Fanny Gray died? I asked nurse if Fanny died before she waked; and she said, 'Yes.' She went to bed well, and had a spasm in the night, and died before she knew anything at all. Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"O that means, mother, that I am just going to lie down in my bed, to go to sleep until morning."

"Well, then as you lie down to sleep, what prayer do you offer to God?"

"I pray thee, Lord, my soul to keep." I want the Lord to take care of me while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died that God did not take care of her that night, and so she died."

"O no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray thee, Lord, my soul to take;' so you see God took little Fanny's soul to himself, and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me,' I want you to think in this way: Now I am going to bed to sleep, and I want the Lord to take care of me. If I am not a good child and do not pray to God, ought I to ask him or expect him to take care of me? Let me lie down feeling I am in the Lord's care; and if I should die before I wake, that I am still the Lord's child; and I pray that he may take my soul to dwell with him."

"O mother! I will try and remember. Why, I used to say it slow, and clasp my hands, and shut my eyes, and yet I did not think about it. Thank you, mother, dear. Please hear me when I go to say my prayers."

Ah, little children, are not there not a great many who, like Rena, say their prayers without thinking what they mean—mere words, with no meaning in them? God cannot listen to such prayers. They are not for him "unto whom all hearts are open, all desires known, and from whom no secrets are hid."

Think of what I have written about little Rena when you say "Now I lay me" to-night; and pray that God will watch over you, waking and sleeping.—*Early Dew.*

Upon me lies a burden which I cannot shift upon any other human creature—the burden of duties unfilled; words unspoken, or spoken violently and untimely; of holy relationships neglected; of days wasted forever; of evil thoughts once cherished, which are ever appearing as fresh as when they were first admitted into the heart; of talents cast away; of affections in myself, or in others, trifled with; of light within turned to darkness. So speaks the conscience, so speaks, or has spoken, the conscience of each man and woman.—*Maurice.*

## A LETTER TO THE LOVERS OF SECTARIAN DIVISION.

"Every kingdom divided against itself is brought to desolation, and every house divided against itself cannot stand." Matt. 12: 25.

The church or kingdom that Christ our Savior established is a temple in which unity is the essential element of its strength. Hence the many prayers, exhortations and examples, Christ and his apostles taught and advocated the doctrine of the unity of the church. We find that Christ, while on earth, prayed fervently for unity. Therefore, if unity be an essential element in the church, to be divided is certainly very wicked. We are commanded by the word of God to speak the same thing. Do the modern sectarian denominations speak the same thing? We answer, No. Yet they boast of their spiritual unity in Christ, and have no visible unity with each other. The primitive apostolic church eighteen hundred years ago had both spiritual unity in Christ, and visible unity with each other. God's word plainly teaches that the church or his kingdom shall be one, (not many,) one body, (not many sectarian bodies.) Yet we have heard men in their prayers thank God for a plurality of churches. For many years after the church was organized there was no divisions into sectarian parties, such as Cumberland Presbyterians, Baptists, Methodists North, Methodists South, Mormons, Tunkers, etc. They maintained the unity of the spirit in the bond of peace. No divisions occurred among the primitive Christians. They all advocated the same doctrine concerning the scheme of redemption, or plan of salvation. They all continued together with one accord in prayer and supplication. Acts 1: 4. And they were all of one accord in one place. Acts 11: 1. And they continued with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Acts 11: 46. Such was the union and prosperity of the church of God in primitive times. They were of one heart and one soul. Acts 4: 32.

Do the sectarian denominations of the nineteenth century come together with one accord, one heart, one soul, and one fellowship, in the apostles' doctrine. We answer, no. Yet they boast of their spiritual unity in Christ. Primitive Christians were all one. Our Savior prayed that it might be so on earth, that the world might believe. John xvii: 21. Therefore we must conclude that sectarian division is wicked and contrary to the doctrine of Christ and his apostles. For says Paul in his Letter to the Romans: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16: 17-18. What a volume might be written upon these two verses.

Does not the above quotations condemn the lovers of creeds, disciplines, and confessions of faith that cause sectarian divisions? Division is here declared to be contrary to the doctrine of Christ. And the man that strives to create division should be avoided and regarded as a wicked heretic. Primitive Christians were admonished to be perfectly joined together in the same mind and in the same judgement, 1 Cor. 1: 10. But what shall we call all the different separate organizations that claim to be branches of the church, in which each party has its own creed or confession of faith formulated by men? The religious denominations are so divided, and the separation so entire and complete, that they have no Christian fellowship with each other at the Lord's table. Yet they claim to be baptized into the one body by the one Spirit. They claim to be fit for the society of heaven and will not commune together at the Lord's table. They claim to be orthodox. But in their zeal to make proselytes they fight and devour each other, and in order to increase in numbers, during a big meeting, they will take in each other's converts.

Brethren, let us labor faithfully for such a union as Christ prayed for so that we might all come into the unity of the faith and the bond of peace, holding to Christ the Head, of whom the whole family of God in heaven and on earth are named.

HENRY REHORN, JR.

(To be continued.)



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## Concentrated Effort.

Save a hundred souls at a time if you can. But to do this work is of no small magnitude, and will require great courage, grace, faith, and heavenly wisdom. We would, therefore, urge the vital importance of concentrated labor upon the few, rather than a partial effort upon the many. Better to bring one soul to Christ than to lead a score half-way to the cross, and there leave them. Christian labor is very much like our secular work in its laws and methods. Should a man go into the forest to fell trees, you would not expect him to strike his axe a few times into one trunk, and then into another, until he had gone through the whole wood; but to take his stand by one tree, and deal one sturdy blow after another, until he had reached the centre, and brought the tree with a crash to the ground. Or, if the hunter should chase one deer for a while, and then, after wounding it, leave it, to go in pursuit of another, which he would follow only till he saw the third, and continue this course through the day, he would certainly return to his home without any game. The result will be much the same with the spiritual archer, if he does not follow hard after the soul which he has undertaken to bring as a trophy to Christ.

Occasionally a single word, spoken at the proper time, and in the right manner, may result in the conversion of a soul. A single seed, dropped into a soil ready to receive it, may, under the gently dews of grace and the nourishing influences of the Spirit, spring up and advance by regular stages to maturity. But this is not the rule. It is the exception. The seed must be well planted, hedged about, watered, cultivated, and carefully looked after until the harvest is ready to be gathered.—*Rev. J. L. Harris, in Christian at Work.*

## True Sympathy the Result of Suffering.

He who has passed through trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus, "In that he himself hath suffered, being tempted, he is able to succor them that are tempted;" and, indeed, in one aspect of it, the very necessity for the incarnation is found in the principle which I have just enunciated. To have a sympathizing God we must have a suffering Savior, and there is no true fellow-feeling with another save in the heart of him who has been afflicted like him. Nay, more, the having suffered like another im-

pels us to go and sympathize with him. Those of us who have lost little children, feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience.

Indeed, it was in connection with an affliction of that sort that my attention was first drawn, some twelve years ago, to the text of this discourse. I had just a few weeks before buried a beloved daughter, the light of the household, and the darling of all in it, and had gone to attend a meeting of Synod where an honored minister, who had been through the same trial oftener than once before, came up to me and took me by the hand, and said to me, with reference to my sorrow: "By these things men live." That was all, but each successive year since then has given a new verification of his words, for O, how often in the interval have I been enabled to comfort others with the comfort with which I have been comforted of God, and the efficacy of the consolation lay largely in the fact that it was offered by one who had proved its value for himself.

We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer. He who would be a savior must somewhere and somehow have been upon a cross; and we cannot have the highest happiness of life in succoring others without tasting the cup which Jesus drank, and submitting to the baptism wherewith he was baptized. Every real Barnabas must pass to his vocation through seasons of personal sorrow—and so, again, we see that it is true that "by these things men live." The most comforting of David's Psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh, we had missed much of that tenderness which quivers in so many of his letters.

## Sourness in the Pulpit.

There is little excuse for sourness in the pulpit, and less for scolding. No scolding preacher, every yet succeeded, a fact which we attribute to the good sense of the people. As well try to reverse the course of the stream pouring over Niagara as to try to scold men into better life. One bright, sunny word of comfort, spoken with mellow voice, from a warm heart, is worth all the eloquence of the ages, if coupled with a fretful, complaining spirit.

If children only knew the loving care and unwearied labor bestowed upon them in early life by their mothers, we think surely they would never allow a cross or unkind word to escape their lips, nor would they fail to yield a ready obedience to their mother's wishes. Be to your mother what she is to you—a comfort, a joy, and blessing. Say to yourself, "I will do what my mother desires me to do; I will be what she desires me to be."

It is the love of money, not money, that the Bible condemns, and the man who will be rich, not the man who is rich.—*Rev. Dr. F. L. Patton.*

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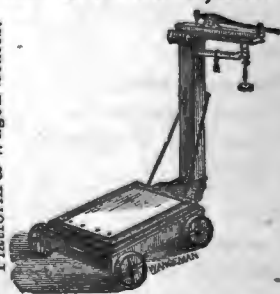
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., NOVEMBER 5, 1884.

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## "SOUR GRAPES."

The following is from the GOSPEL ADVOCATE:

The *Old-Path Guide*, with all the publications of the company, including Sunday-school papers and Popular Hymns, was sold in Louisville, September 30. A note from Louisville says, "they have gone into the hands of the Cincinnati monopolists," meaning, we suppose the *Standard* Company. It will be run in Louisville we suppose, till such time as the owners think the subscribers can be safely transferred to the *Standard* list. This is well, for some time the *Guide* has pointed toward liberalism instead of toward the Bible. Now all will understand it is only a feeder, a teacher training its readers to take the advanced position the *Standard* now occupies.

We take great pleasure in assuring the *ADVOCATE* that the *Guide* is the identical paper it was a few weeks ago, when the editor of the *ADVOCATE* was desirous of obtaining an interest in it, with the expressed intention of uniting it with the *ADVOCATE*; and, moreover, that the editor of the *Guide* is the same one whom he insisted on retaining as an editor. If the *Guide*, editor, "liberalism and all," was good enough to unite with the *GOSPEL ADVOCATE*, why should it be so terrible by itself?

But we are most happy to inform the *ADVOCATE* that the purchasers of the *Guide* have assured it the very permanency which the proposed purchase of the editor of the *ADVOCATE* would have denied it. It is to be maintained intact, with abundant capital to improve its pages and increase its circulation; and, we hope, never, never, never, to be swallowed up by the *GOSPEL ADVOCATE*, the *Christian Evangelist*, or even by the ominous *Christian Standard*, which, by the way, is the only paper that has evinced no appetite for it, but, on the contrary, its publishers have declared that they would not give one cent for it to consolidate with that paper.

Permit us to say, in fine, that the *Guide*, will, God willing, be improved, enlarged, and made continually more efficient, until it is the peer of any paper in the Reformation. In spite of many misfortunes it has retained its vitality, and now has a promise of usefulness that has been denied it until now. And those who, having failed to purchase it at great sacrifice, are now filled with forebodings of its landing in some other man's hands, may rest easy in the assurance that it has a better hope of final success than they.—*Old-Path Guide*.

If it is meant by the foregoing, and we can interpret in no other way, that we sought to purchase the *Old Path Guide* at a great sacrifice, it is not true. We never put any price on the *Guide*, made no bid for it. We never saw or heard but one estimate of the value of the *Guide* publications and office. We have it now, made by, and in the handwrite of Chas. Francis, Trustee. While near Winchester, Ky., about the 25th or August, the following note was forwarded to us:

[We have the letter, but not in the office. It was simply a statement that the *Old Path Guide* publications had been placed in the hands of

Chas. Francis, as trustee, for sale by September 30, and asking a bid for them, and stating that they had one bid, that was open only until September 1. It was dated about August 20.]

From the fact that one bid was in, and to be open only a few days after it was open to others, we did not believe fair, open, bidding was intended. I simply wrote to the Trustee that I would be at his office on the 1st of September. When I reached there he was gone to Cincinnati. This confirmed my convictions. I left word that if the owners of the *Guide* had determined to let it go to the *Standard*, or did not intend an open and fair sale, it was useless to trouble me or others about it. If no sale was perfected, or likely to be perfected, and an open and fair sale was intended, if he would give me a correct statement of the business and condition of the affairs, we would consider the matter.

In a few days I received a note from the Trustee, stating no sale had been effected or likely to be effected soon, but proposing to come to Nashville and see us in a few days, which he did, bringing balance sheets of the different publications, showing profit and loss of each. He assured me it was open, but he was doubtful of Bro. Allen's co-operation in a combination with us. I made no estimate, no bid, but proposed to him that he should form a company and purchase the publications, (he said this was what the creditors desired him to do,) and we would put the *ADVOCATE* in at a fair valuation, combining the two papers. He seemed favorably impressed with the proposition. He gave us what he estimated a fair value of the different publications. We did not express an opinion as to whether his estimates were high or low. I did not know. I wrote him in a few days, stating that on inquiry among friends, I found I could raise sufficient means, that he might need toward purchasing the publications and combining the papers. He wrote that he had written to Bro. Allen, and Allen had said, "Not having received a proposition from Bro. Lipscomb, or statement as to what his purposes and policy would be as to the *Guide*, I am wholly unprepared to say anything as to what I would or could do in the premises. Whether or not my good will and influence to the *Guide*, should it be bought by Lipscomb, Sewell & Co., would depend on circumstances of which I am wholly ignorant." Francis added, "I advised Bro. Allen that you said he and you could come to an understanding in a little while at a meeting."

I then wrote Allen that my proposition was for Francis to form a company that would buy both papers—combine them—make one good strong paper, that would destroy the antagonisms and hurtful competition growing out of the existence of the two, and that the editorial management should be united in one; that there was but one point about which there would be a difference, that was "the societies," and I proposed on this perfect freedom to each to speak his convictions, and promising that I would try to speak so as not to be personally offensive to him, and that any one he desired would be accepted as a stockholder in the company. To this he replied:

MILTON, KY., September 24, 1884.

Dear Bro. Lipscomb: Yours of the 22nd to hand. I see but one real difficulty in the way of the combination of which you speak. As you say, we seem to agree in principle, in the main, but we differ as to the application of the principle, in regard to our missionary enterprises. While I expect in the future, as I have in the past, to criticize every feature of these societies which I believe to be wrong, either inexpedient or contrary to the teaching of the New Testament, I regard them, when properly conducted, as permitted by the principle of co-operation enjoined in the New Testament. For us, as the principle editors, to disagree in so important a matter, and utter a conflicting voice, would neutralize the paper's influence, and be embarrassing to all concerned. I feel it my duty to the God whom I try to serve, to support our colleges,

Bible colleges, Orphan schools, missionary enterprises, and every other good work among us, to the extent that I believe them to be in harmony with New Testament Christianity. To this you will agree; but then we differ as to the extent that these things are in harmony with the New Testament. And how can two work together unless they are agreed? I could hardly expect you to join me in the support of these things, or cease to oppose them, without which our work would lack a unity essential to power and success. You see, then, the difficulty in the way, as it appears to me.

Fraternally and Truly,

F. G. ALLEN.

Now I never put any estimation on the *Guide* or made a bid for it. I only said I could raise the means to enable Francis to purchase them at a "fair valuation." Then Bro. Allen's statement that we failed to purchase it at a great sacrifice, etc., is without one word of foundation, and Bro. Allen had the evidence of it in his possession when he wrote the article. It looks as if all the negotiation with us was to satisfy the creditors, and yet force them to take the bid of the *Standard* company.

Bro. Allen is very much mistaken when he says the *Guide* is the same paper now that it was before the sale to the manager of the *Standard*. Every particle of influence it now obtains on whatever grounds, is controlled by the *Standard* Company or by Russell Errett. Bro. Allen's health is precarious; if it were not, he dare not conduct it in a manner offensive to the man who furnishes the capital to run it. He labors to build up the paper; when he dies, Russell Errett chooses his editorial successor. What kind of a teacher would he choose? He chose a Roman Catholic teacher for his own children, and we presume obligated himself that they should be trained in the faith of the Romish church.

Our information is, that before a Priest will marry a member of the Romish church, to one not a member of that church, the latter must enter obligation to let the children of the marriage be trained in the Romish faith. If a dispensation was granted permitting a marriage in this case, without this obligation, it must have been because the Romish authorities saw some wonderful advantage to the Romish church in having a devoted member, the wife of the man and the mother of the children, who own and control the chief publications among the disciples of Christ.

In a few years, by law of descent, the *Standard*, the *Old-Path Guide*, the *Popular Hymns*, all the Sunday-school and other publications of both the *Standard* and *Guide* companies will be chiefly the property of these children trained in the Romish faith. Oh no; F. G. Allen laboring with us, to build up a paper to maintain the truth of the Christian religion, or as he has been, is wholly a different man from F. G. Allen dependent upon Russell Errett for his position and for money to run his paper, and building up and giving influence and value to publications that must soon be the property of children trained by a Romish mother, if not trained in all things in the Romish faith.

One object we had in proposing the combination was to save Bro. Allen and his influence from being thus used. But he repelled our efforts, preferring these associations, to work with us, because he differed with us only as to the application of a principle, when, too, he is compelled to own we apply the principle more strictly than he does, hence are on the safer side. Because we refuse to labor for societies that he pronounced "violative of the law of God." We believed that a combination of the two papers would have destroyed an unchristian competition that stirs bad feeling among brethren, weakens and injures both papers, and would have enabled us to build up one good, strong paper, devoted to the truth of God, that would have commanded the support of the disciples



throughout the southern country. We believe there is a loose and infidel tendency in the churches that could have been averted and counteracted by a combination of the two, and that Bro. Allen by his course, without intending it, has thrown himself into the arms of that influence, and has weakened our ability to oppose it. Our conscience is clear, we did what we could. Bro. Allen repelled our advances and overtures, and selected to place his labors and influence where it is, and forced the creditors of the *Guide* to sell to Errett, by refusing his good will and co-operation in any other direction. He says it was his selection for Errett to purchase it.

Since writing the above, we see that Bro. Allen heads an article "Bro. Lipscomb's Charges and Insinuations." It will be remembered we said what we did in reply to Bro. Allen's charge that we had drawn "upon a distorted imagination" prompted by self-interest in speaking of the failure of the *Guide* to pay expenses. He says we received, like others, commission on what Popular Hymns we sold. True, but we induced thousands of others to use it, by recommending it, for which we received not a cent. He says the owners had the right to sell to whom they please. Most certainly; but most men would please to give an equal chance at least to those who had aided them in giving value to their property, not a preference to those who had sought to prevent its attainment of value.

In another article, speaking of papers that persist in uniting the *Guide* with the *Standard*, he says, "We have considerable knowledge in our keeping respecting the journals that are now forward in our affairs. We do not need surmise to spread reports that would be equally unpleasant to them, and some of them far more so. They would hardly think it kind of us to make them known." We are not sure that this is intended for us, but we think it a very unfair way of dealing. It is much more honorable to tell plainly what you have against people than to insinuate something is wrong—leave people to surmise the worst, yet give the person no chance to meet the charge. We have but few secrets—fewer concerning ourselves than others. We therefore invite Bro. Allen, if we are referred to in the above, to open his heart and relieve his mind; we will try to bear it with equanimity. If he does not wish to take space in the *Guide* for it, if he will send it to us we will publish it in *ADVOCATE*.

#### QUERIES.

Did Elijah and Enoch go where the righteous go after the resurrection?—[O. K. Posey.

They were righteous, and in the resurrection would have dwelled in the home of the righteous had they died. On account of their walk with God they were exempted from death, God took them. We suppose he translated them to the home of the blessed, though of this we have only inference.

Is it scriptural, when a brother or sister has gone astray, to force them to make confession of their faults before the world, as well as the family? Is not the doings of the family of God, as sacred as our families? and would it be conducive to the moral growth of our families to call our neighbors together when one of the family was tempted into sin, and have them confess their shortcomings, in order that it be trumpeted abroad? Or would it not be much better to keep this fault sacred in the family circle, and all the family join in love to correct the fault and restore the erring one? If this is the proper course in reference to our own households, would it not be best in the family of God? It is the custom in this section, during the protracted efforts, to work diligently for the restoration of the fallen. One

is touched by the appeal, and comes forward. The preacher says, stand upon your feet. Now, the tale of sin, sorrow and repentance, is gone through in the presence of the world and church, to the detriment of the cause, and discomfiture of the prodigal, I am forced to think. Is not confessions, provokings and rebukings, strictly for the family, and the family alone? An answer will be greatly appreciated.—[S. I. S. C.

No confession ought to be forced. A confession that is not freely, voluntarily, gladly made, is not a scriptural confession. Paul published his sins and errors to the whole world; was never ashamed to say, I was a sinner, I persecuted the church, I obtained forgiveness only because I did it in ignorant unbelief. Paul is a good example to follow. If the world knows we have sinned, we ought to be anxious that it know we have repented of the sin. Fear of the world's knowing we have sinned, usually is indication that our repentance is not deep and earnest.

D. L.

Bro. Bryant closed a meeting of two weeks at Fain's Hall, South Nashville, Friday night. There were two baptisms, and two or three others united with the congregation. While there were not many additions, all bear testimony to the fact that Bro. Bryant was an interesting and instructive teacher of the word of God. He held good audiences to the close of his meeting.

#### PERSECUTIONS OF CHRISTIANS.

A letter to Bro. Harding, in *ADVOCATE* of October 15, from Bro. Shepherd, reminds me of our experience here, where prejudice is high, and disciples of Christ few, and too poor to have preaching oftener than once in two months, by Bro. J. B. Davis, who generally spends a week in our parish when he does come. Last spring Bro. Davis had four additions at Dry Cypress, (a union house,) and with myself and one more brother, we went to meeting once a month only, as Baptists and Methodists had third and fourth Lord's days for their meetings.

Mr. Martin, the Baptist preacher, gave out an appointment to preach on "Campbellism," fourth Lord's day in August. Bro. Davis wrote out some propositions for discussion with him, and asked me to present them. I did so, after he had blustered around for about three hours, quoting Ray and Jeter, and misrepresenting the Disciples. He asked me to come back next day, and he would reply. I went. They had morning services, and dinner on the ground, and then evening services, after which Martin spoke about an hour, hunting up and telling all the mean things that any of our brethren had been guilty of, and many things that they had not done, and classed all the brotherhood in the same low channels, from dishonesty to polygamy. During his remarks, he asked any one to show where people ever preached in apostolic times without being ordained. I arose and quoted part of Acts 8. He replied, that it might read that way to me, but if he would read it, it would read different. I then referred the audience to the passage. He called me Davis' "sub," and said he would hold me responsible for the propositions. I said, "All right." He said I had no sense, and he expected to meet me at the bar of God and witness my destruction. After he had said enough to disgust any decent person, some left the house; and when he was through, I asked to say a word. He told me to "shut my mouth, that it was his day there."

I have written above just a few of the things that occurred and was said, that the readers of the firm old *ADVOCATE* may know how much we need workmen in this country. We need preaching in this part of Louisiana, by some one who can give all his time; but we are so weak in numbers and purse, we can't do the work ourselves. If destitute regions could have just a little of the means employed in making fine show on meeting houses, and furnishing them with organs, etc., our half-starved and over-worked preacher could do more good in those regions, and the gospel of Christ would reach the world much sooner.

H. H. MONTGOMERY.

#### TRUTHFULNESS.

A good man, some time since, observed, "Teach the boys, now, what they should practice when they become men." He considered the first aim in the education of both sexes, should be to teach them to love truth, and to hate falsehood.

According to his ideas, training that did not form true men and women, was not worth the name of education—that a man had better not know how to read—better, indeed, not know a letter in the alphabet, and be a true, reliable man, than to be acquainted with all science, all languages, and at the same time false in heart and life. He observed with wonder the influence of some of his acquaintances on their children. Mothers, considered good women, by their own conduct at home, impressed them with the idea that their every-day actions and words were of little consequence, if others did not see or hear; that fathers, he knew, were far from setting an example that would render their children noble in character, or pure in heart. Some would swear and drink slyly. They would not have it said abroad, "Mr. So-and-So drinks," but the boys at home knew that strong drink disappeared, although they did not see how it went. Instead of such teaching, the person of whom I speak would impress the young with the idea that truth, in every word and action, is more than riches, more than the highest culture without it, more than earthly power and position to give happiness and self-respect.

He valued a man, true and reliable in all things, as the noblest work of God; one, false and deceitful, as the devil's handiwork.

Purity of heart and life, was the next object in his course of education. He looked upon an impure man as the poison of society; that his vulgar tales and filthy conversation, corrupt all who listen to them; that, like the leper of old, he should be driven from association with men, and forced to cry, "Unclean! Unclean!" He should have the word as firmly fixed on his shoulders, as the expression of impurity is impressed on his countenance. Such a man, he thought, sows a harvest of corruption, of sin and shame. He cares not for the evil influence he exerts on old or young, for the impure feelings he excites in the hearts of boys—feelings that should sleep for years and years.

He considered that not only do the impure men have this influence, but newspapers, that are widely read, have the same effect. The action of the vilest men and women are freely described for their information, and they cannot help becoming familiar with them. He thought the mother could not make too much effort to prevent the reading of such trash—could not too much exert herself to teach her sons and daughters to avoid whatever is impure, not to indulge in reading anything calculated to fix impure or trifling ideas in the mind; to cultivate the good and the true, that they may respect themselves, and have the respect of others; that every mother should as much as possible, teach her children to be unselfish, polite, just, in all things, generous, noble, manly, true, womanly, to respect the aged and sacred things, to have reverence for God. They might not succeed as she wishes; but her influence will never be forgotten, and her children would, most probably, be useful and happy, respected by all.

He expressed regret at the want of reverence manifested by young people, in places where God is worshiped, and where many attend for the purpose of light conversation, thinking more of amusement, than the value of their never dying souls, or of the great God whose eye is over all. He thought sensible girls should set an example that would lead young men to purity and goodness, not to thoughtlessness and irreverence. The consciousness of wrong influence exerted, sometimes comes home to girls when it is too late to repair the wrong—too late to benefit those they have helped to lead in ways foolish and forbidden. It is wise to remember that example may save or destroy, and so act, that future years may not call up memories of sadness. A soul saved from ruin is a jewel to him who reclaims it. "They that be wise shall shine as the brightness of the firmament; and they that save souls, as the stars forever and ever."

C. F.



## LETTER FROM JACOB CREATH.

BROS. LIPSCOMB & SEWELL: These lines will inform you that I am afflicted with a sore eye, which renders it difficult for me to write; so that I am unable to do what I promised to do, and what I expected to do when I sent you Dr. A. Clarke's sermon on the second chapter of the Acts of Apostles. After you receive these lines you may say what you think proper on this subject.

My first remark is that the transactions recorded in the second chapter of the Acts never took place before that memorable day, and it is more than probable they will never occur again. All things written in the law of Moses, in the Psalms, and in the prophets respecting the Messiah, were fulfilled. Luke 24. These things occurred soon after the death of Christ for the sins of the world, soon after his resurrection from the dead, and soon after his coronation in heaven as prophet, priest, and king of the kingdom of God, and soon after he received all authority in heaven and earth for the glory of God and the good of man. These transactions took place under his immediate administration and direction, and that of the twelve apostles, and under the inspiration and superintendence of the Holy Spirit.

2. For any man or set of men to pretend that they have discovered a different plan from this one, or a better one, is to impeach both the wisdom and the benevolence of God, and comes near the sin against the Holy Spirit, for which there is no forgiveness, and which endangers the salvation of the men who have done it. Rev. 22: 19-20.

3. God by giving us this plan, model, pattern of salvation, of a gospel church, of a revival of religion, this is the mother church in age, in the year thirty-three, in the letter and spirit of it, and all that God can do for men this side of heaven is exhibited in the New Testament. It is one that men are capable of enjoying in this world. By giving us this mould of doctrine of doctrine in Acts 2, he has thereby forbidden men or angels to invent any other plan except at their peril. Galatians 1: 1-8. When he gave the pattern of the Ark to Noah, he thereby forbid him to erect any other building than the Ark, as certainly as if he had said, Thou shalt not build any other building than the Ark. The Ark and the flood were types of the salvation of the gospel. 1 Peter 3: 20. This reasoning applies to the tabernacle of Moses, to the temple of Solomon, and to every thing that God did in both the Old and New Testament, and to the law and gospel. The choosing of Saul for king, was the rejection of God as king, whom they chose at Sinai. Exodus 20. For they have not rejected thee, but they have rejected Me, that I should not rule over them. 1 Samuel 8: 7. Whoever chooses to do any other thing than the one God commanded, has rejected God's plan of doing it. A thing that is not done as God wills it to be done, it is not done at all; it marks the author of the law, whether he be human or divine. Moses, the Jewish law-giver, was killed for one act of disobedience, and Aaron the Great High Priest of the Jews. What will become of all those persons who have made additions and subtractions to the New Institution since John said amen? Rev. 22.

Anti-christ begins to speak where Christ ceased to speak; the doing of a matter is one thing and the authority by which a thing is done is a one different altogether. Nearly all protestant sects say that Babylon the Great, in Revelation 17, is the Romish church, her acts are null and void with them. She says the same of them as heretics. Their testimony destroys each other. History testifies that the Pope of Rome expelled Henry the eighth from her communion for his disobedience to his orders. Then all the acts of the church of England are null and void. Luther and Calvin were born members of the man of sin; she nursed and educated them, then expelled and cursed them. Then they acted without authority. The Wesleys were born members of the expelled church of Henry the eighth, and died members of it. Where did they get authority to set up Methodism in 1729 in England instead of Jerusalem? We ask for scriptural authority. There are only two permanent classes of men in the kingdom of Christ—overseers and servants.

Will the editors of the ADVOCATE give any man liberty, who opposes what I say, to tell who

is that woman called Babylon the Great, the mother of harlots, and who are the harlots? and when, where and who made these harlots? 'evangelical churches,' in the nineteenth century? Tell us who is anti-christ? Peter's sermon in Acts, second chapter, comprehends the Messiahship of Jesus the Christ, his death for the sins of the world, his burial, his resurrection, his ascension, his coronation, his reception of the Holy Spirit, and his shedding forth this divine agent on that occasion on the one hundred and twenty believers. Not on the wicked to produce faith; then faith in these truths; then a change of heart; then a confession of Christ before men; ("Whoever shall confess me before men, him will I also confess before my Father who is in heaven." Matt. 10: 32); then immersion into the name of the Father, and of the Son, and of the Holy Spirit; then the remission of all past sins; then the Holy Spirit; then perseverance in well doing, (Rom. 2); then a resurrection from the dead at the last day, (John 6); then eternal life and happiness. "Lo! they have rejected the word of the Lord and what wisdom there is in them." Jer. 8: 9.

If Methodism is the gospel, let us all go into it. If the second chapter of Acts is the gospel, let us all go into that. There is no more need of two gospels, than of two natural suns to give us light. Let us save the people from this immense waste of money in all the sects. The Methodists themselves cannot object to this Jerusalem mother church, for Father Wesley himself speaks thus of it in his translation and notes, chapter 5: 10: "The church. This is the first time it is mentioned; and here is a native specimen of a New Testament church; which is a company of men called by the gospel, gathered into Christ by baptism, animated by love, united by all kinds of fellowship, and disciplined by the death of Ananias and Saphira." Agreed.

Now let us have all these put into practice, and we shall receive considerable help in the restoration of the gospel in word and spirit.

But Christ spoke of a people in his day: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not." Matt. 23: 3. He said they took away the key of knowledge from the people; they would not go into the kingdom themselves, nor would they let the people go in. Father Wesley speaks thus of the remission of sins in his notes. Acts 22: 16: "Be baptized, and wash away thy sins." Baptism administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through these means." Practice these things, and we shall be able to shake hands with you over the chasm which now divides us. I will ask Bro. Lipscomb to say the rest that ought to be said. JACOB CREATH.

## COMING EMPTY.

Christ deals in gifts, not in merchandise. He buys from none; but he is ready to sell to all without money and without price. Who carries a full pitcher to the fountain? None but a fool. And if he does, what is he benefitted? He returns as he went; or else, after the labor of carrying his full vessel, he must empty it by the well's mouth ere he can carry off the sweet water of the fountain.

And yet how many fools in spiritual things are there? How many go to Christ full—full of themselves, of their own doings, of their own deservings, of their alms or prayers, of good works or charity? How many go with their vessels full of the polluted waters of a corrupt heart?

Is it wonderful that many return unbenefitted? Is it wonderful that many are kept long at the well's mouth? He that would come from Christ full must go to Christ empty.

It is not given to any man always to walk in the sunshine of prosperity, or health, or gladness; but it is given to every man who will, in all the vicissitudes of life, to preserve unruffled in his heart of hearts the peace of God which passeth all understanding. Happy he who, in his seasons of sickness, adversity, and discouragement, no less than in his seasons of exuberant happiness, keeps his lamp of faith burning, with a steady and undimmed light.

## Obituaries.

Died, at the residence of his father and mother, in Obion county, Tenn., Bro. R. H. Partain, of consumption. He bore his afflictions with Christian fortitude. He was a praying member of the church of Christ, and had carried on a Sunday-school in the neighborhood for some time before he was taken sick. He set a good Christian example. He was loved by his brothers and sisters and neighbors. We are sorry to give him up; but he is gone to his reward, and to receive that crown of righteousness which the Lord will give to those that love and serve him. Bro. Partain was born May 20, 1858; died, July 18, 1884; age, 26 years, 18 days. May God bless and strengthen the bereaved ones in every Christian effort in this life, and may they meet the loved one that is gone before in heaven. D. R. RIVERS.  
Apostolic Church please copy.

Departed this life, at his father's residence, in Perry county, Tenn., little James W. Boyce, son of Samuel M. and Harriet E. Boyce, on October 18, 1884, being a little over three years of age. He was an affectionate child, and his loving parents did all they could for him; but the death angel came and summoned his spirit to the spirit land. I know that it is hard for them to give him up; but they should not sorrow as those who have no hope; for we are sure that his pure spirit will rest with angels beyond the skies, in a pure and brighter world than this. Jesus says, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19: 14. I sincerely hope that brother and sister Boyce will train their remaining four children to serve the Lord, that they may meet their two little brothers who have preceded them to the grave, in the bright climes of celestial glory, where separation will be no more. May God bless the sorrow-stricken parents and numerous relatives, is my humble prayer.

E. S. B. WALDRON.

Bro. W. W. Bobo was born in Spartanburg, S. C., in 1813. Removed with his parents, in early life, to Middle Tennessee. In 1833, under the work of such men as Tolbert Fanning and Jesse Wilkes, he was led out of the confusion of predestinarianism into the simplicity of the gospel of Christ. Some time before the war he went to Mount Vernon, Mo., and lived there till after the war closed. He then returned to Flat Creek, Tenn., where he stayed until about the year 1870. He came thence to Texas, and settled at this place, which he called Bedford, in view of the fact that the colony was made up mostly of citizens from Bedford county, Tennessee. Bro. Bobo has been a reader of the ADVOCATE from its initial number. He has been "steadfast, immovable, always abounding in the work of the Lord." From the time of his baptism he learned rapidly and became an earnest and successful advocate for Jesus and the word of his power. In his early Christian career he was assailed on every hand as a heretic, a schismatic, and a Campbellite. Under such dishonoring names he realized that the gospel and the name of Christ must be honored above all else, and so applied himself closely to the study of the Bible and the practice of its precepts. His teachings and examples were such that many were constrained to acknowledge Christ. Those who opposed the Bible could not stand before him, and sectarian assumption was put to flight. He was a tower of strength among Christians where he lived. He did not often appear before audiences as a public teacher; but when he did, he never failed to make himself understood. He dared to speak on occasions where other men were timorous and fearful. The tattler, the busy-body in other men's matters, and strife-makers, met such severe rebukes at his hands that such evils did not long prevail in communities where he lived. He sought to criticize his friends rather than others, and he reproved face to face. He was liberal in support of the gospel, quick to help the needy, and ready unto every good work. The church of God was before all else with him. He was foremost in the work of building up the church at this place; and other churches have been started by his effort. For about twelve years his place in the congregation here was not vacant, except in sickness. I have been in public life in Texas fifteen years, and I have not at any time before seen so large an audience gathered to show their regard for the dead. As the people lamented his death, they were heard to say, "He was a friend to the poor," "He was a Christian," "His hospitality was without grudging." His watchword and motto, both in business and religion, was, "Be ye ready." He leaves a faithful, Christian wife, three sons and one daughter. The sons are grown to manhood, and in many respects have the traits of their father. It is my heart's desire and prayer to God for them, that they may keep their father's Christian character before the world by living out the doctrine of Christ. W. H. WRIGHT.



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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## J. B. JONES' DEFENCE OF HIS REPORT.

Bro. Jones does not claim that in the apostolic age there was any such organization as the Kentucky Christian Missionary Society, or that the apostles and first Christians used any such instrumentalities in co-operation for the spread of the gospel. That they did co-operate, both he and I most clearly understand. Indeed Bro. Jones claims, and properly enough too, that I am sustained by a co-operation of brethren. He says:

"If Forest Grove cannot entirely sustain you, and your work is sustained by the members of the congregations as you go from place to place, then you and Forest Grove are with us in co-operating with other churches to spread the gospel."

So it seems from Bro. Jones' own testimony there can be a co-operation in preaching the gospel without the use of any such institutions as the Kentucky Missionary Society. In the apostolic age individual Christians and congregations of disciples did co-operate with each other in sustaining evangelists; about this there is no doubt. The question between Bro. Jones and myself is whether we shall co-operate as they did, or use methods of modern invention. I stand for the "old paths," the apostolic way, while he favors the modern inventions, the missionary societies. Which is the most certain way? It seems to me that he who believes the Bible to be "The Perfect Law of Liberty," the perfect rule for setting men free from sin and its consequences, cannot hesitate as to the answer to this question. The first Christians, under the apostolic leadership, did co-operate, and the way in which they did it is clearly revealed: it is safe now to do the same work in the same way.

With the view of obtaining more light on this matter the reader's attention is called to another extract from Bro. Jones' article. He says:

"Now, Bro. Harding, either your congregation at Forest Grove sends you out as its messenger, or you go unsent. If you go out apart from the church, or unsent, I ask you by what authority you do these things? Are you above and independent of the church? To what spiritual power are you amenable? If you are sent by the Forest Grove congregation, either it sustains you entirely, or it does not. If it does not sustain you because, though able, it is unwilling, then you and that congregation are guilty of departing from the apostolic plan, for you are bearing the burden that ought to be distributed among the entire membership. They are eased; you are burdened. Injustice is unsound."

Neither the Forest Grove church, or any other, suggested to me that I should go forth as an evangelist. Not a church in the world troubled itself about me in any way as a Christian worker. I got into the work thus: My father educated me, hoping that I might become a faithful preacher of the word: upon leaving Bethany College I located at Hopkinsville, Kentucky, and taught a school for boys: Bro. Ben Campbell, one of the elders of the congregation, insisted that I should be one of the speakers to address the audience upon the first Lord's day of my residence at this place: he and the other elders always encouraged me, and I generally made a ten or fifteen minutes address upon Sunday morning or Wednesday evening, and frequently upon both occasions: through the encouragement of Bro. V. M. Metcalfe (our "Uncle Minor") I was induced to visit the school-houses round about the town on Sunday afternoon to speak to the people about Jesus: this

manner of life was continued for about five years: my health failed and I gave up the school and returned to Winchester: for some months, on account of ill health I did nothing: one day Bro. John Adams, a most excellent servant of the Lord, and a faithful preacher, came to me and said he wanted me to go with him back into the border of the mountains to hold a meeting; he had secured the services of Bro. McDairmid, he thought, but Bro. Mc. had gone to Canada, the day had come to start to the meeting, and I was his only chance; in vain I protested that I was not a preacher and that I had no sermons; he replied "you have been studying the Bible for years, and now you must come and tell the people the glorious 'gospel story':" he would not take nay, so I armed myself with a Bible and a concordance, and started out with him: he was a whole-hearted, enthusiastic worker, ever ready to help and encourage me; for months we worked together; what I lacked, he supplied in the way of teaching and exhorting; one meeting opened up the way for another: that was ten years ago, and from that day to this I have gone out of one meeting into another, with but little cessation from the work: thus I became an evangelist. Generally the churches that have interested themselves in me at all have exerted themselves to stop me from this work and to induce me to locate as their pastor. Some of the members of Forest Grove have contributed to my support from time to time all through these years; last year, for the first time, the church took the matter in hand and made a donation to me for the work; of this however I knew nothing till I received the money.

It is a rare thing that churches induce men to preach. Generally the young man feels in his heart that it is his duty to God to tell the gospel story; he realizes that the world is lost, and that he must do what he can to save his fellows; the necessity is laid upon him to preach: some pious woman or godly man perceives his great desire, and sympathizes with and helps him: he becomes a success in preaching and teaching, and then some church or society is ready to take him up. "But," says Bro. Jones:

"If Forest Grove does not sustain you because, though able, it is unwilling, then you and that congregation are guilty of departing from the apostolic plan, for you are bearing the burden that ought to be distributed among the entire membership. They are eased; you are burdened. Injustice is unsound."

I am glad that Bro. Jones here admits that when we depart from the apostolic plan we are guilty. In this he is correct. But when he thinks I am guilty in departing from the apostolic plan, because Forest Grove does not entirely sustain me, I beg to differ. It is able, in my judgement, to sustain at least three or four evangelists all of the time, as most of the congregations in Central Kentucky are. If each member would give a tenth of his gross income to the Lord, doubtless the church would have several thousand dollars to expend for the cause every year. But the members fail to do this. I doubt if they give the one hundredth part; and of that which they do give the most is expended in securing preaching at home. But do I sin in preaching when the congregation does not sustain me? Does Bro. Jones' congregation sustain him? Do the congregations to which the evangelists in the employ of the State board belong, sustain them? Did any congregation sustain Paul, or Luke, or Timothy, or Barnabas, or any other apostolic man for all of his time? No congregation that I ever saw gives as it ought to, for the support of the cause; very few individuals give as they should. If the speakers were to cease from the work till

the congregations should give as they ought, Christianity would die out from the earth within twenty years, no doubt. I enquire again, did I depart from the apostolic plan in going out to those school-houses about Hopkinsville with Bro. Metcalfe? The church paid me nothing, nor should it have done so, for I was making as much money as I had any use for. Did I sin in going with Bro. Adams to hold that meeting? My home church said nothing about it, nor do I suppose it knew anything about it.

But let no one suppose that I think Forest Grove church ought to engage me or any one else to evangelize, with a promise of a support. I think no such thing. It ought to spend a great deal more money than it does for evangelizing, and so ought almost every other church that I know; but it ought to be expended *without a contract* by giving it to those who are doing the work. Nor does it matter to whom it gives it, nor to how many it ministers, provided it contributes always to faithful servants of the Lord, *who are doing the work*.

Observe the apostolic plan: Paul, without consulting with any man or church, began to preach as God opened up the way, from the day that he became a Christian: meeting Silas and being pleased with him, he took him with him: afterwards they met Timothy in their travels, and Paul, finding him to be of good report, and withal a most excellent young man, took him as an addition to his evangelistic party: Barnabas, in the meantime had gone on his way taking Mark: Luke, Tychicus, Epaphroditus, and others afterwards labored with, or under the directions of Paul: not a word is said about any church's sending them, or about any one's covenanting to support them: it is certain that at sometimes they received uncovenanted contributions from brethren, and at other times they supported themselves. Thus did the Christians co-operate and thus was the gospel preached in the beginning.

I have endeavored to go by this rule. Every Christian should be a preacher, (notwithstanding Bro. Jones' remark to the contrary;) that is, every Christian, male and female should tell the gospel story as he has opportunity, as did the Aquilas and the Priscillas of old; indeed, I doubt if any one can remain a Christian without becoming a preacher. The mother, in telling her little one's about Jesus, is preaching; the father, in talking to his guest at the fireside about the glorious salvation provided for us through Jesus Christ our Lord, is preaching; the young man, standing before his class of pupils at the Sunday-school, filling their minds and hearts with blessed news and glorious hopes is preaching; the evangelist standing before the great audience, holding up Jesus as the Lamb of God that takes away the sins of the world, is preaching; and last, but not least, the editor who tells the old, old story with his pen and sends it out to his thousands of readers is also preaching the gospel of the son of God. Now let every man preach as he has opportunity; let him go on as God opens up the way; and at the same time let him give regularly and systematically to the poor, and for the Lord's cause, and we will have the co-operation that the apostles taught and practiced, the Bible plan. The worker need not concern himself about his receipts; let him do the work faithfully, and give liberally as God prospers him; God himself will see to it that his income is ample.

There are three things that Bro. Jones asks me to show; let us consider them in order.

1. "That the word of God provides specific means for spreading the gospel."

The word of God provides the congregation with its elders, and deacons, and members. Now,



Bro. Jones, if elders, deacons, and members would give as they ought to give, and work as they ought to work, and expend their funds in the fear of the Lord, and for the advancement of his cause, would there be any need for the societies?

There are in Kentucky not less than fifty churches that could each sustain from one to five missionaries, in the ends of the earth, if their members would give one tenth and appropriate it in this way: many others would be able to sustain an evangelist at home: others could sustain a man for a part of his time, and so the work would go on.

So we see that God has given a society that is competent for the work. But he asks me to show.

2. "That it unfolds a definite plan for developing, combining and utilizing the resources of the congregations constituting the church of God."

As we have seen, if congregations will do their duty, there will be no need of any such thing. The church prospered marvelously for a hundred years, under the guidance of inspired men, without any such combination.

"But" it is said, "the churches will not do their duty, God's societies do not operate successfully in this matter, and we have therefore invented others that will do the work." If that is not impious blasphemy, it borders closely upon it. In the third place I am to show—

3. "That the work done by the societies usurp the functions of the church and make void the commandment of God."

It is just as wrong to invent a society to do what God has committed to his church, as it is to write a book to take the place which God has given to the Bible. With me creeds and human missionary societies stand on precisely the same footing; the one supplants God's book, the other his society.

It seems to me that these societies are the outgrowth of stinginess and covetousness. One church is not willing to do what it can and ought to do, its conscience will not let it rest without doing something, so it calls upon ten or fifteen others to help it, and thus a missionary society is formed. I doubt not that the church in Louisville or Lexington, ought to do more than the entire Kentucky society does. More anon.

END OF KENTUCKY DEPARTMENT.

#### ITEMS AND PERSONALS.

W. Lipscomb, Jr., has gone to Texas, prospecting, with a view of settling in that State.

Bro. W. B. Wright telephones a meeting at Sycamore Mills, Cheatham county. Twelve were baptized. The brethren came together as a congregation of disciples.

G. Lipscomb held a meeting last week at Rains' School-house, in this county. Four were baptized. This week he has been preaching at Owen's Chapel, Williamson county. Five or six had been baptized at last report.

G. W. Rice, of Birmingham, Alabama, gave our office a call, last week. He reports the city growing, and over thirty disciples there, but are without a house, and are not doing much, religiously. Bro. Sympson preaches some for them, but not regularly. We trust the brethren will build up.

Bro. C. P. Williamson, of Richmond, Ky., gave us a short call on Saturday, October 25. He was in the city, taking it in. He had been preaching for a week or more in Gallatin. When in, there had been fifteen additions to the church. We have not heard directly from the meeting since. The secular papers published there were about thirty converted. We were sorry Bro. Williamson did not have more time to spend with us.

Bro. J. B. Kelton changes his location from Sparta, Tenn., to Irene, Hill County, Texas. He takes charge of a school there the beginning of this month. We trust he will build up a good school and will do good for the Lord in the church.

Bro. Elijah Hansborough and wife, of Austin, Texas, have been spending the summer in Virginia and South Carolina, with friends and relatives. Sister Hansborough is an old Virginia acquaintance of our youth. She was of a good Baptist family. One of her brothers is professor of languages in the Richmond College, Virginia. Another is a professor in Greenville, South Carolina. We were gratified to have a visit from them. Bro. Hansborough spoke for them twice at Franklin College. The brethren were pleased with his teaching.

On the possibility of division among disciples, Bro. Treat writes as follows in the *American Christian Review*:

"It is significant that the articles against divisions are written by the New Interest wing among the Disciples. They seem to fear that division will take place. They are in a position to know to just what extent departures have been encouraged and are likely to take place. Whatever there is among us that has a divisive tendency has been introduced by them. It is well known that the great mass of the brotherhood, lying as it does in the agricultural districts, has made no changes. It is well known that such papers as the *Review*, the *Gospel Advocate*, and others of the same class, stand firm in the doctrine and in the advocacy of that form of worship and practice in religion that characterized the first churches of this restoration and of the original church beginning at Jerusalem. Therefore there can be nothing divisive in their attitude. If there is any danger of division, it comes from the 'advanced wing,' the boasted 'progressive element' in the Church. If they advance beyond the customs and practices of the first church, they will divide themselves from the true and the tried. If they progress into teachings and customs not found in the New Testament, they will, by their own progress, divide themselves from those brethren and churches who are satisfied with the old paths, and who walk by the rule God has given."

It is true that churches as ordained by God, true and faithful, cannot divide. But when the character of these churches are changed, when human features are introduced, then they can and will divide. The primitive churches, so long as they were faithful to the order God gave, did not, and could not divide. When they changed the order, they divided. D. L.

#### CORRESPONDENCE.

It has now been more than two years since I furnished any items of news for the dear *Advocate*. Good morning, to my Tennessee brethren; how I would love to shake you by the hand once more. Many of you will remember that I left Tennessee for Texas two years ago. Well, I never got there. Sickness and other things stopped me among the mountains of Arkansas. This is a very healthy country. Most everything can be raised here that people need or want. Yet many of the people are poor and ignorant, especially so far as Bible knowledge is concerned. I have presented the *Advocate* and its claims to them publicly and privately, and have failed, so far, to get any to subscribe for it. Some would like to know if it has nice love stories in it, and continued stories, its politics, etc. I will try again. "Where there is a will, there must be a way." The weekly visits of the *Advocate* to me is dear, is like meeting with an old friend. I see the names of so many of the dear brethren with whom I have so often labored in word and doctrine, and hear of success of the gospel at so many places where I have so often preached in by-gone days.

Dear Bro. Carter, I am waiting for you to open your Bible, and show us that officers in the church were ordained by "fasting, prayer, and laying on of hands." Be very careful, as Bro. E. G. Sewell will help you. Don't come to the conclusion that our good Bro. Morgan came to in his reply to you. If it was right, according to the Bible, to be masons, you wanted him to pre-

duce the Scriptures that taught it. Instead of appealing to the Bible, he referred to what masonry had done, (a different question entirely). Try to forget all that men have said and written upon that subject, and study it closely in the Bible.

We have some good brethren here. Bro. Dodson is a good preacher, though he is not popular. Why? Because he preaches the truth. Well, says my good brother back there, are you not popular out on the frontiers? Oh, no; by no means. I try to sift everything out of Christianity: politics, masonry, dancing, gambling, playing, etc. How could such a man be popular? Cave Creek, Arkansas. H. M. LOVELADY.

#### General News.

DOMESTIC.—On Saturday of last week, services were held by the Jews throughout the civilized world in observance of the hundredth anniversary of the birth of Sir Moses Montefiore, the Jewish philanthropist, who was born at Leghorn, October 24, 1874. Mention in honor of the philanthropic patriarch was made in many Christian churches, and many Christian ministers attended services in the synagogues. Little decoration of any kind was attempted, and the exercises consisted chiefly in short addresses.—The accounts of the Postoffice Department have been made up to the 30th of June last, and show a net deficiency of \$3,193,137, which is attributed to the reduction of postage.—The Democrats of the South and in Nashville are considerably worked up on account of rumors that the Republican managers are arming and swearing negroes as deputy United States Marshals to carry the election in Nashville and New Orleans. The prominent Republicans in this city denounce the charges as false in every particular.—A grand Democratic rally takes place in this city on Saturday night. Some enthusiastic Democrats say there will be thirty thousand strangers in the city on that night.—Ex-Governor Moses of South Carolina, who is in Detroit, Mich., charged with swindling Rev. Dr. Recford and others, attempted suicide by hanging himself in his cell. He was cut down and sent to the House of Correction.—Hon. W. Q. Gresham has resigned the secretaryship of the Treasury, and Hon. Hugh McCulloch, of Vermont, has been appointed to succeed him. The resignation of Secretary Gresham was tendered in order that he might be appointed to fill the vacancy which will occur in the United States Circuit bench, by the resignation of Judge Drummond.—The Scott liquor law has been decided unconstitutional by the Supreme Court of Ohio. The two Republican Judges declaring for, and the three Democratic Judges against it. The decision necessitates the refunding of \$3,000,000 already collected from the saloonists, and requires a levy of a special tax to pay police.

FOREIGN.—Parliament reassembled on Thursday, 23rd. The Queen's speech was brief. The commoners were informed that the operations in the Soudan made it necessary to make further pecuniary provision. Her majesty regretted the necessity of convoking Parliament, referred to the Franchise bill and hoped that it would soon be passed. There were references to affairs at the Cape and to Egypt, and Gen. Gordon was eulogized for his gallant defence of Khartoum.—Only two of the persons who were reported to have been executed at the St. Petersburg citadel, October 1st, for political offences, paid the death penalty. The sentence of both the women and of the other four army officers was commuted to banishment to Siberia.—The police seized a secret printing press in St. Petersburg on the 19th of October. They discovered documents with the press which showed that arrangements were being perfected to make an attempt on the life of the Czar. Numerous arrests have been made.—A monster Radical demonstration in favor of the abolition of the House of Lords was held in Hyde Park, London, on Sunday the 26th. Over one hundred thousand persons were present. Many banners were displayed, leaving such inscriptions as "Down with the Lords." Resolutions were passed declaring that the House of Lords is useless and dangerous, and ought to be abolished. No speeches were made by members of the House of Commons.



## Home Reading.

### INDIAN SUMMER:

October's mellow sun is shining,  
We float on the river, my boat and I,  
Adown the stream lies the busy city,  
We have let the world and its cares go by.

On either side bright harvest glory,  
Of flower and fruit and flaming tree,  
Bears a message of joy from the King of Seasons  
To all His children with eyes to see.

The gentian blue of the fairy fringes,  
The golden-rod with its dusky glow,  
The cardinal-flower, bright plume of autumn,  
Are waving their blossoms to and fro;

While back and back to the far horizon  
All veiled in a mantle of purple haze,  
The tree-crowned hills and tree-lined valleys  
With gold and crimson are all ablaze.

Before me the surging, sparkling river  
Winds onward and upward its shining way,  
Till I dream it leads to the fields Elysian  
Or the glorious city of endless day.

Float on, my boat, up the rippling river,  
Bear me away to the sunset sky;  
Adown the stream lies the busy city,  
But let the world and its cares go by.

—Annette W. Holt.

### THE BABY'S HABITS.

What a host of little martyrs there are in the baby-world! And what a host of mothers there are who use no intelligence in their way of caring for the dear little beings intrusted to their care. They seem to think that a baby is incapable of receiving any training whatever; but from the very fact that it is a baby the more work and care and trouble it makes the truer it is to its nature. If it cries from pain it is bounced and trotted and jolted. It is fed at any hour, at both long and short intervals of time, and, no matter how warm the weather or nervous the child, its mother's arm is its pillow at night.

In order to realize the injustice of such treatment, we have only to apply it to ourselves. Only think of a grown person, when not well, perhaps suffering from headache, having their bodies jarred and jolted as we have all seen little babies done to keep them from crying when they are supposed to be suffering. We have no doubt but so much rocking and jarring of the tender little bodies has in many instances been the cause of brain disease.

Babies are human beings, with far more sense than most mothers credit them with having, and if they were treated as such it would be to the good of both them and the mothers.

The mother of two small children said to us not long since: "Oh! what would I give if I could only have good rest at night again. Since my first baby came, four years ago, I have spent but few nights without one sleeping on my arm. If I move it awakens baby; and so, however tired and uncomfortable I become, I cannot change my position."

By way of contrast, I will give my neighbor's way of managing her baby at night. We happened to call the other night just at the baby's bed-time. We went into the mother's bed-room, where she was disrobing the four little ones for their night's rest.

"Now," she said, "you can see just what babies can be taught about going to bed."

In a small bed-room opening from the mother's, the two little girls, aged four and six years, were put, without a word of complaint or fretting. In one corner of the mother's room was a small, single child's bed. In this, two-and-a-half-year-old Willie was tucked, as quietly as though he had been years older.

"Now," said the mother, "I will show you my ingenuity in fixing baby's bed. I like to have her close by me and an even height with my own bed, so I can reach her easily when taking care of her in the night. A crib would be too high, and so I make her bed on these chairs."

With the head chair next to the wall, two armless, cane-bottom chairs were placed by the side of the mother's bed. On these was a soft, cunning little mattress made of cotton. The six-months-old babe was disrobed and, after being wrapped in soft woolen blankets, was laid in her little bed.

"Does she not cry when she is put to bed?" we asked.

"No, she seems to understand as well as the other children that she is put to bed for the night, and very often never awakes until morning. There is where she slept the first night of her life, and she has become so accustomed to her little bed that she goes off to sleep as quietly as a

grown person. By having her sleep alone we both get good rest and I am better prepared for the day's duties than though my sleep was disturbed by having her in bed with me."

In caring for the babies in our own home, we have always made it a rule to commence at the very start and train them into regular habits in feeding them, in putting them to bed without rocking, and having them lie when awake without being constantly held and cared for. And we know, from our own success, that so much of the time and care that is usually given them is unnecessary. We say by commencing at the start, and it is only by so doing that good habits can be formed in a baby. In a very short time a baby will adapt itself to whatever it is accustomed, and it is very important that its habits should be right from the beginning.—A Mother, in *Arthur's Home Magazine*.

### CARPENTRY FOR GIRLS.

The Starr King School of Boston is an institution for girls, and its aim is to supplement the training of the public schools with an elementary and technical training. It is now nearly at the close of its second session, and has an average attendance of 120 pupils. There is a kitchen garden class, a class in modeling clay, a class in knitting, a class in art needlework, classes in color, in weaving, in gymnastics, and a class in carpentry. "It is surprising," says the *Boston Advertiser*, "to see how well the girls do, and especially how well they do in the latter class, and how naturally some of them take to the use of tools. Their efforts are mostly in the cabinet-making line, although the first lessons are in getting out pieces of wood for miniature fences, and learning to use the tools and shape the wood. From these they go to something more ambitious, knife-trays, ironing-boards, foot-stools, etc. One of the girls is making a pretty oak desk, another an easel, still another an ornamental table. There is no play about this work; it is genuine labor. They do everything themselves, under the guidance, of course, of a skilled carpenter, who acts as teacher. They take the dimensions, get out the wood, prepare it properly and put it together. The result in many cases would not shame experienced workmen. Of course only the larger girls can do this laborious work; but the little ones have their coloring and weaving, their part in the needlework and the kitchen garden classes, and all have the gymnastic training under one of Professor Sargent's best graduates. The classes in modeling do surprisingly well; they model from the flat, and they show a really remarkable skill. The teachers are of the best, and are all interested most thoroughly in their pupils. It is hoped next year to add designing to the list of studies, as many of the older girls are anxious for the opportunity of such study. In the meantime, what has already been achieved by this short session of a technical school for girls will be shown at the Institute fair, where there will be an exhibit in the woman's department of the work of the school, Mrs. McBride having made a special effort in behalf of this display, which will show how much may be done, and well done, by girls, when properly trained and directed. The wish has been expressed by many interested in educational matters that this school should become a permanent institution, instead of so temporary a one."

Why should it be so hard a lesson for some of us to learn that we have no claim upon God, whether for life or salvation? All that we have has been given us, and even if we were sinless all that we could do for God would never exceed our debt, so that in any case we are servants from whom God receives no profit. It is pure unmerited grace which has made us what we are; and those who have done most and who have borne most for God, are always the readiest to admit that only pure unmerited grace gives them any claim to the reward which God promises to give, freely, to those who trust themselves to his grace here. We merit nothing, we earn nothing, we receive all; yet some of us, so far from being even decently thankful, seem to think that the Lord is largely in our debt, for the trivial work which we have been enabled to do for him.

Disputing should be always so managed as to remember that the only true end of it is peace.

### LOCUSTS.

The acknowledged type of the migrating insects is the locust. There are many species of locusts, but, as their habits are identical, we may use the word as applicable to all the species.

Both in the Old and New Testaments the locust is mentioned, and the researches of modern travelers corroborate in the minutest particulars the Scriptural narrative. What manner of locust swarm that was which was brought into Egypt our minds can scarcely conceive. It is said in Exodus 10: 14 that "before them there were no such locusts, neither after them shall be such." Bearing these words in our minds, let us see what they are at the present day.

A swarm of these insects stopped the advance of a Russian army! They filled the air and blinded both officers and men, so that the former could give no orders, and even if they had done so the men could not have obeyed them. The horses would not face them, and they lay on the ground many inches thick. Every man and horse in the army was incrustated with the insects, and their clothing was literally eaten off the men as they stood helpless and blinded. The railways were useless, as the locusts covered the rails and the oil which exuded from their bodies when crushed prevented the driving-wheels from "biting."

After they had settled, whole regiments were detached for the purpose of trampling them to death. Trenches were dug across their path and filled with burning coals, but the rowding swarms actually smothered the fire, so vast were their numbers.

Even on a little island like Cyprus, in 1882 one-fifth of the entire revenue was spent in destroying the locusts and especially their eggs. When these eggs are laid they are inclosed in a horny envelope called a "pod," each pod containing thirty-five eggs.

In seven months one thousand three hundred and thirty tons of pods were destroyed. Now, a single ton of pods contains sixty million eggs, and yet, in spite of this almost incredible destruction, the locusts are still a dreaded plague, and show little if any symptoms of diminution in numbers.

The Arabs say that the dark mottlings upon the wings of the locust are ancient Arabic, and that their signification is as follows: "We are the army of the great God. Each of us lays ninety-nine eggs. If we laid the hundredth we should destroy the world."

Not long ago I saw a letter from a gentleman over whose property a locust swarm had passed. He said that in the morning his garden was a Paradise. In the afternoon it was all blackened and withered as if a fire had swept over it. Unconsciously, he used the very same image which the prophet Joel employed some two thousand six hundred years ago. "A fire levoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness."

Wide-winged as they are, the locusts are very feeble in the air. Not only are they incapable of flying against the wind, but they cannot direct their course. All that they can do is to raise themselves into the air, and allow themselves to drift with the wind. See Ps. 109: 23: "I am gone like the shadow when it declineth: I am tossed up and down as the locust."

So we find that in the great locust plague the insects were first blown by an east wind into Egypt, drifting between the Mediterranean and the northern parts of the Red Sea. When once in Egypt they spread themselves southward all over the land of Egypt. Then, in order to remove them, a strong west wind was sent, which necessarily blew them into the Red Sea, where they were drowned.

In Palestine and other countries, although the locust devours the crops, it is not altogether an unmixed plague, inasmuch as it affords food to thousands. The locusts are gathered together in bags, dried over the fire, their heads, wings, and legs winnowed away, and the bodies ground into a sort of meal, which can be kept for almost any length of time. When eaten, honey is mixed with the locust meal, thus illustrating the habitual food of St. John the Baptist. Canon Tristram tried this food and found it very palatable.—*Rev. J. G. Wood, M. A., in Sunday Magazine.*



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1884.—By the recommendation of Rev. O. C. Davis, I used Dr. Moxley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

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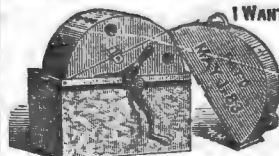
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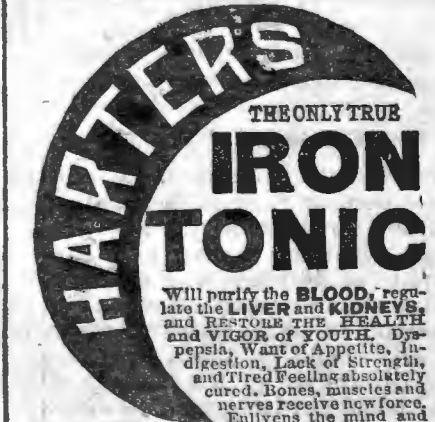
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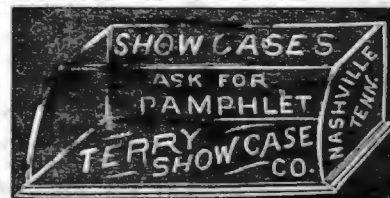
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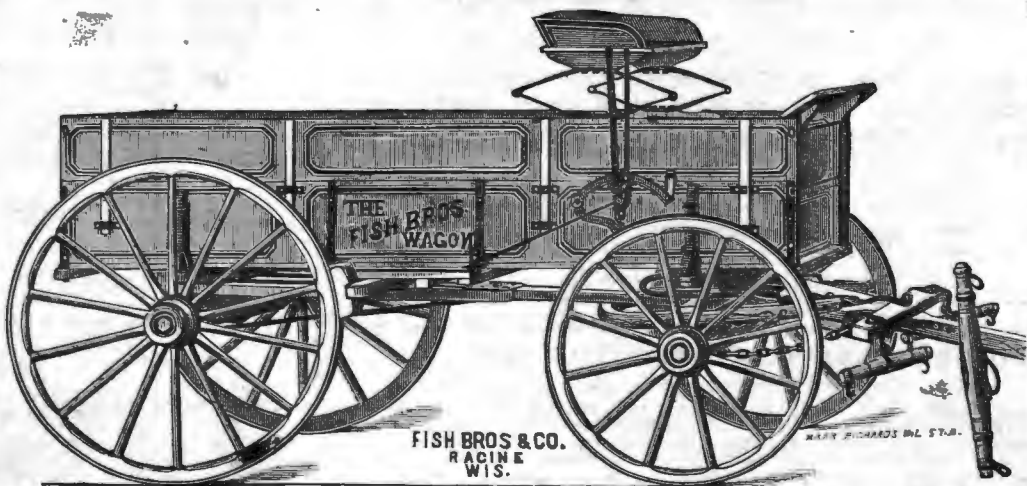
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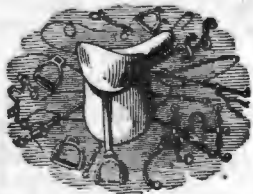
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## THIRTEENTH CHAPTER OF ACTS.

This is a chapter that on account of the differences that exist regarding it, needs much prayerful and earnest study, in order to reach a correct understanding of its teachings. It is generally claimed that this is a case of formal ordination, giving an example for the church to go by for all time to come. There are several things for us to think about in this case. We will here give the verses about which the dispute or difference exists. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they laid their hands on them, and sent them away." In the first place, this was not an action of the church at Antioch as such, but something the Holy Spirit commanded these prophets and teachers to do. There were five of them. The Spirit said to them, "Separate me Barnabas and Saul for the work whereunto I have called them." *Separate.* What does the word *separate* mean? Does it mean a ceremonial performance, such as in modern times is meant by the word *ordain*? It surely does not. The word *separate* means to place apart from the rest, but does not indicate any particular formality of doing the thing commanded to be done. The Lord said to Moses and Aaron, "Separate yourselves from this congregation." Did the word *separate* in this passage mean a ceremony of fasting, prayer, and laying on of hands? No one can say so. Jesus says in Luke 6: 22, "Blessed are ye when men shall hate you, and shall separate you from their company, etc." Does the word *separate* here mean something done by fasting, prayer and laying on of hands? All know better than that. Paul said to the Corinthians, "Be ye separate saith the Lord." This means no ordination, but only means the Corinthians should stand aloof from certain things.

We could give nearly a hundred examples of the word *separate* or *separation* in the Bible, in none of which does the word mean ordination as a formula. When the Spirit therefore said "Separate me Barnabas and Saul," that was not a command to ordain them, but simply to send them away from Antioch. The Lord had a work for them to do elsewhere, and thus the Spirit gives orders for them to go out into that work. And when it is said in last of third verse "they sent them away," this fills the meaning of the word *separate*. And to bear out this idea, the fourth verse says, "So they, being sent forth by the Holy Ghost, departed unto Selencia, and from thence they sailed to Cyprus." The whole matter was done by a direct and special command of the Holy Spirit, and nothing like it was ever commanded on any other occasion. This was not a fixed command to the church, thus establishing a fixed ceremony to be observed in the church through all time to come as is claimed, but a command to those inspired men that Barnabas and Saul should be sent out to engage in

the work the Lord had called them to do, and they sent them. But these other prophets and teachers fasted, prayed, and laid their hands on them before sending them away. Now the only question is, what was this for? was it an ordinance, a ceremony of ordination fixed in the church of God for all time to come? There is no evidence that the church as such at Antioch was involved in it at all. The word *separate* involves nothing like that, and it was not a church action as such, and where then was the ordinance of ordination given to the church to be observed through all time? We know nothing of any such ordinance in the church of God.

But then again, if we call what those prophets and teachers did, ordination, then what was it for? Was it to give them authority to preach? nay verily. The Lord, the Holy Spirit did that, and under that authority Paul said, "Woe is me if I preach not the gospel." Was it then to make them preachers in any sense? This could not be, for they had already been preaching for a long time, and in many places. What bearing then could an ordination ceremony have upon these divinely inspired teachers? None at all. And we are satisfied that the things done were not an ordinance of ordination. Leaving off the idea of ordination in the matter, and then what? These teachers were already engaged in fasting, and as fasting and prayer usually go together, it is reasonable to conclude that they were regularly engaged in prayer. Nothing special in these things, and they were not commanded in the word *separate*. But they laid their hands on them. What of that? In near twenty cases in the New Testament, mention is made of miraculous power exerted through laying on of hands, and touching with the hands, which is no doubt about the same thing. Since the exerting of miraculous power, or the impartation of miraculous power is the established purpose of the laying on of hands in the New Testament, what is there in this case to prevent that application of this passage?

One objection that many urge is, that none but apostles could work such power, that none others could impart miraculous power, or the Holy Spirit, in any sense. In reply to this assumption, for it is only an assumption, we give first the case of Ananias, sent to Saul of Tarsus. He said to Saul, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Acts 9: 17. Ananias was sent for two purposes; one was, that Saul might receive sight, and the other was that he might be filled with the Holy Ghost. The first was accomplished by laying on of his hands; that is, the eyesight of Saul was restored when Ananias laid his hands on him. This is a certain fact. And as being filled with the Holy Ghost was just as much connected with the coming of Ananias as was the receiving of Saul's sight, it is but a fair, rational, reasonable conclusion that the Holy Spirit was given to Saul in the same way. Therefore here is an example of one not an apostle conferring the Holy Spirit by imposition of hands. Again, the Presbytery bestowed a gift on Timothy by laying on of hands. Here therefore are two examples of imparting the power of the Holy Spirit by others than apostles. Thus this difficulty is removed.

But a second objection is, that Paul and Barnabas were already inspired, and needed nothing more in that line. Regarding this matter, let it be remembered that there were many different measures or gifts of spiritual power. Inspiration, or speaking with tongues is one. The power to heal was another. The power to interpret tongues was another. The power to govern was another. Working of miracles was another. See 1 Cor. 12. There is no evidence that Barnabas and Saul had all these powers when the Holy Ghost ordered them to be separated from those at Antioch. There is no evidence that they had the power to work miracles. They had never worked a miracle before this so far as the Bible records. But immediately after this, they did, as is recorded in this same chapter. As they never did this before, but did immediately after the hands of these prophets were laid upon them, what is there to prevent the conclusion that hands were laid on them for the usual purpose to confer miraculous power? Simply no reason at all. It is the most rational conclusion that can be reached. To take this incident as the establishment of a church ordinance when the church as such was not involved in it, is about as great violence to the word of God, as the making of a human creed for the government of the church instead of governing it by the word of God. In fact, it is virtually the same thing. The mourners bench can be easily established upon this principle, and so can abstract spiritual influence. This case and the one in sixth of Acts both occurred in such a way as to leave no traces of an ordinance to be observed by the church, so far as laying on of hands is concerned. In both cases inspired men, and none but inspired men, laid on hands, and none but inspired men ever laid on hands in the entire New Testament, for any purpose whatsoever. Nor was any uninspired man ever commanded to lay hands on any one for any purpose in the world. Therefore as no uninspired man was ever commanded to lay hands on any one, and no example that such ever did it, where then is authority to be obtained to perpetuate the practice as a church ordinance, and as a means of imparting authority?

The whole thing is a device of the clergy as a means of holding a patent right to the exclusive performance of the ordinances of the church of God. Among the denominations no one is permitted to baptize, or administer the Lord's supper unless he has had holy hands laid upon him. It is high time Christians were breaking loose from this offshoot of popery, and freeing themselves from this yoke of bondage. When the persecution arose against the church at Jerusalem, they were all scattered abroad except the apostles. And they that were scattered abroad went everywhere preaching the word. There is not a more responsible work connected with the church of God than preaching the word. Yet this multitude of Christians thus scattered, went everywhere preaching it. Did they all have hands laid on them when they started out, driven out as they were, in such a state of confusion? Let any one prove it who can. And this multitude had the same right to baptize that they had to preach. Will any one presume that these Christians went everywhere preaching, and yet left their converts unbaptized? surely not. Laying on of hands is therefore no part of an ordaining ceremony in the church, and never had anything to do with giving authority to any one to do any work in the church of God.

We do hope the brethren will study this subject more closely, throwing aside their early impressions, and with an unbiased mind study the word for the sake of understanding the whole truth upon this as every other subject. And we are perfectly certain that whenever the word of God is thus faithfully studied without prejudice or prepossession, this custom of laying on hands will go just where infant baptism is gone, which will be to the moles and the bats. There is quite as much authority for one in the Bible as for the other.

E. G. S.



### CONVERTED OFFICE HOLDERS.

BROS. LIPSCOMB & SEWELL: From years 1860-61 until within a few years past, I was substantially of the same opinion that you are, in regard to the relation of Christians to human governments. But I have become convinced that it is not only the privilege, but, in some cases, the duty of a Christian to give his voice in these matters, acting therein in the fear of God. I do not propose to argue the question; I propose only to refer to some precedents recorded or referred to, and ask you to reconcile or explain them if you can to harmonize with your position, viz.:

In the eighth chapter of Acts we have the account of the conversion of a man in authority or in office under a human government. In the tenth chapter of Acts we have the account of the conversion of a captain of Roman army. In the thirteenth chapter of Acts we have the account of the conversion of Sergius Paulus the deputy. In the sixteenth chapter of Acts we have the account of the conversion of the jailor at Philippi. In the seventeenth chapter of Acts we have the account of the conversion of Dionysius Areopagite. Now there is not even the slightest intimation in any of these cases, that the convert was required to resign his office as he certainly should have been, both as a duty on his part and instruction for us if there had been any incompatibility between his former calling and his new profession. And this view is strengthened by the record in the nineteenth verse of the nineteenth chapter of Acts, viz.: "Many, also, of those who used curious arts, brought their books together and burned them, etc." Now here were some converts whose previous practices were manifestly incompatible with their new profession; and as a matter of course they abandoned them; and we may reasonably, or even irresistibly, infer that if, in other cases, there had been incompatibility between their old and new profession, they would have renounced them, and it would have been so recorded for our instruction. As supplemental to the foregoing, we only allude to the several instances where Paul used his citizens for his own protection. Please let us hear from you fully.—[C. H. Barkley, Paris, Texas.

The Bible and its teachings are the same now, and have been for the six or seven years past, that they were the twenty years preceding. If the Bible previously taught it was wrong to engage in political affairs, it teaches the same thing yet. It becomes us when we change our convictions on religious questions, to ask the cause of that change. Whence the influence that caused the change, Why did our brother believe the position true? Was it because he imbibed it from the world? Did the temptations and associations of the world prompt the faith? If not, what did? Was it anything save the Bible teaching, to which his attention was directed that made him believe Christians should not hold office and vote? Candidly, between your own heart and your God, was it the study of the Bible cut off from the influences of the world, that prompted the change of this faith, or was it not the associations with the world, the constant appeal of worldly influences, your own judgment of the result of certain courses of life in worldly affairs, independent of the teaching of the Bible, that produced the change? And then you sought to accommodate the Bible teaching to these views of what is good? If such was the course the judgment took in the matter, it may be well looked upon with suspicion.

But why is it not stated that these converted officers gave up the offices? Why is it not stated that the conversion of a priest caused him to cease the performance of the priestly office? Why is it not stated that the thief ceased to steal, that the adulterer ceased his adulteries? These things are not stated. Indeed, what men ceased to do is not stated in their Christian lives, but what they continued to do is frequently referred to, commented upon, and direction given for its performance. This is true, whether they

continued to do good or bad. If good, encouragement was given in the good and directions how to perform the good were given. If the bad was persisted in, warning was faithfully given to cease to do the bad, and the evil results were foretold. No one will deny this. If these officers, after conversion, continued in the offices, why was their position in these offices never referred to? Why were every other relationship and position in life, from the greatest to the least, referred to, rules to guide in them laid down, and carefully specified, but not in all the book of God a single reference to one of these officers in their position, after conversion, mentioned, and not a single sentence of guidance or direction to those in the office given in all the book of God? Will some one explain this? This seems to me a thousand fold harder to explain than the difficulty our brother proposes. The Bible tells the Christian how to act as a husband, a wife, a parent, a child, a neighbor, a friend, an enemy; how to act as a rich man, a poor, a slave, a master, and as a subject of a civil government, and here are a number of officers of these governments, converted to Christ, on whose course of life the peace and happiness of the world depends, and not an allusion to their being in the office, not one word of direction or guidance here in this most difficult of positions is given. Who can explain such an omission?

Of the number of office holders, whose conversion is mentioned in the Scriptures, it is not said a single one of them resigned his office. Yet we know that some did. Matthew resigned his office; so did Paul. How do we know? Their after life is given, and that life shows they resigned their offices. Then some resigned whose resignation is not mentioned. If some resigned whose resignation is not mentioned, others or all may have done it without mention. Further, every one whose after life is given, resigned his office and no mention is made of the resignation of any. If this is so, it raises the probability that if the after life of the others had been given, their lives would have showed they all resigned office, without any mention of the resignation.

Now there is one who is designated by his former official position, Erastus, the chamberlain or treasurer of the city. But the account given of him in other portions of the Scripture shows clearly that he was not exercising the office when called the chamberlain. He was a great portion of his time away from the city, travelling with the apostles and evangelists, himself acting as evangelist. The title he had gained by his former office was given him by way of designation, as we call a man who has been a General, General; who has been Governor, Governor; or an ex-Judge is still called Judge.

While it is not mentioned that any of them resigned or was turned out of office, it is absolutely certain that they did all give up their offices. Take the jailor at Philippi. His business as jailor was to imprison Christians and other criminals. All Christians were criminals in the sight of the government. The law was so strict that to let a prisoner escape by accident, involved punishment so severe, that death by his own hands was preferable. See, when the jailor thought the prisoners had escaped through the open door, he drew his sword to kill himself rather than meet the punishment for such carelessness. Paul's assurance that we are all here, stayed his hand. But after his conversion he turned these Christians out of his own accord. Does any one believe the government permitted him to continue in office after this? If his after history was written, it would doubtless reveal, he either fled

for his life, or was thrown to the wild beasts and torn to pieces for turning out these prisoners.

The business of the centurion was to arrest Christians and other criminals. See Acts 22: 25. It was the magistrates who on the accusation made at Philippi arrested Paul and Silas, commanded them to be beaten and delivered to the jailor with the command to make their feet as well as hands fast in the stocks. It was doubtless a centurion who had them beaten by his soldiers and guarded the prison. This was their official work. Does any body believe that Cornelius held an office that required such treatment of Christians after he became a Christian? Does any body believe that the government persecuting Christians, seeking to destroy them from the earth, would permit a Christian to hold an office in that government? "If weak thy faith, why choose the harder part?"

A man who can believe such things, is not to be reasoned with. It is as morally certain as any proposition in the world, that no Christian after his conversion held office in civil government in primitive times. But no mention is made of the resignation or expulsion of any one from office. Why not? If some had held office, and some had not, it doubtless would have been mentioned that certain ones resigned office and went to preaching, or devoted their life to preaching. If some had continued in office doubtless it would have been sometimes noticed, and direction given for their guidance. The fact that neither is mentioned is an indication that there was a universal and well understood rule, and it controlled the course of every converted office holder; hence it was known what course he pursued without mention of the matter, just as it was known what course a thief pursued when he was converted. It was no more necessary to say an officer resigned; than it was necessary to say a thief ceased to steal when he became a Christian. There was a well understood law governing it. Judaism in contact with the nations of earth had taught it. "My kingdom is not of this world." "You cannot serve two masters." The Prince of this world was recognized as the evil one, who had nothing in Christ. These earthly governments were all built up under the rule of the evil one, and constituted a part of his government or means of ruling the world.

The enemies and the followers of Christ understood that fealty to Christ, forbid active participation in or support of human governments. It was on this supposition they asked him, thinking to entrap him, "Is it lawful to give tribute to Cæsar?" It was on the ground that he was building a kingdom inimical to the kingdom of Cæsar that they extorted the sentence of condemnation from Pilate.

The disciples of the Savior so thought, and were disposed to run to the extreme of refusing all recognition of, or submission to these governments. It was to correct this conclusion, drawn from these premises that caused Paul to write to the Romans, "Submit to the powers that be." And to Titus that he should "Put them in mind to be subject to principalities and powers, to obey magistrates," and Peter to teach them to "Honor the King," drawing the line of duty and of contact, not at active opposition, not at active participation, but in passive submission modified by the highest duty to obey God.

This is the only view that will explain the failure to mention the resignation of any officer, and the failure to refer to Christians in office, or to give guidance to office holders, and it is in harmony with the same course on other subjects. "Paul appealed to the authorities for protection." Every loyal citizen of the United States during the late rebellion, who fell under the rebel authorities, if oppressed by the laws or partizans of the Confederacy, appealed to higher authorities in the Confederacy to shield him from the oppression of the lower authorities. Every one oppressed by the laws of the Confederacy, availed himself of whatever protection these laws afforded him from these oppressions. No lawyer—no man ever argued because a loyal man availed himself of the protection afforded by the laws, that he thereby recognized himself as a member and participant in the Confederate government. There is not an



allusion in the Scriptures to Paul doing more than this. Where the laws of the Roman government were used to oppress him, he appealed to, and availed himself of whatever protection or delay the laws gave him. This was no more a recognition that he was a participant in that government, a part of that government, than the loyal man doing the same thing in the Confederacy made him a member and upholder of that government. It no more involves that than a citizen of England who is tried under the laws of the United States government for a violation of those laws, when he claims all the exemptions, delays and privileges that these laws grant, acknowledges by this that he is a member in affiliation with, and support of the United States government.

I claimed from both the Rebel and Federal authorities, for both myself and my brethren, the exemptions from military service that the Constitution of Tennessee guarantees to its subjects. I would do it again under the example of Paul, and in it would not recognize that I was an active participant in the State government, but a subject living under its laws, subject to them in all requirements not contrary to the law of God. In claiming its exemptions, I would be submitting to these laws. Not only does the Bible teach this, but profane history bears it out fully. It tells when and how the question arose as to Christians holding office, tells that it was opposed. As late as the year two hundred and fifty a man was deposed from the bishopric for accepting secular dignities. When we come to the study of the Bible, I think there can be no doubt about the question.

Questions will come up some times in civil government involving points seemingly moral, and the appeal comes very strongly to our judgment to give a vote on the side of morality. But the devil transforms himself into an angel of light that he may deceive, and under these moral questions he seeks to seduce the children of God from their fealty to God's kingdom alone, and to bring them into service and fealty to him in his kingdom. It is the part of wisdom to be guided by the teachings of the Bible, not by our own understanding. The world can never be brought to honor God through following the dictates of human judgment instead of the law of God. This is just the controversy God is having with the world, whether it will follow his law or man's judgment and wisdom. It is the same question, at a different point of the field, that is involved in the action of baptism, of remission of sins; of the order of worship, of the order of work in the conversion of the world, and this is what means the Christian shall use to promote the well being of the world. The question is, shall we be governed by our own judgment in these matters, or shall we, in faith, trust God's appointments to bring the fullness of good to the world?

D. L.

#### ELDERS AND DEACONS.

BROS. LIPSCOMB & SEWELL: Since Bro. Wells has found time to "advance some additional ideas" under the heading, "Elders, Deacons, Evangelist," by your permission, I will try to examine some of them. Bro. Wells admits that in the primitive days of the church, God himself, through the instrumentality of inspired men, did ordain elders to the oversight of the congregations. The only question to be settled between us then, is this: Shall we let the congregation remain under the oversight of such elders as Paul to Timothy and Titus, describes? or shall we, with uninspired hands, wipe them out and say to "each member," use and improve your talent to the best of your ability? What would you think of a school teacher who, on entering the room, would say, "Children, each one of you now, use and improve your talent to the extent of your ability;" and never claim nor exercise any authority to discipline and guide them in the prosecution of their studies? Or of a father who would say to his children, "Use and improve your talents to the extent of your ability," and never claim nor exercise any authority to "rule," discipline, and train them up to habits of usefulness and happiness? Paul to Timothy says: "If a man know not how to rule his own house, how shall he take care of the church of God?" But Bro. Wells reasons that as the primitive congregations did not have a complete revelation,

and we have, therefore we do not need such elders to help us in the divine life as they did. According to his reasoning, Bro. Wells' first children needed his assistance and guidance in conforming their lives to his requirements and instructions; but those born afterwards will not have any use for him; especially his disciplinary authority can be dispensed with, provided he will write down the instructions he gave his first children in a book and leave it in their hands. His last children could just take the book, "the complete revelation," and use and improve their talents to the best extent of their ability. Does any one doubt that the last child that will be born to Adam's race will be just as weak as the first, and will need the watchcare and discipline of its father as much? And does any doubt that the last born into the family of God will be as weak and helpless as the first? The more grown up and exemplary sons and daughters a father has, the less will be his work of training the younger children. But as long as there are untrained and unfaithful children in the family, so long will the father's presence, wisdom, and authority, be needed. Even so, the more exemplary and orderly walking sons and daughters of God there are in a congregation, the less will be the work of the elders in training and developing Christian character of the younger members. And even so, so long as babes are born into the family of God, as long will be the presence and work of such men as Paul to Timothy and Titus described, be needed in the congregation.

Bro. Wells' second objection is based, not on the assumption that we don't need elders; but on the ground that we have no apostles no sub apostles," as he calls them. He claims that the church should not ordain them, because she has no command or instructions of any kind to do so. Whenever he finds a good reason why he preaches the gospel, and baptizes penitent believers in the name of the Father, and of the Son, and of the Holy Ghost, without a command or instruction of any kind to do so, he can then better understand why the church ordains elders without any such command.

Bro. Wells' third objection is urged on the ground that the congregation of disciples in which the elders do their work is not an organized body. It is true that Bro. Wells uses the word *officer* where one more tenacious for a Bible phraseology would have said *elder* or *bishop*; but then I understand him to mean elder or bishop. What I understand by organization of a church is better expressed by Paul to Titus when he tells him "to set in order the things that are wanting," he would of course, correct every one who had departed in any way from the instructions they had received, then ordain elders and deacons. They are now organized, as I understand it. If Bro. Wells does not believe that elders can exist and work in such an organization as this, it is because he does not believe the Scriptures; for Paul says to the Philippians: "Paul and Timothy, the servants of Jesus Christ which are at Philippi, with the bishops and deacons." All saints which are in Christ Jesus certainly would include such elders as Bro. Wells speaks of, but it did not include those that the apostle Paul addressed. The New Testament standard of qualification for elders is found in 1 Timothy, chapter third, and Titus, first chapter. Those whom the Holy Spirit has made overseers can be identified by thoroughly comparing their character and ability with the standard. And it is no more necessary to have "inspired men or sub apostles" to decide whether one possesses the qualifications of an elder or bishop, or not, than it is to decide whether a man is a Christian or not, or whether one is a penitent believer, or not. These questions one and all, the church can and must decide.

If Bro. Wells is going to have the church leave off selecting and appointing men to the oversight of the congregation because she has no command to do so, he should, to be consistent, have her leave off demanding an evidence of faith and repentance before baptism for the same reason. If Bro. Wells will not allow the church to pass upon the qualifications and character of one who "desires the office of a bishop," surely he would not allow such a one to decide upon his character for the church. And if we are to pass by such a simple, yet important, question as that, for want of "inspired men or sub-apostles" to decide it for

us, I see not why we might not close our Bibles and pass the whole of it by, for the same reason. Bro. Wells thinks that, according to me, one who is qualified for an elder may escape the work by failing to be ordained. I admit that, sometimes brethren who in their own estimation, are qualified, escape the work by failing to be ordained; but I do not believe with Bro. Wells, that such an escape amounts to "rebellion against God." Again, if Bro. Wells will show me an ordained board of elders that in any way interferes with the legitimate work of any other member of the congregation, then I will show him one that is unworthy to be entrusted with the oversight of the congregation. This tyrannical elder rule is one of the greatest curses with which many of our congregations are afflicted. Under it I have seen the peace, happiness and prosperity of a congregation wither like the verdant fields before winter's chilling blasts. But this perversion of the eldership and their work no more disproves the true order of the church government, than does a counterfeit bank note, the genuine money.

Bro. Wells claims that his position does not make it the duty of each member to teach, govern, and watch after the welfare of the church. Here is his language: "It will not do to name the work of teaching, governing, and watching over the church, as a work peculiar to his (the elder's N. A. B.) office; for all Christians are kings and priests to God; and since the complete revelation is given to all, the quintessence of the Christian religion itself demands that each member do this work to the extent of his ability."

Now since Bro. Wells says that this work of teaching, governing, and watching over the church, is not peculiar to the elders, and that "each member is to do his work to the extent of his ability," it follows to an absolute certainty, that if he admits of an eldership to watch over the church at all, it is composed of "each member." But Bro. Wells says again: Let those in the congregation who are qualified for the overseership be recognized as those who should do that work." I would be pleased to know by what authority Bro. Wells uses such expressions as qualified overseership, qualified eldership, seeing he rejects every Scripture that says anything of the subject as inapplicable at the present time. But he continues, "But let not the congregation presume to exclude from the work (of the overseer N. A. B.) any who are qualified; for no one has any right to say to another, you shall not improve your talent." Because my congregation passed by me in selecting their elders, am I to consider them presumptuous, and understand them as saying to me that I shall not improve my talent? That is the way Bro. Wells puts it. Would not a more charitable view be to conclude that they had enough without me, or that they did not believe that I possessed the necessary qualifications? Bro. Wells, rather than undertake to explain to you what I mean by the term, Christian Church, I will withdraw my question and content myself with what little I can gather from your writings on the subject.

Bro. Wells says I failed to comprehend the force of his question about the work of the ordained elder. Very well, I will try again. He says: "I repeat that if necessary to ordain the elder, there is a work for him to do which he cannot do while not ordained. And I ask, what is that work?" Paul's direction to Timothy and Titus was to ordain elders, provided they could find any qualified to do the work. The difference between Paul and Bro. Wells is this: Paul wanted elders ordained because they were qualified and could do the work; and Bro. Wells affirms that if necessary to ordain, it is because they can't do it, and in order that they may do it.

I think the readers of the ADVOCATE, (minus Bro. Wells) excused me for failing to comprehend the force of this question, after my first effort, and I think Bro. Wells ought to excuse me now for the simple reason that his question has no force in it. There is no such force as that after which he is inquiring, as I know of. If Bro. Wells don't know, and wants to know what according to the Scriptures, is the work of an ordained elder, I will try to tell him; but if he is opposing such elders only as are qualified by ordination, then I have no more to say, and this already too long discussion might very profitably end.

Comanche, Texas.

N. A. BOSTICK.



## ELDERS AND DEACONS.

BROS. LIPSCOMB & SEWELL: As the elder and deacon subject is attracting so much attention just now, I have decided with your consent, to examine the subject from the standpoint from which I view it, believing, as I do, that much harm has been done to the cause of our dear Master from this source. I have given the subject a very careful study for some months, and more particularly since my debate with Mr. Chute, the Latter Day Saint, as the elder question was very frequently referred to, and as often met, when we get Paul's measurement of an elder and deacon. 1 Tim. 3: 2 to 7th verse inclusive makes an elder, then the 8th to 12th verses inclusive describes the deacon. Now when we start out among the congregations, *officered*, as it is claimed, how often do we find a man possessed with all these qualifications? Will some one whose prerogative it is to appoint, or cause to be elected, as the case may be, elders and deacons, answer? We would be glad to get the answer; we want to ascertain, if possible, how many bishops in the brotherhood whose children are all faithful (Titus 1: 6); and how many there are that have taken the work without constraint or solicitation, but willingly; and how many that do not think he holds an office that gives him authority to rule by reason thereof, instead of as ensample to the flock. 1 Peter 5: 2-3. Then how many deacons can we find who hold the mystery of the faith in a pure conscience? how many who was proven, prior to being ordained? Should we not, under all circumstances, be led by the Spirit "word" in all things that pertain to the church. Does not this guess business savor of human tradition? It really looks so to me, though I may be sadly wanting in scriptural knowledge. If so, I trust some of our scribes will throw the mantle of charity around me and give me the much desired light. Now, when we begin to examine, we find Paul informing us how there were differences of administration, and these different administrations, or manifestations, were given by the spirit that those possessed might be of profit. 1 Cor. 12: 5-7.

Then we will examine a bishop. We find that he must be a man capable by sound doctrine, both to exhort and to convince the gainsayers. Titus 1: 9. Now we can find use for the word of wisdom and the man thus spiritually blessed. 1 Cor. 12: 8. Next we find that the elders anciently could, by the anointing and prayer of faith, heal the sick. James 5: 14. Is this the case with the present bishops? We find that the first deacons chosen were men full of the Holy Ghost, and when men after that were ordained to the places of elder or deacon, they were such as were possessed of spiritual power by the imposition of the hands of those authorized to do such work. Hence, I am forced to the conclusion that, that elders and deacons were adjuncts, simply in the absence of a codified or formulated law, that is written as we now have it. These were given for the perfecting of the church, till we all come into the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ, (Eph. 4: 12-13,) which we can now do by using our natural talents through the word, teaching one another. If this be so, then we can't exactly find a place for the bishop and deacon. It seems in apostolic days there was a common faith, which certainly implies a faith that was not common to all; hence the language of James 5: 14. We are now in a condition that we can profit and grow, by diligently using our talents and teaching. And we are so situated that the widows can be all cared for, without the aid of deacons, if we but have the spirit of our dear Master; and if we all, yes, every Christian in America, will read carefully and prayerfully the first thirteen verses of the sixteenth chapter of Luke, we will have no use for any earthly display—societies, organs, fine edifices, nor anything of the kind; and the poor will be fed and have the gospel preached to them also. There will be no idle preachers; in fact, there will not be a drone in the hive. I have witnessed lovely, zealous congregations go to naught, in consequence of this appointing deacons and bishops to rule, who invariably lorded it over God's heritage, especially young congregations. The idea of setting children to govern or rule children is

one of extreme simplicity, and is something that none of us would do in our own families. Then why do it in the family of the living God? And what is as bad, is to set a man, who has never governed a child, (or had one to govern,) over the house of God, and to let such a one be a novice is still worse. Oh, how careful we should be in our work for the Master, when we contemplate that the destiny of human souls is hinging upon the work done in the court below. My prayer is, that the truth in its strength and beauty may be reached; that we may, in all things, be lead by the Spirit, and thus become the children of God. Rom. 8: 14.

I have assisted in the work of making deacons and bishops to the hurt of congregations, and I can only attribute the idea to human tradition that has been received from the human societies, and not from the words of God. And until I get more light, I shall in the future let bishop and deacon making severely alone, and give my mite of talent to the persuading of men and women to flee the wrath to come, and accept salvation in Christ, and teach them that each individual has a talent, and that God holds us strictly responsible for its active use in the work of human redemption; and should we fail to use it, we will also fail to reach our own. The mansions that the king of kings has gone to prepare are only for those whose talents are at usury for him. I think the ADVOCATE has fully exploded the sectarian tradition that bishops and deacons were church officials. I long to see Zion stand in the unity of the faith. Oh let her away with everything that would, in the least, hinder her from adorning herself as a bride, without spot or wrinkle, that she may be ushered into the bridal chamber to sit and enjoy the wedding feast with the lovable groom; and without the loss of one, is my prayer.

S. J. S. CAWTHORN.

We think Bro. Cawthorn gets alarmed at one extreme, and runs to another in some things. He gets so alarmed at Babylon, that in his flight to get away from it, he runs beyond Jerusalem. The abuse and misuse of a thing is no argument against that thing. He is rightly disgusted at the official idea connected with elders and deacons, and with the practice of prematurely ordaining men who have no proper qualifications for the work to be done, and repudiates the whole thing out and out.

There is certainly no official dignity or authority in the church of God in the usual acceptance of that term. And again, men without any proper qualification for the work to be done, have often been elected and ordained through the influence of personal friends or otherwise, and in this way great injury has been done to the cause of truth. All of these extremes should be avoided in our effort to return to the primitive order of the church. But nothing that God has ordained should be left out. That competent overseers and servants should be appointed in the churches for the proper development and work of all their talent, seems to us to be plainly taught. And that the characters of those men should be as nearly what the word of God requires as can be, there can be no doubt. But that these workers should be disposed of altogether because there are none that completely fill the bill we cannot exactly see. God gives perfect models in every thing. He gives perfect models for the Christian life. But who comes completely up to that perfect model or pattern? None we presume. But we sincerely thank the Lord that in his goodness and mercy he has made provision for the pardon of wrongs committed through the weakness of the flesh. But then every Christian should come as near as possible to the divine standard of perfection and earnestly strive to approximate it more and more every day of life. Christ has given us a perfect example, and we should come as near to it as we possibly can. But because we should miss it occasionally is

no reason why we should not keep trying. So upon the same principle we should approach as nearly to the divine standard of character in appointing overseers and servants (elders and deacons) in the churches as possible. We may seldom, if ever, be able to fill the bill in every particular, as that would require a perfection that seldom belongs to mortality. But let all do the best they can, and approximate the divine injunction as nearly as possible, and let there never be too great haste in appointing young members in new congregations till they are tried awhile, and begin to show by their actions who can work, and what they can do. But we had about as well cease to try to be perfect Christians because we find imperfections in our own lives, as to cease to appoint workers in the churches because there are none that completely fill the perfect standard given in the inspired word.

But let us, at least, try to clear away the palpable rubbish that has been encumbering the church of God for years. There is not one word of authority in the word of God for the papal and denominational idea of *office*, and *official* authority. So let us get rid of that. And as there is no such thing as office in the church of God, there is certainly no fixed ceremony in the church to install men into a thing that does not exist. There is, therefore, in our judgment no ordinance of ordination in the church of God, which ordination is only another name for induction into office. But that evangelists may appoint or designate certain men as overseers and deacons that approximate the scriptural character, with the consent of the churches where it is done, seems to us to be plainly taught, both by precept and example. But these things should be understood and acquiesced in by all the members, so that all may work in harmony. But this designation or appointment to certain work, is no induction into office, and needs no imposition of hands, or ordination formula to impart authority. All work in the church must be done willingly, and as nearly up to the divine standard as possible. Hence overseers should do their work willingly, gladly doing everything in their power for the edification of the church and the conversion of the world. So should it be with the deacons, and so with all the members.

Work that is done unwillingly in the church is always poorly done. And again, we think it likely that most of the overseers in the days of the apostles, and some of the deacons, were endowed with some sort of spiritual gifts, to enable them to do their work till the New Testament, the divine guide for all work in the church should be given in full. Then all these spiritual gifts ceased. So the preachers of the first age of the church were mostly endowed with direct inspiration, until the word of God was fully given. Then that inspiration ceased. But shall we do away with preachers now because we have no direct inspiration? Surely not. No more do we need to do away with overseers and deacons because the first ones were inspired. Let us try to get right, but at the same time let us try to avoid extremes.

E. G. S.

While the command, "Love thy neighbor," was no new one on Christ's lips, the position assigned to it was new. To co-ordinate it with love to God, and thus to incorporate morality in its highest form with religion, was to give it the highest possible sanction and impulse. Who can estimate the stimulus given to humanity in all ages by the parable the good Samaritan? Whether Christ meant in that parable to portray himself or not to the the Church has always seen the good Samaritan in him. The truest Christian philanthropist have consciously followed in his steps.—London Quar.



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## Pride of Consistency.

No one can avoid being at times inconsistent; none but a coward will fear to be. Always to demand perfect consistency of speech and conduct is to expect infallibility where it is never found—in the human judgment. No man but occasionally makes the wrong choice, or speaks the wrong word, or leaves the straight path for a dangerous by-way. If he be too proud to retract his words or to retrace his steps, he goes on into worse perils. In politics, in business life, even in church management, one may suddenly find that the side to which he has fully committed himself is more or less wrong. It is the right thing to retreat; but it is not always easy to do so. No man likes to cast discredit on his own judgment. No traveler enjoys hearing the people sneer: "A fine traveler you! You just passed here going one way, and now you pass going the other way. You will never reach any goal." It is not pleasant, but it is frequently the only safe course. Happy the man who chooses it in its season, who would rather turn about and be right, than go on and be wrong. One may pay too high a price for even the jewel Consistency; one may be too intent on making his course a perfectly straight one, to heed the direction in which it leads him. A bend away from the precipice is better than a straight course over its brink. Every sinner is wretchedly inconsistent in God's sight—he must be, so long as he is human—and he makes a fatal mistake if, finding that he cannot be fully consistent in the right, he allows himself to be consistent in the wrong.—*Sunday-School Times.*

There is a certain pathos in the thought that whatever one may lack in this world, he will not like the chastening of pain and sorrow. The highest and the lowest, the keenest and the dullest, the most richly gifted and the least cultivated, must each pass under that yoke. If pleasure were the chief aim of being, it would be hard to understand why pain should claim so large a part in human life. But when we understand there is a higher good than pleasure, and that suffering is a necessary step toward that higher good, we have reason to bear calmly, and to wait. Not all who suffer pain will reach that highest good; but no stroke falls in the quivering flesh, which is not, or which cannot become, a blessing and a help. If suffering be other to us than a messenger of God's grace, it is we, and not God, who are to blame.

## Giving Me Something Better.

Many years ago, says Dr. W. Lamson, while I was pastor at Brookline, I took a seat in the cars one morning for Boston by the side of Professor Hackett. I always felt that such a position was a providential privilege to be improved. Soon therefore, I drew my learned friend into conversation by mentioning a sceptical work I had lately read, remarking that some of the infidel objections in the work were new to me and seemed very strong.

"Strong, strong!" said he, in his nervous way. "I see stronger difficulties than any which infidelity ever presented; but give me something better than Christianity to stand on and I'll step off. Till that something better is presented I stand, and shall stand where I am."

The remark, like many another from the good Professor's lips, has abode with me and done me good. When some new sceptic comes forward to try his hand at demolishing Christianity I ask:

"Can you offer anything firmer and better? If not, spare your pains and leave the believer the one standing-place to which he clings, and on which millions are reposing. Amid the troubled sea of life there floats this one refuge. If you know a stronger and safer one do, for humanity's sake, point it out, and guide me and struggling souls everywhere to its rest."—*Presbyterian.*

From all parts of Georgia the news comes of improvement in the prospects of the crops. "Let the people praise thee, O God; let all the people praise thee." It will be well if the people whom God has so blessed will this once consider how they may worship God with their substance. Instead of planning to use all the products of this year's toil on themselves and for the increase of their worldly possessions, to invest largely in the cause of education and missions would be for their soul's good and the betterment of mankind. It would seem that God is prospering the labor of our hands in order to see if we mean sincerely to praise him with our thank-offerings during this year.

At a recent church school anniversary in Berlin the aged Kaiser was invited to make a few remarks. Here is what he said: "The foundation and rock to which I and ye all must cling is the undefiled faith, as this is taught us in the Bible. Do not join that great crowd which either neglects entirely as the sole source of truth, or at best, misinterprets it to suit its own ideas. If there is anything that can give security in the present world of action, it is this only foundation, which is laid in Jesus Christ. May this day be a blessed one to all of you, that it may increase in you the knowledge of God his only begotten son, Jesus Christ."

The promises of the Bible are just as sure to come to pass, if the conditions are complied with, as the prophecies of the Bible. These may all seem to be slow of fulfillment, but they are sure of fulfillment. These promises are all made personal to us through faith, and the faith that makes them personal honors God in their fulfillment.—*Missionary Baptist.*

Pray more and worry less.—*Moody.*

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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., NOVEMBER 12, 1884.

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## A WORD MORE ABOUT PUBLISHING PAPERS.

Now that in the change of hands of the *Old-Path Guide* certain facts are developed, we wish to emphasize a truth that those not familiar with the business are slow to understand.

Bro. Allen, in a round about way, acknowledges in last number of *Old-Path Guide*, that it did not pay expenses during the past year. It has not paid expenses during any year of the seven of its publication. The company made a profit on Popular Hymns from March 15th to August 15th of one thousand dollars net. I suppose this is not over an average of the profits made upon it since the plates were completed, excepting the year in which a revised edition was published. In addition to this, several thousand dollars have been put into the company as stock. Yet with all this loss to the stockholders, it settles with its creditors at a heavy discount of their claims, and now begins with new capital advanced to run it, with the *Standard* publications to help it out.

Bro. Allen says that the stock of the *Christian Evangelist* is very low. Intimates that its prospects are worse than of the *Guide*. We are surprised at this statement. The *Evangelist* claims a circulation of eighteen to twenty thousand subscribers. It has had help from money paid in as stock to give it a start. It has help in the way of various publications, and we presume receives a good revenue out of the handling of the Hymnal. The *Christian Evangelist* publication company securing the publishing of the Hymnal was what caused the *Standard* to publish the rival book. With all this help and this large subscription, Bro. Allen intimates that the stock is very low and its future doubtful.

The *Review* was built up by Bro. Franklin to a good circulation, when there was no rival paper. Yet the publishers failed, and it went into the hands of Alden Bros., advertising agents, who still own it.

The *Standard* was started by a stock company, who paid in an amount to keep it alive until it could have time to gain a circulation. We have heard the amount, expended on it before it became self-sustaining, variously estimated at from twenty-five to fifty thousand dollars. This was expended and R. W. Carroll & Co. became its publishers. In a few years they gave it up and C. H. Gould put into it fifteen thousand dollars; by securing recognition as the organ of the socie-

ties, and by good management and enterprise in getting out other publications, and by advertising them, it has succeeded.

The *Apostolic Times* was started at Lexington, Ky., by J. W. McGarvey, W. H. Hopson, M. E. Lard, L. B. Wilkes and Robert Graham. It was supposed by them and others that the prestige of their names, their influence through the students that went out from the Bible College, that it would succeed. But soon it was found that it dragged heavily and was surrendered by its original founders, and passed through different hands until now it is in the hands of Bro. Cozine, who, by his familiarity as a practical printer with the work, and by doing much of the work, clerical and editorial, himself, is keeping it alive, but it does not have such a circulation as will enable it to command the time and talent that is necessary to make the paper what its publishers and patrons would wish it.

In Virginia the brethren have made efforts to publish a paper, have failed from time to time, are now publishing under manifest embarrassment for lack of funds.

In Texas two papers have been published; the *Christian Preacher* changing from place to place from lack of support. The *Messenger* is sustained by Bro. Burnett's own family, doing all the work within themselves.

The *ADVOCATE* was revived as a weekly in 1866, when the country was poor and without mail facilities, by Prest. T. Fanning and the writer. They published it for two years at a loss of twenty-five hundred dollars, besides the writer gave his whole time, doing his own book-keeping, mailing, etc., for which he never received a cent. For two years then we published alone, it about paid expenses without a cent to me for editorial or clerical work. Bro. Sewell then came into it, and by his boys learning to do the type setting, was enabled through their wages to live. The circulation has increased, and by the editors working for nothing, or very meagre pay and economizing closely, we have kept along until today; no man losing a dollar by it save the sacrifices of the editors. It is the only paper among us of its age and circulation that has lived, paid its debts and received no outside subsidies.

We have stated these things to let the readers see the unsubstantial basis on which these publications all rest. The publishing of the *ADVOCATE* has been a source of anxiety and care to us. It does not pay enough to enable us to employ the business attention it needs. We are unwilling to risk failures to pay others. We would have given it up long since, had it not been that we believed the truths it maintained were vital to the interests of our Holy religion, and that God demanded at our hands the sacrifice needed to maintain the truth.

The trouble in the matter has been that the papers have been published too low—lower than such papers can be published at. Among the denominations, no papers involving same labor and cost are published so low. The *Standard*, with its subsidies, is chiefly to blame for this. Elder Isaac Errett told, three or four years ago, that the *Standard*, at two dollars, was paying nothing to its owners. It has since been lowered in price. The *Old Path Guide* received subsidies from other directions, as we have pointed out, and both have been published at less than cost, clearly to break down other papers and to monopolize the field of publication.

We insist were a man with outside means to raise potatoes, and sell them at less than cost, to break down all other potato raisers and monopolize the industry himself, it would not be regarded as an honorable business course.

Were a manufacturer of nails or horse-shoes, because he is wealthy, to sell nails or horse-shoes at less than cost, to break down all less wealthy manufacturers of these items, and monopolize the field, he would be regarded as a dishonorable business man. Were a merchant to pursue the same course with reference to any article of merchandise, he would not be regarded as an honorable business man. Why should publishers of religious papers do the same things, and yet be countenanced as honorable business men?

The *ADVOCATE* has asked no favors, except the co-operation of those who believe it maintains the truth. Others have paid liberally to sustain papers to maintain their tenets. The *ADVOCATE* is the only one of the older and more widely circulated papers that, without outside help, has paid its debts, and never changed hands to get clear of debts.

Now, we submit it is a piece of supreme folly to be running papers, Christian papers, on such a basis. It is no more honest for a paper to go in debt, with the probability that it will never be able to pay its debts, than it is for an individual to do the same.

Publishers ought to charge enough to pay the expenses of a paper, with the circulation it is receiving. To do it for less, is to defraud some one. To make a reckless venture, hoping some lucky turn will help them out, is gambling, as much so as Wall street gambling.

We are anxious to improve the *ADVOCATE*, and even to reduce its price. It would be dishonest in us to do it, until we are sure of a subscription that would enable us to do it without defrauding those from whom we purchase material or labor. We have never received the hearty and active co-operation from those who think we are right, that those who uphold unscriptural practices give to their papers. Why is it the friends of error are more willing to sacrifice for, and uphold error, than the friends of truth are to uphold truth?

We ask our friends to arouse themselves and help us in these matters. If we had a couple of thousand dollars, we could use it profitably to put the whole publishing business of the *ADVOCATE* on a firmer basis, and to give it greater power for good. But we now only ask the hearty and active co-operation of those who think the *ADVOCATE* maintains the truth. With this and our present circulation, we can see our way clearer than we could heretofore, at any time. The *ADVOCATE* intends to uphold the truth of God, as it is in the Bible, whether it lives or dies by it. Then will you who love that truth, help us to maintain and spread it? D. L.

## AN OLD PREACHERS ADVICE.

The *Boston Courier* says: "A clergyman who, when a student, read a sermon to the late Rev. Dr. George Putnam for his criticism, says that when he had finished the doctor said, in substance, in his emphatic way: 'Very well—very well; well reasoned and aptly illustrated. But you have spoiled everything by your qualifications. Bear this always in mind—whenever you are earnest to effect something which will bring you into conflict with public sentiment, or which has become habitual to custom, never qualify—never qualify! Set forth your point as boldly as it will bear, fortify it by argument and illustration, and there leave it. There will be enough who will qualify for you, rest assured of that. Don't help them to neutralize your effort by qualifying yourself.' That was eminently characteristic of this noted and patriotic divine."

We would laugh at a man who should suppose his field of grain to be cut simply because he had whetted his scythe. No less absurd is it for a man to think he can do his duty by merely praying.—*Morning Star*.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## A. MCGARY AND HIS PAPER.

I know Bro. McGary, and have known him for years. I know him to be a very earnest man in anything he undertakes. While he served the devil, he worked with all his might; and now he is just as earnest about serving the Lord. He is exceedingly zealous; his zeal has far out-stripped his knowledge. A zeal for God, without knowledge, may be very harmful to the cause of Christ. Bro. McGary believes in every one being an hundred-fold fruit-bearer, or nothing. In his eye, thirty fold and sixty fold are nothing. Now, one demanding such perfection in others, should be careful of his own life and character. He brings terrible accusations against his brethren; against all who are not in sympathy with himself on his hobby of re-baptism. He gets into a terrible way, and is guilty of many things unbecoming a good Christian. First of all, he is guilty of dissembling in publishing an advertisement in a sectarian paper, and wording it so as to make sectarians believe he is their friend, and an enemy to the church of Christ. No doubt he expected thus to "catch them with guile," and secure loads of subscribers from their ranks. He calls his brethren all Campbellites—nick-names them—while he knows they repudiate the name, and constantly refuse to wear it. In nick-naming Christ's disciples, he is guilty of dishonor to the Master himself; for, "In as much as ye have done it unto one of the least of these, ye have done it unto me," will be said of his slanderous nick-naming of us, in the last great day.

He is a false accuser of the brethren. He says of his brethren in his first issue, "They verily believe that water can wash away unbelief—infidelity," and then adds, "If they could invent some means of getting Mr. Ingersoll into the water, what a shining light he would make." This is not true, and Bro. McGary certainly knew it when he penned it. If he has not learned this much about us, he is certainly unfit to write against us. He has undertaken to destroy the church of Christ, which he is pleased, like all others who have gone in advance of him, to style Campbellism; but while he fights against us, we would like him to understand what he is fighting. An honest debater should inform himself of his opponent's position, and then represent him fairly. Surely one professing so much perfection as Bro. McGary, should do this.

He adds, further, concerning the getting of Ingersoll into the water: "True, he (Ingersoll) does not believe in Jesus Christ as the Son of God; but why should that make any difference?" This implies that we baptize persons without faith in Christ; not only that we do this, but that it is our rule to baptize without faith in Christ. Now, Bro. McGary knows that we baptize no one who does not first confess that he believes with all the heart that Jesus is the Christ, the Son of the living God. Can a man have more faith in Christ, than to believe with all his heart? Then why this false accusation? If Bro. McGary intends to be at all consistent and fair, he should retract this. If he does not, we say, with Bro. Burnet, we could wish his paper had never been born.

Bro. Burnett correctly defines Bro. McGary's creed, or confession, thus: "I believe that Jesus is the Christ, the Son of the Living God, and that baptism is for the remission of sins." This must be so, else how shall Bro. McGary baptize

any one? He says that unless a subject *knows* baptism to be "for the remission of sins," that it is not good, not legal. Now, how shall he know what a subject of baptism believes, or knows, unless it is confessed with the mouth? He cannot know it otherwise, and hence he must re-form the confession given us by inspiration.

Bro. McGary can find plenty of Sauls to give consent, and hold his clothes, while he stones us, if he wishes to throw stones at us; but God will hold him to account for creating unnecessary confusion and discord among the people of God.

Where a person has been baptized only to make them a Baptist, a Methodist, or anything else of like nature, we say they should, of course, be baptized, not re-baptized, for such have never received a Christian baptism. But where the purpose and object has been to obey God, to be baptized because God commanded it to be done, such persons have been rightly and truly baptized, whether they knew it was "for the remission of sins," or not. That which they sought was salvation. They believed salvation or pardon could be found in obedience to God. God commanded them to be baptized; they obeyed, that God might save, and he will. A man who has been baptized thus, and who doubts his salvation on such baptism, is an unbeliever in God. He believes more in Bro. McGary, than in God. Jesus says: "He that believeth and is baptized, shall be saved." Bro. McGary says, "Provided he knows it is for the remission of sins." Thus adding to the word of the Lord. We are wont to believe and teach that the great commission, as given by the inspired writers, Matthew, Mark, and Luke, contain all the terms of pardon to man. We believe it does. If so, then the confession, as given in the Scriptures, covers the whole ground of our necessary faith. If it had been necessary to believe baptism to be "for the remission of sins," God would have put it in the commission. It seems so to us at least.

We call upon Bro. McGary to retract his false accusations against our brethren. If his cause must thrive upon such as this, we do not envy him all the applause he may get from the enemies of Christ, and his people. We think it unkind in an enemy to misrepresent us; but when a professed brother in the Lord does it, we feel it is a great sin.

"Church of God," is the latest choice of the disciples of Alexander Campbell, for a denominational name. What will the other folks do about it, who have a prior claim to that name?—*Texas Baptist Herald*.

No, sir; excuse us. The Church of God courts no affiliation with denominations, and hence needs no denominational name to "distinguish from other denominations." We propose to stand by the Bible, and wear only such names as God has seen fit to bestow upon his people. From one standpoint, they are the "Church of God;" from another, "Church of Christ;" from another, "Kingdom of Heaven," etc. The church of God is composed of children of God; Christ's church, of his disciples; kingdom of heaven, of subjects, loyal subjects of King Immanuel, etc. Bro. Linck can thus see that we may apply to ourselves several different scriptural names; not "denominational," but scriptural names. In this enlightened age, a man or church ought to be ashamed to say they believe the Scriptures, while they dishonor Christ by wearing a human and a denominational name. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." We prefer to live and work in this name, not in Campbell's name. If Bro. Linck and his party prefer to dishonor God by building up and sustaining a human party, which is against the church of God in its work and teaching, he can do so; but to God he must account for his wickedness in so doing.

## T. W. CASKEY.

Sister-Caskey had better call the elder in. He has done but little on this trip, but write compliments to the sisters. Will he please reproduce that sermon on pastors, and consider himself one of his own audience. He pitches into the "scriptural plan of missions," and says the Women's Missionary Society beats it all hollow. He wants to join the sisters. But then there is always a wheel in a wheel. Don't forget that Bro. Caskey has a book to sell. He is rather modest (?) about saying so, but he has.

## IN PERILS BY BRETHREN.

A great General once said to his King: "Now, protect me from my friends, and I'll take care of my enemies." And truly there is sometimes more danger from one's own friends, or brethren, than from an openly avowed enemy. Paul said he had suffered in perils by his own brethren, while he says nothing of the perils which came from his avowed enemies. These he was watching, and knew how to meet; but the friend, or brother, may take us unawares.

DEAR BRO. POE: Bro. W. L. Harrison, of Commanche Springs, began the fight on Friday night before the fourth Lord's day in September, at Turnersville, and I joined him on Sunday. We both stayed till Thursday, at which time he left for Troy, to begin a meeting there, in connection with Bro. C. W. Sewell. I stayed till the following Lord's day, Bro. Sewell helping me with a good sermon. The final result of our labors, was nineteen added to the church there, at the close of which I took sick, had a spell of fever, and came here. Will report the results at the close of the meeting here.—[Thos. G. Nance.

DEAR BRO. POE: I immersed four persons during the last week. Set in order the things wanting (which was an organization) at Pleasant Grove school-house, the second Lord's day, with twenty-three members. Others will soon follow. We feel certain there can be a good-sized church built up in that community. Will give you full report of my work at the close of the month.—[Otes Riall, Jacksborough, Texas.

## MEETING AT BETHANY, KENTUCKY.

We began preaching at this place on fourth Lord's day of October, and continued eight days and nights except as hindered by rain. Two days we were entirely hindered by rain, and nearly so two nights, and otherwise hindered by prospects of rain, and mud. On these accounts the meeting was not well attended after Lord's day, till the latter part of the week. But better attention we never had, when the people could get there. Wednesday night we had the first confession, one more on Thursday morning, and eight on Friday night, and one Saturday morning, making eleven, all of whom were baptized. Two more reclaimed during the meeting, and one took membership. The audiences from Saturday night were very large, and as attentive as people could well be.

This meeting was truly refreshing to the brethren at this point. They were rather few in number, and surrounded by strong opposition. It did their souls good to see their neighbors and their own children coming into the church of God. They seemed greatly strengthened and encouraged, and if they will only be faithful in their work of faith and labor of love, we think their future will be a successful one, and that they may thus save themselves and others.

Nothing so melts away prejudice, and breaks down opposition, as godly lives on the part of the members of the church. If they will let their light shine, others will surely walk in it after a while. These brethren at Bethany have in their power to do immense good in that community, and we hope and trust they will do so. E. G. S.



## Obituaries.

Bettie F. Coe, daughter of brother and sister Allie and Fannie Coe, was born April 23rd, 1884, and died August 27, making her four months and four days old. Her stay was brief. The bud had scarcely opened when the destroyer came and plucked it in its purity, and transferred it to a more genial clime. She was idolized by her parents and five little brothers. Notwithstanding she had all the skillful treatment that kind parents and physicians could command, the grim monster claimed her as his own, and unloosed her little spirit from its tenement of clay, so that the angels could waft it sweetly o'er the dark river, and land it safely in its haven of eternal rest. May her father and mother bear their bereavement with Christian fortitude, and continue faithful in the Christian race, looking unto Jesus, the author and finisher of our faith, and you will meet dear little Bettie in the "sweet by-and-by," there to ever enjoy the happy associations of each other through eternity.

Sleep, sweet little daughter, sleep—  
We would not disturb thy rest;  
Though with sad hearts we sigh and weep,  
We submit to the will of Him  
Who knoweth and doeth all things for the best.  
Lebanon, Tennessee. MATTIE A. LAYNE.

Rachael Summers was born in Buncomb County, North Carolina, August 24, 1793; daughter of Maning and Sallie Summers. In early life was married to Daniel G. Bills and moved to Tennessee, locating near Lewisburg, Marshall County, where they lived until God claimed her husband in 1862, after which time she lived with her children until God called, and she was truly ready and waiting to go to the reward which she so richly merited. Ten children was the result of this marriage. All lived to the years of maturity, and only one preceded their angel mother to the home beyond the skies, and one has died since. Of the many virtues of that noble old soul, we hardly think it necessary for us to speak. Where the church was known in her early life, she and her husband was known, as the true disciples were then few, and persecuted by all human organizations. Persecutions made them love each other more, and they knew each other better. It costs us but little sacrifice to-day to be a Christian; consequently a like of zeal where the least sacrifice is necessary, there is but little religion. Noble, self-sacrificing, generous and liberal almost to a fault, charitable in the fullest sense. She was ever ready and willing to help the poor—administer to their necessities. She fed, clothed and schooled orphans and widows; and being a regular practicing physician, (as well as her husband,) they gave their time, medicine and talent to all who was not able to pay for the same. She would get on old "Sealom" (her favorite horse that she rode for years) and go through storms and snows in the dead hours of night to relieve the sick or distressed. I lived with them and know whereof I speak. I have known her to go at the dead hours of night, in cold stormy winter, fifteen to twenty miles to watch the sick and nurse them until her husband could go. He was often several days behind with his calls, and in this way she commenced the practice of medicine and continued it, and their lives and fortune was spent in charity. They supported the church at Lewisburg for years, now, as of old, a glorious old congregation, now wealthy, then poor financially, but very rich in spirit, grace, good works. May God bless that old congregation for her works sake. We know that there are those in that noble old congregation that would have performed this task had they not been waiting for some one else. Rachael Bills was our grandmother. She is gone to her reward. We hope to meet her in the sweet beyond. Of her children, ten in number, eight living, seven are consistent members of the church. One, a noble man, with as much soul as any man possesses, is yet living out in the cold, chilly paths of sin. May God help him to see the error of his way, and may he be constrained to follow the example of his angel mother and father whom he loved so devotedly. Two daughters crossed the river,—Sallie Holbrook preceded her mother several years; Alcy Elliott, wife of John O. Elliott, was called to her reward July 16, 1884. She was born in Marshall County, Tenn., Feb. 20, 1827. Truly it has been said of aunt Alcy—that she was a Christian. She had no enemies; her acquaintances and associates all through life was her warmest friends. She was loved by all. She leaves a devoted Christian husband and seven children, beside seven brothers and sisters, and a host of friends and loved ones to mourn their loss, her eternal gain. Mourn not, dear uncle, there is one more jewel in heaven; one more loved one in the courts above, beckoning us on; one more link in the chain binding us to heaven. God claimed her, she was ready. Dear children, follow the example of your mother and father; four of the seven are now numbered with

the army of the Lord; be faithful to the end. And to her dear brother who is yet a stranger to the ways of righteousness, we would say, let this be a warning to you; let that one more link that is now added to the many, (your father, your mother, your dear wife, your good boy, and all that have gone before, bind you or draw you to your God. To all loved ones we would say, we have consolation in the fact that she was ready for the summons, and so expressed herself. She had the very kindest of attention; her husband and children was very much devoted to her, and every attention possible was given her. Her grief-stricken husband was beside her bed almost every hour for two months. She could not have had kinder attention from friends and loved ones than she had. With the loved ones mentioned, life is over, all is gain to them, nothing lost; but with us dear friends, the living, how is it? If we was persecuted more, and was forced to sacrifice a great deal to be Christians, our chances for gaining admission to that home beyond the skies would be increased in proportion to the persecutions or sacrifices. Let us try, without being driven, to so act and live, to land in heaven.

JAS. D. ELLIOTT.

Paris, Texas, October 27, 1884.

### LETTERS TO A METHODIST PREACHER—No. 14.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6: 24.

My friend, I propose to close my letters to you with the present one. And from the heading of my present one, you will not be surprised to find a plain one. I have felt a peculiar interest in your religious sentiments, ever since you first mentioned the subject to me. I know what it is to be in the dark and mist, and have to feel and seek for ease and comfort, where there is no certainty of a sure foundation. And for this reason I have talked with you; and to present a sure and certain path out of doubts and fears, has been the motive that induced me to pen these letters to you. And now I ask you, have you studied and examined the points placed before your mind, as ardently and sincerely as I have endeavored to write them. If you have, I feel that you have been benefitted; though you may not have been convinced or the safety of the satisfaction there is in resting our hopes of pardon from sin, of our union with Christ, alone upon his words, as revealed to us in the New Testament Scriptures. If you have been thus benefitted, I care not what others may call me, nor say of my manner of writing. If, on the other hand, you have passed over these "letters" as the whimsical notions of a religious fanatic, and resolved to pass them by as an idle tale, I warn you now of the accountability each one is held for neglected opportunities to know something more of the truth, that alone can make us free, even though the information come through an evil design. Pause, then, re-read, reflect, and act as your judgment, determined by the word of God, bids you.

And now to the heading of the present letter. I suggested in my last the thoughts of having two husbands. In this I speak of—

#### TWO MASTERS.

As the servant of Methodism, you must conform to her Discipline, (page 77,) and act in accord with the will of those over you. Page 78, article 3 and 128, question 4, and answer; page 117, section 2, question 1, and answer. This compels you (not only yourself) to bind the will of those "over" you upon the hearts and consciences of men and women, and force it upon helpless infants and children, regardless of conscience in them. See Discipline, page 70-73, and page 188-193. This, with the unerring light of the Scriptures before my mind, to me seems a task that no order of created intelligence, excepts man, in submission to God's will, would demand, or undertake to fulfill. You are commanded to preach that a man is "justified by faith only." Page 14, article 9. And that while preaching that the Lord's supper "ought to be administered to all Christians alike," (page 21, article 19,) you still refuse to offer it to the children who have been "dedicated to God," and brought "by baptism into the church of Christ." Page 192, 189. And in trying to perform this Herculean task, imposed upon you by those over you, the commands of Jesus Christ demand you to preach the gospel (his gospel) to every creature, and to baptize believers.

And now we see where the clash of the masters come in. Two masters, two institutions, each with a gospel of its own, and peculiar to itself, and according as the one or the other is preached, believed, and obeyed; just so sure it makes the obedient one a Methodist or a Christian; as the gospel of Mohammed obeyed, makes one a Mohammedan, or the gospel of Mormonism makes its follower a Mormon. And one would come as near being made a Baptist by the Mormon gospel, (in fact,) as he would be made a Christian by the peculiar gospel of Methodism. (I mean by the peculiar gospel of Methodism, the peculiar doctrines that make Methodism different from any other religious institution; or, to make it plainer, Methodism does not claim of itself to have any saving power.)

The gospel of Christ demands that a believer "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Yet any one preaching this, and calling it the gospel of Methodism, would be brought to trial for heresy by those "over" the preacher. The gospel of Christ, as Paul preached it, says, "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 6. And that "Faith comes by hearing, and hearing by the word of God." Rom. 10: 17. And he who would preach this as the peculiar gospel of Methodism, would be silenced as the worst of heretics.

Again, the gospel of Christ, as interpreted by James, (2: 24,) says, "Ye see then how that by works a man is justified, and not by faith only;" while we see that the gospel of Methodism says, "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Discipline, page 16, article 9. Thus showing the peculiar doctrine of Methodism upon "justification" in contrast with the peculiar doctrine of Christ as interpreted by one of his own chosen apostles upon the same subject. (Of course you, my friend, know that I speak of the restriction of the word "only" in this connection that makes the contrast between the two gospels.) Again, so far as the action of baptism is positively and certainly affirmed by an apostle of the gospel of Christ, as Paul affirms, "We are buried with him (Christ) in baptism." Rom. 6: 4. The revised version says "We were buried, etc.," making either way it is, or was, a burial; and while it is indefinite as to the exact number, it definitely points to the "so many of us as were baptized into Christ;" it is that "many," and leaves out not a single one that had been, or will be, baptized into Christ. Those baptized into some other person or institution, may not have been buried in baptism. We know that there are institutions in this age that people are not buried by baptism "into Christ," and it may have been so then. But Paul affirms that as many as were baptized "into" Christ, were buried, etc. See Col. 2: 12.

But why pursue the contrast further between these two gospels? Since you, my friend, nor a single preacher, nor even one of those "over you" has ever, or will, affirm that "Methodism" is the institution Jesus said that the gates of hell should never prevail against. Now there is no need but for this, (viz.,) That a great many people fail to see and realize the difference between belonging to the church of Christ and the churches of men. As all churches of men have their peculiar introductory rights and ordinances, so has the church of Christ its peculiar ordinances, and these must not be confounded, for we may be sadly disappointed in our hopes in that day that is to try the power of all institutions. Which church shall we give up? Which Master ought we to serve? is the question for us all. May you decide that God may bless you, is the sincere desire of—

A DISCIPLE.

We always think it a pity for one's religion to be so spiritual and sublimated that a thrill of holy horror should pass through the mind at the sound of a collection. When the Jew felt best and most thankful, he would give a portion of his possessions to the Lord, and the gift would become retroactive and help his piety, and all this was at a period of the world's history called the "shadowy dispensation."

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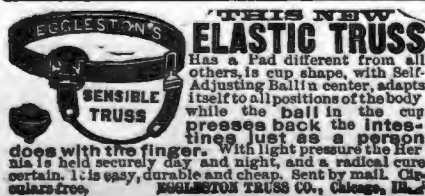
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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

THE REVIEW OF BRO. JONES' REJOINER  
CONTINUED.

For the want of time and space, I did not say all in my last that it seems to me should be said in reply to Bro. Jones' defence. Several matters left over then will be considered now. He says:

"Paul says, 'How can they preach except they be sent?' Any position which violates this text or usurps the right and duty of the church to send out evangelists and to be represented by them, is not, and cannot be true."

If the interpretation which Bro. Jones puts upon this passage, "How can they preach except they be sent?" is correct, then it is certain that every man who works through any missionary society than the church, violently and outrageously sins against the Lord Jesus Christ; for according to our dear brother, this teaches that the evangelist cannot preach except he be sent, and that he must be sent by the church. "Any position," says he, "which usurps the right and duty of the church to send out evangelists and to be represented by them, is not, and cannot be true." Is the Kentucky Christian Missionary Society a church? Bro. Jones asks me to show "that the work done by the societies usurps the functions of the church and makes void the commandment of God," and then in the same article he puts an interpretation upon a statement of Paul which makes it the duty of the church to send out evangelists, and a usurpation for any other body to do the work. I ask again, Is the Kentucky Christian Missionary Society a church? Are the general convention and the foreign convention churches? If Bro. Jones has not cut off his own head it is because he handles his weapon poorly for he has made a bold stroke with the sword of the Spirit in that direction.

But it is not true that the churches are to send out the preachers; neither this passage, nor any other, teaches it; nor in apostolic times did any church ever send out a preacher to preach. Churches may send out men for the purpose, and they did sometimes do it in the first age of the church, but never did they send out a man to preach. Why not? Simply because Jesus Christ is the great sender forth of preachers. He started the work by saying, "Go ye into all the world and preach the gospel to every creature." \* \* \* And lo, I am with you always even to the end of world." In this first place he gave the gospel to the apostles; they were to tell it: they were to commit it to others, who likewise were to hand it down to the faithful men that they might be able to tell others also. to the end of the world; and Jesus promises to be with these ministers guiding them and supporting them to the end of the ages. The servant of the Lord does not need to wait for any church society to send him; every such servant, male and female, should tell the story as he has opportunity, being instant in season, out of season; telling it to men and women and little children: publishing it in the highways, in the streets, and at the firesides; praying always, to God for wisdom, and guidance, and support. Such a one will be guided day by day where he can do the most good, he will be amply supported, and he will grow in might and in the favor of God. If it is best for him to devote all of his time to preaching and teaching, he will be so led; but it is best that he should engage in secular work, in farming, or merchandising, and in any other legitimate calling, he will be so directed. He who in

loving, prayerful obedience submits himself to the will of the Lord, doing faithfully, hour by hour, the duty that rises before him, will surely be guided the best way. This rule never fails. If every Christian had followed the rule, such a thing as a missionary society would never have been heard of, but doubtless, long since the kingdoms of the world would have become the kingdom of God's dear Son. Remember how the work was done in the beginning and how it prospered. The apostles were sent forth by the Lord in person; the members of the Jerusalem church, when dispersed, all went about preaching without waiting to be sent by any church; and so the work was done. They were sent by the Lord, not by churches, much less by human societies.

Bro. Jones says, "Personally only those preached who were sent by the church and who possessed the requisite qualifications." I deny that: is anywhere taught in the New Testament that the church ever did, or that they should, send out preachers to preach, and I call upon Bro. Jones for the passage, or passages that he relies upon for the proof of his doctrine. Let him observe, however, that there is a clearly defined distinction between teaching and preaching. Any one who is competent to become a disciple is competent to preach, for to preach is simply to tell the story of the death, burial and resurrection of Jesus the Son of God, and of our chance to be saved by believing upon and obeying him. Any disciple can do this; but to teach, to instruct the church thoroughly in the way of righteousness is another matter, and one which requires a much higher order of talent and proficiency in expounding the Scriptures. It is not astonishing that when the Jerusalem church was dispersed they all preached as they went, old and young, learned and unlearned, male and female; but it is not for a moment to be supposed that all of those thousands were fit to be teachers in churches of the Lord.

Now if my position is correct that Jesus is the sender of preachers, and that he does make a definite contract with them, and that they need to look only to him for guidance and support, if it is true that according to the New Testament the congregation never sends the preacher, then all of Bro. Jones' talk about a contract between preacher and congregation is idle and worthless, being based upon a supposed state of affairs that never did exist by God's will. Says Bro. Jones, "Common sense, the desire for peace, the protection of rights, suggest the propriety of having a definite agreement." It is a significant fact that the common sense of the apostles, their desire for peace and for the protection of their rights never did move them to make such contracts, or to intimate to their assistants and co-workers that they should do so. They had the promise of Christ that all things should work together for their good while they were true to him, that if they would seek his kingdom and his righteousness all their needs should be supplied, and this was deemed abundantly sufficient; their common sense approved of their accepting most trustfully his promises, and they were perfectly satisfied to leave their peace and the protection of their rights in the hands of the loving Son of God. They knew that in the nature of things some of the disciples would prove to be stingy and mean, that some would be as true as steel and as generous as the days were long, but they believed that it would not matter to them while the promise of Christ rested upon them; in some way or another he would provide; he would never forsake them; in spite of false brethren, wicked men, and artful demons, yea, in spite of Satan himself, all things would work for their good always, if only they would love and serve and trust the Master.

## THE MINUTES OF THE KENTUCKY CONVENTION.

By the kindness of Bro. J. B. Jones, I have been supplied with the minutes of the Christian Missionary Convention of the State of Kentucky. He complained that I did not have before me all of the facts when I criticised his report, and he desires these minutes to be noticed. Well, the minutes do not help his case much. Year before last the treasurer reported (I wrote from the summary given in the minutes of the General Convention) \$13,082.42; in the minutes of this year's work, the treasurer, Bro. Cowden, reports \$4,997.39, a very great falling off indeed.

The State board had eighty evangelists employed, it claims, some for all and some for a part of the time. To one of these evangelists they paid nothing; he was sustained, in as far as he was sustained at all, by the churches of Scott county; yet they report him as one of the evangelists in the employ of the board, and report his work as work done by the society. If I were to report W. H. Ford's work as mine, if I were to report that he is my evangelist, in my employ, if I were to report his additions as the result of my work, it seems to me that I would render myself liable to be excluded from the fellowship of the church. The State board does this very thing; it reports him as an evangelist in its employ, and gives his work in its statistical tables when, if I understand the matter right, it had no more to do in sustaining and directing him than had the Czar of Russia. Among the evangelist which the board claims, I find the names of D. S. Austin, Henry Mavity and J. W. Caldwell, but upon turning to the treasurer's report I do not find that he paid them anything; so I suppose they were employed by the board (?) just as Bro. Ford was. I wonder why they did not employ all the other preachers in the State in the same way (it costs nothing) and thus make a big report? I observe however that \$25.00 were paid to the Lewis county board, and I learn from another place that two of these evangelists worked in Lewis county; it may be that the State board, by virtue of paying this \$25. to the county, claimed the right to report all the work done there as its work, and all the evangelists who labored there as its evangelists. If it does act upon that principle, (and it appears that it sometimes does,) it occurs to me that any man might, by following the same rule, make a splendid report; that is, he could send a few dollars to each of a number of evangelists, and then report all that they do as his work. But doubtless such a course in a man would be regarded as being (to put it as mildly as possible) somewhat crooked; why then is it such a laudable thing in a board? What right has the State board to report as its own the work of the churches of Scott county? What right has it to take to itself honors that properly belong to churches of the Lord?

Now, a question for Bro. Jones. Only one of these eight evangelists was employed for all his time by the board, that is Bro. Munnell; some of the others, perhaps all of them, were sustained partly by laboring for churches; now I want to know if the society reported only its proportional part of the work of these men, or did it rob the churches of their just dues by reporting all the additions, etc.? I remember Bro. W. I. Fowle once told me that the churches at Chaplin and Jeffersonton would each give him some time to spend in evangelizing in destitute sections, and continue his salary while he was thus engaged, and that he expected to give this work to the State Board; he had been requested to do this, I think, by the State evangelist. These two churches had all his time engaged; they gave him permission to go out, and sustained him in



## NEWS OF THE WEEK.

## DOMESTIC.

An exchange announces that the "Ladies' Foreign Missionary Society of the first Presbyterian Church will serve a missionary tea at the chapel." We had supposed that dining off missionaries was a thing of the past, but it seems that we were misinformed.

Portland, Oregon, now ranks fifth among the commercial cities of this country, and among the cities which she outranks is Philadelphia. *The Philadelphia Call* says that the commercial decadence of Philadelphia is due to the fact that it oppresses and drives out corporations.

A very queer accident, which might, if it had proved serious, been construed into a suicide, happened last Sunday at Tusekgee, Ala. Mr. Bearney DuBose, while ringing the church bell, was caught around the neck and jerked up seven feet, very near choking the life out of him before he could extricate himself.

S. V. White, deacon and trustee of Plymouth Church, bought and sold a million and a half dollars worth of securities on Friday and in the evening went to Nyack and administered a kindly but vigorous spanking to his pastor, Mr. Beecher. Then he went to bed feeling that he had done a good day's work, and slept soundly.

The grave of Dr. Josiah Gilbert Holland, at Springfield, Mass., has been covered with fresh flowers all summer and this fall by his admirers throughout the State. The first flowers laid there were arbutus, and the wind flowers and violets; and now the mound is covered with gentians and heliotropes, and the late bloom of the honeysuckle, with sprays of golden rod and golden clusters of asters.

From a recent report of the United States Cremation society it appears that there is a growing sentiment for cremation which is finding support in quarters where it was little expected—among religious people. The idea of disposing of the dead by incineration is becoming more popular every day. The excavation for a crematory at Fresh Pond, Long Island, one station out from the Thirty-fourth st. ferry, is half finished, and the contracts are signed for the mason work and the carpenter work. The building will be finished by January the first. There are four bodies now in cemetery vaults awaiting incineration.

The Union Ferry Company plying its boats between New York and Brooklyn for many years at enormous profits to its share-holders asks the city for a reduction of its assessment—\$140,000 a year—on the plea that it is losing money. The travel over the bridge, opened May 1881 has interfered somewhat with the profits, but it will take many bridges to satisfy the demand of travel between the two great cities. All income above 10 per cent. goes to New York hospitals by law. One cent fare is charged foot passengers which brings in revenue hardly sufficient for repairs on the mighty structure which cost in round number \$14,000,000.

The Presidential election took place on Tuesday, November 4. Since that time the people over the United States have been in a state of constant ferment, owing to the uncertainty of the result. The vote in the State of New York decides the election. This has been so close that the vote of the entire State must be carefully estimated before it can be known which is elected. All of the Southern States, Indiana, Connecticut, and New Jersey, vote the Democratic ticket. New York is confidently claimed by the Democrats, and conceded by most of the Republicans. Some claim it as Republican. With New York, Cleveland will have 219 electoral votes, and Blaine 182. New York has 36 votes. Gen. Bate is elected Governor of Tennessee, but by a greatly reduced majority. The Democratic majority in Congress is reduced by the recent election, but is still twenty-five or thirty. St. John and Butler cut a small figure in the election, but the votes of either in New York would change the entire result.

## FOREIGN.

The London Humane society has petitioned the King of Spain to prohibit bull-fighting in that country.

The Governor-General of Canada, the Marquis of Lansdowne and Lady Lansdowne will make their first visit to Halifax this week, spending several days there, and going thence to St. John by way of Annapolis.

There has been a decline of \$20 a ton in the price of tin in London, the principal market of the world, within a week. The price is now \$77 lower than at this time last year. In this country the consumption is far below the average of 800 tons a month, which we use in ordinary times.

A movement is afoot in England to set up a memorial of Arch Bishop Laud in the church of the parish in which he was born 200 years ago. It is also proposed to honor the memory of Sir William Herschel by an addition to the church of Bath of which the illustrious astronomer was once organist.

Fuller accounts by mail confirm the telegraphic reports of late that the King of Spain is in seriously failing health. His physicians and intimate friends ill conceal their sad conviction that he will not much longer be able to direct the affairs of state, and, indeed, that his remaining span of life is very short.

At first blush it would seem that universal suffrage and direct association in representation were the legitimate demands of every people; but the lamentable experiences in America, broad and liberal as she is, has caused brave thinkers to doubt most seriously the propriety, practicability, or beneficence of universal suffrage.

The proposed Slaughter of the Innocents has been forbidden in Paris—that is to say, the great baby show will not be allowed to take place. Such exhibitions help the spread of disease, and are highly objectionable on that account, at all times; but just now, with the germs of cholera all over France, babies placed on show in Paris certainly could not expect to get off with anything less than cholera infantum.

The celebrated franchise bill, introduced by Mr. Gladstone in the House of Commons, some time since, was very conservative in tone, but its slightest phases were so thoroughly antagonistic to the long-established habits of conservative England, and so nearly affected the House of Lords, as to produce a storm of opposition that bade fair to shake old England to the centre. To avoid trouble a compromise has been effected which will gain many points for the people and still preserve intact the ancient order of things.

As an instance of the wonderful utility of the telephone, the following is given: "The applications for admission to Mr. Ruskin's new lectures at Oxford on the 'Pleasures of England' have been so numerous that it has been proposed to hold overflow meetings in other rooms, where the Professor's discourses may be transmitted by telephone and there interpreted by receivers. In the ordinary lectures of the day the reverse of this telephonic connection could well be applied. Connection might be made between a dozen or so lectures and one hall containing an audience of respectable size, and the people could turn on the wire and listen to this or that distinguished speaker at their opinion."

England has been obliged to yield to the demands of her colonies. For a long time the Government were firm in declaring that Queensland should not annex New-Guinea; but since then the drift of affairs has been so decidedly toward federation in Australasia (which means an independent Republic there some day) that the Foreign Office has finally consented to the occupation of the southern shore of the coveted land, and to establish stations on the adjacent islands. This will quiet the dissatisfaction in the Australian colonies for a time; but having obtained an inch from the mother country now they will not hesitate to try to get an ell when they want it. Presently all New-Guinea will be absorbed. It is a singular spectacle—a Liberal Government which is vehemently opposed to extending the Empire has actually annexed more territory than the last Conservative Government did, although that was especially what Lord Beaconsfield was after.

Beware of judging hastily. It is better to suspend an opinion than to retract an assertion.

the work; the State society had nothing to do with it, except to take to itself the glory that belonged to God's churches? But why does it want to do such things? Because it does so little it is ashamed to make a report of that which is strictly its own work. I believe there are no greater humbugs among religious people than missionary societies. I do believe it would ruin the character of any man for truthfulness, uprightness and honesty, to do as they do.

Leaving out the four men to whom the treasurer's report shows nothing was paid, and summing up the balance of the work, we find that the board's work amounts to this—to the employment of two evangelists for all the time, and one for a third of the time; of baptisms, there were 72 as the result of this work: counting the four men to whom we have just alluded, their work amounts to this—to the employment of three men for all of the time, and one for half the time; their entire report shows 112 added by baptism. Every congregation that has in it fifty grown men ought to do more than that, and many of them would do more, were the preachers to devote the time and attention to running the Lord's plan, to operating the Lord's societies, that they now devote to these human affairs. I oppose these human societies because I want work done, and am sure that not one-tenth part as much is done as would be were we to turn away from these broken reeds, and lean upon the strong arm of God; let us work by the word of God, the divine way. It was done for a hundred years, under the guidance of inspired men, and it can be done again.

In conclusion, and by way of illustrating some other marvels in connection with these societies, I call attention to some points that I get from the report of the Foreign Society. W. T. Moore is one of their missionaries; he is in London preaching for a church of 477 members, that meets in a house called the West London Tabernacle; the society pays him \$1,500.00 per year; the work is too much for him, it seems, so he has an assistant, A. J. L. Gliddon, to whom the society paid \$700 this last year. Now in this country, when a congregation has a big meeting house like that, (for their house is nearly as large as the Central Church, Cincinnati,) and a membership of 477, we do not consider it a missionary point. I don't know how much the "pastors" get from the church besides what the society pays.

Bro. J. M. Van Horn preaches at Chester; has a membership of 318; was paid \$1,720.00 by the society.

Bro. M. D. Todd preaches at Liverpool; has a congregation of 80 members; was paid by the society \$2,000.00.

Bro. H. S. Earl preaches at Southampton; has a membership of 164; was paid by the society \$1,220.

The official report intimates that nearly as much will be needed at these points next year. Verily, missions in England are queer things; and it must be nice to be a missionary there.

## END OF KENTUCKY DEPARTMENT.

## THE CHURCH AT HUNTSVILLE.

BROS. LIPSCOMB & SEWELL: Please report, through GOSPEL ADVOCATE, the money sent for building a house of worship in Huntsville, Alabama:

Dr. E. W. Herndon, Columbia, Mo.	\$ 5 00
Mrs. Lou Nance, Bell Green, Ala.	3 50
Mr. N. K. White, Huntsville, Ala.	1 00
Mrs. E. J. Huey, Huntsville, Ala.	1 00
Master Jimmie Macon, Oakland, Ala.	50
Elder T. B. Larimore, Mars Hill, Ala.	5 00
Miss Minnie D. Wilson, Scotts Station, Ky.	5 00
Congregation at Stewarts Creek, Tenn., by D. M. Peebles	2 00
Congregation at Valdosta, by C. H. Paine	25 00
<b>Total</b>	<b>\$ 47 00</b>



## Home Reading.

### WATCH YOUR WORDS.

Keep a watch on your words, my darling,  
For words are wonderful things;  
They are sweet, like the bees' fresh honey—  
Like the bees, they have terrible stings;  
They can bless like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut, in the strife of anger,  
Like an open, two-edged knife.

Let them pass through your lips unchallenged  
If their errand is true and kind—  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompt the words, let them be unsaid;  
They may flash through a brain like lightning,  
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,  
Under bar and lock and seal;  
The wounds they make, my darling,  
Are always slow to heal.  
May peace guard your lips, and ever,  
From the time of your early youth,  
May the words that you daily utter  
Be the words of beautiful truth.

### A BOY SHOULD HAVE A TRADE.

What about the boy who does not take up with a trade or profession? Look around you and the question is speedily answered. He must cast his hook into any sort of a pond and take such fish as may be easily caught. He is a sort of a tramp. He may work in the brick-yard today, and in the harvest-field to-morrow. He does the drudgery, and gets the pay of the drudge. His wages are so small that he finds it impossible to lay up a dollar, and a fortnight of idleness will see him dead broke. The other evening I saw a man dragging himself wearily along and carrying a pick on his shoulder. "Tired John?" "More so than any horse in Detroit." "What do you work at?" "I'm a digger. Sometimes I work for gas companies, but oftener for plumbers." "Good wages?" "So good that my family never has enough to eat, let alone buying decent clothes. If it wasn't for my wife and children I'd wish for that street car to run over me." "Why didn't you learn a trade?" "Because nobody had interest enough to argue with me. I might have had a good trade and earned good wages, but here I am, working harder for \$8 or \$9 a week than any man does to earn \$18." And now, my boy, if men tell you that the trades are crowded, and that so many carpenters, and blacksmiths, and painters, and shoe-makers and other trades, keep wages down, pay no attention to such talk. Compare the wages of common and skilled workmen. Take the trade which you seem fitted for. Begin with a determination to learn it thoroughly, and to become the best workman in the shop. Don't be satisfied to skin along from one week to another without being discharged, but make your services so valuable by being such a thorough workman that your employer cannot afford to let you go.

### THE BIBLE FROM GOD.

If the Bible be a revelation from God, if it be God's only specific revelation of himself to man, it is certainly an important matter to man, that he recognizes that revelation, and that he avails himself of its disclosures. So far, every man who admits the existence of a personal God is ready to agree with the most devout lover of the Bible. But when the question comes up, How can it be known that the Bible is a revelation from God? the difference of opinion between the doubter and the believer shows itself at its greatest. The doubter says, Prove to me that the Bible is God's revelation, and I will study it; otherwise I shall let it alone. He who is familiar with the Bible, and who is convinced that it is God's revelation, says: The best evidence of its origin and of its authority, as from God, is to be found in its own pages. Seek your proofs there, and you shall not seek them in vain. Now, which of these two positions is the more reasonable? Who is better competent to prove that he is the author of a message to one whom he loves, than the author of that message? Where is a more natural place for the furnishing of such evidence, than in the text of the message itself? Suppose a man brings you a sealed letter, with the assurance that it is written, by dictation, by the best friend you have in the world; by a friend whose every word to you ought to be a matter of your greatest concern; what would be your natural course with regard to it? Would you say to him who brought

the letter?—Prove to me that this is a letter from my friend, and I will open and read it; not otherwise. Would that be sensible? If the bearer should say to you, I am confident that your best friend *did* write it; but the clearest evidence of that fact is to be found in the letter itself; look there and you will be convinced; would not that be sensible? This illustration is not an unfair one as applicable to the Bible. The evidence that the Bible is a revelation from God is in the book itself. It could not fairly be elsewhere, so obviously as there. The profoundest scholars and the purest men of the ages who have examined that book for evidences of its authority as from God, have been convinced beyond all doubt on this point. And those men who know most concerning all other sacred books of the ages, and concerning all other books of human composition merely, are surest that this Book is as truly distinct from them all, and is as truly far above them all, in its revealings and in its spirit and teachings, as the very sun in the heavens is different from, and is superior to, the electric lights that glare and flicker in our city streets. The Bible itself, studied in its text, and compared with all else that the world has to offer as bringing to us direct messages from God, furnishes ample and irrefragable evidence that only the Author of our own being could have been the Author of that Book of books, with all that it shows us of ourselves, and with all that it discloses concerning our needs, our duties, and our destiny. He who refuses to examine the message in order to satisfy himself of the authorship of that message, has the privilege of doing so—and he must accept the consequences of so doing.—*Sunday-School Times.*

### HEALTH OF WOMEN.

Some one whose attention has been particularly directed to the subject, speaking of the health of American women, says that, among housekeepers, those who have but one servant are, as a rule, in the enjoyment of a good share of bodily vigor, while those who keep two servants, and in consequence do little or no stirring work in the household, are ailing a great deal of their time. It is still worse with those who keep three servants. Miserable health is the rule, and not the exception, in these cases.

The reason is plain. Idleness, self-indulgence, and lack of daily vigorous exercise bring their sure consequences—disease. Good health cannot be found under such conditions. Men are healthier than women; not because, to use the words of Mrs. Livermore in her admirable lecture on "What to do with our Girls," the Creator made man physically perfect, and woman in a loose, slovenly, and defective manner, but because men keep healthy through daily physical effort, while women grow weak, puny, nervous, and sick for lack of the exercise they need.

The false idea, born of weakness and pride, that women are respectable in the degree that they are idle and useless, is hurting modern society more than anything else. It is sapping the foundations, not only of physical, but also of moral health. Body and mind are enervated and vitiated.

Among our women reformers, many are pressing home this matter upon the minds and hearts of the people. It cannot be dwelt upon too earnestly nor too often.

### LETTER TO UNCLE MINOR.

DEAR UNCLE MINOR: After thinking a long time of writing to you, I now take the privilege of saying a few words in the way of encouragement. I think your letters are so very interesting. I love to read them. You told us of your good boys, sweet little grand-children and your good wife. I wonder if all the men think such about their wives and children? I hope they do. Mamma is a reader and a dear lover of the *Advocate*. I think your pieces are as charming to her as to us children. I am a boy of twelve years, have two brothers; one fourteen years, the other six years old. We have a very good Sunday-school; I like to go very much. We have no regular preaching. I think we all would be delighted to have you come and preach for us, as you seem to be a travelling preacher. Hoping you will favor us with your kind letters often, will close.—[Stevie Willis, Manchester, Tenn.]

### DRUNKENNESS.

Drunkenness of all kinds, is opposed to temperance, or self-control.

There are several kinds of drunkenness. The first, in the opinion of the majority, is alcoholic. This is the great question with many, while other kinds, and other evils, are ignored. This has been a hobby for half a century, to the neglect of other matters of equal, or more importance to society, the church, and the individuals concerned. Let no one suppose that I oppose temperance. Far from it. To oppose temperance would be to favor every excuse. But I am no *hobbyist*, and regard with no favor *hobbyism* of any kind or sort. And, hence, alcoholic drunkenness is only one kind of drunkenness, among many.

Men and women may be, and are, inebriated who never drink any form of alcohol. "No idolater, or railer; nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God." 1 Cor. 5: 11; 6: 10. Israel, at one time, are spoken of as "drunk, but not with wine." Isa. 29: 9. Some are drunk with blood, others with passion; and "the inhabitants of the earth have been made drunk with the wine of the fornication" of the mother of harlots, and abominations of the earth.

The harlot woman herself, is drunk with the blood of the saints, and with the blood of the martyrs of Jesus. All the nations are drunk, and largely led by drunken politicians. Christendom itself is intoxicated with pride, vanity and foolishness. England, notwithstanding her glory, allows her citizens to make and to ship, under the protection of her flag, idols to the heathen. Missionaries, Bibles, and idols, are sent out in the same ship, under the same flag; and the idols which cost about 37½ cents, are sold for \$3 and \$4 a piece!

Men are drunk with prejudice! They are intoxicated with their isms, and vainly hope for the conversion of the world to their peculiar doxies! I wish, if possible, to wake up our people, not only in Carolina, but elsewhere; for it is indisputable that many of us, like the foolish virgins, "slumber and sleep." We need to be awakened—aroused, and to start anew on the pathway of true primitive Christianity. We are drifting sea-ward, if not hell-ward; and need some fearless Luther to sound the alarm! May the Lord help us, and help us right early.—*Living Age.*

### THE UNDERGROUND RAILWAY.

The last completed section of the Metropolitan Underground Railway, London, from the Mansion House to the Tower, a distance of about three quarters of a mile, has been executed within the last twenty months, and runs "beneath residences, warehouses, and roadways, and in all the difficult labors of underpinning, propping, and building, there has not been a single accident." Enormous warehouses, containing iron safes and strong boxes, have been tunnelled under without disturbing their contents, and the statue of King William, which, with its pedestal, weighs 179 tons, has been underpinned and rests on the arch of the tunnel. Large trees have been undermined and underpinned without removal or injury. The result is that there is a substantial roadway on which the heaviest trains can run at high speed, and passengers can go from point to point in London without creeping along at twelve miles an hour on a structure which sheds bolts and nuts and rivet-heads down on the heads of passers-by, and requires constant repairs, while the gas and smoke and noise offend the innocent dwellers alongside the line of travel.

A man was being pursued by the sheriff for debt, and there was a certain quarter in the city which, if he reached, he would be safe. He ran so fast that he got into the place where he would be safe; but when the sheriff came up he said! "I see you are safe; but let me congratulate you on running so well. Let me shake hands with you," and he stood on one side of the line and reached over. The poor fellow came up, reached out his hand, and that instant the sheriff pulled him over the line, and said, "Now I have you." That's the way the world treats Christians. It calls to the Christian and rubs him down and draws him over the line, and before he knows where he is he is swept out into the current.



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1884.—By the recommendation of Rev. O. C. Davis, I used Dr. Mozley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

WILLIAM B. EMERSON.

**A CARD.**

From a number of St. Louis' prominent citizens as to the merits of Dr. Mozley's Lemon Elixir, the following named gentlemen pronounce it the only pleasant, thoroughly reliable and economical remedy they have ever used for the diseases for which it is recommended.

Judge Alex. — Davis, Fourth and Chestnut streets.

Judge John P. Hughes, 102 N. Fourth St.

Hon. J. I. Martin, office opposite Four Courts.

T. P. Grasty, Law office, 1107 Clark avenue.

Capt. J. A. K. Stotts, of the St. Louis Beef Canning Company.

Dr. Mozley's Lemon Elixir, prepared at his drug store, 114 Whitehall street, Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration by regulating the liver, stomach, bowels, kidney and blood.

Fifty cents for one half pint bottle, one dollar for pint and half bottle. Sold by druggists generally, and for by all wholesale druggists, Memphis, Tenn.

**Cancers and Other Tumors**

are treated with unusual success by World's Dispensary Medical Association, Buffalo, N. Y. Send stamp for pamphlet.

*Samaritan Nervine*, the great nerve conqueror, is guaranteed to give satisfaction, or money refunded. Get at Druggists, \$1.50.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

DR. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

**Preventive of Malarial Diseases**  
—OPINION OF EMINENT DR. H. R. WALTON, OF ANNAPOLIS, MD.—"Golden's Liquid Beef Tonic is *par excellence* superior to cod-liver oil or anything I have used, in wasted or impaired constitutions, and extremely beneficial as a preventive of malarial diseases." (Take no other.) Of druggists.

Bad complexion restored with Glenn's Sulphur Soap.

"Hill's Hair Dye," black or brown, 50c.

Pike's Toothache Drops cure in one minute.

**SANITARIUM**, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

Such advance has been made in the manufacture of Upright Pianos of late years that one cannot think he has one of the best unless it has been very recently made. And now comes another improvement just introduced in the Mason & Hamlin pianos which commends itself to intelligent mechanics as perhaps the most important of all. A new arrangement for fastening the strings holds them rigidly at each end, securing more exact and perfect vibration, and materially aiding in the attainment of most pure, refined, musical tones, which are certainly the great desideratum in pianos. The piano is thus not improved in its qualities when new, but acquires much greater durability, the liability of the strings to slip or change in their tension, as is the inevitable danger, when the strings are merely held by pins set in the old way, almost wholly avoided.—*Boston Journal*.

**Advice to Consumptives.**

On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough—prompt measures for relief should be taken. Consumption is scrofulous disease of the lungs:—therefore use the great anti-scrofula, or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to God liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to World's Dispensary Medical Association, Buffalo, N. Y.

"Samaritan Nervine cured our daughter's long epilepsy." Rev. P. P. Shirley, Chicago, Ill.

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Use DR. JAMES' three preparations of EAST INDIA HEMP; they will prevent the Catarrh entering the Bronchial tubes or lungs, thereby warding off Consumption, and keep the disease located until positively cured. Put yourself fully under the influence of these remedies, and as sure as the sun shines upon you a complete cure will be made in that loathsome disease.

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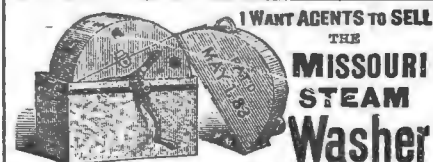
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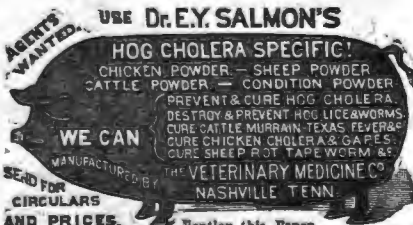
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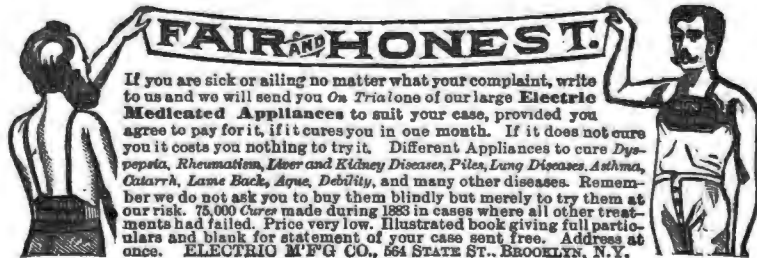
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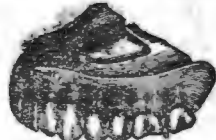
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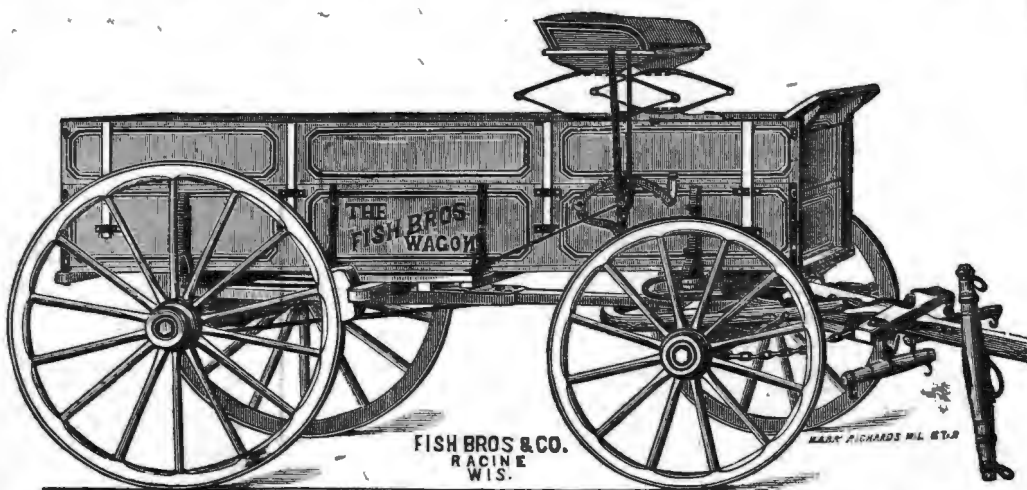
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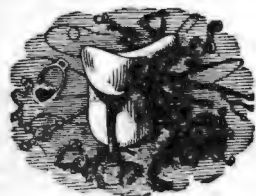
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# THE GOSPEL ADVOCATE.

VOLUME XXVI.,  
NUMBER 47.

NASHVILLE, TENNESSEE, NOVEMBER 19, 1884.

{ TWO DOLLARS PER YEAR,  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G.

ELL.

### SELF-MASTERY.

By thine own soul's law learn to live,  
And if men thwart thee take no heed,  
And if men hate thee have no care;  
Sing thou thy song, and do thy deed,  
Hope thou thy hope, and pray thy prayer,  
And claim no crown they will not give,  
Nor bays they grudge thee for thy hair.

Keep thou thy soul-sworn steadfast oath,  
And to thy heart be true thy heart;  
What thy soul teaches learn to know,  
And play out thine appointed part;  
And thou shalt reap as thou shalt sow,  
Nor helped nor hindered in thy growth,  
To thy full stature thou shalt grow.

Fix on the future's goal thy face,  
And let thy feet be lured to stray  
Nowhither, but be swift to run,  
And nowhere tarry by the way,  
Until at last the end is won,  
And thou mayst look back from thy place  
And see thy long day's journey done.  
—Pakenham Peatly, in the Spectator.

### THIRTEENTH OF ACTS—No. 2.

When Barnabas and Paul were sent forth from Antioch by the Spirit on their work of preaching the gospel, they went to the Island of Cyprus and preached the word at Salamis, and thence on through the island till they came to Paphos. Here a noted circumstance occurred that was well worthy of mention. Sergius Paulus, a deputy of the country, a prudent man, called for Barnabas and Saul, and desired to hear the word of God. But a blasphemer, Bar-Jesus was there with the deputy and tried to turn his ears away from the truth, and thus hinder him from obeying the word of God. This incident shows most forcibly the connection that miracles or direct power had with conversion in the days when miracles were wrought. Many short sighted people, who have never studied the word of God, think that many people in the days of the apostles were converted by miraculous power. This is a great mistake, and one that has done a world of mischief, and is still deceiving thousands. No mortal of earth was ever converted by any sort of miraculous power brought to bear upon him. No man was ever made a better man by direct power of the Spirit working upon him. No instance of such a thing can be shown. Nearly all the men upon whom the direct power of the spirit ever came were already good men when the spirit came upon them as for example the apostles. But if they were not good men already the direct power of the Spirit did not make them good, as in the case of Balaam. He was a wicked man when the direct power of the Spirit came upon him, and he remained wicked and lived and died a wicked man. Those direct powers were for other purposes, and not to make sinners better, not to convert them. The general purpose of miracles in the New Testament was to confirm the truth as spoken by the parties working the miracles. When Christ worked miracles, it was to establish his claim to be the Son of God. When the apostles worked miracles it was to confirm the truth of the gospel which they preached so that the people might believe and be saved. Satan knew the power there is in the word of God to save those that believe and obey it, and therefore set to work to turn the ears of people away from it. In these days he has succeeded in making many people believe that the word of God is powerless to con-

vert and save, that it is a dead letter, and that though a man should obey all its demands, he would not thereby be saved. But when Paul was preaching the word to Sergius Paulus, and he a prudent man, and about to believe Satan went to work through this false prophet to turn him away from the truth of the gospel as proclaimed by Paul, and possibly would have succeeded, but for the miraculous power brought to bear upon him through the apostle Paul. Satan's great effort from the beginning of time has been to destroy man's confidence in God's word, and when he succeeds in this, he has him.

The only possible safety for man is to take the word of God as given to us by the Spirit and follow its divine directions. Any sort of trickery that will turn people away from the word of God, no matter how or by what means accomplished is from Satan and will bring about man's ruin as certainly as done.

Thousands to day are kept from obeying the word of God and being saved by it, by being made to believe that to obey that word is insufficient to bring them into the church of God and save them. If such would only open the word of God and read for themselves they might readily be relieved from all that trouble. When Paul saw the efforts of this false Prophet to turn his hearer away from hearing the word of the Lord and thus prevent his being saved, he turned and said to him, O! full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some one to lead him by the hand. And the deputy when he saw what was done, believed being astonished at the doctrine of the Lord. By this performance of miraculous power Sergious Paulus saw that Paul was possessed of power beyond human, and this gave him confidence in the truth of what Paul spoke, and he believed. And we are certainly entitled to understand that when he said he believed this word includes obedience to the word, to the gospel also, and that he at once became a Christian when convinced of the truth of the Gospel. The obstacle that hindered him for a time was taken out of the way when Bar-Jesus was made blind, and he believed and obeyed the gospel. But in this conversion there was not a particle of direct power brought to bear upon the man converted. The word was confirmed before his eyes, he saw, heard, and believed. There was direct power exerted upon Bar-Jesus and that very great power. But we have not a word of evidence that he was ever converted, or that he ever became a better man. The one on whom no direct power was wrought believed and obeyed the truth and was saved, while the man upon whom the direct power came remained a wicked unbeliever so far as the word of God records. And this order of things held good throughout the entire New Testament age. No man ever became a better man but by hearing and doing the will of God as expressed in his word. Man became a sinner by disobeying the word of God and can never become a servant of God but by obedience. By disobedience he went off from God, and only by obedience can he be

brought back again. No man can be a good man out of harmony with God's will, and no man can be a bad man in harmony with his will. This is the principle upon which the gospel proposes to make men better, that is, by obedience to its requirements.

When men believe the gospel, and fall in love with it their hearts become better. When they repent of their sins their lives are made better, and when they confess the Saviour and are baptized, they enter into a purer, higher, and better relationship, and thus become new creatures, and are better in every possible particular; better in heart, better in life, better in state or relationship. But no man's heart can be made better while he refuses to repent. Neither can any man's state or relationship be made any better while he refuses to be baptized into Christ. Enough of the history of Sergius Paulus is given to indicate plainly enough that he did all of these and thus became a child of God, and a joint heir with Christ; and so will every other one that will do as he did. If those who are looking for direct power from above to convert them, would read and study this case of conversion they certainly would be greatly benefitted regarding the matter of conversion and salvation and might at once become obedient and loving children of God.

After this incident the name of Saul was changed to Paul. Some suppose that it was changed to Paul after Sergius Paulus the prominent man whom he had converted. Be this as it may, from this time forward he is called Paul and when he and Barnabas are mentioned together it is Paul and Barnabas instead of Barnabas and Saul as at first.

From Paphos they went to Antioch in Pisidia where Paul preached a noted discourse giving a brief account of God's dealing with the Jewish people from the time he brought them out from Egyptian Bondage, to the appearance of John the baptist and of Christ whom they crucified, but who was raised from the dead, thus preaching in most expressive terms the gospel of Christ. The gospel, being purely a matter of historical facts is so plain that it needs to be but once told to be understood. These facts, the death, burial, and resurrection of Christ were plainly presented by Paul as the plan by which all that believe can be purified from from all things, from which they could not by the law. Paul plainly said to them that through this man, through Christ is preached the remission of sins. The result of this sermon is expressed as follows: "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God." These persons believed the gospel, and doubtless obeyed it, but we are not informed as to the number. The next Sabbath almost the whole city came together to hear the word of God. This stirred up the Jews, and they strongly opposed the preaching of Paul, who said to them, it was necessary that the gospel should first be preached to you. But said he, Seeing ye put it from you and judge yourselves unworthy of eternal life, lo we turn to the Gentiles. Of this they were glad, and glorified the word of the Lord, "and as many as were ordained to eternal life, believed." As many as were ordained to eternal life. This has no re-



ference to an ordination or fixed decree of the Almighty from before the world was, that certain people should certainly believe and be saved, while others were left out of that decree and therefore could not believe. There is nothing like that taught in the Bible. The ordaining in such cases as this is done by the people. The Lord has prepared the plan, and offered it to the people, and now it is a matter of choice with them, whether they believe it and are saved by it, or reject it and are condemned by it. The idea is about this: as many as were disposed or inclined for eternal life, believed. This agrees with the words of Jesus in the commission, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. So some of these Gentiles were disposed, inclined to believe, and did believe, while others were not so inclined, and did not believe. The original Greek word used, rendered ordained, allows this meaning. And no Greek scholar, without the idea already in his head that God has ordained a certain part of the human race to be saved, and a certain part to be lost, and that this was done before the foundation of our world, would ever get it from this passage.

In this case the ordaining was done by the people themselves, not by the Lord from all eternity. They ordained, inclined themselves to believe, and they did believe, and were saved through their obedience to the gospel, like all others. And immediately after this it is said, and the word of the Lord was published throughout all that region. The efforts made to prevent the preaching of the gospel only caused it to be spread abroad the more, so that in such cases the wrath of man is made to praise the Lord. But when persecution on the part of Jews grew so strong that they expelled Paul and Barnabas out of their coasts, they shook off the dust of their feet as a testimony against them and departed to Iconium. But the disciples, those that believed and obeyed the gospel there, it is said, "were filled with joy and the Holy Ghost." The preachers had to leave the disciples that had embraced the gospel at that place, but they were filled with the Holy Spirit. This doubtless includes such inspiration or spiritual gifts as were necessary for their edification and instruction in the Christian life. These miraculous endowments were common in that age, but ceased so soon as the word of the Lord was fully given. Thus the kingdom of God was rapidly growing. And it is now as it was then, some of the people are inclined for eternal life, while others oppose the truth with all the power they have. And this will probably be so to the end of time.

E. G. S.

#### STRANGE REASONING.

The *Journal and Messenger*, in paying Dr. P. H. Mell some very high compliments, referring to some of his doctrinal views, says:

"In an address recently delivered before the Georgia Association, he took occasion to indicate some of these, and among them this: It is an error to say of one that he was 'baptized into the church,' or 'into the fellowship of the church.' There is no scriptural authority for any such phrase, and a scriptural baptism into the name of the Father, Son, and Holy Spirit; it is a baptism into Christ, on a profession of faith in Christ; and church membership is not the scriptural result of baptism, but is effected by the vote of the church. It should be said, however, that when a church votes in advance that A. B. shall become a member of the same 'on being baptized,' then the baptism becomes the medium through which the church membership is effected, and thus becomes a door into the church."

The first paragraph in this extract raises an objection to "baptized into the church," but

insists that a man is baptized "into Christ." Suppose a man professes a faith he does not possess—is deceived or is deceitful—will his baptism be "into Christ?" The commission simply puts it, that we are to baptize into the name. We can understand how a man may be baptized into the name of Christ, and henceforth bear the name Christian. But we do not understand that a man can really be baptized *into Christ*. Clark, ("Brief Notes," recently issued by the American Baptist Publication Society,) says: "In, literally *into the name!* into a professed allegiance and subjection to, and fellowship with, the Father, the Son, and the Holy Spirit, the one living and true God." How a man can profess "allegiance and subjection," and yet be out of the church, we do not see. In view of these difficulties, is it not a little risky to build a *theory* upon an *interpretation*, which theory would involve the actual baptism of some *into Christ*, who are not in Christ, either before or after their baptism?

But Dr. Mell asserts this position, as a support to his other declaration, that membership is "effected by the vote of the church." He declares that there is "no scriptural authority" for the phrase, "baptized into the church." Will he now give us some scriptural authority for a phrase, "voted into the church?" We would like to see scriptural precept or example for *voting* members into a church.

We would not be understood as opposing a vote, to ascertain the mind of the church, as to whether an applicant is a fit subject of church membership. But when a man says one is not *baptized in*, but *voted in*, then we raise the question on him.

Dr. Mell, however, in the last clause, says, that where the church votes to receive a member "on being baptized," that then baptism "becomes a door into the church." Well, that meets the action of nearly all our churches. They nearly all take the vote that way. But is not Dr. Mell's teaching, that, by a vote of the church, baptism, as a "medium," becomes a door into the church, a little startling? If baptism is not the Scriptural door into the church, it becomes a door, by virtue of a vote, for which we have neither precept or example! Just think of a vote creating a door into Christ's Church!

After all, is it not true that the vote is the simple means of finding out whether the church thinks A. B. is a proper person to come in at her door, baptism?—*Baptist Reflector*.

If the baptists will only continue to question and criticise all the unscriptural practices of each other, they will learn the truth. There is no more scripture for voting a man into the church, than for baptizing men into the Baptist church. There is no scriptural way to put men into the Baptist church. But can a man be in Christ, and not in Christ's church? His church is his body. It may take a vote to put them into a Baptist church, but no human beings can ever vote a man into, or out of, the church of Christ. The same act that puts a man into Christ, puts him into Christ's church.

Our Baptist friends come at the truth slowly and a little at a time, but still it is a point gained for them, to see that a man is baptized into Christ. Let this truth find a lodgement in the heart, and other truths must follow. In Christ are all blessings; out of him is condemnation.

The *Reflector* seems not to know the Scriptures that speak of a baptism into Christ. "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. "Know ye not that so many of us as were baptized into Christ, were baptized into his death." We enter into Christ, put him on, in the act of baptism. Of course a baptism without faith is no scriptural baptism.

D. L.

The *Christian Evangelist* denies that its stock is low as reported by Bro. Allen, and asks for any that can be bought below par. It may turn out that Bro. Allen is as badly posted in the affairs of other papers, as he has shown himself to be in reference to those of his own.

#### UNWISE.

Our successful politicians in this country profess to be very anxious to convince the negroes that they have no ill-will toward them, or evil designs upon their liberties. Thousands of dollars have been spent in a vain and foolish pageant and display which will disgust thousands of sober minded, thoughtful men with the party, and will not benefit a living soul, unless it be the party that is defeated, (it may help them to power speedily again, if that be a benefit.) But had one dollar out of ten that have been worse than wasted, corrupting and demoralizing those using it, been used in making the poor of the negroes and whites more comfortable for the winter as a thank offering for success, it would have been a thousand fold more effective in curing disaffection and overcoming the fear and enmity of both black and white, and would have given moral strength and permanence to the success gained. But politicians don't act thus. Christian politicians in politics do just like all other politicians. They spend their money in foolish parade and display and dissipation that injure all who participate, and then how poor when the Lord calls for a part of his own, for his kingdom and the help of his poor. The Christians in the land voted according to their political, not their moral and religious convictions in the late election. Blaine and Cleveland, with all their immoralities, public and private, got the Christian as well as the sinner votes. St. John and temperance made a poor show.

We mentioned that three men of talent and ability, who are, or have been, members of the church, have been elected to Congress from the three adjoining districts here in Middle Tennessee. While they are all nice, clever men, their talent, time, and means, have been given to their personal advancement, and the gaining of worldly honor for themselves. The churches of Christ, of which they are members, are languishing and needing help. If all the members were to act as do these, the church would soon cease to exist.

We heard a wicked man say of one of them, he would not swear himself, but he was remarkably fond of telling anecdotes, or narrating incidents, in which some one else used very ugly "cuss" words; and he could not see the difference between a man swearing himself, and adopting the profanity of some one else. We are as blind as he.

We see the *Standard* and *Evangelist* have raised their club rates, which proves they had placed them lower than they could live at. The *Baptist Watchman*, Boston, with less matter than the *Standard*, fifty years old, with circulation of seventeen thousand, charges \$2.50 in advance, or \$3.00 after three months. The *New York Observer*, Presbyterian, circulation twenty-seven thousand five hundred, with no more matter than the *Standard*, charges \$3.15 in advance, \$3.65 after three months, or \$4.15 after six months. None of these papers get rich we presume, but they present a paper that from its matter and make up, commands the respect of the world. The Methodist papers are usually some cheaper than these because supported by the denomination, but none of them are so cheap as the papers published by disciples. Low priced papers are not as a rule the cheapest.

By the by, with St. John's marriage and divorce, these public men make a humiliating exhibit of the sanctity of the marriage relation. With such examples, how can the Government enforce laws against polygamy in Utah?



## MISCELLANEOUS ITEMS.

EDITORS OF THE ADVOCATE: The last number of the ADVOCATE, of October 29, is to hand, and in my answer to a private letter, the printer made me say, "We can believe the divine and all the religious lives in the world, but cannot believe the God of all truth, so says orthodoxy." I wrote, "We can believe the devil and all religious lies in the world," on page 700.

I see from the ADVOCATE and other papers, that the Mormons have been in Tennessee and Kentucky operating. I will here relate for the benefit of your junior readers, things that occurred in this place between the writer and a Mormon preacher, while they were living in Nauvoo, Illinois. One of their big preachers came to this place and preached, and dwelt on their favorite subject, "these signs shall follow the believers." (Mark 16: 16-17,) and applied the whole subject to the Mormons. When he had finished his harangue, I said, I understand, sir, you can work miracles, is it true or not true? He said it was true, that they could work miracles. I said to him, I was overjoyed to find a man that could work a miracle, for I had desired all my life to see a miracle, and had never seen one, and I was so glad to see a man that could work a miracle. He asked he what sort of a miracle I wanted to see; I said, I am so anxious to see one that I have no choice, I will leave it to you to work any sort of one you may choose to work. He said to me, I am afraid you have not faith. I said to him, If you mean by faith, that I am not fool enough to believe you can work a miracle, I confess I have not faith; I do not believe you can work a miracle any more than I can, it is all humbug and deception. I quoted to him their acts and doings before the Legislature of Missouri. He did not read the Scriptures, sing nor pray before he began to speak. Before he came here, I had an appointment to speak the night after he spoke. I read and applied the 16th of Mark just as he did the night before. I read it, "Our Savior, after he arose from the dead, appeared to Joe Smith and the Mormons, and he said to Joe Smith and the Mormons, Go into all the world and preach Mormonism, and he that believes Mormonism and is immersed, shall be saved; and he that does not believe in Mormonism shall be damned," and these signs shall follow the Mormons, et cetera. By the time I had finished reading his version of the commission, the audience laughed out aloud, and the men who sat near him said he bit off the head of a hickory cane while I was rubbing and currying him down. He made no reply to what I said. He nor any of his gang ever troubled us again, nor were we as a people ever coupled with the Mormons after that exposure of their fraud. Before that, when our foes would speak of us, they would begin and end by saying, Even down to the Campbellites and Mormons. I showed that they and the Mormons were nearer alike than we and the Mormons. They both needed and had new revelations; we were satisfied with the revelations in the Bible. Our Savior delivered the commission to the twelve apostles in the first century of the Christian era; Mormonism belongs to the nineteenth century. There is a great difference in the ages of the two things, as well as in the teachings and effects of the two systems.

When God commands one thing to be done for an end, he thereby forbids any and every other thing to be done for the same. When he ordained the gospel for the salvation of men in the New Testament, he forbid Mormonism, Mohammedanism, Popery, and all sectarian, and all innovations on the gospel and its ordinances. When he sent his Son into this world to be our Savior, he thereby forbid and condemned all false Messiahs and imposters, ancient and modern. When he appointed Christ to be the head of the one body, he forbid all the popes from being heads of the one body; and all the founders of all the sects from being heads of the sects, and from being law-givers to them. There is only one law-giver to Christians, who is Jesus the Christ. (James.) When God ordained the model and mother church in Jerusalem with her plurality of presbyters, he forbid all sects with their imported "pastors." All the apostolic churches were formed in the first century of the Christian era. All politico-religious societies of the sixteenth century are sects, not

churches. When, where and how do sects become churches? When God ordained the one immersion by the example of his Son in Matt. 3, Mark 1, Luke 3, John 1: 3, and Ephe. 4: 5, he thereby forbid rantism.

Christians are made the same way in the nineteenth century that they were in the first century. If God has changed his plan of making Christians since the first century, he has not informed us of it. All sects assume that they are Christians and then proceed to apply to themselves what the apostles said to the apostolic churches. A man must first become a Christian before he can perform the duties of a Christian. A man must first become a husband before he can perform the duties of a husband. And so of a father; and so of a Mason; and so of an American citizen. It is as impossible for a man to perform the duties of a Christian before he is a Christian, as for a bird to fly without wings. The founder of modern perfection was not a Christian. A man who says he is a Lutheran, thereby says he is not a Christian; and so of all other sectarian names. A Methodist is not a Presbyterian, and a Baptist is not an Episcopalian. I said to a Baptist preacher, not long since, that since we began to preach, the green flies all left the Baptists' horses and have come upon our horses; you Baptists don't have any debates with the pædo-rantists now as you formerly did about the "subjects and modes" of baptism. He laughed at it, but did not deny it. What a shame that so vile an imposture as Mormonism should be palmed upon the American people for the gospel of Christ. It is not strange that they should have the greatest success among the ignorant and superstitious Europeans, who have been steeped in Romanism for centuries. The German proverb says all mischief begins in the name of God.

JACOB CREATH.

Palmyra, Mo., November 5, 1884.

## LET US USE WORDS THAT EXPRESS OUR MEANING.

BROS. LIPSCOMB & SEWELL: I propose to make a few suggestions to your readers, especially to those who baptize or immerse people according to the formula as given by Matthew. I have observed a great want of uniformity in one word: while some use the word *baptize*, others use the word *immerse*. It does seem to me that we, as a people claiming to use Bible words to express Bible thoughts, ought to be consistent with our profession and uniform in the use of a word about which there has been so much contention between ourselves and our opponents, and on our part we are, and always have been, a perfect unit as to the meaning of the word *baptizo*, which is the word used by Christ and his apostles. I see no good reason why our brethren should use a mongrel word, part Greek and part English, but being neither; a word which has no definite meaning. It being a word invented by King James' translators, which was intended in its inception and introduction into the English language to be used in reference to immerse, sprinkle and pour; and on this merely *anglicised* word with our English lexicons as authority we would have to yield to pædobaptists. But we take our stand on the original word, and bring the thought into English by the word *immerse*. We believe and teach that the word is *immerse* in English, and we do immerse; and upon such a sacred and solemn occasion, why not say immerse, just the thing we do? It was trifling with God's word in substituting the word *baptize*, and it is playing to the same hand to use the word *baptize* in the formula of immersion. I hope our brethren will consider this matter.

There is another word given to us by the same authority that of the same translators,—the word *church*. It means everything and nothing in particular. Greek scholars tell us that the Greek word *ecclesia* means congregation or assembly of people without regard to the nature or purpose of such. Then the assembly (*ecclesia*) of God, or of Christ, defines the authority and head of the assembly, and if that word was properly translated, it would rid the world of much confusion of thought in regard to the nature of that institution of God, called the *church*. People could then see the absurdity of the thought of being a member of a congregation when absent from it. How many poor deluded souls pass

Lord's day in a lonely condition, or perhaps in an assembly of the devil, serving him, and at the same time think they are in the *church* of Christ at Mt. Olivet. If we had a translation of the word, such deluded creatures would see the absurdity of their claim of being in the *congregation* of God and the congregation of the devil at the same time. Oh, Lord, how long yet have we to serve in Babylon, when will the mists be cleared away, is there no Cyrus and Nehemiah to clear the way for a return to Jerusalem? I fear we are become so acclimated to that country and to Ashdod that many are content with speaking a mongrel tongue of two nations. May the Lord help us and bless us in doing HIS WILL.

U. WRIGHT.

## WEST TENNESSEE NOTES.

—The church at Finly has an organ.

The church at Gadsden have a hundred members and have no prayer meeting.

The annual meeting of the West Tennessee Co operation was held at Humboldt last week.

There are thirty disciples at Humboldt; they meet weekly, and have a Sunday-school with an average attendance of thirty-five.

Br. J. A. Carter is esteemed very highly by the church at Humboldt, and should be sustained in the good work that he has begun there.

The church at New Hope, Hardeman County, has one hundred and seventy-five members, and Antioch in the same county has forty-two.

The next co-operation meeting will be held with the church at Newburn, beginning on Wednesday before the fourth Lord's day in May, 1885.

J. B. Innman, the popular principal of the school at Henderson, is slowly recovering from injuries received in the wreck on the M. & O. R. recently.

Bro. F. D. Srygley was at Humboldt and contributed much to the interest of the meeting. We hope that he will be spared for many years of usefulness.

Bro. W. H. Windes, of Saulsbury, teaches school during the week, and preaches on Lord's day as occasion permits. He is a good preacher and a useful man.

The church at Jackson has sustained another loss in the removal of Bro. J. R. Hawkins and family to Dyersburg. He carries with him the best wishes of all who know him.

J. H. Roulhac estimates the number of disciples in West Tennessee at 6,000, and that they pay eighty cents per capita for preaching and the support of the cause of the Master this year.

J. C. Creel, of Henderson, Ky., held a ten days meeting at Jackson, beginning on October 12, resulting in three additions to the church. Bro. Creel had the most favorable hearing of any disciple that ever preached in that city.

The church at Newburn have a comfortable brick house for worship; meet the first day of every week "to eat the Lord's supper." Have a good Sunday-school and live pleasantly with their neighbors; they number about forty.

We have some elders in these parts that will not attend a business meeting of the church, to consult about the financial and other interests of the church, because they have no "thus saith the Lord" for so doing. The cause of Satan is safe in their hands.

It was said at the meeting at Humboldt, that not more than one-third of the disciples in West Tennessee pay anything towards the expense of the church or to spread the gospel. The teachers should read the parable of the talents to those unfaithful servants.

OCCASIONAL.

No. 150,000.—This is the number actually reached this week by the Mason & Hamlin Organ and Piano Company in the regular numbering of their world-renowned cabinet organs. Having commenced business in 1854, the average number of organs produced per annum has been 5,000, which is 100 per week for the entire 1,500 weeks of their business career. The Mason & Hamlin organs have been sent to every civilized country, and their sale never was greater than at the present time, averaging from 10,000 to 15,000 organs per annum.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

Bro. Poe complained at others for not giving their expense money to the State meeting, to some evangelist. I pointed out Bro. Poe's inconsistency and gave him some good solid advice which he has taken pains to keep from his readers and gives us the above. 1. Who made you a watchman? Are you more so than all Christians? If not, is it right for all Christians to attend the State meeting? 2. As Bro. Poe did not raise his voice at the meeting against anything done, we take it for granted that all that was done was right and that we have the gracious permission of the "watchman" to continue. Thank you. 3. If "people pay in at the State meeting so as to have it reported," is this not as good as to pay nothing and give as an excuse poverty, and still find money to visit this terrible thing?—C. McPherson, in *Old-Path Guide*.

1. Yes, "more so than all Christians." I was made a watchman by the church of Christ worshipping at Huntsville, Texas. What I mean by watchman, my brother, is, that being appointed to preach the gospel. I was also instructed to "contend earnestly for the faith delivered to the saints"—to "maintain the form of sound words," and to "watch in all things." These, you will understand, Bro. McPherson, are instructions to an evangelist, and designed specially for him.

2. You know better than any one else why Bro. Poe did not raise his voice against some things at the meeting. You know that just when Bro. Poe would have spoken, your chairman, Bro. H., left his seat, took the floor, and in a lengthy speech, consuming what time we had left, he pitched into all who opposed State meetings, etc., until the brethren fearing the results of other speeches in answer, moved to adjourn, etc. Don't you know all this? I got no chance to speak at the proper time. Hence did not raise my voice.

3. I did not plead poverty as an excuse for not giving, or paying other evangelists to go and preach. I simply did not give, because I had nothing to give, and being in that condition, the Lord does not require it, and so I needed no excuse. He knows. But did you think I offered it as an excuse to that august body—the State meeting? No sir, excuse me on that.

But it seems you do take unkindly to being watched, Bro. McPherson. Never mind, my brother, it may save you from being a second-rate Baptist perhaps, and make a Christian man of you. I have decided not to attend any more State meetings. I feel that I can not do so and be guiltless. It will soon assume an ecclesiastical form that will deter many good brethren from participating in it. I heard one old brother say, at the meeting in Bryan, that he had a great mind to introduce a resolution to dissolve the present State meeting forever, and then go to work and organize another, admitting none who were opposed to State meeting. This was said by one, who, it was said, killed and buried the State meeting forever at one of its sessions a few years ago. To this it will come at last, and then one wing of the church goes into sectarianism, under the guidance of the clergy in their State meetings. We warn the brethren everywhere, as they value Christian liberty, and the purity of the gospel, to steer clear of this trick of the clergy to get full and complete control of the church. In the new regime the elders will be made subservient to the clergy—the preacher will boss everything.

The idea of many young preachers being under the rule of elders, is something they cannot

stand. It might do very well to have elders over the backwoods home-made preachers, but it won't do for these young clergymen. Oh! no. He was educated for a boss preacher, and boss he must. Another thing, all this State meeting class will finally put all rule into the hands of the preacher, and he will, to save study and work otherwise, adopt the organ to draw an audience; while he discourses on pretty things—soft things. I am not drawing fancy sketches, but simply reasoning from cause to effect. We warn the brethren to be on their guard. Many are drawn into these State meetings, not because they like them, or expect them to do good, but because they have axes to grind. One wants a good pastorate, another a good paying evangelistic field; another wants to secure aid to build a church house; another to win patronage to his school; and another has a book to sell, and so it goes. Selfish ends and motives cover up many things to us, that tend to the destruction of the church. We are willing the church should suffer, if we can carry our own selfish ends. This ought not so to be. We should lay ourselves away entirely, and make Christ and his cause first in everything. When we do this, we will not be found congregating ourselves together in a State meeting, and with great swelling words, and speeches saying what we should do, and will do, and cajoling others into making pledges, which they can never redeem, while others with less pretensions, and for less pay, are out in the field working on the Lord's plan, and doing what we are "fixing to do." If the conversion of the world depended upon State meetings, it would be several thousand years yet before the world would be converted. If it were not for the Lord's workmen, those who with saddlebags on their arm, go and preach, pay or no pay, the world would soon know this reformation only as a piece of history. All honor to the pioneer brigade—the saddlebags preachers, who are preaching the word, with all long suffering and patience, while the State meeting is talking about how to do the work. While they meet and talk it over, some poor, half educated man—some one with a big heart and the love of God burning within him, has gone and done the work. We would not fear to put one of the Lord's poor preachers against the whole State meeting corps for a year, and expect larger results from him, without money, without prestige, or anything, and the power to tell it. He would accomplish more than they all.

Programme of the preacher's meeting, Add-Ran College, December 30, 1884, to January 3, 1885.

Devotional Exercises—morning: 9:30-9:50; evening: 1:30-1:50. Essay—morning: 9:50-10:20; evening: 1:50-2:20. Discussion—morning: 10:20-11:20; evening: 2:20-3:20. Questions—morning: 11:20-11:45; evening: 3:20-3:45. Critics Report—morning: 11:45-11:55; evening: 3:45-3:55. Closing—morning: 11:55-12; evening: 3:55-4. Devotional—Night: 7-7:20; Sermon, 7:20-7:50; Discussion of sermon, 7:50-8:20; Questions, 8:20-8:40; Critics report, 8:40-8:50; Closing, 8:50-9.

Announcement of subjects for essays and sermons, together with names of brethren to whom subjects are assigned, will be published soon. The congregation of disciples at Thorp Springs cordially invite the attendance of all the brethren and sisters who have any interest in such meeting. Those who intend coming will please send card to A. Clark, stating at which place on railroad they wish to be met. Hacks will be sent to Cleburne and Weatherford on the 29th, and will leave there for Add-Ran on the morning of the 30th, Thursday. It is necessary for us to know what number will be at either place, and how many to provide homes for. Come, brethren, let us take sweet counsel together.

C. M. WILMETH,  
J. W. JACKSON,  
A. CLARK,  
Committee.

DEAR. BRO. POE: I have just closed a meeting at Hico; that place the *Herald* represented as so badly smitten with Campbellism. The result of a weeks gospel preaching is that four persons were induced to confess the Savior. I would say to my brother of the *Herald*, that I think I gave "Campbellism" its death blow; showing the people that they had no right to be Campbellites unless Campbell was crucified for them, and they were baptized in his name. So, now as the monster is out of the way, if our brother will come back to Hico, and "speak unto them the word of the Lord," many doubtless will believe. I will also say for his consolation, that some of those whom he left "mourning" (I never knew the apostles to leave persons mourning) have found comfort in the promises of Jesus. I can't see why they did not find comfort while he was here unless he failed to give them the promises. No doubt he said "seek and ye shall find," but did he ever tell them how to seek? Why will ministers give the people these indefinite promises when they might as easily give them the definite promise of Jesus: "He that believeth and is baptized shall be saved?"—[C. W. Sewell, Jr., Mooresville, Texas.

Don't you know, Bro. Sewell, that if a Baptist should tell the people what to do to be saved, just as they did in the apostolic age, that his brethren would call him a Campbellite, and turn him out of the church? There is not one of them that dares to tell sinners what to do, as was done in the primitive age. I challenge them to do it. How would it sound to hear a Baptist preacher say to mourning penitents, "Arise, and be baptized and wash away thy sins?" Or to believers asking what to do, "Repent and be baptized, every one of you in the name of Jesus, for the remission of sins?" Why, sir, he would not dare to do it, and yet this is precisely what they were told to do by inspired apostles; and the word of an inspired apostle is worth more than a thousand votes of Baptist churches to the contrary. No sir, let him go to Hico or anywhere else and preach the word of the Lord, and out of the Baptist church he goes. He dare not do it.

The brethren will confer a great favor by trying to extend the circulation of the *ADVOCATE* just now. Brethren in Texas, let us each try our best for subscribers one month now. Who will send me the largest list of names between now and January 1st? Sisters, take a copy and call upon your neighbors, show it to them, and try to get them to subscribe. We want agents for the paper in every county in Texas; liberal commission paid. Write us at Longview, Texas.

Methodist—Sammy—who was to go to Bellvue to give the people three days work to prove that Phillip and the Eunuch did not "go down into" the water at all, and that "baptism aint nothin' nohow," got sick (?) and did not get there. That kind of a task would make any man sick, if he had any conscience or respect for God's word.

We heard an old-fashioned Hard-shell sermon last Lord's day. The preacher said he was ignorant, and was not ashamed of it. He said he never made a note for a sermon, nor tried to write one in his life. We thought if he had done a little of that kind of work, he would not have had so much nonsense to lay on the Lord.

Bro. Riall is doing a good work in Jack county. We know that in Jacksboro he has some excellent co-workers. Sister Mizell is a host by herself. Then there are many other good workers beside.

Did you ever read this in the Bible? "Neglect not the assembling of yourselves together, as the manner of some is." If you have, what does it mean?



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## "Nebuchadnezzar, My Servant,"

Nebuchadnezzar, King of Babylon, was a heathen. He knew not the Lord, to love and to serve Him. Not a single thing did he ever do from a regard to the living God. And yet God repeatedly speaks of him as His "servant." God made use of him for the accomplishment of His purposes. Without his knowing it, he served the Lord. Whilst prosecuting his own selfish designs, he was ignorantly performing the will of God.

And so it is as regards all rulers, and all men, whatever may be their rank or condition. As says the Psalmist: "All are thy servants." When Moses and Aaron went unto Pharaoh, and said unto him, "Thus saith the Lord, Let my people go that they may hold a feast unto me in the wilderness," and Pharaoh said, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go,"—he was resolutely set against doing the will of God. And yet he was made to serve his deep designs. The Lord said of him: "In very deed for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth."

So it was in the case of the brethren of Joseph. In selling him unto the Ishmaelites they thought evil unto him, but God meant it unto good, to bring to pass to save much people alive. And so, too, was it in the case of the crucifixion of the Lord of glory. In putting Him to death they were undesignedly accomplishing to the purpose of God, as the disciples thus testified on the occasion of the release of Peter and John: "Of a truth against thy holy child Jesus, whom Thou has anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." And even Satan, the great instigator of evil, serves God. All his wickedness is overruled for good. Dr. Cheever has truly said that "one of his greatest mistakes was his shutting up John Bunyan in Bedford jail." There Bunyan probably accomplished far more for the glory of God, than he ever could or would have done had he been left at liberty.

Willingly or unwillingly, designedly or undesignedly, all are serving God. The wrath of man, and of devils, so far as it is allowed to go, is made to praise God, and the remainder of wrath is restrained. "He doeth according to His will in the army of heaven, and among the inhabitants of earth; and none can

stay His hand, or say unto Him, "What doest Thou?"

## Love in the Household.

Whatever else betide, whatever losses may come, or separations intervene, let nothing prevent the perfect confidence and mutual love that should exist between the heads of the household. Let each one feel, believe, and know that storms may rage without, but cannot come between them; that other friends may be dear and cherished, but no friend can separate them; that fortune may fail to smile, but can not shake the impregnable fortress of their love. In order to preserve this state of affection, there must be entire confidence in each other; nothing must come between them. They cannot always feel and think alike; this as impossible as it is unnecessary, and it is better so. The indulgence they ask for themselves they can readily accord, and should delight to do so. Instead of considering what they have given, they should remember what they have received; instead of making comparisons and estimates as to gifts and services rendered, have hearts full of gratitude for the evidences of affection that gold can not buy. We can not compel love. It is a tender plant that requires the most gentle nurture.

"A word, a look, has crushed to earth  
Full many a budding flower;  
Which, had a smile but owned its birth,  
Would bless life's latest hour."

A household without love would belike the earth without the sun; a desert, for want of a living spring to waken it into beauty; a night without day, a heaven without stars. Cherish love in the household as you would cherish its life; it is its life and glory, and the wealth of the Indies cannot atone for its loss. With it our homes are the nearest approach to heaven our earth affords. A household united in the service of God is the picture of heaven.—*Domes- tic Journal.*

At the beginning of October the Chinese celebrate the festival of the moon. The most they do on that day is to give and eat "moon cakes." These are a kind of pie, with crust made of flour, sugar and rice, and filled with a mixture of watermelon seeds, almonds, walnuts, and a Chinese spicy seed called "gee ma," the whole made into a thick paste with quince jelly. These seeds and nuts, they say, represent the four seasons of the year. The Chinese in this country import most of their moon-cakes from Havana, where there is a large colony of Chinamen.

A young Chimpanzee recently brought from Liberia lives in Central Park, New York. He has a little house, furnished with a bed, table and chairs, a looking-glass and washbowl. He sits at the table and dines with his keeper. He will be four-and-a-half feet high when full grown. He looks as if he had tried to be a boy, but found it too discouraging, and in the meantime had forgotten how to be a success as a monkey.

If instead of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—*Geo. MacDonald.*

Vice stings us even in our pleasures, but virtue consoles us even in our pains.—*Colton.*

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V. L. Kirkman,  
B. L. Weakley,

A. W. Harris,  
M. Burns,  
T. A. Atchison,  
W. G. Bush,  
W. H. Jackson,

John Woodard  
J. A. Pigue,  
C. E. Hillman,  
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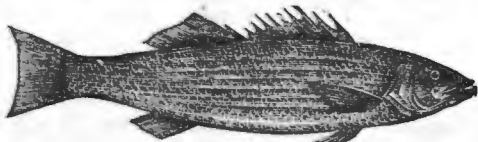
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., NOVEMBER 19, 1884.

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## CURRENT TOPICS.

The *American*, of this city, has an item that a number of citizens of Memphis, not in the habit of touching ardent spirits, determined deliberately, and did drink till drunk, on the assurance of Cleveland's election. This, we presume, was not confined to Memphis. We heard a gentleman of this city say he had not touched a drop of spirits in a number of months; but when assured of Cleveland's election, he intended to get drunk. We protested it was strange a man should so degrade himself because he had secured his wishes. These are extreme, but not isolated or exceptional cases. More drunk men have been upon the streets of Nashville since the election, than in a whole year previous, we think. There has been a tendency to that course with the great mass of our people; three demonstrations over the election, all attended with more or less dissipation, revelry, and loosening of the feelings of self-restraint. One citizen here killed outright.

Christian men lead in this revelry and dissipation. Saturday night has been chosen for two of these demonstrations. The night's revelry left the participants in ill condition for the worship of God in his sanctuary the next day. We are not surprised to learn Bro. Cave could find no one to start a hymn, or help in the service, nor that the seats of many prominent members were vacant, and of those who were present, many were inclined to slumber.

It is a strange conception of Christian duty that permits Christians to engage in such revelings. Many a man is helped on to ruin by participating in such letting loose of self-restraint.

While we have no political feeling in the matter, and while we are always glad to see our friends gratified, I suggest that the very fact that a little success so completely turns their heads, is an evidence that they are not prepared to enjoy or maintain success. That such wild demonstrations as we see from week to week, all over the South, is an indication, not only to the people of the North, but to the sober and thoughtful people of the South, that it is not well to trust those who are so easily carried into wild excitement, and cannot control themselves, with the control of the affairs of others.

The questions involved in this election, outside of personal character,—and of this there could only be a choice of evils,—are matters merely of sentiment, not of practical good or evil to any. A morning or two after the election, a market

gardener, with joy in his countenance, said, "We have a new President." I asked him, "Have potatoes risen any in price?" "No." "Do you think they will?" "Well, no; I don't know that they will." "What good will it do you or me, then?" Next a president of a bank spoke of it. I asked, "Will you lend money at lower rates to-day?" "No; we can't do that." "Well, will Mr. Cleveland's election bring it about in the future?" He did not know that it would. I could not see the promised good, except it gratified our prejudices, and may help a new set of hungry office-seekers into place.

We mention these things to impress the idea that there is an indefinite (undefined) looking for good in these political changes, that have no foundation, in fact. No more wheat, or corn, or potatoes, or cotton, will grow per acre, or without a certain amount of labor, with Cleveland for President, than with Blaine. Nor will the prices be better. The material good that comes out of the success of one party or another, will not compensate for the losses sustained, and the amounts spent, and the demoralization to business and morality, that result from these election excitements.

Frequently success is a curse; defeat, a blessing. I think there is a general recognition that defeat in the war of the rebellion was a blessing to the South. Its increase and promise in wealth are greater than of the successful North. The fact that the southern people have been debarred from office greatly for twenty years, has been a blessing to them. It has caused leading minds to devote themselves to the development of the resources of their country, that else had been given to politics. So far as the success of this election attracts the attention of the people away from steady industry, and causes them to look for office, or leads them to hope for a living otherwise than through steady and earnest industry and economy, it will be an unmitigated curse.

A strange development is, that many who rejoice most heartily over the political triumph of the South, are those who labor to keep the southern people in intellectual, moral, and religious subserviency to the people of the North. We like to see every people independent in habit of thought, in the development of moral and religious action. Every community has its own phases of character, modes of thought and action, its own individuality. No one that becomes a mere copyist of another, or who simply borrows the modes of development and action from others, will do much in the world. Many who vociferate themselves hoarse over a partial and temporary success in getting a chance for a few demoralizing offices, or a little political triumph over the people of the North, are willing to be led implicitly and tamely in habits of thought, in modes of intellectual development, and in religious and moral life, by these. In these, the essential and foundation features of true individual and national independence and force, they are more than content, they seem anxious to make the people of the South mere copyists of others. We especially object to this, because the habits of thought at the North have tended toward rationalism and infidelity. We prefer a strong faith in God to popular skepticism. If our people will only learn a little mental and moral independence, to do their own thinking and develop religious convictions and a religious life of their own, under the guidance of the word of God, some good may come out of the much demoralization connected with the excitements of the election.

D. L.

## ITEMS AND PERSONALS.

Bro. Jesse Sewell's address is now Lebanon instead of Viola, as it has been.

We trust every reader now will try to send us one more with his own name, and \$3.00. This is \$1.50 each—low enough, surely.

J. L. Bryant will begin a meeting at Hebron, near this city on the Murfreesboro pike, Saturday night before the fifth Lord's day in November.

Bro. Cave closed his meeting at Franklin, with eight additions, and a good interest. He was called away by the sickness of his family. His children have diphtheria.

Bro. W. H. Dixon started out to get one hundred subscribers for the *ADVOCATE*, and has sent us in sixty-four, with the money. Who else will start out to do as well?

"A Methodist lady has, during the present year, added the names of sixty new subscribers to the *Richmond Christian Advocate*."

Cannot we find Christian women and men who will do as much for the *GOSPEL ADVOCATE*? Why is it those devoted to error are more willing to work for it, than those who believe the truth?

The publisher of "Golden Thoughts on Mother, Home and Heaven—Introduction by Theo. L. Cuyler, D. D.—announce the 100th thousand of that work, and assures agents that have been selling it through bankrupt General Agents, they can be supplied direct from the publisher, E. B. Treat, New York.

Dr. L. C. Chisholm and wife leave this week for Alabama and Florida, where they will spend the winter. Bro. Chisholm is authorized to take subscriptions for the *GOSPEL ADVOCATE*. Hope he and sister Chisholm may have a pleasant sojourn in the "Land of Flowers," and be successful not only for the *ADVOCATE*, but in his profession also.

ERRATA.—In last number of *ADVOCATE* two typographical errors occurred in Bro. Harding's articles that materially changed the sense; one in first column, Bro. Harding wrote, "Churches may send out men for other purposes, and they did sometimes do it in the first age of the church, but never did they send out a man to preach." Other was changed into the which changed the sense of the sentence. In his second article he is made to say, "The State board had eighty evangelists employed." He wrote "eight."

Bro. Harding passed through the city on his way home, via. Hopkinsville to see his son who is there. He has postponed the proposed meeting in Pulaski until next spring. He has an agreement for a debate with a Presbyterian preacher early in December in Canada. This would give him only two or three weeks in Pulaski, and he does not wish to begin a meeting there with a probability of being compelled to leave it before the fruit is gathered. He promises to make it his earliest point in the spring. We suggested to him to spend the next year in Tennessee. He seemed not altogether averse.

We had hoped to be able to announce five thousand subscribers to the *ADVOCATE* by the close of the year. We believe we would have done it, but for the diversion caused by the election excitement. If our friends will vigorously aid us for the remaining six weeks, we will yet be able to do it. We lack only a few hundred. Remember that for three dollars we will send to one old and one new subscriber for a year. Get some one to divide the price with you, or get some one to pay one dollar, or put in the extra dollar yourself and send it to some family scarce of reading matter, and if they are out of the church, nine chances to one you will win a family to Christ and save souls. Remember it is much more certain to do good in a family scarce of reading matter. I am certain in no way can the same amount of money be made to do more good for the cause of God, than in this.



## SMITHVILLE.

It was our pleasure to be in a week's meeting at this place, beginning Saturday night before the first Lord's day in October. Twenty one made the confession and were baptized. Some of these came from the Methodist church and one from the Baptist. This is one of the best congregations we have visited this year. The house of worship is neat, and neatly kept. Some do not give the attention they should to their houses of worship. People should be ashamed to meet in a barn-like and dilapidated house, where, by a little means and work, which they are able to give, they could have a neat one. Our much beloved brother, J. M. Kidwill lives here, and a good prosperous congregation is largely the fruit of his labor. He moved here when the number of disciples was quite small. For many years we may say he has preached for this congregation, and his hearers now are eager to hear him, and esteem him highly in love for his work's sake. It is his to see around him, some little of the much fruit of a godly life and earnest presentation of the truth. How much more desirable is this than to be a place hunter or a salary seeker! "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you," is a part of Bro. Kidwill's faith. He was not at home during this meeting.

We met here Bro. Wily Carnes, a relative of the late Pres. Carnes. Bro. Wily has been preaching for some time and helped much in the meeting by prayers, exhortations and songs. He is a good worker in a meeting. Our good friends, Bro. H. L. and sister Walling and their daughter, sister Webb, of McMinnville, and Bro. Potter made our meeting more pleasant by their appearance.

## BETHLEHEM, WHITE COUNTY.

We went from Smithville to this congregation to begin a meeting the second Lord's day in October. We held a meeting here one year ago, and were glad to meet old friends and acquaintances again. Several of the members here were our schoolmates at Burritt College, and Bro. Oliver Young, with whom we stopped, is one of the leading trustees. Bethlehem is another good congregation. It is one of the churches that sends Bro. Wesley Kidwill out as an evangelist. Bro. Wesley was with us in the meeting and is a faithful laborer. He has done much toward spreading the gospel in destitute places this year, but for some reason has said nothing of it through the papers. If he objects to our telling it we will take it all back. Eight obeyed the gospel during the meeting, and one came from the Baptists.

## SPARTA.

Ten o'clock third Lord's day in same month found us at the church house, in Sparta. Our meeting continued nine days, resulting in five additions by obedience to the gospel. This we think was one of the best meetings we have been in during the year. There was much trouble among the members which it is hoped is now a thing of the past. Some who had forsaken the assembling of themselves together promised to do better, and some who had talked too much promised to talk less, and others confessed other faults. We had a general cleaning up and confessing one to another, and praying one for another. Besides this three were reclaimed.

Bro. J. K. Walling, whose home is near here, and Bro. Wesley Kidwill were with us here. Bro. Walling is doing much preaching in destitute places and should have the sympathy and help of established congregations. Bro. Landy Waters, brother and sister Thurman, and old Bro. Walling of McMinnville, visited the meeting. Bros. Bowles and Swift, preaching brethren of White County were also present. Bro. Bowles is a grandson of Raccoon John Smith. We met enough preachers, if properly sustained and put out to preaching to sound the gospel trumpet along every hill and through every valley and in every nook and corner of White County. There are enough congregations in White County to keep these brethren at work. Here too we met old schoolmates and friends, and sister Hill, daughter of Bro. Carnes, who taught with him at Spencer. It was a pleasure to talk of old times, and pleasant association. But sad it was to think and realize how many in so short a time had crossed the river of death. We meet and part to meet no more. The lamented teacher and beloved Bro. Carnes no longer gathers us together to

instruct, persuade, warn and entreat us and pray that we all live right, but we trust that we may so live, as to meet him beyond the dark sea. He frequently said when his work here was done, he wanted to live in the hearts of his pupils. Can he, from his resting place in Abraham's bosom look down upon earth, he realizes this is true. All who ever listened with any degree of interest to his fatherly instruction hold him precious in their memories. He rests from his labors and eternity alone can measure his work which follows. "Let me die the death of the righteous and let my last end be like his."

## SMITHVILLE—AGAIN.

On our return home we stopped over night here. Had the pleasure of meeting the congregation in prayer meeting. This is one of the fruits of the late meeting. Also the young male members have a prayer meeting managed by Bro. Wily Carnes. We expected to journey on homeward next morning, but as no one knows what shall be on the morrow, neither did we. It was raining and our horse was sick so we "lay over." We agreed to preach again, and two more were persuaded to obey. The same hour of night they were baptized. This time we met Bro. Kidwill. He and his pleasant family gave us a happy home with them and we spent much time in telling preacher experience.

Thirty-seven in all were added besides three reclaimed which have been counted once and perhaps twice or more.

E. A. ELAM.

Lebanon, Tenn.

DEAR BRO. SEWELL: Since I was buried with my Lord in baptism, to which you were a witness, I have enlisted as an earnest soldier of the cross in preaching the gospel of Christ, which "is the power of God unto salvation to every one that believeth." I have thrown aside all "Theological Lectures," and am determined to know nothing among the people save Christ and Him crucified. I realize the solemn fact that a large majority of the people are thirsting—actually dying for the bread of life; then let us go and present it to them in the form of the pure gospel plan of salvation. I find that the world is becoming aroused to its danger, and is falling in love with the plan as embodied in the great commission, "Go preach the gospel to every creature, etc." In our quiet little town there lived a man "well stricken in years" who had spent his life "dwelling in the tents of wickedness." He at last became concerned about his soul's eternal interest, and so strongly believing in what the Savior said, "Except a man is born of water and of the Spirit, he cannot enter the kingdom of God," he sent for me and we baptized him about dark, then he went on his way rejoicing in the full assurance of having, so far, discharged his duty and being entitled to all the blessings of the promise, "He that believeth and is baptized shall be saved." I filled an appointment for Bro. W. N. McCain at Jackson's Grove, west of Harrison's Station. Found a small, but earnest and appreciative brotherhood. Bro. McCain has done a great deal of good there, and is a very popular preacher. God grant that he may live to do much more valliant service for the Master's cause.

J. L. SMART.

Thyatira, Miss., November 7, 1884.

This Bro. Smart is the brother we mentioned in our report of the meeting at Thyatira, Miss., in the summer, as coming in from the Methodist church. We are glad to see him thus taking hold of the truth in a practical way, and we hope he will make an earnest and faithful defender of the whole truth as revealed in the word of God. Truth, and the whole truth, is all that will benefit us in the religion of Christ.

E. G. S.

## NOTES FROM OUR CORRESPONDENTS.

W. B. Wright, Coopertown, Tenn., November 8, writes: "The meeting at Sycamore Mills, mentioned in the last issue of the ADVOCATE, closed on Friday night of last week, with fourteen accessions. The interest was as fine as we ever saw. Five were baptized the last night of the meeting. Twenty-seven persons covenanted together to keep house for the Lord at that place. There is a fine opening there for them to do great good, if they will only be faithful to the Master."

E. B. Cayce, Franklin, Tenn., November 3, writes: "At the close of Bro. Shelton's sermon, yesterday, two young ladies made the good confession, and were immersed in Harpeth River. The ladies are sisters."

W. H. Carter, Lafayette, Tenn., November 10, writes: "A public discussion between A. Alsup, Jr., of the church of God, and Thos. Eastes, of the Baptist church, will begin at Philadelphia, Wilson County, Tenn., on the 25th of November to continue four days. Two propositions: Establishing the kingdom, and design of baptism."

J. H. Halbrook, New River, Ala., November 5, writes: "I have just returned from Tennessee, visiting Hickman county, the home of my youth. Had the pleasure of baptizing fifteen persons into Christ, in old Beaverdam, the creek I was raised upon. Four made the good confession the first discourse after my return, and were baptized last Lord's day."

H. L. Walling, McMinnville, Tenn., November 10, writes: "At the instance of Bro. E. G. Sewell, who held a successful meeting in September at Hebron, near Irving college, I preached there the second Lord's day in this month to a good congregation. One confession and baptism, and a good interest. The Lord's call is to work. Why are some content without it?"

T. C. Little, Fayetteville, Tenn., November 1, writes: "Now that the hot weather and the season for 'pretracted meetings' with country churches is about over, let the evangelists turn their attention to the towns and destitute places instead of going into winter quarters. Have agreed to speak for the church at Salem the second Sunday in November, the Lord willing."

H. F. Williams, Cyruston, Tenn., November 6, writes: "Our church house and academy building at Gum Spring were burned to ashes, yesterday, about twelve o'clock. The fire caught between the ceiling and roof from a stove-pipe that ran through the building. Brethren were doing very well, and the school was doing exceedingly well. Will try to re-build, but will be hard on the brethren and community."

T. C. Little, Fayetteville, Tenn., November 6, writes: "Returned home from a trip to Oakland, Alabama, Tuesday. No additions. Bro. Shepherd is conducting a meeting at Meridianville, Ala., with a prospect for good. The brethren in that section are laboring earnestly for the cause. The church house at Gum Spring, Lincoln county, was destroyed by fire, yesterday. There was a school being taught in the house. It caught fire from the stove-pipe, so I hear. This is a severe blow to the congregation there, but not necessarily fatal."

B. C. Young, Cobb, Tenn., November 4, writes: "I commenced preaching at a school-house some six miles east of Murfreesboro, the second Lord's day in September, and continued till Friday night. Two made the confession, but only one came to be baptized. The other is said to have been prevented by her parents. Commenced at Bradyville the next Lord's day night, and continued until the fourth Lord's day. Ten obeyed the gospel, and two were reclaimed. The next meeting I held was on Paint Rock River, in Jackson county, Alabama. I commenced preaching on Saturday before the second Lord's day in October. I preached there, and at other points up the river, twenty-four discourses. There were five added. That is a very inviting field for missionary work."

V. W. Dorris, Guthrie, Ky., November 11, writes: "I commenced a meeting at Daysville, Todd county, on Thursday night before the first Lord's day in November, which resulted in twenty-three additions to the congregation; sixteen by confession and baptism, two restorations, one from the Baptists and four took membership. The meeting was short, but it was exceedingly pleasant. It is a feast to the soul of every lover of Christ and his cause to attend a meeting like this,—where the brethren come to the front and say by their actions that they are for Christ and the success of his kingdom. The membership is very strong at Daysville, considering the disadvantages under which they have labored for several years. I agreed to preach for them once a month for a year."



## Obituaries.

Jimmie Pate was born April 17, 1864, died April 13, 1884. His father predeceased him in March, 1868, and his mother in 1882. Jimmie was a good and obedient child to his mother. He joined the Christian church in 1880, and lived up to his duty as far as I know. He was resigned to death so far as I have learned. He had neither father, mother, brother, or sister to watch his dying pillow. Good-bye, dear cousin, until the resurrection morn.

MARTHA FUGATE.

With sadness I have to announce the death of my wife, Florence D. Long, daughter of R. R. and S. A. Wood, born January 7th, 1860, was married September 10, 1876; obeyed the gospel in September, 1881, under the preaching of Bro. A. G. Womack, and departed this life October 15, 1884; and in her death our little congregation lost one of its truest and best members. She was a regular attendant at our Lord's day meeting. She died as she lived, in full hope of the glory of God. I hope to have the prayers of the brethren in this my saddest hours of trouble.

L. H. LONG.

Oow Lake, Arkansas.

On the 24th of September, 1884, death entered our little cabin home and claimed for its victim our dear little son, Oscar Elihu King. The brightest hopes and promises for the future lie buried with him. He was born November 1st, 1876. But death did not stop here; on the 18th of October, 1884, it re-visited and took my husband from me, leaving me alone with four little children. Both father and son died of the dreaded disease flux and fever. The father could not be comforted, but said he would be glad for the time to come when he would meet Elihu in heaven. Tears unbidden will start and trickle down my cheeks as I sit in my lonely home and think of their suffering. But I have hope that one day I may see them again. He was a member of the Christian church at Salem, near Lexington, Ala.; joined under the preaching of Bro. James Bradley some five or six years ago, but had been a member of the Missionary Baptist ever since he was quite young. He was born November 20, 1850, being nearly thirty-four years of age. We both thought we could never give our little son up. But, oh, what a different thing it is to kiss for the last time the cold, icy brow of your dear companion, and say farewell to earth's best friend.

M. A. KING.

"There is a reaper whose name is death,  
And with his sickle keen,  
He reaps the bearded grain at a breath,  
And the flowers that grow between."

This time he cut down two sweet flowers in a single week—dear little Wallace and Jennie, children of brother Ben and sister Maria Barry. Diphtheria, in all its dread malignity, seized their tender forms, and although medical skill was exerted, watchful vigils kept, prayers ascended to the loving Father to spare them, He, in the love and wisdom which we cannot fathom, took them away. But we will know some day, and till then, we rest assured that a gentle Father's arms will shelter and shield them from every sorrow and pain.

"And we shall shortly know that lengthened breath,  
Is not the sweetest gift God sends his friend;  
But, sometimes, by the sable pall of death,  
Is bid the dearest boon his love can send."

Bereaved father, mother, little sister and brother, and all the dear ones who miss the fragrance of their sweet lives, take the loving sympathy of one who knew and loved them; who, also, grieves that no more will she be associated with the gentle spirit of dear Wallace, or see again the sweet, rosy face of dear little Jennie. May we all, when bereavements come, strive to say, "God knows best;" we will, I know, when the "mists have cleared" from the everlasting hills.

L. B. H.

Death has removed from our presence, but not from our hearts, Sister Susan F. Moore. Sister Moore was born August 15, 1837; was married November 13, 1856; was "born again" November, 1867; spent the remnant of her days in the service of the Lord; and finished her work September 26, 1884. Intellectual, accomplished, earnest, devout, prayerful, enthusiastic and sympathetic, she wielded a wonderful influence for truth and righteousness. About three months before death extinguished the light of her expressive eyes on the tear-bedewed shores of time, that, upon her enraptured vision might burst the glad, glittering, glorious realities of God's eternal home, her husband, Yeatman Moore, her mother, and the wife of her son, Dr. Hooks Moore, all enlisted in the army of the Lord. While the writer of these lines did all the "public" preaching during that meeting—the last meeting our dear departed sister ever attended on earth,—he then believed, and still believes, that Sister Moore

did the preaching that touched the hearts and saved the souls of her loved ones. Since her death, he has immersed another of her converts, and hopes to immerse, ere long, another—a noble, generous soul with whom she often earnestly pleaded; for whom she offered many a fervent prayer, and shed many a precious tear. Truly, she "being dead, yet speaketh." Eminently useful, truly noble and sublimely good while she lived, loved and labored in this world, the lonely hearts of loved ones left to linger a little longer here are consoled by the blessed thought, that she is to be perfectly happy forever in "that land that is better and brighter than this"—that DEATHLESS land.

T. B. L.

Death's triumphant agent, Consumption, has cut short the life of another of our beloved sisters—Sister Mattie Nunnally Lucas, wife of Mr. Isaac F. Lucas, of Waverly, Tenn. In August, 1879, she became a member of the church of Christ, being baptized by Bro. T. B. Larimore; October 13, 1881, she was married to Mr. Lucas by Bro. R. P. Meeks; August 12, 1884, her spirit left the tenement of suffering, her age then being twenty-five years, seven months and twenty days. After funeral services, conducted by Bro. Larimore, her remains were deposited in the family cemetery at the residence of her grandfather, Lawson H. Nunnally, Esq., at Vernon, Hickman County, Tenn., where her childhood and girlhood days were spent. Her zeal, as a "follower of the Lamb," had become almost proverbial. She was a bright light in the kingdom of God's dear Son. Neither did she become eclipsed, by permitting the world to come between her and the "Sun of Righteousness," but continued to let her light shine brilliantly and more brilliantly until it rested on eternity's shore. As the sun of her existence was setting, its radiant beams seemed to grow brighter and extend farther, penetrating the hearts of those she loved dearest, there shedding a halo of light that should never grow dark. Surely there is a reality in the religion of Christ! She has gone to meet her little Mary, the precious, beautiful little "bud of life" that was not permitted to remain here until blighted by the frosts of time, but at the expiration of one year was lovingly removed and transplanted in that garden of eternal beauty and delight. To her bereaved relatives, especially to her sorrow-stricken companion, to whom she was an angel of mercy, we would say, Your Mattie and your little Mary you cannot recall; but to you is extended the honored privilege of meeting them beyond the "Jasper Sea." Then profit by her noble example, be not encumbered by the shackles of sin, but live as dear sister Mattie did—"prepared to die." She was a devoted friend of the *Advocate*, hence we announce her death through its columns.

Stantonville, Tenn.

MOLLIE L. MEES.

## WHAT IS BAPTISM, AND WAS IT IN WATER?

The baptism of the Holy Spirit was from on high, and administered by the Savior himself. Luke 24: 49; "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts 1: 4-5: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 2: 2-4: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it set upon each of them. They were all filled with the Holy Ghost," etc. These Scriptures show beyond contradiction, that the baptism of the Holy Ghost was and is not the baptism that our Savior spoke of in his commission. Matt. 28: 19-20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world. Amen." Thus it is seen at once that the Lord enjoined as a duty upon his disciples to first teach and then baptize the people, and this baptism was in water. Mark 1: 5: "And there went out unto him all the land of Judea, and of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." Acts 8: 38: "And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch, and he baptized him." Matt. 3: 11: "I indeed baptize you with water."

Here we have the word *with water*, which has caused much difference of opinion; because

many believe that the word *with water* must always mean an application of the water to the person; but we find from Acts 1: 5, that they used *with* the Holy Ghost, and we find from Acts 2: 2, "it filled all the house where they were sitting." This was an overwhelming of the Holy Ghost, for they were completely surrounded with it. So we believe that in order to be baptized with, or in water, we must, in like manner, be surrounded by water, as those were by the Holy Spirit.

Also my wife dyed an overcoat for me with walnut dye, not by applying the dye to the coat, but by burying the coat in the dye; yet it was dyed with walnut dye. John 3: 5: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Can a man be born of a few drops of water, or a bowl or a pitcher of water? John 3: 23: "And John also was baptized in Enon near Salem because there was much water there." Why mention the fact that there was much water there, if it was not to show us that it requires much water to baptize? It does not seem reasonable that the writer would have told us that he (John) baptized at that place, when he knew that one barrel of water would have sprinkled many thousand. Again I ask, why are we told that the baptism took place in water if it is not true? or, in other words, are we asked by those who may differ with us to believe that the apostles, with all their intelligence, went from the houses to the rivers and places where there was much water to get a handful of water to sprinkle, or a cupful to pour on the head of a man? If so why is it that those who believe this do not practice it? They will admit that the inspired men of God took all persons whom they baptized out to the water in its native place, but don't know how it was done, notwithstanding we are told. Romans 6: 4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father," even so we also should, rising from the grave of water which is a type of the grave of Christ, commence new life. A man with all of his efforts, is a sinner until he has been buried by baptism. John 3: 5: Jesus answered, Verily, verily, I say unto thee, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Col. 2: 12: "We were buried with him in baptism." Eph. 5: 26: "That he might sanctify and cleanse it (the church) with the washing of water by the word." Heb. 10: 22: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Acts 22: 16: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins." Acts 10: 47: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" See the manner of washing. 2 Kings 5: 14: "Then went he down and dipped himself seven times," etc.

Any person who can show, scripturally, the above positions are wrong, is requested to do so, after which will come my argument to sustain them.

W. F. ANDERSON.

Our true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings, and in the smile of whose countenance, alone, is any created being safe. Let us cling to our Father in heaven, as a child, walking in the night, clings to his father's hand.—Charles Kingsley.

Christ gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings, He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—T. L. Cuyler.

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## Kentucky Contributions and Correspondence.

This Department is conducted by JAMES A. HARDING, Winchester, Ky., to whom all correspondence intended for these columns should be addressed.

## THE MEETING AT MURFREESBORO CONCLUDED.

After continuing for thirty-six days, the meeting at Murfreesboro, Tennessee closed on last Sunday night. Twenty persons were baptized, one was received from the Baptists, and one was restored who had fallen from the pathway of duty. The meeting was a most delightful one to me. The interest on the part of the membership was unabated at the close, and the audiences were good from first to last; on the last evening we had one of the largest audiences of the meeting. It is marvelous what a power there is, in the word of God to interest the people!

The politicians think they do well when they draw out a large crowd to hear some of their most noted speakers; but what political speaker could draw good audiences night after night for thirty-six days? The preacher can do it easily, because of the absorbing interest which God's truth, when plainly presented, arouses in men. Bro. Ellmore once expressed his experience of the advantage of long meetings thus; he said the second week was generally better than the first, the third better than the second, and the fourth often better than the third. So can I testify; and in some cases I have found the fifth better than the fourth. When a meeting has thus been continued for a long time, without any excitement except that which is produced by the truth, the good results are much more permanent; for such cases the power which moves the people is not the personal magnetic influence of the preacher; it is the truth, the power of God unto salvation. We should remember also that the truth is the only weapon that God has given us with which to overcome wrong; we are to use the sword of the Spirit which is the word of God. The efficacy of this weapon is wonderful; the truth is irresistible when one patiently listens and honestly considers; the only escape from its power is to turn away and avoid it. The preacher therefore does his whole duty when he preaches the truth, and practices what he he preaches; when he teaches the Bible, and lets the light of it shine out through his life.

There are several lessons that I want to draw from the Murfreesboro meeting for the benefit of our readers.

A number of the young members have been accustomed to dance and to think there is no harm in the practice. I soon found that this practice was much talked about by outsiders and by members of other churches and that it was a source of discouragement to the membership. I learned also about some personal difficulties, and individual weaknesses that were great drawbacks to the success of the cause; but I found also that all the parties concerned, were attending the meetings and giving most excellent attention. When I became acquainted with the young ladies who had been dancing I found them to be most excellent and amiable girls who seemed desirous of doing right; they did not believe dancing was wrong. In the course of the meeting a number of preachers visited us who were more or less acquainted with the condition of the church, and, of course, these matters were talked about. "What is best for the church?" "What can be done that will most advance its interests?" were the all important questions discussed. Quite a difference of opinion existed as to what course should be pursued, but there seemed to be a pretty general feeling that something more should be

done than was being done. I was having fine audiences, the best that had been secured for many years, and was preaching the truth as plainly and forcibly as I knew how; we were having three meetings each day, two for preaching and one for practice in singing; the members generally were beginning to read the Bible as they had not been doing for some time; I was exhorting them as earnestly as I knew how, and was repeating the exhortation daily, to engage fervently in daily secret prayer, to live a life of prayer; and we had good reason to believe from the deep interest they took in the meeting that they were heeding the exhortation; still there was a feeling that something else ought to be done. It is so hard for us to wait for the truth to do the work. We want to hasten matters, to compel people to do right, to extort promises from them that they will do better. The confession of wrong-doing that is obtained in this way is not worth the breath required to make it; the addition to the church that is secured in this way is a curse instead of a blessing, nor does he benefit himself in coming into the congregation.

There is but one way revealed in which a man can be made free from sin, namely, by the power of the truth. "You shall know the truth, and the truth shall make you free," says Jesus. People must WANT to do right before they will become faithful servants of the Lord; hence the evangelist should expend his strength in getting the people to want to obey Jesus with a real, earnest, loving desire; it is a very easy thing to learn what to do, and what not to do, when one desires above everything to please Jesus.

Let the evangelist therefore preach and teach the truth, publicly and from house to house, in season and out of season, in all prayerfulness striving to practice what he preaches; let him not fail to ask for wisdom that he may be guided in his words and in his deeds. This simple rule should be observed: it is not wise to talk to a stranger about his sins, as a rule; if you want to reform a man first gain his confidence and affection if possible, and then he will listen to you; it is perfect folly to hope to reform a man whom you dislike; some one else may help him, but you cannot. I tried to act according to these rules at Murfreesboro and one night the ladies who had been dancing (except one) came to me after we had dismissed and said they had resolved to dance no more; I turned to the one exception and asked her if she was not ready to give up the dance. She replied, "I do not see that it is wrong in itself, but I suppose I should give it up for the sake of standing on the union ground;" and I understood that she too determined to quit the practice. I left church that night with my heart full of happiness; one very troublesome and annoying question was disposed of. "But will they hold out?" some one inquires. Time will tell; but of one thing I am sure, viz., that the young members of that congregation are sure to make faithful members if the older ones set them a proper example, and give them the encouragement that they should. I shall watch the progress of the church with the very greatest interest. Bro. A. M. Growden, of New Zealand, will serve them as evangelist for some time. They need his help; and I believe he is admirably fitted to be of much use to the congregation. The church has arrived at a critical period in its history, and its welfare depends very largely how the older members do. The younger ones will come out all right, if they have a proper example.

END OF KENTUCKY DEPARTMENT.

Rest! We shall rest in eternity.—Arnould.

## NOTES FROM OUR CORRESPONDENTS.

Arthur M. Growden, Murfreesboro, Tenn., writes: "The meeting held by Bro. Jas. A. Harding closed last Sunday night; it was a most successful meeting from beginning to end. Prejudice runs rather high at Murfreesboro; notwithstanding this, however, Bro. Harding had large audiences, and a most attentive hearing. This is accounted for by the fact that he relies simply upon the gospel as the power of God unto salvation; has no tricks or eccentricities to attract attention; no funnyisms or vulgar jokes, in which, sad to say, some preachers indulge; he is singularly free from the popular sensational oratory so common with some revivalists; he is dignified, yet easily approached by all, and has a great influence for good in the social circle. He is uncompromising in the presentation of truth, yet courteous to those who differ in doctrine. His style is original; his sermons replete with instruction; his power of description and knowledge of human nature is quite uncommon. The meeting continued for five weeks, yet the interest was unabated; twenty-two were added to the church, though this was only a part of the good done; those who were cold and indifferent were stirred up to new life; those who had forgotten secret prayer and the systematic and regular study of the word, were constrained to commence again that they may thus become wise unto salvation. There is a deep religious feeling pervading the entire congregation—a feeling which will work out a great result in the future. The brethren are profoundly thankful that Bro. Harding visited them, and are loud in their praises for his methods of presenting the claims of Jesus, for his entire consecration to the work, and for his untiring zeal and energy for their eternal welfare; he is truly a workman that needeth not to be ashamed. His farewell sermon on "Christian Union" will long be remembered here; his closing words were tender and touching in the extreme. He leaves Murfreesboro with our prayers and good wishes; we trust that he may be spared to visit us a year hence, but if not, may we all remain steadfast to the end that we may all meet in the "city of God," where farewells will never again be spoken."

J. H. Daniel, Caddo Mills, Hunt county, Texas, October 25, writes: "For the first six months of this year, on account of sickness in my family, I did but little preaching. The second Lord's day in July I went to Elm Grove, in Rockwall county, (the place I preached my first discourse, the third Lord's day in February, 1881,) and set in order a congregation of seventeen members. The brethren selected Bros. Thomas Stewart, G. C. Vernon, and J. M. Porter, for elders. Also Bros. S. C. Walker and A. C. Walker, for deacons. They then agreed to keep house for the Lord, and have been doing so ever since. I went back to this place, and commenced a meeting on Saturday before the second Lord's day in August, and continued over third Lord's day. Seventeen additions—twelve by confession and baptism, one from the Baptists, one reclaimed, and three by commendation. From this place I went to McMinn's School-house, in Collin county, and commenced a meeting, and was joined by Bro. T. C. Reedy, who did most of the preaching after he came. The result was five added to the Lord—one by commendation, and four from the Baptists. I then went back to Elm Grove, and filled my regular appointment, (second Lord's day in September,) when two confessed their faith in the blessed Savior, and were baptized. I then joined Bro. J. C. Lee in a meeting at String Town, (this county,) where we had three additions by confession and baptism. One of these had formerly been a Methodist. The second Lord's day in this month, in company with Bro. J. B. Faulkner, of Collin county, I again visited Elm Grove, and continued until Thursday night. Had three additions—one immersed Methodist, and two from the world. Have held other meetings, which I will report hereafter. To the Lord be all the praise."

J. W. Shepherd, Huntsville, Ala., November 3, writes: "I commenced a meeting at Meridianville, last night. Had a good attendance. We held our meetings in a dwelling-house. There are two church houses in town, but their doors were closed against us. So we will have a meeting at Meridianville anyhow."



## NEWS OF THE WEEK.

## DOMESTIC.

The mother of President Garfield is dangerously ill.

President-elect Cleveland will be 48 years old March 8.

The last Democratic President, Buchanan, was a bachelor, and it looks as if the next Democratic President will be a bachelor.

Gen George B. McClellan is still only a middle aged, almost youthful man, without a gray hair in his handsome military mustache.

Lewis Redmond, the once notorious "King Moonshiner of South Carolina Mountains," is living a quiet industrious life at Sunny Dale, in Pickens County.

A quarry of fine lithographic stone has been discovered near Columbia, Tenn., and has proven a success on trial by the Strobbridge Lithographic Company, of Cincinnati. This stone is worth from thirty to sixty cents a pound.

Henry George, the Apostle of Labor, is again on a tour of lecturing to the working classes of the British Isles. His book, "Progress and Poverty," is very readable and plausible, and of such merits as to have merited a reply from the Duke of Argyll.

When Gen. Beauregard and Gen. Grant met in New York a few days ago they did not discuss the civil war or its sanguinary struggles; their topic was Grant's lameness, which he said he did not expect to ever get rid of, and Beauregard's rheumatism, which he ascribed to the changeable Northern climate.

A party of one hundred Mormon converts left Chattanooga, this week, for Colorado and Utah, in charge of elders. They are from East Tennessee, North Georgia, and Southwest Virginia, a poor, ignorant, depraved class of people. This is the semi-annual exodus, which is smaller than usual, on account of a failure in their crops; being, in consequence, unable to buy tickets. In the party were three negroes, two men and a woman. These are said to be the first converts to Mormonism from that race.

A negro is reported to have committed suicide at Columbia, Tenn., from fear of being put back into slavery. It is a sad commentary on the intelligence of the negro race, to find many who believe so senseless a political canard. The triumphant party have now in the nature of things a fine opportunity to bring about an era of good feeling and kindly confidence between the two races in the South. Temperate speech and humane action will tend to disabuse the negroes of all ideas of ill-will on the part of the whites.

The popular majority for Cleveland and Hendricks is estimated to be 60,000. Tilden and Hendricks had a popular majority of 250,000; Garfield and Arthur, about 120,000. At this writing the vote of New York is still uncounted, and it is not officially decided as to who is to be our next President, though it is generally conceded that the Democrats have carried the day. It is a delicate oscillation between two great political parties when the difference narrows down to a few hundred votes in a total of 1,100,000, in the State.

Col. E. W. Cole, of this city, who made such a success of his railroad enterprise and thereby acquired immense wealth—who has often proven his faith in the future of this city and country by investing his money in home manufacture and real estate, comes forward and purchases a fine farm near this city, on which is a large mansion and donates it to this county as a home for the outcast boys and girls. The aims are to reclaim those whose associations are bad, and who are deprived of all the benign influences of friends and home, by birth or untoward circumstances, and offer them in this home the opportunities of a reformation from evil ways. All will be taught the means of self-support in some kind of industry, and a good English education afforded, enough to make them intelligent citizens. The whole will be under a Board of Trust, and engineered by so public spirited men as Judge Jno. C. Ferris, will prove a success. It has long been a question of vital importance to dispose

properly of the "wretched ones" of our land, whose tender years entitled them to mere consideration than the prison cell, only to come forth after their term has been served more hardened and deeper steeped in crime. Col. Cole donates this institution to the memory of his son Randal, who met with an untimely death by an unfortunate railroad accident, some months ago. It is a great pity more of our wealthy men do not devote their surplus wealth toward ameliorating the miseries of the unfortunate ones of the earth. Free water, or public baths, established by the munificence of our rich men in overcrowded cities would be a blessing to the poor who too often are the victims of bad air and their own filthiness.

Hon. George W. Jones, of Fayetteville, Tenn., for eighteen years a member of Congress from the Fifth District, is lying very dangerously ill. He is honored by the State of Tennessee, and over the whole country, on account of his sterling integrity, high character, and pure public life. He so jealously guarded the appropriations while in Congress, that Mr. Greeley gave him the envied *soubriquet* of "the watch-dog of the Treasury." Like his warm friend and associate, Andrew Johnson, Mr. Jones rose from humble surroundings to high stations of trust and honor. A later dispatch announces the death of the venerable statesman.

Among the casualties attending the jollification in honor of the election of the Democratic Ticket, we note that an old six-pounder cannon exploded in Shelbyville, Tenn., and a fragment weighing eight and one-half pounds crushed through a window, and struck an old negro sitting by a stove, he died in two hours. The charge was a heavy one, and had been rammed in with clay and rags. This makes the third victim from this old rotten piece of ordnance. In 1847 two men were killed by a premature discharge when celebrating the return of the volunteers from the Mexican War. The cannon was drawn from United States stores in 1815, and should have been condemned as "scrap iron" long ago.

A strong demand exists for a registration law in this State, and many others, to prevent the fraud in elections. Registration of voters is not a law in this State. There is a poll tax, but it is not coupled with the suffrage, for or against. In Arkansas, Texas and West Virginia registration is prohibited altogether, as a bar to suffrage. In New Jersey and New York it is required in cities having more than 10,000 inhabitants. In California, Connecticut, Illinois, Iowa, Maine, Massachusetts, Michigan, Minnesota, Nebraska, New Hampshire, Rhode Island, Vermont, Virginia and Wisconsin it is required by law. The constitution requires it in North and South Carolina, Pennsylvania, Nevada, Maryland, Florida and Colorado. Only in Tennessee, Delaware, Indiana, Kentucky and Ohio, is no registration required. In Kansas it is forced in cities only, and this is also a constitution provision in Missouri. There is in California a special provision against the Chinese. In Connecticut and Massachusetts no man who cannot read is allowed to vote. In Georgia non-taxpayers are excluded. Fraudulent votes and bribes exclude in Indiana. Rebels, whatever they may be are disbarred in Kansas, paupers in New Jersey, New Hampshire, Texas and Maine. In Florida, South Carolina, Virginia and Michigan duellists are disfranchised, and in the first of these better on an election. In Missouri, Nebraska, Oregon, South Carolina, Texas and Virginia the United States army is disfranchised. In Pennsylvania non-taxpayers and political bribers are mentioned; the same is true of New York. In Rhode Island there is a property qualification of \$134. Bribers are put aside in Vermont. From this it will be seen that, in a strict construction of things, few of us are qualified to vote, and that in Rhode Island, Massachusetts and Connecticut their property and education qualifications would exclude the great bulk of the negro race if adopted throughout the Southern States.

## FOREIGN.

The cholera has increased in virulence in Paris. Desolation in the slums and purlieus of the city is terrible. The English and American quarters are in a fine sanitary condition, and so far have

escaped the plague. Germany is taking extraordinary precautions to prevent the disease from entering her borders. This fact is proven beyond cavil, that the poorly-fed and filthy are the first to succumb to this fell destroyer. Cleanliness is akin to godliness. Let us take warning in this country, and meet the enemy on our shores.

The French are still fighting in China, with mean success. Their situation around Tonquin is becoming very perilous. Their outposts being subject to frequent attacks, and provisions very scarce. To add to the horrors, the health of the troops is very bad.

A report from Khartoum, Egypt, says that the British General "Chinese Gordon has been killed. His situation has been perilous for some time. A shrewd newspaper artist who was captured by the Mahdi prior to the recent defeat of Hicks Pasha, is now holding a position of doctor in the rebel camp. A post of honor.

A later cablegram to the press of this country announces the passage of the Franchise bill in the House of Commons, by a large majority. Considerable opposition came from conservative ranks. It passed House of Lords on first reading. Expectancy is great, for no one can tell what further course it will have there.

In the House of Commons Hartington, Secretary of State for War, moved the appropriation of £1,000,000 for the Nile expedition. He explained that the object of the expedition was to accomplish the relief of Gordon, but said Lord Wolseley was not precluded by the terms of his instructions from establishing a settled government over Khartoum and the surrounding districts.

This is but a line with similar movements, completed or in process, under every important Government in Europe. Austria has temporarily restored the dignity of the upper house in her dependency of Hungary; the greatest event in the history of modern English politics is at this moment hinging upon the political contraction of the House of Lords, if not its entire abolition. Already the impression among intelligent men everywhere is that its power is as surely doomed as anything that ever happened. Its existence has always been so independent of the people that it has become offensive to the spirit of these times.

The recent general elections in Germany conclusively show that Socialistic doctrines have taken firm root, and have obtained an extraordinary following in the large cities. The Socialists have gained in Berlin alone during the past year, 38,000 votes, and returns from other heavy centers of population show that the followers of the red flag are gaining strength. Nine Socialists have been elected to the Reichstag, and in twenty-nine districts the Socialists will contest the seats of other candidates. Bismark will find in the sudden growth of this revolutionary party a dangerous problem. The general discontent of the working classes is at the bottom of all this, and it will take wise statesmanship to check the movement.

The proposed abolition of life Senatorships from the French Senate is another illustration of the straits to which the democratic tendency of the day is pushing the monarchical teachings of the Old World. The French Senate was created by the constitution of the year 8, promulgated Dec. 24, 1799, to watch over the administration of the laws. The number of Senators was raised gradually from 60 to 137. The Senate was replaced by the Chambers of Peers in 1814, re-established by Napoleon III., Jan. 14, 1852 and abolished Sep. 5, 1870. The re-establishment was proposed in 1873. In 1875 a Senate of 300 was finally organized, 235 of whom were to be elected by the county, and 75 by the National Assembly for life.

H. F. Williams, Cyruston, Tenn., November 7, writes: "We are all sad at Cyruston. Our church house and school-house were burned to the ground last Monday, at twelve o'clock. Caught from the stovepipe. Yesterday we made up \$450. It will be raised to \$900, I think, and the new house will be forthcoming.

The most important part of any business is to know what ought to be done.



## Home Reading.

## GOLDEN-ROD.

Midsummer music in the grass—  
The cricket and the grasshopper;  
White daisies and red clover pass;  
The caterpillar trails her fur  
After the languid butterfly;  
But green and Spring-like is the sod  
Where Autumn's earliest lamps I spy—  
The tapers of the golden-rod.

This flower is fuller of the sun  
Than any our pale North can show.  
It has the heart of August won,  
And scatters wide the warmth and glow  
Kindled at Summer's mid-noon blaze,  
Where gentians of September bloom  
Along October's leaf-strewn ways,  
And through November's paths of gloom.

As lavish of its golden light  
As sunshine's self, this blossom is;  
Its starry chandeliers burn bright  
All day; and have you noted this—  
A perfect sun in every flower?  
Ten thousand thousand fairy suns,  
Raying from new disks hour by hour,  
As up the stalk the life-flash runs?

"A worthless plant—a flaunting weed!  
Abundant splendors are too cheap."  
Neighbor, not so! unless, indeed,  
You would from heaven the sunsets sweep,  
And count as mean the common day;  
Meseems the world has not so much  
Superfluous beauty that we may  
Blight anything with scornful touch.

Herald of Autumn's reign, it sets  
Gay bonfires blazing round the fields;  
Rich Autumn pays in gold his debts  
For tenancy that Summer yields.  
Beauty's slow harvest now comes in;  
New promise with fulfillment won;  
The heart's vast hope does but begin,  
Filled with ripe seeds of sweetness gone.

Because its myriad glimmering plumes  
Like a great army's stir and wave;  
Because its gold in billows blooms,  
The poor man's barren walks to lave;  
Because its sun-shaped blossoms show  
How souls receive the light of God,  
And unto earth give back that glow—  
I thank Him for the golden-rod.

—Lucy Larcom, in "Wild Roses of Cape Ann."

## ABOUT "FEELINGS."

We are rarely conscious how far our "feelings" control our actions, and we are inclined to have small patience or sympathy with them in others. But there is nothing so potential over human conduct, as what we call, for lack of a better word, feelings, and the man who would persuade his fellows must take them into account. When fortune or education makes a gulf between men, the basis for "feelings" on the less fortunate side is enlarged, while the Christian courtesy on the other needs to be increased in proportion. Now it is a curious fact that almost every one dreads to enter a strange church. One has a secret, lurking suspicion that he is not welcome, and that he is in more than one sense a stray sheep. And this dread has a foundation outside of one's imagination in the exclusiveness manifested, perhaps thoughtlessly, by a certain class of persons in the church, who have not learned the duty or the art of welcoming strangers to God's house. I never felt this dread myself until the past five years, and it was caused by the following incident. While visiting a certain city, I went with two friends to a very beautiful church to listen to a Friday afternoon lecture. A placard in the vestibule announced that the seats were free on week-days, and invited the people to seat themselves. Modestly we did as we were bidden. But in a few moments a stout dame in velvet and diamonds, with her daughters, stood at the pew door. "This is my seat," she said, peremptorily. We sat still from amazement a second, when she added, "I guess you'll have to move."

Of course we moved; but behold, a few moments later, she discovered that she had made a mistake, and that we were now in her seat. The church had filled up rapidly, and she must either remain where she was, or crowd in with us. She chose the latter alternative, and until the sermon, kept up, with her daughters, a grumbling criticism on strangers who would attend the Lenten services, and crowd pewholders out of their seats. It happened that one of my friends had been baptized in the church, and was one of its communicants during a long term of years. A removal to a suburban village had severed ties very dear to her; and this reception so wounded her, that, at intervals during the service, the tears would roll down her cheeks. We were all church-members, and were well dressed; one of us was in costly garments. How three women, without any church ties, and in shabby clothes, might have felt at such treatment, it is unpleasant to imagine.

It is true that the stranger rarely meets such a rebuff as this, but that it could happen to three

ladies is suggestive. It is possible that our Protestant worship does not cultivate the amenities. There is very little for the congregation to do. It is not often that we can join in the singing, and so we join in worship by looking solemn, and shrink from a genial look or smile as if it were an indecorum. As a child, it was a great source of wonder to me why, when people read the Bible, they assumed a peculiar tone of voice, and when they entered God's house they looked so forlorn, and I have not gotten over the wonder yet. There is a great deal of grumbling in these later days about the failures of the pulpit; but I venture to say that St. Paul would have hard work to fill a modern meeting-house, if at the head of each pew sat a dignified head of a family, clad in his Sunday best, and looking as impassive and oblivious of his surroundings as the Sphinx, or as a man in a whole seat in a suburban railway train, when ladies are in the aisle. Imagine the effect, it, on entering a strange church, one of the members, coming in, should invite you to his pew. Recall the times you have worshipped among strangers, and you will find that you love best to think of the places where a look or a smile greeted you. Be as independent as we will, we are, after all, dependent upon, and sensitive to, human good-will and kindness, and the less fortunate we are, the more we need it. The most persuasive force in winning men and women into the meeting-house, which should be in the truest sense a sanctuary, and God's house, is not music or eloquence, but that love which is learned of Christ, which holds one's neighbor, no matter what his estate, as dear as itself, and in its fine courtesy will take account of feelings which, it should always be remembered, may be indices of the pain and deprivation of a man's life. If any church has empty pews, if any Sunday-school is small, before the pastor is dismissed, or the Sunday-school superintendent is asked to resign, let the members try St. Paul's advice, and be kindly affectioned one toward another, and mindful to entertain strangers. Feelings may not be very gracious or large powers; but they are the springs of living, and human love can sway them, even toward Christ.—*Sunday-School Times.*

## MENTAL WORD CULTURE.

St. Nicholas says that at last, by a change of rule and method, the good old game of word-making can be played without printed cards or letters, by the summer moonlight or winter fireside. The memory will be greatly strengthened by this new and fascinating amusement, which will also cultivate correct spelling and bring to notice many curious words. Any number of players may join. The first in line mentions any word of two or three letters, and the one who sits next makes another word of it by adding one or more letters. The third player does the same in his turn, and so on, until a word is made to which no one can add; and this completed word belongs to the player who finished it. This player then starts another, which goes on in the same way until finished, and the player who first secures five words wins the game, which is subject to the following rules:

No proper names can be used.

No word can be changed unless at least one letter is added, and the new word is of different meaning from the one before it.

No plural or change of tense can be used to make a word.

Before starting a new word, the player must call out in order the words he has already secured, which can be taken away at this time by any player who can add to any of them, or combine any of them into other words by adding one or more letters.

If any player discovers an error of spelling in any word given out, he can claim it for his own by giving the correct spelling.

Any player may call on another for the definition of any of his words, and if the spelling be not correct for the word of that meaning, he can claim it, although correctly spelled for another meaning.

No unreasonable delay is permitted, as the player next in turn can play if he has waited three minutes, which he can compute by counting slowly the numbers to one hundred and eighty.

Here are a few specimen words and changes: Am, ram, ream, cream, scream. At, cat, cater, decanter. He, hem, helm, helmet.

## WHERE SHAWLS ARE MADE.

The valley of Cashmere, whose manufactures are of world-wide popularity, lies at the northern boundary of India. It is a valley only in the sense in which the word is used in the regions of lofty mountains, as Yo Semite, high up among the Sierras. The Asian valley, enclosed by a belt of the Himalayas, is about 5,500 feet above the sea, of somewhat oval form, about ninety miles from northwest to southeast, and having a breadth varying from ten to thirty-five miles. The locality possesses many characteristics of that of the City of Mexico and its environs, plateaued in the Cordilleras. Tradition says that the former, like the latter, once consisted of an upland lake. At present, in either territory, numerous small lakes present themselves, which are liable to overflow and cause inundation in the season of melting snow or periodical rainfalls. In both floating gardens are resorted to, whose rise and fall with the water secures their products of melons and vegetables from destruction by flood.

Cashmere presents a diversity of scenery and climate that makes it one of the most interesting and attractive portions of the earth; it is rich in flowers and fruit, and is all that delights the man of science and the lover of nature. Several of its encircling mountain peaks have an attitude of from twelve to fifteen thousand feet, their summits exhibiting eternal snows in contrast with the verdure and bloom of the smiling vale. Northward stands the majestic "Naked Mountain"—native name Nanga Parbat, from its being too precipitous to support snow. This summit is 26,629 feet above the sea level, by which it ranks fourth among the mountains of our globe. The Jhelum River, which drains the valley has its origin there in a lakelet; thence it detours from lake to lake like a busy messenger, finally making its egress through the mountain wall by the only pass which is practicable during winter, when snows obstruct the higher gateways between the secluded valley and the plains of Punjab. The cleft is more than 7,000 feet in depth, with nearly perpendicular sides, and so narrow at the foot as not to admit a wheeled vehicle beside the river, the travel through the pass being necessarily on foot. Serinagur, or Cashmere, the capital, is situated centrally in the valley, on both sides of the river, and contains 40,000 inhabitants. Islamabad, a seat of shawl and cloth manufacture, is on the river above. Baramula, a small town, is lodged just within the passage by which the Jhelum breaks through the Himalaya range.

The population is chiefly Mahometan Hindu. The men and women are of fine appearance physically. Bee-keeping, the preparation of ottar of roses, manufacture of leather and shawls, are prevailing industries,—the latter it is which gives the valley its renown. The number of looms is 16,000, their annual product 30,000 *druschales*—the native word we have corrupted into *shawls*. The shawl goat, whose long, silky hair furnishes the material, inhabits the high table-lands of Thibet and Tartary, whence its fleece is brought to Cashmere, and there bleached, spun, dyed and woven. The looms are rudely constructed, and occupy a place in small shops or in the humble homes. Merchants employ the weavers at a pay-rate of from three to twelve cents a day. The figures are not wrought by use of a shuttle, but by wooden needles, one for each color. This skilled handwork is done after a pattern or design, from the wrong side, the face of the goods being downward and unseen until completed. A fine shawl, that in market brings from \$500 upward, has probably taxed the patient industry of two, three or four pairs of hands during an entire year. On account of the slow progress of the work, it is customary to divide it among different hands, and join together the finished pieces.

The history of Cashmere, did our space permit, is worthy a record. Within the past two-thirds of a century—that is, since in 1819 it fell under the power of the Sikhs—it has experienced the successive tribulations of war, a desolating earthquake, a pestilence, and a famine occasioned by the failure of the rice crop. Upon the British conquest of the Sikh Kingdom, Cashmere was ceded as a separate State to the conqueror of an adjoining section of Thibet, Gholab Singh.—*L. S. G., in Watchman.*



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1881.—By the recommendation of Rev. U. C. Davis, I used Dr. Moxley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

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Dr. Moxley's Lemon Elixir, prepared at his drug store, 114 Whitehall street, Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration by regulating the liver, stomach, bowels, kidney and blood.

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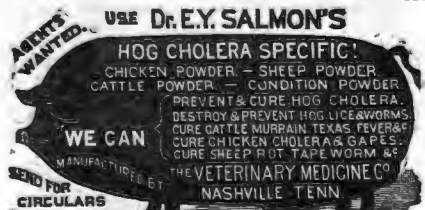
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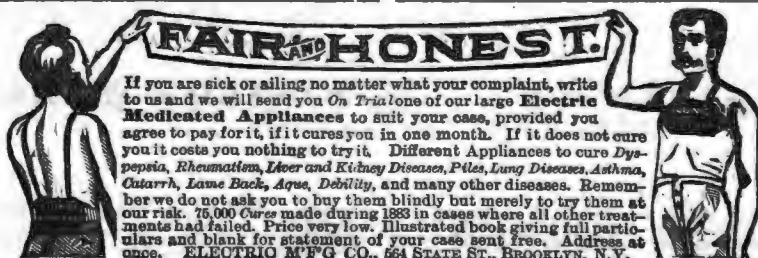
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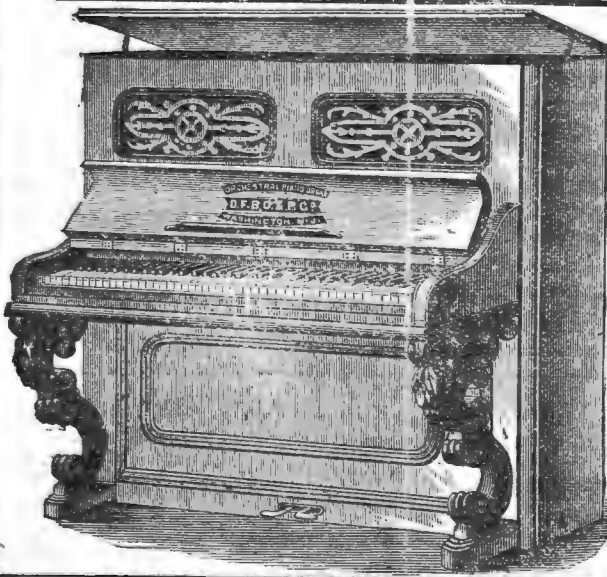
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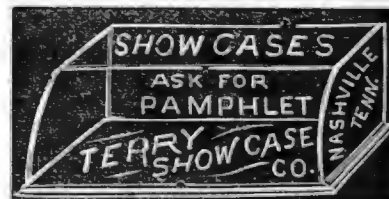
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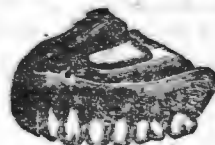
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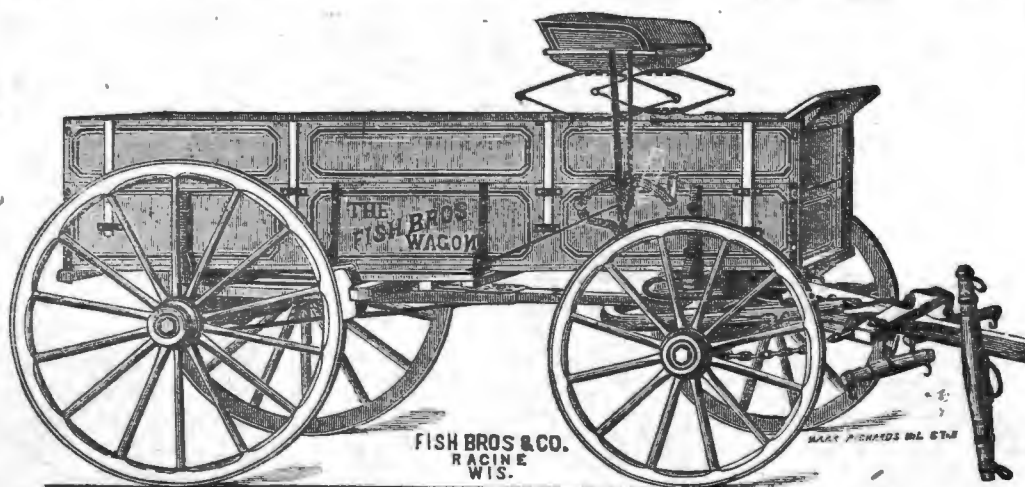
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# THE GOSPEL ADVOCATE.

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IN ADVANCE.

## EDITORS:

D. LIPSCOMB,

E. G. SEWELL.

### HAVE YOU EVER THOUGHT?

Did you ever well consider,  
As you journey on life's way,  
Of the vast results dependent  
On the things you do and say?  
Have you ever learned the magic  
Treasured in one little word,  
Fittingly spoken, wisely chosen,  
How it into being stirred?

And a soul almost desponding,  
New, fresh inspiration caught,  
Grasped anew life's heavy burden,  
By your bright example taught?  
How a cold and icy nature,  
Like a northern wintry blast,  
Brings a blight where might be blossom;  
Heaven's own blue is overcast?

Possibilities of greatness:  
May be crushed by ruthless hand;  
Every aspiration withered,  
Ere it ventures to expand;  
And the grandeur of a life-time  
May be smothered in its bloom,  
For the lack of proper culture,  
And a genial, sunny home.

Then, don't call these trifling matters,  
These small, every-day affairs;  
Words will eat as doth a canker,  
Life at least has many cares;  
All our actions, words, and manners,  
With great results are rife,  
For in each a soul is hindered  
Or advanced in higher life. —Boston Budget.

### FOURTEENTH CHAPTER OF ACTS.

This chapter opens with Paul and Barnabas at Iconium, where they so spake in the synagogue, "that a great multitude, both of the Jews and also of Greeks believed." When the word says they believed, we are not to understand that believing was all that they did, and that therefore they were saved by faith only. Faith only never saved any one, and never will. Obedience must always be coupled with faith to make it availing. We read of some cases of *faith only* in the New Testament. One of these is in twelfth of John, where it is said many of the chief rulers "believed on him, but because of the Pharisees did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." That these rulers believed, no one can doubt. But that they were saved, no one can believe. And yet if faith only would save any one, then they were saved, for they did believe. Faith alone is the simple act of the mind, in accepting the truth of a proposition, without one single step taken to embrace the proposition believed. Those chief rulers believed the truth of the claim of Jesus, that he was the Son of God. But they stubbornly refused to take one single step towards embracing that truth and accepting him as the Son of God, or becoming his disciples. They refused to fall in love with him, for they loved the praise of men more than the praise of God. In refusing to fall in love with Jesus, they refused one of the very foundation principles of all acceptable service to God. Without love, all things else are vain, for without love for the Savior no one will deny himself, take up his cross and follow him.

Faith only, is faith without love, without which no one can be saved. Paul says, "If any man love not the Lord Jesus Christ, let him be anathema maranatha. Anathema maranatha means let him be accursed when the Lord comes, showing that without love no one can be saved. The gospel was founded in God's love to man, and this love of God must be accepted in man's love to God and the Savior, or it will not be accepted at all. Love to God and the Savior therefore must exist before faith can be perfected far enough to save any one's soul. And not only can no one be saved that will not love God, but there are many other difficulties in the way of

being saved by faith only. No one can be saved without repentance, and faith only leaves that out, because a faith including repentance would not be faith only. Therefore the declaration that a great multitude at Iconium *believed*, means a belief so far perfected as to embrace all those things that are necessary to make a Christian, the last of which is baptism. Why any one should take such passages as this as evidence of justification by faith only, is more than we can see. If faith was all they had, they were not saved, and never could be while in that condition. If the expression means that this multitude was saved, pardoned, then there can be no mistake that they did more than merely believe.

But faith is a necessity to open the way for other things. If a man never believes, he will never love the Savior, will never repent, will never be baptized, will never do any thing the Lord commands, and hence the decree of the Savior is, "he that believeth not shall be damned." But with faith in the truth of the gospel to start on, there is a chance for every thing else required to be done. When any one believes that Christ died for our sins, and that he was buried, and that he rose again the third day, this faith opens the way to love Jesus who has done so much, has made such a sacrifice that poor perishing sinners might be saved. And falling in love with the Savior and his goodness and mercy, and realizing that this suffering on his part was all on account of sin, of sin on the part of man, opens the way for repentance; such a repentance as will lead at once to a reformation of life, such as to turn the sinner from a life of rebellion against God to a life of service to him. Such love and repentance begin at once to manifest themselves. They delight to confess the name of the Savior, and to be baptized into the name of the Father, and of the Son, and of the Holy Spirit. These done, the man is a Christian, his past sins are all forgiven, he is in the kingdom of God, the church of the living God. And since faith lies at the foundation of all these things, must lead in the doing of all that is done in becoming a child of God, it is often put for the whole. But when used in this sense it always includes the whole, every thing done in embracing the gospel and becoming a child of God. We therefore doubt not that when it is said this great multitude *believed*, it means they were saved, not by faith only, but a faith made perfect by the doing of all those things that make a Christian.

And here is the trouble: those that have the idea of salvation by *faith only* already in their minds, and find a passage like this, jump at once to the conclusion that as nothing but faith, belief, is mentioned, nothing else therefore is necessary. It is astonishing how far notions already formed and in the mind when we read, hinder us from a proper understanding of the truth. When Naaman, the assyrian leper, had got his mind made up as to how the prophet would heal him, he was then unprepared to receive any thing else. When the prophet told him to wash seven times in the river Jordan, promising that this done he should be healed, it only made him angry, and he turned and went away in a rage. And it was only by the sensible and practical advice of his servants that he finally gave up what he thought ought to be done, and became willing to accept the word of God and be healed. Had it not been

for what was already in his mind, he would have been ready at the start to receive the word of the Lord. So it is with the people now, regarding the doctrine of justification by faith only. They are taught this doctrine from their childhood. It is in almost every creed or confession of faith, in almost every sermon delivered by the denominations, in the religious papers under their control, and is one of the leading features of every revival meeting carried on by the denominations, either singly or in combination. Almost the whole civilized world is raised up from childhood under the influence of this doctrine of justification by faith only.

No wonder then that people fail to understand such passages as the above correctly. And there is another fact in this passage that is worthy of consideration, and this is in the expression that Paul and Barnabas *so spake*, that a great multitude believed. The believing resulted from the speaking: that is, their faith in this instance, as in all others, came by hearing the word of God. And as people are led into faith, into believing the gospel, which is God's power to save souls by the word of God, is it not quite as reasonable that they can be led into repentance, into baptism, into the church of God by the word? Surely it is. Faith is certainly as vitally important in man's salvation as any thing he is to do in order to be saved; and as this is exercised by men upon hearing the word of God. Where then is the necessity for any outside power, such as the direct or abstract work of the Holy Spirit so much talked of among the denominations? There is none in the world. Those that refuse to believe the word, the gospel, will be condemned. Those that refuse to repent in obedience to God's command will perish. Those also that refuse to confess the Savior before men will be denied before the Father in Heaven. Hence the plain word of God, confirmed as it is by miracles is all that is needed to convert and save sinners.

And the Lord granted signs and wonders to be done by the apostles at Iconium, so that the people were left without excuse. They had all that God grants to any one, or ever did, to give them faith. They had the word of God, confirmed by miracles. We have the same now, since we have the record of miracles wrought then, which are written that we might believe, and that believing we might have life through his name. No people ever had advantage of us in these matters. The nineteenth century affords blessings in these matters never surpassed in any age of the world's history. What a blessing it would be if all would accept this light, and walk in it. The whole world might soon be converted if they would. But here, as elsewhere, when the truth began to prosper, opposition and persecution began. Arrangements were making at Iconium to use violence upon Paul and Barnabas, and they chanced to find it out, and left, going to Lystra and Derbe, cities of Lycaonia, and regions round about, and there again preached the same glorious gospel of Christ. Thus the efforts of those who sought to stop the preaching of the word, only tended to spread the gospel more rapidly, and more extensively. So soon as those preachers were driven from one place they went forthwith to some other, and before the wicked opposers could again organize their forces, cities and whole sections in other places would hear the word of the Lord. Thus



the Lord continually overruled the opposition of wicked men to the more rapid and extensive spread of the gospel of the Son of God. And even now the word of God, the gospel in its purity has nothing to fear at the hands of opposition, if only the professed friends of truth will be faithful to it in their lives, and in their life work.

Ingersolls and Tyndalls and such like may rage, and set themselves against the truth and the word of Christ as much as they please, but these grand old truths of the gospel will roll on, and on, and triumph in the hearts and lives of millions more of our race, in spite of all their hate, and their terrible efforts to put it down. And as the truth prospers opposition becomes more desperate. Paul healed a cripple at Lystra, who never had walked. This made such an impression upon those idolatrous people that they began to call them Gods, and prepared to do sacrifice to them, and Paul had hard work to restrain them from it. Under these circumstances, the gospel must have had wonderful effect upon those that heard it. But the opposers at Iconium and Antioch heard what was going on at Lystra, and went there, and so inflamed and stirred the people, that they stoned Paul, and drew him out of the city, supposing him to be dead. But through the power of God, as the disciples stood round about him, he rose up among them, restored to life and strength again. What a joyful moment this must have been to those young disciples, at a moment when they thought their great teacher was taken from them. Paul and Barnabas then went to Derbe, and remained there for a time, preaching the word to them. And when they accomplished their mission at that place, they returned to Lystra, to Iconium, and to Antioch (in Pisidia,) confirming the souls of the disciples. This confirming the souls of the disciples was not an ordinance of confirmation, as practiced by Catholics and Episcopalians of modern times, but was a work of teaching, strengthening, and edifying those who had already obeyed the gospel; for it immediately adds in the same sentence, "and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." This shows what was the character of the confirmation or strengthening which they gave to these disciples. And this is another example showing the importance of teaching disciples as they come into the church, how they must live in order to reach heaven. This is one part of the work that is too much neglected in these days. A grand work is done to get people into the church, but too little is done after they come in to teach them their duties as the children of God, in order to secure the inheritance. Paul and Barnabas, much as they had been persecuted at these places, ventured back for the sake of strengthening their brethren, and helping them on in the work of the Lord, and in their journey toward heaven.

It is a wonderful thing to bring people into the church, to enlist them in the great work of their soul's salvation, to number them among the sons and daughters of the Lord Almighty. But grand as this work is, it is no more so than the work of edifying, strengthening saints, to help them on in their struggles for a better world. All preachers should feel, and realize that when they so teach the plain practical word of God to Christians as to edify and strengthen them, they are doing as grand a work as can be done by them on this earth. It seems to be hard for many preachers to realize that anything is worth doing except to bring people into the church, and they therefore spend all their time in doing this work,

with scarcely a thought of anything else. But Paul and Barnabas, though they had already taught these churches a long time while among them, now go back and re-visit them, that they may further instruct and strengthen them. And there ought to be more of this work done now. And during this re-visit to these churches, for their continued instruction and edification, they ordained, (appointed) elders in every church. This appointment was not to make elders, but to appoint those already elders, older ones, to work, to teach in these churches. And as the word of God, the New Testament, by which all Christians are now to be governed, was not then complete, we doubt not that these elders had received spiritual gifts, were supernaturally endowed, to enable them, in the absence of the written word, to teach and lead and edify the congregation in which, and for which they were appointed. And upon the same principle we understand that elders, older members who are competent, should be appointed now, to teach the word of God, to take the oversight of the churches, and see that the word of God is understood and obeyed as far as possible. But this appointment is no induction into office, is not in any sense constituting a class or order of men differing in point of official authority from others in the congregation, but to place them as helpers, teachers, workers, overseers in the church of God, to see that all the members do their duty as well as possible, as required in the word of God, and to see that all have something to do. The skill of elders is never more thoroughly tried in any department of their work than in seeing that all the members, and especially the younger ones, have something to do, some work to perform in the service of the Lord, so as to develop their talents. And yet this important work is woefully neglected by elders. Long speeches made by elders every Lord's day will never edify Christians. Working up an interest in Bible classes, teaching the word to the young, and thus studying and teaching the word of God on the first day of the week will do more to develop the talent of the members, than all the speech-making that can ever be done. Let elders everywhere stir themselves in this work, and they will soon see what an improvement will be made.

E. G. S.

#### DID THEY SIN?

Bro. McGary writes about us (he never meets an argument) several pages in his paper. But in response to our query, as to whether A. Campbell, T. Fanning and others of the pioneers in the effort to return to apostolic ways, sinned in being baptized in obedience to Christ, before they knew it was for the remission of sins, he spends much time in telling it was I, and not Bro. Fanning, that did not understand that baptism was for the remission of sins. It makes not the least difference so far as the principle is concerned, whether it was I or Bro. Fanning, or both of us. (These personalities only divert from the question. I only wanted an example in the person of one against whom there was no prejudice.) But if I did not understand it then, I do not now. Were I to-day asked, as I was, what I wished to be baptized for? I should give precisely the same answer that I did forty years ago. He asks as an offset to the question, Did the twelve at Ephesus sin in being baptized to John's baptism, before they knew of the baptism of Christ?

The cases are not at all similar. These Jews were not baptized in obedience to a command of God, for there was no command of God in force to submit to John's baptism when they were baptized. On the other hand, when A. Campbell,

T. Fanning and D. Lipscomb, if he wishes to have it so, were baptized, there was a command to the believing penitent to be baptized in the name of Christ. These persons submitted to this baptism with all the prescribed qualifications, and they did it in the name of Christ. Some of them, it matters not whether one or all, did it before they saw all the promises connected with the obedience. The question is, did that failure to see all the promises, or to realize the exact point in the path of obedience, at which each promised blessing would be received, so vitiate the obedience as to render the act intended by them as obedience to God, a sin in his sight? That is the only question in this case. The man that so decides, whether he is aware of it or not, decides that no acceptable baptism has ever been performed. No human being has ever been baptized realizing all the blessings flowing from the entrance into Christ in baptism. If A. Campbell and T. Fanning did not sin in being baptized in that condition, they would have sinned to repeat it.

Notwithstanding, there is no similarity in the two cases, we answer the question, It was just the same sin to be baptized to John's baptism after his baptism had ceased, as it was to perform any Jewish service after that service had been done away. Just the same sin as to offer sacrifices or incense, after the law requiring these had been taken out of the way; just as much sin as to do any act as service to God, that God does not require. It was not an unpardonable sin—not a grievous sin, it was a sin of ignorance, without evil intent; it had been done in ignorant unbelief, thinking they were doing God's service. But they needed to turn from this service to the true obedience to God. They did this and were saved. Had they refused to turn from this baptism they would not have been saved. Now was A. Campbell's baptism so vitiated by his failure to see that it was for the remission of sins, as to render it so void in the sight of God, that his failure to turn from it and be baptized for the remission of sins caused his rejection by God? There is the naked issue that Bro. McGary, like all other sectarians, will never meet.

We gave Bro. McGary space in the ADVOCATE to discuss this question. He occupied several pages, mostly of a rambling nature. The last two of them but repetitions of the former. We suggested this repetition was useless. He quit. Is now publishing a paper that misrepresents me and his brethren generally, persists in saying I defended Baptist baptism, which he knows is not true. I never wrote an article nor referred to the subject, that I did not carefully draw the distinction between a baptism in obedience to the command of Christ, and one for the purpose of satisfying the requirements of Baptists. We think a baptism to satisfy the theories or requirements of Baptists exactly of equal merit with those submitted to, to satisfy Bro. McGary's theories and requirements. Both are sinful; need to be repented of and a baptism in obedience to the Lord Jesus Christ accepted in their stead. Notwithstanding we believe a baptism submitted to in order to conform to either theory sinful in the sight of God, we believe people can be baptized by Bro. McGary in obedience to the Lord Jesus Christ, and not to comply with his theory or requirements. So we believe of persons baptized by Baptists.

Were we to meet with one baptized by Bro. McGary, who informed us that he was baptized to obey the Lord Jesus Christ and not to conform to his theories, we should accept him on his statement just as we do similar cases from the Baptists or other sects. We believe Bro. McGary just as much a sectarian in his position as is D. B. Ray. His sectarianism has precisely the same effect upon him as upon others. It makes him misrepresent the teachings that he opposes, defame them and the characters of others holding theories, just as other types of sectarians do. With this we dismiss him from further notice until we are satisfied he has become more fair and just in his statements.

D. L.



## NOTES FROM OUR CORRESPONDENTS.

A brother writes from Tullahoma, Tenn., Nov. 19: "A young lady having attended services at a church near Estill's Springs, on her return was talking of seeing a couple of young ladies baptized by sprinkling, when Willie Moore, a seven-year-old boy, who sitting by, very quietly replied: 'Whew! they ha'n't read the Bible enough.'"

J. O. Dillard, Gallatin, Tenn., November 17, writes to the editors of the *ADVOCATE*: "The congregation here has instructed me to write and ask you to insert in the *GOSPEL ADVOCATE*, a notice to the preaching brethren, that the church at this place would like to correspond with some of them with a view of securing the services of some one of them to labor with us next year."

J. M. Kidwill, Smithville, Tenn., Nov. 18, writes: "I held a meeting, embracing the second Lord's day in this month, at Bean's Creek, Coffee County. There were five additions; two from the Baptists, three from the world. There was once a very good congregation at Bean's Creek, but the brethren ceased to meet and the cause languished. They promise to meet regularly, and I think the prospects good for a strong congregation at that place."

L. E. Buffington, Shubuta, Miss., writes: "I will tell you again of our condition, and it may be you can see some way to help us. We are here only few in number; we have no preacher; we meet every Lord's day to read, and sing, and pray, and to break bread; we have Sunday-school regularly. We are poor, and none of the preaching brethren ever find the way down here. We hired one to come and hold a meeting with us last year, and if we were able, we would have some one to locate here, and preach for us and the surrounding country. If you know of any brother wanting work, here is the place, but we cannot promise him a large salary. We hope the day is not far distant when the Lord will bless us with a good preacher. Has Bro. J. L. Sewell's sermons gone to press? If so, what can they be had at, and where can I get them?" (They are not published.)

Robert Kirby, Hilham, Overton county, Tenn., November 8, writes: "On Saturday before the first Lord's day in this month, I commenced a meeting at Flat Creek church, in Overton county, Tenn., which lasted seven days. The result was, ten added to the church by confession and baptism, and one reclaimed. This meeting was held in the neighborhood of Bro. W. H. Fleming. He helped me in the meeting much by prayer and exhortation. Bro. Fielding Rose also assisted in prayer. This church has some of the best material in it. We hope that God will bless those young converts, and may they grow up as lively stones in the church. May God bless the entire church, is my prayer. We start Monday for home, then to Adair county, Kentucky. I have had one hundred and five additions this year. Though I cannot boast of what I have done, I can say, I am an unprofitable servant. May the good Lord bless the labors of our preaching brethren, is my prayer."

J. Harding, Bonham, Texas, November 13, writes: "I closed my meeting at Dallas on the fourth Lord's day night in October, and came to Bonham, and began a meeting on Wednesday night following. Have been here two weeks. The most unfavorable time I ever tried to hold a meeting; it has been shows, theatres, politics, election, and the old boy has had the big crowd all the time. I have been crippled. Have had to go on crutches, and stand with one knee on a stool and preach, and sit down and preach, and so I have put in two weeks to-night with the church here. For nearly six weeks I have been unable to go, only on crutches. I will rest till Lord's day night, at which time I begin a meeting at Sherman. Bonham is a pleasant place, in a fine country, of about three thousand inhabitants, and is quite an enterprising place. We have a splendid house of worship, very large and comfortable, will seat six or seven hundred, and well furnished. I have met here one of the grandest men I ever met anywhere, Bro. Charles Carlton, a man of fine sense, a grand preacher, and a man of God. He has a fine school, Carlton College. We have a large membership here; out-

number any other church in the city. A great number of the members here are just good livers, no rich ones among them, and Bro. Carlton has built up this church by the blessing of God and a grand school. The membership is over four hundred. I have made my home with Dr. Saunders and family, and a grand man he is, too, and a man who belongs to the old body. The brethren here have been very kind and good to me, and have given me all the temporal aid they could. The church is not as zealous as it ought to be, but is, perhaps, more so than many of our Texas congregations. Bro. Burnett lives here, and a shrewd man he is. He is a team as an editor; he edits the *Messenger*. He also belongs to the "old foggy" side of the house. He, with Bro. Henderson, a preacher who lives here, has been with me in the meeting, with a host of old friends. I have met here Bro. Odeneal, a preacher and a jeweler from Giles county, Tenn. He was with us two days in the meeting. Here I met Col. J. M. Shaver, formerly of Castalian Springs, an old Sumner county, Tenn., brother, and his good wife, Sister Shaver, and his two daughters. They are all zealous members. I stayed with them some. Indeed, it was like old times. Upon the whole, the meeting at Bonham has been a very pleasant one. Thirty-one have been added to the congregation; five of them were Baptists, some were Methodists, eleven were baptized, and some reclaimed, besides a number have "fessed up." May the Lord prosper them, and may they read the word of God and make it the man of their counsel, and at last be saved in heaven, is the prayer of your humble servant."

Robert Kirby, Marrowbone, Ky., October 28, writes: "My work as county evangelist in Cumberland County, Ky., ended on the first Lord's day in this month, (October). I concluded I would make a short preaching tour down in the good old county of Monroe, my former home, and see my friends, relatives, and brethren in Christ. I reached Hickory Grove, my old home congregation, Tuesday night. I was made happy to find them getting along well, meeting on every Lord's day, to break the loaf. On Wednesday morning we went to Freewill, preached one discourse at night. From here we went to Mt. Gilead, four miles east of Tompkinsville, and preached three times. Sorry to inform you we found the church not doing well. From here we went to Pleasant Hill, four miles southeast of Mt. Gilead, and began meeting on Saturday, and continued until the following Wednesday night. Found the church in good working order. Had nine additions. While on this short preaching tour, I met many of my good brethren and sisters. I went to Rock Spring Church, in Clay County, Tenn., on Saturday before the third Lord's day, and continued until the following Wednesday night. Twelve were added, and others almost persuaded. This is one of the oldest congregations in the country. Notwithstanding she has her winters and summers, her chills and fevers, she still lives and outnumbers almost any congregation in this country. Like many of our old congregations, she has her wood, hay, stubble, but she possesses much of the gold, silver, and precious stones. Brethren, let us all labor for the advancement of the good cause, not only in number, but in purity. God will soon remove us from the field of labor and raise up others to take our places, and may we transmit the cause to them in its purity. Though dead, we shall thus speak, and God grant that we shall give no uncertain sound. Then may we, from our blissful home above, watch the advancement of the cause we love, till it shall cover the whole earth as "the waters cover the face of the great deep."

P. F. Owensby, Hilham, Overton County, Tenn., November 13, writes: "I drop you a few lines this morning, informing you that we are in the midst of a good meeting. Bro. Alsop was to have been with us on last Lord's day, but failed to come; the cause we cannot tell. But Bro. Kirby, from Kentucky, preached on Flat Creek the week before, and he came and conducted the meeting from Saturday until Tuesday night, in connection with Bro. Swift from White county. The immediate result is, to Tuesday night, ten baptized and three reclaimed. Bro. Kirby left for home, but Bro. Swift is continuing the meeting. I will say to you that I have thought I would not publish any of my labors in your valuable paper, for the fact that I have known some pub-

lications made that were not true, as I thought, to have praise of men. I have been disgusted at that. Since August first I have visited several churches, and have confined myself to what I call drill lessons. The result has been, as I think, the churches much encouraged, and about sixty additions to the church. I confine myself mostly to practical lessons in the churches. I want you brethren to say through the *ADVOCATE* for the brethren at Hilham, that we want a good teacher for our academy, we wish to establish a first class academy here. We have a new house finished, 60x30 feet. We want a teacher, a good man of good morals, (a Christian,) and industrious, moving man, one that will work and build up a school. We would prefer a man of experience and of a family that would come and live with us. We can make for one who is a scholar and will do his duty, a good school. We want and will accept nothing but the right sort of a man. Any one wishing to address us may address P. F. Owensby, Hilham, Overton County, Tennessee."

## Obituaries.

I would say to the brethren and relatives scattered abroad, that affliction and death have laid their hands heavily on my family during the past year. First, my oldest son, William J. Moore, was taken, about twelve months ago, with consumption, and lingered till June 9, when his spirit took its flight to that place of repose, prepared by our heavenly Father. He was born, December 17, 1860; confessed the Savior and was baptized at Philadelphia, Maury county, by Bro. T. H. Mills, in 1879, and lived a Christian life to the close. Second, Tennie E. Moore, our only daughter, was taken sick, April 1. She lay until June 15, when she departed for the other shore, leaving us in sorrow to mourn her departure. Tennie was born, May 3, 1870. Thus was cut down in the bloom of youth, our darling daughter, leaving myself and her afflicted mother to weep and mourn that she should be taken from us just as she had become a stay and comfort to us. Dear father in Heaven, assist us to bear these trials as becometh thy children. Third, on the morning of October 30, passed away my father, James Moore, after being confined to his bed five weeks. He was born, March 31, 1797, and died, October 30, 1884. Though a strong believer, he never obeyed the gospel till late in life. I think in the year 1868, he was baptized by Bro. E. G. Sewell, at Campbell's Station, Maury county, Tenn., from which time on he lived in strict accord with the word of God, which he took delight in studying. Dear brethren, pray for us.

Culleoka, Tennessee.

S. J. MOORE.

Richard McCain, son of Bro. William D. McCain, departed this life on November 11, 1884, at his father's residence, near Whitleyville, Jackson county, Tennessee. Richard was a dutiful boy, and obedient to his parents, and with the encouragement and assistance he was receiving from his parents, promised to attain an enviable position among the educated, cultivated and refined. I can safely say he was one of the most pleasant and agreeable boys I ever knew. The writer has had the pleasure of visiting Bro. McCain's family frequently, and during the many visits formed a strong attachment for Richard. None knew him but to love him. Not only will he be missed at home by his father and mother, but the entire community will realize that they have sustained a loss, in the death of such a noble boy. Richard leaves a father, a kind and devoted mother, to mourn over his loss. Weep not, brother add sister McCain, as those that have no hope of eternal life hereafter. Let your sad affliction be turned to a blessing, for we are told "all things work together for good to them that love God." Think of Jesus, who was perfected through trials and sufferings, and be not discouraged. But remember the language of the poet:

"Have we trials and temptations,  
Is there trouble anywhere;  
We should never be discouraged—  
Take it to the Lord in prayer."

Whitleyville, Tennessee.

HENRY REHORN, JR.

The angel of death has visited the home of Bro. Ross Alexander, and taken from them little Enola, and wafted her spirit to the unknown realms above. She was a bright and engaging child, about three and a half years of age, the first-born of her parents, their joy and pride. Her death makes a great vacancy in their little family circle, and leaves an ache in their hearts that only time, the great healer, can soothe. Little Enola lived but a short while with earthly friends. But how sweet and consoling to our bereaved hearts to realize that Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven." She was a tender, sweet, and affectionate child; she was loved by all who knew her. Her sweet voice is greatly missed by her papa, mama, and friends. She was sick only a short while, and fell asleep in the arms of Jesus, October 21, 1884, there to sweetly slumber until the dawning of the last lovely morn. Oh! what a consolation it should be to the dear parents of little Enola, to think that though her little voice can no more be heard in their home, she is now on the sunny shore of sweet deliverance with the dear Savior, and with her baby fingers sweeps her golden lyre, while she watches across the chilly stream waiting for papa and mama. Yes, in the sweet by-and-by, we will meet little Enola, if we hold out to the end. We extend our warmest sympathy to the bereaved parents.

Thompson Station, Tennessee.

IDA WRIGHT.

[We received an obituary of Bro. Alexander's little girl, written by Bro. Cayce, but it has been mislaid in our office.]



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## THE DEBATE AT HALLVILLE.

We attended the debate only a little, but enough to see that Bro. McPherson had not an opponent worthy of his steel. Though some think his opponent did as well as he could under the pressure of a weak cause. On the first proposition, McClelland not only affirmed the existence of the church before the first Pentecost after the resurrection, but that the church was set up at the time Christ preached the sermon on the Mount. Well this effectually knocks John the Baptist out, and further, as Bro. McPherson showed, it prevents Christ doing what he said he *would do*—eleven chapters after, to wit: "I will build my church." Then the disciples ask him just before he leaves the world, "Lord, will you at this time restore the kingdom or church to Israel?" Here were men in the church for years, and they did not know it existed. McClelland failed at every point.

We did not hear them on the second proposition, but brethren capable of judging, say McClelland was utterly demolished. We heard McClelland's first speech on the third proposition, and every argument he advanced was directly against him. He argued that when Christ converted a sinner by the gospel, through the word, it was a direct operation of the Spirit. He quoted many Scriptures to show how conversions were made, and in every case, claimed that although they were saved "by the gospel," and "through the gospel," or "by the word," it was a direct operation of the Spirit. We never heard just such stuff before. No wonder Baptists make no progress towards Jerusalem, when fed on such milk. We hope if Bro. McPherson ever tries to debate again, he will see that his opponent is a man who can interest him and others.

Elder Goode, of the Baptist church, preached on Lord's day, and I at night. We were both cramped somewhat by not being allowed to trample on the ground to be debated. We had one confession at night. This, in the midst of the debate, speaks well for Bro. McPherson as a debater. He is much stronger in debate than we expected, and the cause will not suffer in debate with Bro. McPherson at the helm, if he always does as well on other propositions as he has on these. The brethren at Hallville are all highly pleased with him. Many brethren attended from a distance. We noticed Bro. and sister A. Livesey, W. C. Holloway, Walter and James Comys, of Peatown. Also James Murphy, same; Sister Wright, of Huntsville; and Sister Hutchins, of Longview. The Baptists there will not want another debate soon, we think.

## THE DYING THIEF.

Why will people sing "The dying thief, rejoiced to see, that fountain in his day," etc.? He did no such thing. He never saw it, nor did he rejoice at it. And again, we noticed at the debate at Hallville, when this was sung, that many of our own brethren would throw back their heads and sing, "And there may I, *though vile as he*, (the thief) wash all my sins away," etc. Now they certainly did not believe what they were telling the Lord in this song; did you, brethren? Do you believe you are as vile as that thief, and do you believe your sins are washed away just as the sins of that thief were? Do you believe his sins were washed away at all? No you don't. Then why on earth do you sing such outlandish stuff? Brethren, come out of Babylon.

DEAR BRO. POE: Enclosed, please find P. O. Order for two dollars in payment of my subscription to GOSPEL ADVOCATE. I am well pleased with the paper; like its high tone and independence.—[James Darrow, Bowie, Texas.

This is a fair sample of many letters we receive now.

The following got mislaid until now, but will be good reading yet.—Ed.

DEAR BRO. POE: On the first Lord's day in June, I organized (that's what it is called) a congregation at Aqua Nigre Springs, Atascosa Co., with ten members. On Lord's day night two men, heads of families, came forward and made the good confession, and next day were buried with their Lord in baptism. I went back the first Lord's day in this month, remained a week, preached at nights to quite large audiences which increased at every appointment. Result, seven additions; six by confession and baptism, one from the Baptists. I have been this year preaching in destitute places. This, perhaps, accounts for the omission of my name, by Bro. A. Bush, when but recently he gave a list of the brethren who were preaching in this part of Texas. I have been the humble instrument in the hands of our heavenly Father, in bringing into the kingdom of Christ many that I have not reported. I will try to be more punctual, as the faithful are rejoiced to learn of the success of the truth.—[C. H. Appling, Fairview, Wilson Co., Texas, July 15, 1884.

What does it take to constitute one a member of the church?

1. Faith in Jesus Christ of Nazareth, as the Son of God.

2. A true and genuine repentance.

3. A confession with the mouth what you believe in the heart.

4. With the above, to be baptized into the name of the Father, the Son and the Holy Spirit.

Please bear in mind, the first cannot be had except by reading or hearing read the word of God: it is the only testimony man has to prove that fact; it cannot be had by prayer, nor crying, nor seeking in any other direction than in or by the word.

The second cannot be had without the first; impossible. It must be Godly sorrow, which works or leads one to repentance unto life.

The third cannot be made truthfully without the first. In time past, it has cost men and women the loss of all their worldly possession, and often their lives too.

And the fourth is meaningless—null and void of any good without the three preceding; hence cannot baptize a baby, nor one *non compos mentis*.

When the four conditions above are done, one then is "born again," now a child of God; made a citizen of the kingdom of God, past sins are all "blotted out," "remitted," "forgiven." The spirit of adoption is given, and earnest in the heart that if faithful through life the redemption possession will be sure. W. S. D.

DEAR BRO. POE: If a man moves West and settles near a congregation, says he is a member, worships with them for some time—a year or so—shows no letter if he has one, becomes disorderly, what should be done with him?

Answer, talk to him; if he will not reform, withdraw from him.

Here comes a question; he did not take membership with them, and you have no right. Yes, a congregation has the right to withdraw from such that which he enjoyed with them. The giving of the hand does not make one a member of the church, he was a member before. One is amenable to the congregation where he worships, and none other.

A preacher who lords it over God's heritage, which causes some to withdraw themselves, and refuses to return until he and those with him undo their wrong, have no right to complain of their brethren, they should rescind that which caused the division, and then ask their brethren to return. Jesus says, "Blessed are the pure in heart." The only evidence one can give is a godly walk and conversation before men.

If our walk and conversation is not such as the Master requires, and men talk about us, we should

not complain, but begin at once to reform. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

Let us be careful how we condemn others in that which we do ourselves. Condemn the wrong, but exercise charity towards the wrong doer; "charity covers a multitude of sins." Pray often and pray much. W. S. D.

We learn the church at West Mountain is doing well, and moving right along.

One confession at Longview last Lord's day. Two by right hand of fellowship.

Bro. Alton Linsey wants to know if "harnt" is a proper abbreviation of "haint." We won't tell him.

Joe. Harding is at Brenham, blazing away with all his might at sin. He is a whizzer on the preach.

We have the agency for Caskey's book, one of the best books of the season. If you have liver complaint, send and get it, and Caskey will make you laugh off your disease. Price \$1.50.

It is noticeable that organ men, and organ churches, all plead for State meetings. As soon as brethren become initiated fully in State meetings they want an organ. Why is this thus?

Can't you send us a few new subscribers? Wont the good sisters help to circulate the old ADVOCATE until we put it into every house? We pay agents a good commission. Write us for terms.

Bro. Shakum says, "We know some brethren who got so mad about politics they would not attend church next Lord's day after the election but they were on hand at a circus in town the week following."

Don't forget to send \$1.50 to Bro. Ezzell at Greenville, Texas, and get one of the most logical books on the Gospel Plan of Salvation that you ever read. Title: The Great Legacy. Price \$1.50. Address S. R. Ezzell, Greenville, Texas.

The Messenger misses us occasionally; what is the matter, Bro. B.? By the way, if any of the brethren want another good paper, we suggest they take the Messenger, it stands next to the ADVOCATE, and has the true ring about it. It is solid.

Many of our contributors fail recently to see their articles in print. It is because our manuscript packages were stolen or lost en route to Nashville. We now send per express, and will not lose any more. Many names have been sent us too, which may never have reached the office in Nashville on same account. If your paper is not coming as ordered, please inform me at once by postal.

R. W. Officer is pushing the Indian Mission. Brethren, help him. He is a self-sacrificing brother, working for the upbuilding and exaltation of a race long lost in ignorance of the gospel, but who manifest a willingness to learn. Sound out the word. "Go preach" yourself, or send some one; the Lord requires it of you. Send money to the elders of the church—E. L. Dahoney, or R. W. Officer, Paris, Texas. Now don't forget it. The church at Paris has charge of this Mission. It is church work, not State meetin.



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## TEXAS WORK AND WORKERS—Cont.

The Apostle Paul asked the Corinthian brethren "Did they not know that their bodies were the temple of God, that God dwelt in them by the Spirit?" It seemed that they had forgotten that, and were using their bodies for a bad purpose. The same can be said to-day of many professed Christians. They seem to believe that they can worship God in Spirit, without the body; hence they eat, drink, and dance, go to the theatres, horse races, and many such places, where Christians should be ashamed to be seen; eat to excess, and drink to become even gentlemanly, talkative, not remembering that their bodies are God's, and they have no right to defile it. That indeed is a strange idea that one can do as he or she pleases with the body, so they keep the spirits pure; but if such could for a moment reflect, it is impossible to thus separate one's self. The body is only an outward temple for the inward man; and wherever the inward man directs to go, the outward man carries him. Let us not deceive ourselves; such are not wise. The Apostle goes on to say: "For you are bought with a price." Our bodies and your spirits are bought with a price, and that price paid for them was the precious blood of the Son of God. Therefore we are to glorify God in our bodies and in our spirits, for they are the Lord's. Now, if we have sold to God ourselves, soul and body, and have received our earnest, why should we refuse to comply with the rest of our contract, "To live soberly, righteously, and godly, in this present world." In view of the glorious promise of an inheritance given beyond the cold grave, let each and all read more of the word of the Lord, and pray more, meditate more of heaven. This world with its joys are transient, but the world to come, with its pleasures, is eternal. Hence we should glorify God in our body and our spirit, for we are the Lord's.

Goliad, Texas. W. S. D.

I am sorry to see so many brethren taking such lively interest in politics, each for his favorite, or party. My brother, has the Lord given you any directions who, or for which party, you should go for? How much bad blood and party feelings are engendered, perhaps never to be gotten over, never again to feel like sitting together at the Lord's table, in the Lord's house? My brethren, were not called to do this, but to work for Jesus and vote for him,

first, last, and all the time. He, and he alone, is my sovereign. Oh! shame be unto us who dabble in political matters. Keep thyself pure. Goliad, Texas, W. S. D.

## Co-Operation Meeting.

At the consultation meeting held in San Antonio, last November, the undersigned were appointed a committee to arrange the time and place of the next co-operation meeting for Southwest Texas. We therefore announce that the next co-operation meeting will be held at San Marcos, commencing Wednesday, the third day of December, 1884. It is hoped that the churches of Southwest Texas will be generally represented.

A. J. BUSH,  
D. PENNINGTON.

## Now, Then, All Together!

As the election is over, and the country is resuming work, let us renew our efforts to spread Messiah's kingdom. Though the Christian Sower Tract Fund is entirely distinct from the Tract Committee of the General Missionary Convention, it is in full sympathy with it. Each convention of mission workers should appoint a committee to push the tract work. There is need of many, and room for all. The fittest will survive, and this is sufficient. We need a permanent fund, with an income sufficient to give away books, as the Swedenborgians and Unitarians are doing. They are ahead of us in this direction.

The Christian Sower Tract Fund has eight kinds of our best pamphlet tracts, and seven kinds of card tracts, to sell and give away. They have done effective work wherever used. Do not be satisfied with one trial, but send for more.

The Fund is much in need of money with which to supply destitute fields. Many are the calls for help. Send a contribution at once. Gifts to the work and profits from the sale of tracts will be used to give tracts to destitute fields. Address, J. W. Higbee, Mexico, Mo.

## Church News.

I now write to inform my brethren about my whereabouts. I am in receipt of two letters desiring to know where Waterloo is, and how to get there. Waterloo is on the Tennessee River, twenty-five miles below Florence, Ala., and thirty miles above Savannah, Tennessee, and has about 200 inhabitants. I am a great deal better off in the way of ministerial aid than I thought when I first wrote. Notwithstanding, we still invite and urge the brethren in the ministry to come; there is work for all. I met with a cousin of mine, P. J. Vandiver, at the Poplar Spring Church, the State Line Ferry, on the Tennessee River, this county. He preached three discourses. Four were baptized, and three from the Baptists, myself being one. He could not give me a correct statement of all his labors, but said he had met with great success and considerable ingathering. Prejudice is dying away. I handed out all the ADVOCATES I had, and have several promises to subscribe my next visit. I have promised to visit Bro. Vandiver, (he lives 20 miles from me,) and put in one month in the Master's cause, after which I hope to have something to report worth hearing. JOHN N. VANDIVER.

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NASHVILLE, TENN., NOVEMBER 26, 1884.

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## LEANING ON BROKEN REEDS.

We have just been reading the life of Wickliffe, as published in a volume of 144 pages, paper cover, by Funk & Wagnalls, 10 and 12 Dey street, New York. Price 25cts. Wickliffe was born about 1324; died December 31st, 1384. This is the five hundredth anniversary of his death. He was educated at Oxford, and became master in one of the schools of that University. He was a member of parliament at one time. Became a man of influence with the government, and the especial friend of John of Gaunt, Duke of Lancaster, and son of King Edward, and at one time an aspirant to the throne of England. While but little is known of the life of Wickliffe, some of his acts and the general influence of his life and labors left such an impress upon his country and age, as well as succeeding ages, that they excite an anxiety to know more of his life and trials.

To understand the work of Wickliffe, we must understand something of the intellectual, moral, and religious condition of the age and people among which he lived.

It was about the darkest hours of christendom. The people were ignorant. The political rulers were subservient to the behests of the priests, and they looked upon the Pope as their guide and instructor. Books were exceedingly rare—all were transcribed by hand—and costly, while the people were poor.

Up to the time of Wickliffe, the knowledge of the Scripture was meagre. While in all ages since the establishment of the church of God, there have been bodies of Christians and individuals who disputed the authority of the Romish church, it was the by law established religion of all Western Europe.

The dominant church, up to the period of the Reformation, was singularly averse to the translation of the Scriptures into the languages of the common people. Since the Reformation it has yielded in translating the Scriptures and circulating them among the people only as a public demand has forced the church. The councils and doctors of the church declared "it would be casting the gospel pearl abroad to be trodden under foot of swine to give the gospel to the people in their own language." There had been a few translations of parts of the Bible into the language of the common people of Germany in the eighth and ninth centuries. In the eleventh and twelfth centuries translations of Psalms, Job, Kings, and Ecclesiastes of the Apocrypha, were made into French.

But as heterodox opinions began to manifest themselves, in order to secure the orthodox faith interpretations contrary to the faith of the

church, in 1229 the Council of Toulouse issued a decree prohibiting the laity from possessing the Scriptures—a precaution which Hallam tells us was frequently repeated on subsequent occasions."

In England they had only the Lord's prayer and the gospel by John translated into the popular tongue.

In 1408 a convocation of the clergy of England at St. Paul's Cathedral, issued a decree "which forbade the interpretation of any text of Scripture into English or any other language by way of a book, Bible or treatise."

Clearly the purpose of the church, which never changes, was to keep the people as ignorant of the Bible as was in their power. The civil rulers lent the whole power of the government to enforce these decrees of the clergy.

Wickliffe started out rather as a political reformer. England was in war with France. The Pope was favorable to France as the more faithful nation of the two, to the church. The clergy had acquired control of large possessions, and were in receipt of immense revenues exacted from the people for religious services. This immense sum drawn from England through the clergy was used against England in the long and wasting war in which she was engaged.

This stirred the indignation of the King and the national spirit of the people. Wickliffe espoused the cause of the nation against the clergy, and denied from a Bible standpoint the right of the clergy to hold secular offices or to enjoy large salaries. This was the starting point of Wickliffe; it gave him influence with the national party and the government. It also gave him weight and position in the University of Oxford. He was promoted at Oxford, became popular and his influence seemed to be greatly increased.

But these seemingly favorable influences were the broken reeds on which he leaned. He progressed from the political questions to the purely religious—demanded the right of the people to know for themselves the word of God. He denied the change of the bread and the wine into the real flesh and blood of the Son of God. He denied the temporal power of the Pope or any power save as it is exercised in accordance with the will of God. Hence he attributes all power to God and his will, and no human being has authority in religion, save as exercised in accordance with this will.

When he came to these strictly religious questions, the friends on whom he relied failed him. Neither John of Gaunt, nor the University of Oxford, could afford to risk their popularity and worldly interest in a stand for the truth of God, pure and simple. They both forsook him and turned against him. The political interests of John and the interest of the University could not be risked in a doubtful struggle for pure religious truth.

Their turning against him did more to injure his cause than their favor had ever benefitted him. Their turning against him was the cause of the failure for the time of his cause. This is a typical case. When in the advocacy or defence of truth we rely upon institutions or persons of worldly influence and interests to advance that cause, they always injure it. Their worldly interests will not permit them to risk them upon the uncertain conflict of pure scriptural truth. The Bible is full of examples of this. Isaiah 30: 1. "Woe to the rebellious people that take counsel but not of me, and that cover with a covering, but not of my spirit; that they may add sin to sin; that walk to go down into Egypt and have not asked at my mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the

strength of Pharaoh be your confusion." Or, as Paul puts it, God hath chosen the weak and foolish things of the world to bring to naught the mighty and the wise.

This is true to-day, we are relying upon our great men who have great worldly interests and honor at stake. They cannot afford to risk them for the sake of the truth. We rely upon institutions with many worldly interests to maintain and disseminate pure gospel truth. They must succeed—they cannot risk success for the sake of pure truth. They cannot risk incurring the opposition of great and influential men by herding with those who are unpopular for the truth's sake. All such institutions are faithful to the truth only so far as fidelity to the truth is compatible with their worldly success.

Wickliffe's only permanent success arose in a wholly different direction and from influences entirely diverse. He gained the sympathy of the masses, he taught the poor the word of God, and sent a class known as "the poor priests" to travel and preach; at first they were ordained clergy, but afterward laymen were sent forth. "The itinerants made their appeals to 'Goddiss Worde' and 'Goddiss Lawe.'" The law of God was not only their text but their theme. To this as a test everything was subjected. \* \* \* They had no pardons to dispense, no spiritual authority to assert. "The men were in dead earnest; and they spoke as they felt. Clothed in long garments of coarse cloth they wandered from village to village, from town to town, and from county to county without stop or rest, preaching, teaching, exhorting, warning wherever they could find hearers—sometimes in church or chapel, when such stood open for prayer and devotion; sometimes in the church yard, when the church was closed; sometimes in the public street or market places."

But the crowning work of Wickliffe's life—the one that has lived to bless mankind in all succeeding ages and in all English speaking countries and indorsed by its influence all Western Europe—was his translation of the Bible in the simple plain language of the common people. He not only defended their right to know it. He gave it to them in the language of the simplest and most unlearned. Wickliffe's translation has been the example and model of all later translations. But when he gave it, it was only in manuscript. It was costly when the people were poor and money dear.

The church forbade its circulation. But "many suffered imprisonment and even death for using the Bible in their mother tongue. It was the custom for little companies to assemble at night for Bible readings. Copies were borrowed from hand to hand, and thus made serviceable for a wide circle. Portions were committed to memory, and afterwards recited to relatives and friends. One Alice Collins is mentioned as an expert in this matter. She could recite the ten commandments and the epistles of Peter and James. "Poor people gathered their pennies and formed copartnerships for the purchase of the sacred volume. Those who could afford it, gave five marks (about \$200) for the coveted manuscript, and others for a few leaves of St. Peter and St. Paul would give a load of hay."

The good that remained of Wickliffe's labors abide through the work done among the simple hearted common people, and those not tempted by worldly considerations to corrupt that truth; those having no associations whose interests demand its sacrifice. This short history is suggestive of many thoughts and helps to us. But what are our privileges compared with theirs? What are our responsibilities in view of these great privileges?

Wickliffe himself escaped death by persecution, but after his death his works were condemned; his own bones were disinterred, burned, and cast into the river Swift, to satisfy the religious fury of his enemies.

D. L.



## BRO. ALLEN AND THE GUIDE.

Few men have so aroused my admiration and esteem as Bro. F. G. Allen. Clear and vigorous as a writer, devoted to the truth, and situated where he could work most effectually in pressing back the tide of worldly innovation that is flowing in upon us, I looked to him with more hope than almost any other man. But of late in watching his course I have been filled with the greatest astonishment; my love for him remains, but my confidence in him as a great leader in God's hosts has been sadly shattered. Consider the following: Sometime ago, in a controversy with A. I. Hobbs, which grew out of the introduction of the organ into the worship of the Central Church, Louisville, Bro. Hobbs was led to ask if Bro. Allen regarded the congregation which used the organ as he did one which practiced infant baptism. To this Bro. Allen replied that he had as little use (or as little fellowship,) for the church that would introduce an organ into the worship and thereby drive out good brethren who were conscientiously opposed to the instrument, as he had for the church that would practice infant baptism. Brave words, bravely spoken! I do not give a verbatim report of this matter, as it has been months since I read the articles, but I know that I do not misrepresent Bro. Allen. The Central Church for which Bro. Hobbs preaches, and which he was then defending, did this very thing. It introduced an organ and thereby drove out good members.

If Bro. Allen has not changed he has as little fellowship for that church as he has for any Methodist church in the city. Bro. Hobbs is its principal teacher, and is perhaps more responsible for its course than any other man in it. He approves what it did and defends its action. He is as guilty of schism as any other man in the church, and, according to Bro. Allen's judgment, the others are as guilty as paedobaptists. It seems therefore to me that Bro. Allen, if he were consistent, would have as little fellowship for Bro. Hobbs as for any Methodist preacher in Louisville. Since the *Guide* has passed into the hands of the new management—that is, since Bro. Errett became its chief owner—I find long articles every week on the editorial pages signed H. This H is, there is no doubt, A. I. Hobbs. H appears to do about as much writing for the paper as Bro. Allen, and it seems to me is equally with him an editor of that paper, though, perhaps, for prudential reasons, his name is not enrolled as one of the editors. H (if this letter stands for Bro. Hobbs, which I doubt not) is one of the broadest of the broad-gauged, one of the most progressive of the progressives. H is engaged to write for the editorial pages of the *Guide*; it is not to be supposed that this was done without Bro. Allen's knowledge and approval, seeing that he has from its origin been editor-in-chief of the paper.

Our readers will remember that Bro. Allen could not work with David Lipscomb as a fellow-editor, seeing that one would favor the missionary societies while the other would oppose them; but he has no trouble in co-operating with H. I wonder if Bro. Allen has gone over on the organ question?

He ridiculed the idea of Bro. Lipscomb and himself working together as editor of the same paper, for one week the paper would favor the societies, and in the next issue perhaps it would oppose. Surely he is very inconsistent or he has gone over on the organ question. "But," some one may inquire, "what reason have you for supposing that H has been engaged to write regularly or the editorial pages of the *Guide*?" The very best reason in the world. *He does write regularly*

for the editorial pages of the *Guide*. He did not do so before the late change. Of course he has been engaged to do it.

Bro. Allen cannot co-operate with the *Advocate*; we agree in principle, he says, but we differ in the application of that principle to the missionary society question: but he can co-operate with Russell Errett, whose wife is a devoted member of the Catholic church, and whose chief paper, the *Standard* favored that Island Park ordination that so horrified Bro. Allen: he can co-operate with Bro. Hobbs who favors the use of the organ in the worship, and who is a member of a church that drove out a number of good members by introducing this instrument in opposition to their tearful entreaties. Surely Bro. Allen has greatly changed.

I observe that the *Guide* is now published from Louisville and Covington. It is traveling rapidly toward the *Standard's* office. I have seen it stated that it is now printed in Cincinnati; when I called at the old stand in Louisville several days ago, 310 West Main Street, I did not find it. Where is the *Guide* office in Louisville? Is it in the Pastor's study of the Central Church?

Perhaps Bro. Allen can give us some satisfaction about these matters. If he can, I hope he will.

If F. G. Allen were to die, who can doubt but that the *Guide* would be swallowed by the *Standard*, or worse still, be edited by A. I. Hobbs? Worse still, not because Bro. Hobbs has progressed further from the primitive way than the editors of the *Standard*, for I do not suppose he has, but because two such papers would be worse than one.

J. A. HARDING.

I start, if the Lord wills, to-morrow to Toronto for a series of meetings. Expect to be in that city till December 13th; and from that date till Christmas I expect to be at Meaford, Ontario, Canada, in a debate with a Mr. Wilkinson of the Methodist church. We are to have a discussion of six days duration. My address on the 13th of December is 61 King Street, East Toronto, Canada.

J. A. HARDING.

## ITEMS AND PERSONALS.

Bro. Harding says he is in Kentucky so little, and his department has so little of Kentucky news in it, he prefers to drop the heading heretofore used, and write over his own signature, and in his own personal character. Next week we will place his name in as Associate Editor.

One of the oldest laborers in the gospel in Texas, who used to be a friend of the *Advocate*, but thought it too strenuous in opposition to plans, so was estranged from it, now writes, "Many who have heretofore not patronized the *Advocate*, will now do it." While we are not in the habit of boasting, and some in Texas went off from the *Advocate*, it all the time has had a regular subscription in Texas larger than any of the papers of disciples published outside of the State. Without canvassing or drumming, or much effort, it has maintained a regular circulation in the State little less than a thousand. The papers in the State doubtless have more than this, and as long as they maintain the truth free from innovation upon heaven's order, we hope their circulation may be doubled, but without detriment to their interests, we ask the friends of truth to press the claims of the *Advocate*. We would like during the coming year to double the circulation in Texas. It can and will be done if its friends will be a little earnest. A hundred subscribers between this and the end of the year from Texas will place over one thousand subscribers on our list for the year, and will secure to us a total list of five thousand—shall we not have them?

## CHURCH OF CHRIST.

From the "Home Land of Sunshine and Flowers," a pamphlet of 74 pages, giving a description of the Soil, Climate, Productions, and educational and church facilities of Los Angeles and Southern California; sold at 50 cents a copy, we take the following in reference to the cause of Christ in Los Angeles, by Bro. B. F. Coulter, formerly of Clarksville, Tenn.:

The disciples of Christ, designated usually as the Christian Church, organized as a congregation in this city, February 28, 1875, with twenty-eight members. At that time they were permitted to worship in the Court House, which they occupied for over three years. Few in numbers, poor in purse, they were under the necessity of moving four or five times, meeting in different halls, till the erection of their present church building, which they occupied for the first time, second Lord's Day in December, 1881. Their house, located on Temple Street, near Fort, and opposite the High School Building, is central and commodious. They now number over one hundred and sixty members, and growing steadily, have a good Sunday school, and altogether the prospects for a large growth are very encouraging. They purpose soon, the Lord willing, to establish a mission church.

DEAR BRO. HARDING: I like your card on the work of the Holy Spirit well. For a long time I have had in my note book one almost identical. "To whom does the Holy Spirit come?" you say. Would not, To whom is the Holy Spirit given, be preferable? Why do you distinguish between "obedient" and "baptized?" Did the Holy Spirit, in any sense, dwell in the hearts of the saints before the glorification of the Christ? I mean apart from inspiration. Excuse my card; I cannot do better just now.—[B. W. Lauderdale, Bailey, Tenn., November 4, 1884.

In speaking on the Spirit's work, I usually read as the basis for the discourse from John 16, and hence the inquiry, "To whom does the Holy Spirit come?" Verses 7 and 8 in this chapter justify this form of expression; from John 7: 39, we learn that it would be equally correct to inquire, To whom is the Holy Spirit given? It does not seem to me that one of these forms is preferable to the other.

From this last passage (John 7: 39) it appears that the Spirit was never given to any one before the glorification of Jesus, as he has since then been given to the saints. Men received miracle-working powers from the Spirit in those days, and the Spirit of God was represented as resting upon them, as being in them; they were sometimes represented as being filled with the Spirit. Such wicked men as Balaam and Caiaphas sometimes received this miracle-working power. They had powers from the Spirit, but evidently they did not have the Spirit himself dwelling in them, helping their infirmities and making intercessions for them, as Christians have now. After Jesus ascended to heaven and was coronated as Lord and Christ, he sent the divine person, the Holy Spirit, to the earth to abide in his people, to be with them forever, to comfort them, to help their infirmities and to pray for them. Men had received gifts from the Spirit before; but they had to be washed in the blood of Jesus and made clean before they were fit temples for the Holy Spirit; nor could the Spirit be given until Jesus had entered into the Most Holy Place (Heaven), and as High Priest had made the offering for the people. The offering was received by the Father; Jesus was made King of kings and Lord of lords, and then the Spirit was sent. He has been upon the earth ever since, and will be to the end.

"Why do you distinguish between the obedient and the baptized?" inquires Bro. Lauderdale. We are commanded to believe, to repent, to confess; when a man has done these things he is obedient thus far, though he has not been baptized. To believe on Jesus, the Scriptures represent as "the work of God." J. A. HARDING.



## ALL THE COUNSEL OF GOD.

ACTS 20: 17-38.

We read Paul's farewell speech to the elders of the church at Ephesus with moistened eyes. For depth of pathos it seems to us unrivaled even in the realms of Scripture narratives save by the fervent appeals and loving warnings of Jesus of Nazareth, with his pierced hands, bleeding side, broken heart and earnest prayers, commingled with dying groans. "There is love in every sentence, and a tear in every tone." No wonder at its conclusion the fountain of these elders' hearts were broken up and they "wept sore and fell on his neck and kissed him." He reviews his own life and labor in Ephesus and the surrounding territory. He labored there for the space of three years. "Ye know from the first day that I came into Asia after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews." He "showed them publicly, and taught them from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." He "testified the gospel of the grace of God." He went there weeping, "bearing precious seed," and in the eternal harvest of souls when the ransomed saints from Asia shall ascend on high in the cloud with the Savior, he "will come again rejoicing, bringing his sheaves with him," rejoicing more fully and forever that no earthly affliction moved him, or counted he his life dear unto himself. He could say with a clear conscience that he was "pure from the blood of all men," for he had so diligently labored, and so forcibly "preached the kingdom of God," that "many who believed came forward and confessed and showed their deeds. Many of them also who used curious arts brought their books together and burned them before all; and they counted the price of them and found it fifty thousand pieces of silver"—probably about seven thousand and five hundred dollars.

He gave such a blow to idolatry that Demetrius and his craftsmen greatly feared the loss of their trade and the downfall of their goddess and her temple. "So mightily grew the word of God and prevailed." He solemnly warns these elders to "take heed unto themselves, and unto all the flock over which the Holy Spirit had made them overseers, to feed the church of God which he hath purchased with his own blood." He foretells their coming trouble, that "grievous wolves shall enter in not sparing the flock," and of themselves "shall men arise speaking perverse things to draw away disciples after them," and warns them to watch. He commends them to "God and to the word of his grace which is able to build them up and give them an inheritance among all them that are sanctified." He worked with his own hands, ministering unto his necessities and to those with him, coveting no man's silver and gold, and teaching them how that so laboring they ought to support the weak, "remembering the words of the Lord Jesus how that he said, it is more blessed to give than to receive."

Mark some of this great preacher's expressions as he tells of declaring all the counsel of God. "Testifying repentance toward God and faith toward Jesus Christ," "to testify the gospel of the grace of God," "preaching the kingdom of God," "take heed to yourselves and the flock," "feed the church of God," "therefore watch," "how that so laboring ye ought to support the weak." Notice the manner and tenderness in which he did all this. "Serving the Lord with all humility of mind and with many tears and temptations," "how I kept back nothing that was profitable, but have showed and taught publicly, and from house to house," "by the space of three years I ceased not to warn you night and day with tears," "Brethren, I commend you to God," "I have coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands (probably holding up his hands) have ministered to my necessities and those with me." Last of all "he kneeled down and prayed with them all." We repeat, no wonder stout hearted men used to the cares and hardships of life wept, "sorrowing most of all for the words which he spoke, that they should see his face no more."

Oh! how great the work, and how important the duty to present the whole counsel of God.

God, Christ, the gospel, the Spirit, the love of humanity and the salvation of souls must so fill the heart that one will go forth, coveting no man's silver, or gold, or apparel, counting not life dear unto himself in the midst of death, warning every one night and day with tears, and, knowing the terror of the Lord, persuade men to flee the wrath to come. How carefully should he study, and how slow should he be to make the declaration, he has preached all God's counsel.

To one thing especially belonging to "all the counsel of God" should attention be called. Not that it is more important, but more neglected perhaps than other things. Paul said he had kept back nothing that was profitable, and had showed all things, how that so laboring they ought to support the weak. The support of the weak, the matter of contribution, Christian giving, is a part of the counsel of God. He has commanded that it be done. Feeding the hungry, clothing the naked, taking care of widows and orphans, helping the poor, spreading the gospel, all are in the counsel of God. The poor will always be here. Deut. 15: 7-11; Matt. 26: 11. To visit the fatherless and widows in their affliction is a part of the pure and undefiled religion of God. James 1: 27. This is not simply a gift, a formal call of ten minutes length in kid gloves to the elbow, latest style bonnet and rustling new silk. The poor should be influenced, taught, trained. They have bodies, minds, spirits. Many need lessons in neatness, perhaps cleanliness, self dependence, self-help and economy. People cannot be Christians in extravagance and laziness. Neatness and cleanliness are essential to health and salvation. A pure body cleanly attired is essential to a pure heart. These are spiritual lessons as much so as faith, trust, etc. A formal call, simply to say we called on the poor, is not sufficient to teach these lessons, not sufficient to teach anything. Enter more into their life. Gain their confidence by a righteous life and labor of love. Be kind and affectionate, realize that we are all one in Christ, and "whether one member suffers all the members suffer with it," that all are brethren of Jesus, and in the great day he will say, "In as much as you have done it unto one of the least of these my brethren, you have done it unto me."

We would lack some of the grandest Christian principles and sweetest pleasures, were there no poor—Christ's poor. God has always made provision for the poor. See Lev. 19: 9-15; Exo. 23: 11; Lev. 25, entire chapter; Deut. 15: 1-15; Matt. 25: 34-46; Luke 14: 12-14; Rom. 12: 15-16; 1 Cor. 12: 25-27; 2 Cor. 9: 6-15; 1 Tim. 5: 3-10; James 2: 1-9. A part of the work of Jesus, poorer than the poorest, was to heal the broken hearted and preach the gospel to the poor. Luke 4: 18-19. It was he who said, "it is more blessed to give than to receive." He sympathizes with humanity. Many a poor Christian trembles, sighs, groans under the burden of life, when we are immersed in life's pleasures and deaf to such sounds of sorrow. But Christ's ear is ever open; not a sigh escapes him, not a tear falls unseen. When we are enjoying the blessings of comfortable homes—good clothing, warm rooms, cheerful sparkling fires, tables richly laden with nutritious food, nice, soft beds—to say nothing of libraries, pictures and luxuries—do our hearts ever go out after the poor saints through whose houses the cold winds whistle, through whose tattered and thin garments they chill the body, in whose grate the fire has burned low, whose cupboard is empty, and whose children cry for bread? Our lives may be happy now, joyous, smooth and unruffled by care, the burden light. Not so with all. Many are weak and weary, forms bent under the load of life, brows furrowed with care, hearts full of sadness and sorrow. Do we weep with those who weep? "Bear ye one another's burdens and so fulfill the law of Christ." "Jesus wept." In him the sorrowing sisters found a brother and deep sympathizer. He condescends, he helps, he blesses. If his disciples suffer, he suffers. He is their shield and refuge, their advocate, priest and king.

Is it too much that Christ, who was rich, yet for our sakes became poor, that we through his poverty might be made rich, demand of us to labor with our hands that we may have to give to him that needeth? With all of this before us, and twice and thrice as many more passages which have not been mentioned, can we say we

have not shunned to declare all the counsel of God, when we have never mentioned the subject of contribution? Paul went once and again to Jerusalem to carry alms to his nation. Acts 11: 27-30, Acts 24: 17. As he gave instructions to the churches of Galatia, so he instructed the Corinthians. 1 Cor. 16: 1-2. "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6: 6. Should we continue a meeting for one, two, and sometimes three weeks, and close by saying we have kept back nothing that was profitable and are pure from the blood of all men, when we have left this matter untouched altogether? Should a man preach a year to a congregation, and never teach them on this subject? Should a congregation be ashamed and afraid for the preacher to mention their duty in giving? Many, it is feared, are. Let us not be ashamed or afraid of duty; but from behind the fortification of God's word let us present the whole truth as best we can, serving God in humility of mind, ceasing not to warn night and day with tears. Let us not be ashamed nor afraid to have our duty presented to us, remembering that God loves a cheerful giver, and whatsoever a man sows that shall he also reap. E. A. ELAM.

## NOTES FROM OUR CORRESPONDENTS.

Henry Rehorn, Jr., Whitleyville, Jackson County, Tenn., November 4, writes: "Bro. D. L. Carnes, of Gainsboro, held meetings four days, commencing on second Lord's in last June. Six souls who had lived a long time in rebellion, disobedience, and sin were converted to Christ. May they ever strive to live obedient children by adding to their faith all Christian graces."

J. T. Eanes, Lynnville, Ky., October 31, writes: "Bro. Roulhac closed a meeting of sixteen discourses, October 27. I never had the pleasure of listening to plainer sermons. Bro. Denton was present and assisted in singing, exhortation and baptism. Immediate result was, twelve were added from the world. There were two that took membership with us at our regular prayer meeting, October 30."

C. S. Wheeler, Vernon, Lamar County, Ala., November 4, writes: "I began a meeting Saturday night before the third Lord's day in October, at Mount Pleasant church, and continued until Thursday night following. Result, three additions. I also began one at Kennady Station, on Saturday night before the fourth Lord's day, and it continued until Tuesday night. Result, four additions. We have no congregation at this place; prospects are good for building up. I am now in a meeting at Union Church. One addition up to date, and meeting going on."

F. P. Tankersley, LaCrosse, Ark., November 10, writes: The Lord's people are still at work in Arkansas. The brethren near Melburn have erected a house of worship, and are now ready to go to work anew. They have been doing but little good, as their house was destroyed about twelve months ago, by a very destructive storm passing through these parts of the country. I preached for the people at Franklin, this State, the fourth Lord's day in September. Bros. W. Flippin and W. Jenkin had just closed a meeting embracing the third Lord's day in September, with about twenty two additions to the church. Seven beautiful young ladies at one time marched down into the water and were buried with the Lord in baptism. This meeting created much interest. I preached at Sandy Flat the first Lord's day in November. Six were added to the band worshipping the Lord at that place—four by commendation, and two by confession and baptism. My stay will be short here, then I will return to Verona, Tenn., via. Mars Hill, Ala.

There are many dead people in the world, who are not yet buried. There are thousands who have been dead many years and do not know it. When a man's heart is cold and indifferent about religion; when his hands are never employed in doing God's work; when his heart is never familiar with his ways; when his tongue is seldom used in prayer and praise; when his ears are deaf to the voice of Christ in the gospel; when his eyes are blind to the beauty of heaven; when his mind is full of the world, and has no time for spiritual things—then that man is dead.



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## QUERIES.

BRO. SEWELL: I have read your comment on the tenth chapter of Acts, and note what you have said in reference to the baptism of the Holy Ghost, and as some who read your article may want to know what we (or the Bible) teach in reference to the operation of the Holy Spirit, I would be glad you would answer the following questions through the ADVOCATE: (1) Does the Holy Spirit enter the heart to make a believer? (2) Does the Holy Spirit enter the heart to produce repentance? (3) Does it enter the heart to produce obedience? (4) Does the Holy Spirit enter the heart to prepare us for baptism, or because we have been baptized? (5) Does the Holy Spirit enter the heart to make us children of God, or because we are already children?—[S. F. Pennebaker.

1. Certainly not, for Paul to Ephesians says: "That we should be to the praise of his glory who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1: 12-13. This passage shows that it was after these Ephesians believed that they received the Holy Spirit. And not only that it was after they believed that they received the Spirit, but shows that they were in Christ when they received it; "in whom," that is, in Christ. The word of God teaches that we enter into Christ by baptism, that we are baptized into Christ. And none are ready to be baptized into him till they have believed and repented. Hence it is perfectly and positively certain that the Holy Spirit does not enter into the hearts of sinners to make them believers. And besides the word of God teaches that "faith comes by hearing, and hearing by the word of God." Faith comes by hearing the word of God, and since it comes by hearing God's word, it is again certain that it does not come by the Spirit entering into the heart to produce it. Again, Peter, in fifteenth chapter of Acts, says, "Ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel, and believe." The Gentiles were to hear the word of the gospel, and believe, hence not made believers by the Spirit entering the heart. Again, John said of the miracles of Christ: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." John 20. The word of God, the gospel, through which faith comes, is written down, as also the miracles that Christ performed, as evidences of the truths and facts of the gospel, so that the people may read these, or hear them proclaimed, and believe, and be saved. This whole teaching that sinners must receive the Spirit of God into their hearts to make them believers, is contrary to the word of God, and virtually sets that word aside, and thus destroys confidence in the very channel, and the only channel, through which God has ordained that faith shall come. Thus the word of God is made of none effect by the doctrines and traditions of men. People should be careful whom they follow, God or men. When they follow God, they are right, and in that case will certainly be saved. If they follow men, they walk in darkness, and imperil their eternal interests.

2. No. God "commandeth all men, everywhere, to repent." Paul. Sinners therefore are to be lead into repentance by the word of God, and not by the Spirit entering into their hearts to produce it. Repentance and remission of sins were to be preached among all nations. How then was repentance preached? Answer, by telling the people that God commands them to repent, not by telling them that God will send his

Spirit into their hearts to produce it. This latter is the invention of men. But the former is the word of God. Again the Holy Spirit said to the three thousand, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This passage plainly expresses that sinners must repent before they have any promise of the Holy Spirit. It would be folly, would be utter rashness for any one in the face of this passage to claim that the Spirit of God is sent into the heart of the sinner to produce repentance, when it plainly shows that the sinner *must repent* before the Spirit is promised, and that too in order to its reception. Christ pronounced many and terrible woes upon the people, "because they repented not." Because *they repented not*. These woes were pronounced, not because the Spirit did not enter into them to give them repentance, but because they *did not, would not repent*. Again Jesus said, "Except ye repent, ye shall all likewise perish." Except *ye repent*, not except the Spirit enters your hearts to give you repentance. The word of God commands the sinner to repent, and dooms him if he does not. The doctrine that the Spirit must enter the heart of the sinner to work repentance nullifies the word of God, and causes the sinner to rest his soul upon the word and promise of men, and not upon the word and promise of God. Men that teach sinners to expect this, virtually steal away the word out of their hearts, lest they should repent and be saved.

3. No. Peter says: "And we are witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that obey him." Acts 5: 32. This passage needs no comment, nor any additional ones. It forever settles the question that God gives his Spirit not to sinners to enable them to obey him, but on the other hand that he gives it to those who have become obedient.

4. The passage we quoted from second of Acts regarding repentance applies equally in this case, and shows as plainly as can be that the Spirit of God is not promised till men are baptized. "Be baptized, and ye shall receive the gift of the Holy Ghost," is the part of the passage that applies especially in this case, and settles the question beyond a peradventure. We have shown in a preceding article that when Cornelius and his house received the Spirit before baptism, it was the miraculous power of the Spirit, just such as came upon the apostles on the day of Pentecost, and that it had nothing to do with their conversion in any way, but that it was to bear witness to both Jews and Gentiles that the Gentiles as well as the Jews were to be partakers in the blessings of the gospel of Christ, and that this once accomplished, the thing was never repeated. This case of Cornelius therefore has no bearing in this case, and cannot be applied to it. So the proposition stands sustained by the passage in second of Acts, that people have no promise of the Spirit of God till baptized. There is no one passage in the New Testament that has been more thoroughly perverted and misapplied than this one regarding Cornelius. And when taken as it is, shows clearly that the miraculous outpouring of the Holy Spirit upon those Gentiles had no more to do with their baptism, to prepare them for it, than the very same sort of outpouring had upon the apostles on the day of Pentecost, who had already been the disciples of Christ for about three years and a half. There is not a syllable anywhere to indicate that the Holy Spirit ever was given to an alien to prepare him for baptism. God only promises the Spirit to

people when baptized into Christ, not to prepare them for this.

5. Paul says, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father." Gal. 4: 6. This passage settles this question clearly, and beyond all dispute. There is not a greater delusion taught in the nineteenth century than that the Spirit of God is sent into the heart of the alien sinner, to aid in any sense in his conversion. There is nothing of the kind taught in the word of God. This doctrine is defrauding thousands out of their souls, by hindering them from an obedience to the gospel, without which none can be saved. Paul says of those that obey not the gospel, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. 1: 9. Let all read or hear, and obey the word of God, the gospel of Christ, and then have the promise of the Spirit to dwell in them, and that by it their mortal bodies may be quickened. E. G. S.

BROS. LIPSCOMB & SEWELL: Will you explain first verse of ninth chapter of Acts, and ninth verse of twenty-second of Acts; hearing the voice in one verse, they heard not the voice in the other; also, what does the word filth have reference to in first Peter, third chapter and twenty-first verse.—[E. T. Payne, Difficult, Smith County, Tenn.

1. The word *hear* sometimes means to understand. So when in one of these passages it says they heard not the voice, understand it to mean they *understood* not the voice, and all is plain. The voices spoke in the Hebrew tongue, which very few then understood. Paul understood what was said to him in this language, but those with him did not. They heard the sound, but did not understand the meaning of what was said.

2. The verse in Peter is where he says, "Not the putting away of the filth of the flesh, etc." The expression "filth of the flesh" was to explain to the Jewish Christians to whom Peter was writing, that baptism was not to have its effects upon the flesh, as did many Jewish washings. He had just said, "The like figure whereunto even baptism doth also now save us," and fearing that his Jewish brethren might think that baptism, like the old Jewish washings was to cleanse the flesh—puts in the parenthesis, (not the putting away of the filth of the flesh, but the answer [seeking] of a good conscience toward God) by the resurrection of Jesus Christ." It has no reference to sin. Sin is never called the filth of the flesh. Hence the passage does not mean as some suppose that baptism is not for the remission of sins, but it is only an explanation that he thought necessary to throw in to his Jewish brethren, lest they should think it a mere fleshy ordinance. To say that the expression means that baptism has nothing to do with the remission of sins, would be to make Peter contradict himself in what he had just said, regarding baptism now saving us. For while he does not mean that baptism alone saves us, he does as certainly mean that baptism is connected with our salvation now as that water was connected with the salvation of Noah and his family. E. G. S.

MARRIED—At 4 o'clock on the evening of the 13th inst., at the Christian church in Tullahoma, by M. N. Moore, in the presence of a very large audience, Mr. J. M. Barbee, of Rock Island, to Miss M. E. Knox, of Tullahoma. The parties took the North bound train immediately for a short tour. They carry with them the very best wishes of a host of warm friends in their new and happy relation of life.



## NEWS OF THE WEEK.

## DOMESTIC.

John Logan, Jr., son of the Senator Logan, has handed in his resignation as cadet to West Point, which has been accepted.

Snow from two to ten inches deep fell the early part of the week on the line of the Erie Railway. The canal will close business December first.

Col. Fred Grant, son of the "silent man on horse-back," who was lately bankrupted together with his famous father, was an applicant for the Quartermaster's position in the army.

The most important events this winter at the Capital will be the counting of the electoral vote for President and Vice-President, and the celebration of the completion of the Washington Monument by both Houses of Congress.

The Capitol building at Washington has recently been scrubbed, washed, pumiced, and garnished, from basement to the tholus, so that the dingy, dust-stained walls and columns look bright and new as the first day they were completed.

Mrs. Harriet Elizabeth Stowe, who is older than her brother, Henry Ward Beecher, is a well-preserved woman able to leave her Hartford home and enjoy her winter residence on her orange plantation in Florida. Mrs. Stowe won her fame by her novel "Uncle Tom's Cabin."

"Uneasy lies the head that wears the crown." There are about one hundred and twenty-five thousand offices, large and small, in the gift of the Administration. Over fifty-two thousand of them are post-offices, mostly below the grade of Presidential appointment, which range from \$1,000 salary upward.

A meeting of the Sanitary authorities has been called for December 10, in Washington City, to take under further advisement the subject of the "Prevention of Epidemic Cholera in America." It is an established fact that cholera has never, in years gone by, entered Paris, but that it came to this country soon after.

During the month of October 36,441 immigrants arrived in this country, and 7,977 citizens of the United States returned from abroad. For the ten months which ended with October, 1884, the total number of immigrants coming to this country was 414,324, against 501,037 during the same period of last year. If the ratio of increase by immigration and nature continues for the next quarter of a century as it has for the last, and this country has no war, what will our population be? Will American doctrine leaven the mass?

At last the close count in New York State is completed, and a feeling of rest follows. It is an honor to our people to submit so patiently under such trying ordeals. Rioting, blood-shed, and general demoralization would have ensued after so close an election in almost any other land. One can hardly imagine any ill results from a change of administration in national affairs, since a Republican Senate can check any excesses on the part of the Chief Executive; yet no sensible person is looking for extreme measures in any direction. Certificates have been issued to the Democratic electors in New York, their plurality ranging from 1,077 to 1,149.

The slate makers are already busy with the new President's Cabinet, and have allotted the Law and Post Office Departments to the Southern States. Senator A. H. Garland, of Arkansas, is spoken of prominently for the position of Attorney-General, and Mr. Reagan, of Texas, who was Post-Master under Confederacy, for the Post Office portfolio. But if the papers have reported Mr. Cleveland correctly, he is a man of his own head, and will disappoint many Democrats by his action in the Civil Service. The idea that "to the victors belong the spoils," is eminently of American birth, and if the new President determines to retain competent officials of the present dominant party, there will be many disgruntled place-seekers, who will strive to intimidate the President by their howl of mad rage. So far, the fortunate Cleveland has wisely ordered all applications and petitions to be burned without being read by him.

Ex-Senator Roscoe Conkling, so long the leader of the Republican party, looms up from his retirement as a probable successor to Senator Latham in New York. A scheme is on foot for the stalwart Republicans and Democrats in the New York Legislature to fuse, and elect Mr. Conkling in view of the fact that he rendered great services to the Democracy in defeating Mr. Blaine in Oneida county, New York. The two gentlemen are bitter enemies, dating their animosity from the formation of the Cabinet of the late lamented Garfield. Burke says that politics is the science of circumstance, and yet it would seem right strange to see this bitter Republican become transmogrified into a joyous Democrat.

George Mobra, a Brooklyn machinist, returned this week from Aspinwall, broken down in health by the Chagres fever. He has been at work on the Panama Canal, and reports the mortality among the laborers as really frightful. Unless the victims have money or influence their bodies are dumped into a ditch and covered with quicklime. There is a saying that for every yard of earth turned up on the Canal there is a death in the hospitals. Skilled workmen earn \$5.50 per day, and laborers \$3.00 to \$4.00. M. DeLesseps remarked, when urging upon the French Government to undertake this work, that it would cost treasures of men and money, but would pay. In case of its ultimate success, large vessels can pay a toll of \$3,000, and yet save money and time by going through the Canal instead of doubling dangerous Cape Horn, as now.

Mr. Blaine seems to take his defeat philosophically, saying that he made a good race, and that he has duties to engage him that are more congenial and profitable than guiding the "Ship of State." He is engaged on the second volume of his book, "Twenty Years in Congress," the sale of which, so far, has been unprecedented. It is estimated that the royalty he will receive from his publishers will reach the enormous sum of \$780,000. The book is very readable and instructive, consisting, mainly, in personal descriptions of the great men with whom the author has been associated for the past twenty years. Mr. Blaine is a brilliant writer, and adopting Carlyle's thought, that the biography of men is the best history of a nation, he has made a happy literary and financial hit.

A dispatch from New York, of November 17, says: The Evangelical Alliance of the United States met to-night, the first time since the international conference at Copenhagen. Rev. Dr. Phillip Schaff, fraternal delegate of the American Alliance to the conference, made his report. He spoke of the cordial reception tendered the American delegation by members of the foreign alliances, and said the satisfactory character of the conference had produced much good. He thought one of the greatest drawbacks to the success of the Christian church to-day was its denominational distinctions. Rev. Prof. R. T. Wiender, of Augustana Theological Seminary of Illinois, delivered an address upon "The Religious Condition of Sweden." He said the people of that country were, as a whole, moral and upright in character, and earnest seekers after the truth. When they adopted the forms of the Reformed Church, Church and State became inseparable. Every citizen is by law a member of this church whether he believes in the creed or not. In no country is the education of the young watched with more zealous care. Previous to 1858, no other denomination could obtain foothold among the Swedes. Certain laws were then repealed, and now Baptists, Methodists, and others flourish.

## FOREIGN.

The Rt. Hon. George J. Shaw Lefevre has been appointed to succeed the late Henry Fawcett as Postmaster-General. Mr. Fawcett was a blind man, yet despite his physical infirmity he made a success of his life, and left the present efficient postal system of England as an enduring monument to his genius and indomitable energy.

England never lets slip an opportunity to extend her domain and influence. Australian advices state in accordance with the instructions of the British government, given some time ago, had proceeded in New Guinea, and on the 9th of November with great ceremony proclaimed

British protectorate on that part of that island. The protectorate covers the southern coast, eastward to the 141st meridian east longitude, and includes the islands adjacent to Southern New Guinea.

Matthew Arnold, the celebrated writer, has resigned his position as Commissioner of Education in London, and will begin a lengthened tour of lectures in the United States about Christmas. Mr. Arnold is a scholarly man, and a master of the English language, and will doubtless give entertaining talks on the various current questions in the social, educational, and political world.

Advices from the Central and South American States announce that a periodic revolution is in progress with its lists of atrocities. Men, women and children are being butchered mercilessly by the rioters; houses and the accumulations of years devoted ruthlessly to the flames. We of more temperate clime can scarcely realize the horrors of the crimes committed by these hot-blooded people of the tropics.

The Panama Canal is being dug as fast as men and money can put forces to work. Launches, tugs, dredges, excavators, material and men continue to arrive in quantities and numbers. Work continues with activity, new contracts daily being given out, and during the coming dry season 50,000 men will be employed along the 47 miles of work. The Panama railroad is in excellent working condition at present.

France is now afflicted with a large body of unemployed workmen who seem disposed to cause trouble. While municipal laborers were filling up moats around the fortifications, about a thousand unemployed artisans entered the works and demanded employment, accompanying their demand with menacing threats against the authorities. The commissary of police addressed the men, urging them to retire. They refused, and the commissary was compelled to summon the police and eject them. The artisans returned when the cuirassiers were summoned, and the crowd was dispersed. Several arrests were made. A renewal of the trouble is feared.

## THE CAUSE IN COLLIN COUNTY, TEXAS.

I have been agreeably surprised at the intelligence, refinement and hospitality of the people in Texas; and especially by the readiness with which they receive the gospel. I have been laboring for the church in McKinney, the county seat, since the first of this year. This church numbered one hundred and fifty members a year ago. During this year, thus far, thirty-eight have been added by confession and baptism, several have been reclaimed, and others received by letter, making now nearly two hundred. It is estimated that there are at least fifteen hundred disciples in the county, twelve churches and twelve preachers; though most of these have to make their living chiefly by farming, they keep the cause up in their respective communities, and in some neighborhoods it is steadily advancing. During the summer and fall over three hundred have been brought into the churches within the county, and all was done by the preachers resident in the county, except, I believe, the assistance of two preachers in two meetings. Besides doing her home work mainly, this county assists in State work. We are not fully agreed about "plans," but still we work together; not spending any of our time or destroying our mutual charity by disputing about plans, or ways and means. Our churches and preachers are harmonious, and if some apple of discord should not be thrown in among us, we see no reason why this county should not in a few years compare well with any county in this or any other State not containing a large city. C. W. SEWELL, SR.

## THANKS.

All connected with the Orphan Home, return to the sisters of Lebanon their thanks for a handsome wool counterpane, two pairs of blankets, pillows and pillow cases,—a donation most acceptable, as cold weather may be soon expected. C. F.

Troubles are hard to take, though they strengthen the soul. Tonics are always bitter.—*Talmage*.



## Home Reading.

### BE THANKFUL TO HIM.

If God hath kept thee, then 'tis well,  
Be thankful to him for his care,—  
For round thee is sin's present hell,  
And countless foes within thee dwell.  
If he hath saved thee from one woe,  
If he hath saved thee from one foe,  
Oh, praise him, praise him evermore!  
He can and will thy soul restore  
To perfect peace! He hath in store  
Such grace and love, that thou shalt rise,  
A victor over time. His loving eyes  
Shall guide thee till this life shall end,  
And thou art face to face with thy true friend.  
*Chas. Wm. Butler.*

### RECOGNITION IN HEAVEN.

The subject, though by no means new, had become of new interest to many of those who attended the weekly prayer-meeting, and the pastor, to whom it was particularly dear, appointed it as the subject of a free conversation at the meeting of the following week. When the time came there was a good attendance of the more thoughtful and intelligent people of the place, and the interest was deepened by the fact that many came from a close searching of the word of God, so as to be able to impart to others what they had found there, and also to learn from others what might be new light to them. After the exercises of praise and prayer, the pastor, who presided, announced the topic, "Shall we know our friends in heaven?" and invited a free and informal discussion.

Without losing a moment Elder C. remarked, "I have no hesitancy in saying that our knowledge in the heavenly state will be still more comprehensive than it is in this earthly condition. From childhood to manhood there is a growth of knowledge, and we have no right to conclude that it will be interrupted, or in any direction limited in the life to come. Paul himself held this view when he wrote, 'Now we see in a mirror darkly; but then face to face; now I know in part, but then shall I know fully even as also I have been known fully.'"

"There is no doubt," said Mrs. E., "but that we shall know our Saviour in heaven; for the beloved John assures us, 'Behold, now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is.'"

"Yes," said Mr. Y., "and even the face of God the Father will be seen by the heavenly inhabitants, though some have held the contrary opinion; for it is written: 'And there shall be no more curse; but the throne of God and of the Lamb shall be in it \* \* \* and they shall see his face.'"

"I never thought that there was any doubt in regard to the recognition of God our Father and of Christ our Savior, but in reference to our knowing one another in heaven," said Mrs. F., "for my own part I think God's word is not silent on the subject. Lazarus and Abraham knew each other after death, and both recognized the rich man lying in torments. They showed their intimate knowledge of earthly creatures, and much more, should we judge, would be their acquaintance with the heavenly inhabitants. Besides, Moses and Elijah, who had lived in different ages of the world, were associated together in communion with Christ on the mount of transfiguration."

"I have often wondered in regard to the probability of an universal knowledge of all the redeemed in glory," said Elder M. "Is it not possible that in the great multitude which no man can number, we may know each individual even more thoroughly than we know our most intimate personal friend here? Will there be some new mode of revealing this knowledge to us? Easy, immediate, perhaps entirely different from anything within our present experience, as of meetings, introductions, etc."

"I have thought of the same," said Mr. D., "and I have arrived at the conclusion that there will be a new development of our intuitions: our perceptions will be quickened, our innate knowledge will be vastly increased. Something like that we now call instinct, which enables the lower creatures to know their friends without a sound or sign being given, only higher, stronger, entirely spiritual, may enable us to 'know even as also we are known.' This may be called 'instinct with spirit.'"

"You think," said the pastor, "that a knowledge like that which Christ possessed in his manhood, only, of course, under limitation, will be ours? It is said that 'Jesus knew their thoughts,' that 'he knew all men, and needed not that any should testify of man; for he knew what was in man,' that he recognized Nathaniel at first sight without an introduction, and that he called Zaccheus down from the sycamore tree, though he had probably never seen him in the flesh nor heard his name before. Somehow in this way 'the spirits of the just made perfect' will know one another, impressed and prompted with an animating power working from within the soul."

"That is all very well," said Miss S., who was in deep mourning for the recent loss of her mother, "but I want to know whether I may hope to recognize my dear mother in glory, just as I knew her here on earth?"

"I cannot think that you would wish to know her thus. And therefore you ask more than you really desire," said the pastor. "The last time you saw that dear face it was cold in death. A few hours previously you saw her in intense pain. Then, too, she was quite old, feeble, and wan even before her last sickness. You remember what she looked like twenty years ago. Then she was well, younger and more beautiful. To see her young as then would please you better. Supposing that in the translation to heaven she became more youthful, more beautiful, and perfect in all her character, would it not please you better still, provided that in her you saw the identity, the loving mother?"

"Yes, that I think is so," said Mrs. E. "My brother, who has been in heaven for twenty years, must have passed onward through many transformations, even from glory to glory, yet I expect to know him, the same brother William, the very moment I see him there."

"Then is it possible," said Mrs. B., "that I shall clasp to my heart the angel darling whom we laid away in the cold grave. Though she has been glorified, she will be the dear child of my tenderest love!"

"And yet," said the pastor, "we must not forget that when we meet above, our relationship will not be one of flesh, for Paul assures us that 'Flesh and blood cannot inherit the kingdom of God.' We shall be like Christ in our kindred. 'Who is my mother and are my brethren?' said he. 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' Paul favors this when he says: 'Henceforth know I no man after the flesh.' It may not then be father and mother, husband and wife, parent and child, in heaven; for Christ assures us that in the resurrection they neither marry nor are given in marriage, but are as angels of God. And yet one may hope that there will be a relationship among the redeemed, dearer and closer than has ever been known on earth. The same mystical union which binds the 'ransomed of the Lord' to Christ will bind them also one to another; 'when He shall appear we shall be like him,' and if we are like Him we shall love our fellow-saints because we love Him."

"Then what's the use," said Mrs. B., "in talking and singing so affectionately of the friends over there, if we are not to recognize in them our friends of earth?"

"Much use," said the pastor. "You will be capable of knowing and loving your child in heaven far more intensely than you ever could on earth; but you will not stop there. All other children and all other saints will be loved with the same love. The highest knowledge and affection will be directed toward the divine persons and the next towards those whom we may have brought to a knowledge of salvation. They will be our true children. For as Christ saw the travail of his soul and was satisfied, so we shall see and know and love in heaven those for whom we have labored and prayed and suffered on earth."

"Let us make sure in the first place that we get to heaven," remarked elder M.

"Yes, Yes," said the pastor, "heaven will be good enough for any of us. Therefore the rather, brethren, give diligence to make your calling and election sure, \* \* \* for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

## WALKS AND TALKS WITH THE CHILDREN.

BY UNCLE MINOR.

The sweet spring-time, with its blooming flowers, and golden waving grain of harvest, has passed away, and now comes brown autumn and bleak winter—a suitable time to ramble in the wild wood in search of nuts, or sit quietly around a blazing fire and listen to words of love and wisdom from those who have passed childhood's hour before us.

Let us take a walk. Do you see that great spreading oak out in the field by itself? It has great spreading branches, with a beautiful, rounded top; it looks as though it had been trimmed. Look again, near the woods, and you see another oak with its branches all on one side, and its body bent. Why this difference? One is in the open field where the light is evenly distributed all around it, and hence it grew into a perfect tree; while the other had most of the light on one side, and while its branches were young and tender it grew towards the light. So if you would grow up to be beautiful and good, you must see that the light of God's love—his precious word—is not hidden by the underbrush of sin. Look again, at that beautiful tree. Its roots strike deep into the ground, its trunk is straight and strong, its branches are many and wide. The birds build their nests in its boughs, the cattle repose beneath its shade, under it have gathered many a lad and lassie. The old men point this tree out to their children, but they remember not its growth. Generations one after another pass away, and this same monarch of the forest remains, defying the storms of perhaps two hundred winters. Yet this large tree was once a little acorn, the same that you now pick up among the grass beneath it. All its trunk, its branches, its leaves, were in that acorn; but it grew and spread and unfolded itself by degrees; it received nourishment from the soil, dew, and rain, and thereby grew to be a large and beautiful tree. Rain and soil could not make an oak without first an acorn; neither could an acorn make anything but an oak.

So the mind of a child is like an acorn—its powers are folded up. The memory, the judgment, the feeling of right and wrong, are all in the mind of the child, but not expanded; yet, by cultivation of that mind, it is developed and made strong, so that great things can be accomplished by it. It was a long time before this oak grew to be a tree. When it was young, a little child could have pulped it up, but now it is strong and withstands the storms; then it could have been bent and twisted, now it is strong and beautiful. The child may make a foolish, wicked man, yet he will be a man, his soul not that of a beast that perishes. Then, dear children, cultivate that precious mind of yours, feed it with truth, the light of God's love; it comes from God, it is made in his image. The oak will last for centuries, but the mind forever.

Gov. Alexander H. Stevens, of Georgia, had never a child or wife. He had a half-brother, Linton, whom he loved, and for whose schooling he paid. From boyhood up he lived much on a farm, and had a great fondness for animals. It was when he was a famous lawyer that he wrote his brother (he used to write almost daily) of the illness and death of his pet dog:

"He sleeps at my feet in the day, and at night before I go up-stairs to bed. During the night he repeats his visit several times. Poor fellow, he is blind! He barks incessantly if I leave him. He keeps close after me, and follows the sound of my feet. I usually carry a cane, and let that drag along behind, for him to hear it more distinctly than he can my tread. I feel more pleasure in thus exercising Rio, and witnessing the pleasure that it affords him, than I ever did in the enjoyment of all the honors of this world has ever seen fit to bestow upon me. \* \* \* It is all over with poor Rio. His strength failed just at my room door, then he fell and died, without any struggle. He lay in the library all night. Next day he was put into a box, or coffin, and buried in the garden. Over his grave I shed a tear, as I did over him frequently as I saw nature failing him."

The heart of the wise teacheth his mouth, and addeth learning to his lips.



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1881.—By the recommendation of Rev. O. C. Davis, I used Dr. Mozley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

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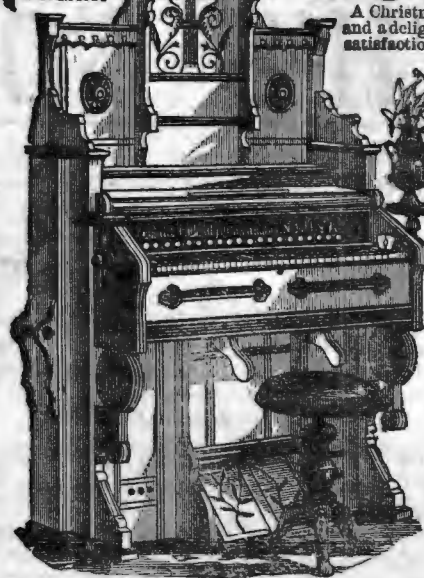
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If we receive more than one correct answer, the second will receive \$75; the third, \$50; the fourth, \$25; the fifth, \$10; the sixth, \$5; the seventh, \$2; the eighth, \$1; the ninth, 50c; the tenth, 25c; the eleventh, 10c; the twelfth, 5c; the thirteenth, 2c; the fourteenth, 1c; the fifteenth, 50c; the sixteenth, 25c; the seventeenth, 10c; the eighteenth, 5c; the nineteenth, 2c; the twentieth, 1c; the twenty-first, 50c; the twenty-second, 25c; the twenty-third, 10c; the twenty-fourth, 5c; the twenty-fifth, 2c; the twenty-sixth, 1c; the twenty-seventh, 50c; the twenty-eighth, 25c; the twenty-ninth, 10c; the thirtieth, 5c; the thirty-first, 2c; the thirty-second, 1c; the thirty-third, 50c; the thirty-fourth, 25c; the thirty-fifth, 10c; the thirty-sixth, 5c; the thirty-seventh, 2c; the thirty-eighth, 1c; the thirty-ninth, 50c; the fortieth, 25c; the forty-first, 10c; the forty-second, 5c; the forty-third, 2c; the forty-fourth, 1c; the forty-fifth, 50c; the forty-sixth, 25c; the forty-seventh, 10c; 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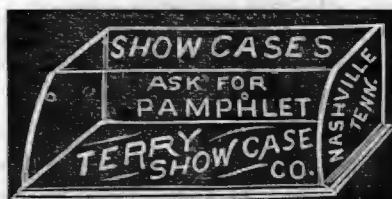
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Mars Hill College.

With pleasure we lay before our readers the following extracts from the Fifteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness.—EDITORS.

## POSITIONS PROCURED FOR OUR PUPILS.

We make a specialty of preparing pupils for

(1.) PREACHING; (2.) TEACHING; (3.) PREACHING and TEACHING.

Many educated here—among whom are successful lawyers, physicians, merchants, salesmen, mechanics, farmers, editors, authors, teachers and preachers—have so demeaned themselves, that the humility, fidelity, integrity, accuracy and ability of "Mars Hill students" have become proverbial. There is, consequently, such a demand for the services of our pupils, that we deem it perfectly safe to promise to procure pleasant, profitable and honorable positions for all who qualify themselves here for usefulness. Indeed, for several years we have been able to fill comparatively few of the positions tendered.

## HEALTHFULNESS!

### Mars Hill as a Health Resort.

Our school was founded in 1876. All the "doctor bills," for services rendered our pupils, from then till now, do not, we think, amount to twenty-five dollars—probably not to one dollar a year. Those who have come here pale and puny, from malarial districts, have, without an exception, we believe, returned to their homes enjoying health.

What "Watering Place," or "Health Resort," then, can justly claim more, as a health-preserver and health-restorer, than Mars Hill? Address,

T. B. LARIMORE, President.

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J. A. HARDING, Associate Editor.

## GOOD ADVICE.

If you your lips  
Would keep from slips,  
Five things observe with care:  
Of whom you speak,  
To whom you speak,  
And how, and when, and where.  
If you your ears  
Would save from jeer  
These things keep meekly hid:  
Myself and I,  
And mine, and him,  
And how I do or d.

## FIFTEENTH CHAPTER OF ACTS.

When Paul and Barnabas had returned from their tour upon which they had been sent by the Holy Spirit, they rehearsed to the brethren at Antioch the work the Lord had accomplished through them among the Gentiles. They then abode a long time again with the church at Antioch. And during their stay there this time, the question regarding the circumcision of the Gentile Christians was raised by the Jewish believers, who contended that they must also be circumcised, or they could not be saved. And after considerable contention it was decided that Paul, Barnabas and others should go up to Jerusalem to the apostles and have the matter decided by them. So they went, and the apostles and elders came together to consider the matter. There was much trouble for a long time after the establishment of the church of God, regarding the Jewish law. The Jewish Christians were the cause of this. They contended that the law was still in force, and that its precepts, and especially circumcision, should be observed. The apostles and elders at Jerusalem, guided by the Holy Spirit, decided that no such thing should be required of the Gentiles. And Paul, writing to the Galatians, teaches that if any one be circumcised, he is thereby placed under obligation to observe the whole law, and in that case is fallen from grace, deprived of the blessings of the gospel of Christ.

Circumcision was incorporated into the law of Moses, and became a part of that law, and never existed independent of the law, after the law was established. For the law was given to the same people to whom circumcision was given; that is, to the posterity of Abraham, to whom it was first given. And as this rite was incorporated into the law given to those people, and became a part of that law, when the law died, circumcision died with it, and was never an ordinance of God any more. There was just as much propriety in demanding the Gentiles to offer animal sacrifice, and to require them to go up to Jerusalem three times a year to their annual feasts, and to offer blood on Jewish altars. The law and all its ceremonies were abolished when Jesus died upon the cross, and never since then are they binding upon any human being, either Jew or Gentile. Nothing like these could be connected with the church of God without damaging it, without corrupting it. The church of God was established for the elevation, purification and salvation of man, and is perfect. The law of the Lord as connected with the church, and by the direction of which every thing shall be done pertaining to the Lord's service, is a "perfect law of liberty." Nothing can be added to or diminished from this perfect

law without injuring, corrupting it, and thereby thwarting the grand end for which it was established. Circumcision was once an ordinance of God, and of such importance that no one could neglect it without certain destruction, being cut off from his people. But when God abolished it, to again introduce and require it, was simply to establish human authority in the church, and to pervert the right ways of the Lord. And since it was an utter perversion of the church, which is God's only arrangement for the purification and salvation of men, to re-establish circumcision, which once was an ordinance of God, how much more so now, to introduce things entirely human, things that God never did ordain since time began. Yet men are constantly doing this very thing. The mourning bench system of getting religion has not one word more authority for it in the word of God than the rite of circumcision, or animal sacrifice.

These latter were at one time ordinances of God, but the mourning bench or prayer system of getting religion never was, in any age, nor in any dispensation of this world's history. Let any advocate of it show where God ever ordained it if he can, and he will place the world under many obligations. This modern system of human invention, the prayer system of conversion not only introduces a purely human invention into the church of God, but at the same time that this goes in, an humble obedience to the word of the Lord, the gospel of Christ, such as was yielded by the thousands that became Christians in the days of the apostles, goes out. Induce people depending upon the prayer system of conversion to repent and be baptized as the thousands did in the days of the apostles if you can. No sir; something else that they are depending on for salvation, and that they think a great deal more of than they do the plain word of the Lord through the apostles has taken the place of that word, that they will not yield or give up. They and its advocates would rather give up the Bible itself than to give that up.

People do not realize what they are doing when they thrust such things between the sinner and the word of God. The same is true regarding many outside organizations that are often connected with the church of God, and in which Christians are called upon to work. If these outside organizations require, or propose to do some of the things required by the Lord to be done in the church, by his people, then these things ought to be done by Christians in the name, by the authority of the Lord, and not by human wisdom, in the name of a human institution. This principle carried out will keep Christians from entering masonic fraternities and paying out their money for benevolent or charitable purposes through these organizations instead of doing them through the church of God, and in the name of the Lord. Paul says to Christians, "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." To do things in the name of the Lord, is to do them by his authority, by his word, according to the direction of the word of God. But to do these same things through the masonic order, is to do them in the name of masonry, and by human wisdom, by human directions, and the whole thing becomes human, and the reward will have to be human,

for the Lord promises none in such cases. In things very similar to these the Lord said to the Jews, "In vain do ye worship me, teaching for doctrines the commandments of men." Worship or service done by human wisdom, by human authority is vain service, no matter by whom done, nor by what name. It is very true that these organizations require many things to be done that the Lord requires his people to do in the church, as his people, and in his name, and by his authority. But when placed in human organizations, and done by them as such, they are wholly human, not divine. If one Christian has a right to be a mason, and to pay his money through that church, so has another, and so have all. And suppose that all do, then what will become of the church of God?

Then comes the Young Men's Christian Association, with its claims, asking all the young men of the church to become members of it, and to work through it, and in its name. This institution as such, is as thoroughly human as Masonry, Odd-fellowship, or any other organization of the sort. And whatever is done in and by this association, is by human wisdom, by human authority, and not by the Lord. But we are told, they propose to do the things the Lord requires to be done. If this claim be true, then the claim itself proves the association to be at least a non-essential, because all the Lord requires to be done, he requires to be done by his servants through his word, and as subjects of his kingdom. Does the Young Men's Christian Association propose to relieve the afflicted? The word of God requires the church, his kingdom, his people as such, and in his name to do that. Do they propose to encourage prayer? The Lord requires that of his own people as such. Do they propose to sound out the word of God? The Lord requires the church, his people to do that in his name. And if Christians do all in these matters that the word of God requires, and do them in the name of the Lord, they will have neither time nor means to be placed in a human organization. But instead of sounding out the word of God in its fullness and purity as did the apostles, they prevent such from being done. It is known by all who understand their teaching that the doctrine of justification by faith only, is one of their leading items of doctrine. It is one of the most prominent features in the whole concern. And in so far as they make this feature prominent, just that far they hinder the proclamation of the whole counsel of God.

They will not encourage any man to preach for them that will preach faith, repentance, and baptism in their scriptural connection, for the remission of sins. Let any man try it, and he will soon see. The writer of this was invited by them several years ago to preach for them one Lord's day afternoon at their room in this city. He was told, when invited, that no restraint should be thrown around him, but that he could freely preach what he believed. Knowing the general tendency among them to preach justification by faith only, or to avoid the subject of conversion, because people differ on it, we determined to preach a sermon on that line, which we did, taking as a foundation the language of Paul where he says to God, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." We



endeavored to show, in the spirit of kindness, and by the word of God, how sinners are translated into the kingdom of God. We were listened to with marked attention by those present. But we have never been invited to preach for them again, nor have we known of any one else being invited that did preach these things to them. The truth is, that although some of our brethren are among them, the leaders do not want these things preached, and do not invite men they think will preach them. These things are very unpopular in this organization. Therefore, they do not encourage the proclamation of *all* the word of God. But if they did, this should be done by the church, the kingdom of God as such, and Christians cannot honor God otherwise, and we cannot see how Christians can go into them, and thereby help build them up, and at the same time neglect, ignore, and weaken the church of God. If Christians will do all in the church, and in the name of the Lord, that he requires, they will have neither time, talent, nor money to spare in a human organization. All these are due to the Lord, and to be done in the church, and as the Lord directs. The Lord's people should do everything in their power to build up, to extend the church, and make it what the Lord intended it to be, and then there could be no apology for members of the church to go off into human institutions, to run on side tracks instead of remaining on the main line. And the special point we wish to make in this is, if nothing under the law of Moses could be blended with the Church of God without corrupting and destroying God's appointments, how can human institutions be added now, without the same result? We do not believe they can be, and for this reason, we are sure that the Lord's people should keep out of them, and do the Lord's work in his own name, that he may thus be honored by them, and the kingdom of God advanced in the earth, and the number of the saved increased.

There are some in the religious world also that take the decision rendered by the apostles and elders at Jerusalem, as recorded in this chapter, as evidence of the divine right of creed-making, and that therefore uninspired men have the right to make creeds now. If this is an example of creed-making, then everything the apostles ever said or did, can be claimed in the same way. They preface their decision in this case by saying, "it seemed good to the Holy Ghost, and to us, etc." Showing that this decision was made, like all their preaching and writing, by the dictation of the Spirit of God. Everything that the church of God needs to know or do, has been given by the Holy Spirit in the word of truth, and no room left for creed-making, and any attempt to do such a thing is rebellion against God, and a rejection of his word as insufficient for man's guidance. This is contrary to the plain expressions of the word of God, which declare it to be sufficient. But this article is long enough.

E. G. S.

#### INVENTIONS AND DEVICES OF MEN IN RELIGION.

Men are slow to learn that the great end of existence, is not to invent ways of serving the Lord, but to humbly and trustingly do his will, and be content in that service.

Inventions and devices are frequently mentioned in the Bible, but when connected with ways or means of serving God, always with condemnation. Psalms 33: 10: "He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations." Here the counsel, (the things counselled or directed by God)

the thoughts of God's heart, are placed in contrast with the devices of man. God maketh the devices of the people of none effect, but the thing counselled by God standeth forever. Proverbs 19: 21 teaches precisely the same thing. "There are many devices in a man's heart, nevertheless, the counsel of the Lord, that shall stand." Man's heart is full of devices for doing God's service and securing his own good. These shall all come to naught, but the Lord's counsel, that shall stand, be steadfast and reliable forever.

David, Psalms 99: 8: "Thou answeredst them, O Lord, our God; thou wast a God that forgavest them, though thou tookest vengeance of their inventions." He tells them they had made inventions of their own, and sinned in using them. When they turned and called on him he forgavest them, but took vengeance on their inventions,—that is, he could not tolerate them, but destroyed these inventions. It carries with it, too, that these inventions were used to punish those who used them. This corresponds with the idea of Paul, that those who add wood, hay, and stubble to the institutions of God, will suffer loss in the destruction of their labor, but themselves if penitent may be saved yet so as by fire. He adds, "Ye are the temple of God, if any man defile the temple of God, (by bringing these human inventions into it) him shall God destroy."

Psalms 106: 29: "They provoked him to anger with their inventions, and the plague broke upon them." For men to invent new ways where God has ordained, or to add to his appointments, is to assume that God's provisions are imperfect, and that men can improve and perfect them. This always provokes God. This is presumption on the part of men, and the sin of presumption is the greatest of sins before God. 39th verse he says, "Thus were they defiled with their own works, and went a whoring with their own inventions, therefore was the wrath of God kindled against his people, insomuch that he abhorred his inheritance." This is the invariable and constant effect of all human devices and human inventions in religion. They lead his children away from fidelity to God, away from his favor, and involve them in spiritual adultery with the institutions and kingdoms of the world, insomuch that Divine wrath is kindled against those that go astray, and God is made to abhor his inheritance.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say to me, in that day, Lord, Lord, have we not prophesied in thy name? in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity." Many call upon him as Lord, Lord, persuade themselves they are doing wonderful things in his name, but because they are working through their own devices and inventions, and are not satisfied with the counsel of God, they kindle the wrath of God against themselves, and cause him to abhor them, and at the last day will receive the awful sentence, "Depart from me ye that work iniquity, I never knew you." "To this man will I look, even to him that is poor and of a contrite Spirit and trembleth at my word." Isaiah 6: 2. How fearful ought we to be lest in our self-sufficiency we add to the appointments of God and challenge his wrath. We become elated with our learning, but "knowledge puffeth up," makes vain and self-sufficient. It is only that charity

that springs from a deep reverence for God and his divine authority that edifieth or buildeth up. Man cannot be too cautious in reference to adding to or changing the appointments of God. He cannot be too extreme in walking in God's institutions just as he gave them, and trembling lest he presumptuously rely on his own wisdom and add to heaven's institutions.

The wise preachers said, Ecclesiastes 7: 29: "Lo, this only have I found out, God made man upright, but he hath sought out many inventions." The besetting sin of man, of humanity in all ages and countries has been and is now to seek out inventions of his own instead of walking "in the counsel of God." We find this was the besetment in Eden of the Jews; God's appointments were too simple, too inefficient—were not wise to call out and combine human wisdom, means and activity; it was the trouble of the church in the earlier centuries; it produced and corrupted Romanism. It was the fatal point of stumbling of the Greek church, of the Episcopal, the Presbyterian, the Methodist, the Baptist churches. They have substituted wiser, more efficient ways of making Christians, of church government, of doing Christian work than were God's appointments. The disciples are men of like passions and infirmities as other men. The same temptations beset them. They may guard against the temptation at the point at which we have seen others err, and yet at other points be betrayed into the same error. We cannot be too cautious. \*We must learn as God taught the wise man, "I know that whatsoever God doeth, it shall be forever. Nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before him." Ecclesiastes 3: 14. Hence, "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil." And in that judgment, "Every plant that my heavenly Father hath not planted, shall be rooted up," (Matt. 15) and every one that hath been sown in that kingdom by an enemy's hand shall be bound together to be burned up. Matt. 13: 30.

D. L.

Bro. W. A. Belding, of New York, is in our State to strive to arouse an interest in behalf of the religious education of the negroes. He has given money and time to the establishment of Christian Institute, in Mississippi. His labor and self-sacrifice prove his sincerity in the cause. It is a shame and a disgrace to the Christian profession as well, as common sense of the Southern people, that persons should have to come from the North to excite in them such an interest. Every consideration of self interest, from a material, social, and even political standpoint, as well as the Spirit of Christ, should prompt the people of the South, and especially the Christians of our Southern country, to have been foremost in this work. But they have not been. It is well for us to acknowledge our sins and short comings in these matters, and accept kindly, the efforts of those who are interested. We trust the brethren will receive Bro. Belding kindly, and will aid him in his work. It is of a double nature. He would be glad of all the material and moral aid in help to the Southern Institute, and he is looking out young men, to educate them for teaching the gospel of Christ to their own people. We have long known Bro. Belding, by character as one of the best and most earnest teachers of the truth.

Bro. Poe's article reached us too late for this number.



## "ANTIOCH CHURCH AND THE TRUTH."

In the GOSPEL ADVOCATE of October 8, Bro. J. A. Harding writes a whole page in defence of "Antioch church and the truth," in which he makes several false statements about me, which, if not corrected, are calculated to injure me as a minister of the gospel. Therefore I think it due to my reputation as an humble servant of God, who expects to spend his life in the ministry of the word, to correct the false charges made by Bro. Harding.

In my report of my meeting at Antioch, I stated nothing but facts; yet Bro. Harding says my statements are inaccurate. I held a meeting at Antioch, which resulted in eleven excluded, three restored, charges against fifty for disorderly conduct. Five of the fifty confessed, and were forgiven by the church. Antioch is one of Bro. Harding's congregations that has been doing without a preacher. Now, does Bro. Harding deny the truthfulness of the above statements? If he does, I can prove by a multitude of witnesses that every word is true. Does he say the impression, that if a church does without a preacher, "she will, as a natural consequence, have a great many disorderly members," false? Well, I may be wrong; for, as Bro. Harding says, a great many churches that have "hired pastors" have a great many disorderly members. So, if the fault be not in the preacher, it must be in the elders; and a church without a preacher, and elders incompetent to edify, and with scarcely any influence over their walk, must be in a fearful condition!

What I said about the incompetency of the elders in my second article, may be wrong, but it was not my fault; and if what I said be false, it is because I was misinformed by a great many of the Antioch brethren. I heard a goodly number of the members of Antioch say that their elders were incompetent, and the cause of such serious troubles was in the elders. They also informed me that Bro. J. A. Harding had advised all of the elders to resign. Now, if they were competent, Bro. Harding, why did you advise them to resign?

Antioch has three elders. One of them has been charged with a serious crime, too delicate to publish to the world. And another of the elders has but little influence over the majority of the members; for he knows himself that a great many of the Antioch members do not like him, and some of them do not even speak to him, and worst of all, he does not speak to some of the members. What a competent elder! The other elder hardly ever breaks the loaf, and he gave me his reasons for not breaking bread with the brethren, which was because the church was too corrupt, and had too many disorderly members in it; and he has used his influence in persuading a large majority of the Antioch members not to eat with disorderly members.

Now, Bro. Harding, the above statements are true, and you can deny them if you choose; but, if necessary, I can prove all I have said, by two or three witnesses; and "in the mouth of two or three witnesses every word may be established." Hence, in my second article I am correct in saying, "If you will visit Antioch now, you will see the effect of the 'no-preacher doctrine' upon a church with incompetent elders." I heard several of the members say they needed a preacher, and without one they could never do much good as a church, for the elders were not competent to teach, as a church like Antioch ought to be taught. I heard one of the elders say that they could have much larger congregations, if they had a preacher, and, no doubt, could do more good. He also said he spoke to an elder about making up money to pay Bro. P. Azbill to preach, but he said, "Let those who employed him pay him." So when I was there the church was divided about a preacher, but Bro. Harding has been there since, and it may be that he has united them; for I think he has to visit them once or twice every year, (although it is the best church he ever saw, considering the circumstances, etc.) to keep them together.

I am confident that I have expressed the sentiments of a great many of the Antioch brethren in stating that the reason Antioch was so much divided, and kept on her book so many disorderly members, was because they had had no regular preaching, and because the elders had either failed to do their duty, or were not competent to do it. At least, it was their sentiments when I

was there, and I heard them say so much about it that I did not hesitate to state it as a fact. But Bro. Harding may have convinced them in his "defence of the truth, and Antioch church."

But Bro. Harding said I visited other churches in a far worse condition than Antioch, and said nothing about their troubles. Well, if I did, I knew nothing of it at the time; for if they had any serious troubles, they kept them to themselves, and did not talk about them from the beginning to the end of the meeting, as the Antioch members did. So I could not state things that I knew nothing of.

I visited one church where a member who led the singing owned a distillery, but I did not approve of it, and preached several sermons against the making, selling, and drinking strong drink. The brother who owns a distillery promised me faithfully he would quit; and I advised the brethren to use their influence to get him to quit, and if he could not be persuaded to stop it, to withdraw from him.

Bro. Harding says a brother informed him that I favored selling apples to a distiller, and removed the doubts of some who had scruples about it. I emphatically deny the charge, Bro. Harding. Your informer is mistaken. This is election day, and I voted for St. John; and then you say I favor whisky making! No; never, never, while the poisonous fountain continues to flow, will I favor it. But I said, in the presence of your informer, that I would not sell apples or anything else to a distiller, not even nails and shingles, or bread and meat for his hands, or do anything to aid a man in making brandy or whisky; and I also said it was no more harm to sell apples to a distiller than it was to sell him anything else that would aid him in making strong drink. Can any one infer from the above statements that I favor the selling of apples to a distiller? You just as well infer that Christ favors adultery because he said, "He that is without sin, let him cast the first stone," as to infer that I favor selling apples to a distiller because I said it was no more harm to sell apples than anything else to a distiller. No, Bro. Harding, I am not in favor of it. I look upon the making, selling, drinking, and aiding in any way the making of strong drink, as a sin, and no man who loves the church of Christ will engage in a calling so sinful and degrading.

Bro. Harding thinks the reason I made the report about my meeting at Antioch, was because they had no preacher, and because they paid me so little for my labors. But he is mistaken again. It was not the smallness of the pay that I spoke so indignantly of, but the deception used by one of the elders in paying me. On Thursday night before I closed on Friday night, they took up a collection for me, and one of the elders put ten dollars in the hat. Several who were sitting near by saw him put the money in, and next day I heard some of the brethren disputing about the amount given by this elder. So to settle the dispute, I showed them the ten-dollar bill that was put in the hat the previous night. On Friday night I closed my meeting, and the brethren took up another collection, and this same elder who gave ten dollars the night before, gave another dollar. I went home with him, and on the way I said, "Bro. —, you gave more than all the others put together," and he remarked, "I don't know how much they gave." I said, "They gave nine dollars, and you gave eleven." And as he said nothing more about it, I thought, of course, he gave it. So I said in a brother's presence, that Bro. — gave more than all the church, but I was informed that a sister gave the ten dollars to this elder to give to me. And now, I presume, because I spoke of the deception used by this elder, that Bro. Harding's informer has informed him, as he did about the apples, that I spoke indignantly of the smallness of the pay.

Antioch gave me ten dollars for three weeks' labor, but that is a large amount for Antioch to give, as every other preacher acquainted there, except Bro. Harding, can testify. For those churches that are not in the habit of paying a preacher to preach regularly, do not generally pay one who preaches irregularly. At least I have found it true that a man who will not work at home, will not do much abroad. And so it is with those churches that do not have preaching at home. They are not missionary churches, by any means.

Bro. Harding says Antioch did not invite me,

and therefore was under no obligation to pay me anything. But I was invited by more than one member, (the number that invited him the first time); and whether the members invited me or not they came to hear me preach nearly every night for three weeks; and if a person takes a paper out of the office, he is under obligations to pay for it, whether he likes it or not. But Bro. Harding is mistaken again. I was invited to come to Antioch, and was persuaded to remain after I came. I held a meeting at Red Hill, and several of the members who formerly belonged to Antioch spoke to me about going to Antioch to hold a meeting. But I would not agree to go till one of the Red Hill members visited some of the leading members of Antioch to see them about having a meeting, and I was informed by this member who visited them that the church was in favor of my coming and holding a series of meetings. So if I went without being invited, I was not aware of it, and while there did not find out that the church was not in favor of my coming. I confess that when I began to rebuke the members that had always been praised, that two of Bro. Harding's best members gave me one or two strong hints to close the meeting. One of them said he knew I could do no good, so far as converting sinners was concerned; and another one said I could not teach them anything, for they knew their duty, as it had been preached to them time and again. But when I spoke of closing the meeting two of the elders persuaded me to stay longer, and to preach during the day as well night. And then when I closed the meeting, one of the most prominent men in the church, the leading elder, and the one who said they could not be taught, said I ought to stay till Lord's day, by all means, but I had a previous engagement, and could not stay.

While at Antioch, I visited twenty-five or thirty families, and was never treated better by any people. Every person's house was my home, and I was furnished a horse to ride any time I wanted one. A great many of the brethren complimented my preaching, and said, although it cut, nevertheless it was true, and just the kind of preaching the church needed. Most all of my sermons were practicable. I left well pleased with the citizens of Antioch neighborhood, for their hospitality and kindness while there, and I thought they were well pleased with me; at least, they made that impression upon me, and if they were not, they certainly deceived me. I did not intend to offend Antioch church or Bro. J. A. Harding, in reporting to the world the result of my meeting, or stating what I thought to be the chief causes of such a result. I did it with good intentions, and if I was wrong in attributing the causes to the "no-preacher doctrine," and the incompetency of the elders, it was not my fault, for I was so informed by a large number of the Antioch members, and some whom I thought competent judges.

Antioch has some earnest, devoted members, who are trying to keep the church alive; but she has some, and not a few, as Bro. Harding can testify, who are doing nothing for the cause of Christ.

If I have offended Bro. Harding, or his church, I ask their pardon; and if I visited anybody while there who did not want my company, I ask, yea, a thousand times, I humbly ask for pardon.

I can say from the depth of my heart that I have no ill feeling towards Antioch church or their preacher, and it is with pain that I have written what I have; but after seeing so many false charges against me—charges calculated to injure me as a minister of the gospel—I thought it due my reputation, and above all things else my character, which my mother, who now sleeps in Christ, taught me to ever hold as sacred, (which I ever expect to do,) to write and correct, at least, those erroneous charges that assailed my character.

Happy that the all-wise God may throw his strong arms of protection around Antioch church and her worthy minister, and guide them safely to a home beyond this vale of tears, I subscribe myself, Christianly, R. W. STANCILL.

Leonard Daugherty, Elizabethtown, Ky., writes "I expected to be at Mars Hill College, all of the fifteenth session, but was prevented; will return first of January, and remain till June."



## NOTES FROM OUR CORRESPONDENTS.

Avery Harlin, LaFayette, Tenn., November 24, writes: "Bro. E. M. Berry began preaching at this place on the second Lord's day of November, and continued nine days and nights, except Friday. Nine made the confession, and eight of them were immersed. Three of the nine were from the Baptist church. Two were reclaimed during the meeting. The audiences were large for this place, and as attentive as they could well be. We think the meeting was truly refreshing to nearly all the brethren at this place. It did their souls good to see their neighbors, their neighbors' children, and their own children, coming into God's church. We doubt not that some have already said, 'But will they hold out?' Time will answer that, but of one thing we feel sure, viz., the young members of our congregation will make faithful members, if the older ones will only do their duty in setting the example and giving the encouragement they should. The younger ones need a proper example. If any of our congregations think they need Bro. Berry's services in protracted meetings, they can address him at Eighty-Eight, Barren county, Kentucky. We believe him to be admirably fitted to be of great service to any congregation."

S. A. Hastin, Bardwell, Ballard County, Ky., November 18, writes: "I arrived safe in Marshall County off my West Tennessee trip; was kept out of meeting for some time, owing to sickness in my sister's family. I commenced a meeting in connection with Pro. Holssapple, on the line of Trigg and Lyon Counties, (where I preached in July.) Continued for only five or six days, resulting in twelve confessions, three of the persons ranging in age from 68 to 72 years of age. I then came back in Marshall to my old home church, to be at a meeting that was to be carried on by Bros. McCoy and Ray. That meeting lasted only seven or eight days, closing on Friday night before the fourth Lord's day in October, and resulted in fourteen additions. In company with young Bro. Joe Ratcliffe, I went to Woodville, McCracken County, Ky., and held a meeting continuing over two Lord's days, resulting in four additions from the Baptists. We then went to Ashland church to commence a meeting, and found we had to circulate our meeting after we got there. We found the church in a bad condition, Bro. E. C. L. Denton was with us at the commencement, and delivered two very able discourses. We continued the meeting till yesterday morning, (two weeks.) Twenty-one additions; three from the Baptists. I will hold one more meeting here, then go to my family, and remove to Tennessee, and take charge of some churches."

L. R. Sewell, Lebanon, Tenn., November 20, writes: "I left home on Saturday before the third Lord's day in October, for Viola, Warren county, Tenn., where I began a meeting on Lord's day night, having preached at Antioch in the morning. My throat, which was very sore when I left home, continued to grow worse until Tuesday night, when I had to close until Thursday night. I preached Thursday night and Friday night, with much difficulty. Notwithstanding the interruption, we closed with fine interest. One made the good confession, and was baptized. We have no congregation at Viola. I was sent there by the church at Antioch. From there I went to Jasper, Marion county, and began a meeting on the fourth Lord's day in October, which continued at intervals until Friday night. It began to rain on Monday, and continued until Thursday. I had more political excitement to contend against at Jasper, than any place I have been this year. But, notwithstanding all this, we had a good meeting. The church much encouraged, and three added; two from the Methodists, and one from the world. During this meeting I had a little clash with a Primitive Baptist preacher, but it was too insignificant to offer for publication. On the first Lord's day in November, I began a meeting at Spencer, Van Buren county, and continued until the next (second) Lord's day night, and closed with eight additions, all by baptism. This was my first visit to Burritt College, and to say I was pleased with the school, its workings and work, does not express the thought. I was delighted with both. The teachers are all earnest Christians, and do their work as such. Consequently brethren and sisters who have children to educate, will act wisely to examine into the

merits of this school before sending elsewhere. I would call the especial attention of young men who desire to enter the ministry, or study the Bible, to the Bible Department of this school. Bro. Hayes, who has charge of this department, is well qualified and thoroughly prepared for the work. I found upon inquiry that ninety per cent. of all who enter the school embrace the religion of Christ before they leave. I insist that such a power for good as this in our midst, ought to be supported by the brotherhood better than it is. Bro. Wm. Young, one of the students, did the baptizing, and did it well. I am now in a meeting at Philadelphia, Wilson county, which is expected to continue until next Monday night, and give place to the Alsop-Estes debate on Tuesday morning. My father is assisting me in the meeting. There have been three baptisms up to the present time. Interest good."

DEAR BRO. LIPSCOMB: I have had a query, which has given me some trouble to find the consistency of, if any there be. The trouble with me is, how can the Spirit accompany the word in the conversion of the alien, and the alien not receive it? We are taught that the world cannot receive the Spirit. John 14: 17. Still we see that some of our teachers, when attempting to refute the doctrine of the direct and independent operation of the Spirit upon the head of the alien, hold that the Spirit does not operate independent of the word, but accompanies it in conversion. The information that I desire is this, How can the Spirit accompany the word in conversion, and the sinner not receive it, provided he receives the word? It really seems to a mind of the caliber of mine, that showed the theory of the Spirit's accompanying the word to be true, then the theory that the world or alien cannot receive it, is false. But we had best heed Paul's admonition, (Rom. 3: 4) and hold the truth as given by the Master. John 14: 17. The word was given to, and the Spirit used the minds and tongues of men in the use of the sword-word; minds to contain and tongues to speak the will of God concerning the human family, in order that they hear and believe the message that the king had sent to them from the court above, and I am inclined to think that it would trouble the wisest to show that the Spirit ever accompanied the word in a single conversion recorded in the Bible. If the Spirit is forced to accompany the word, then Peter was wrong when he said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Peter 23: 25. Now if the theory that the Spirit accompanies word be so; would not it have been better to have said, by the Spirit and word; but seeing the facts as Peter states them, we can see the beauty of Paul's declaration of the gospel, being the power of God unto salvation, and also the necessity of preaching it. There is another expression that the Spirit worked through the truth "word," we think, synonymous with the first. Peter says we obey the truth through the Spirit. This changes the subject. 1 Peter 1: 22. The whole thing occurs to my mind to be this: The world having received the word from, or through the Spirit, by the mouth of the apostles, believe and obey it, and are thus made free from sin past, and then become recipients of the Spirit. 1 Cor. 3: 16. Now, the position that seems to be the true one. The Spirit now holds the same relation to the word, that this government would to the sword of her soldiery, in the event she would equip her soldiery with swords and send them to the battle. The government would furnish the sword, and would not only accompany them save with authority. So the Spirit brought the word with heaven's authority, or through the Spirit we received the word. If I am in error, please do me the kindness to show me the truth with Bible learning.

S. I. S. CAWTHORN.

"Many of the heads shaken at the old Bible are empty," says one of the Bishops of the Irish Episcopal Church. He was quite as sharp in his definition of an "Agnostic," a title which some men of note are rather proud to wear. He says its most exact synonym is "Ignoramus."

There are two things to which we never grow accustomed—the ravages of time and the injustice of our fellow-men.—*Falleysand.*

## THE RE-BAPTISM QUESTION.

The editors of *The Firm Foundation* have exhumed the remains of a dead contest which flourished in some localities from A. D. 1825, to A. D. 1845, and has since last named date received but little attention. Its discussion doubtless will be as harmless now as in the past, but it has in it potencies for evil which its advocates now have not dreamed of.

If the *Firm Foundation* adherents decline to receive into the church those who come to us from the Baptist church who thought their sins were remitted before baptism, unless they will be baptized for remission of sins, then logically they will be compelled to refuse to fellowship at least fifty thousand of our best members who came to us from the Baptists, and who tell us plainly that they at time of baptism believed they had remission, but are now satisfied that their sins "were not pardoned until they were baptized and then enjoyed the answer of a good conscience." Then logically they will be compelled to regard the church with which they are now connected as a heresy, and after a scriptural admonition reject the eight hundred thousand members of the church of Christ in America because they have secured and retained fifty thousand members who decline to be baptized.

It is not believed that the editors of the *Firm Foundation* meditate a withdrawal from the church with which they are supposed to be connected, nor the organization of a faction, but merely to call attention to our efforts to restore the ancient gospel in its inherent beauty and excellency. One item of our plea for the ancient order of things has been ignored to some extent in our city churches, and it is well to call attention to the fact that baptism and remission of sins are scripturally connected; and in this our *Firm Foundation* brethren are doing good.

In A. D. 1828, some of our most distinguished brethren had appended a prefix to the formula of baptism so as to show the world that they baptized for remission of sins. The formula and its prefix used generally from A. D. 1825, to A. D. 1840, by our brethren, was as follows: "For the remission of your sins, by the blood of Christ, I immerse you into the names of the Father, and of the Son, and of the Holy Spirit. Amen." There was an additional prefix to the formula of baptism used by Walter Scott and many others, but which fell into disuse, or rather ceased to be used about A. D. 1831. It was as follows: "For the remission of your sins, by the blood of Christ, and for the gift of the Holy Spirit, I baptize you into the name, etc." But see the March number of *Evangelist*, 1832; also the volume of the *Evangelist* for 1844.

Under the conditions surrounding the editors of the *Firm Foundation*, they will do well to discuss the question thoroughly; and as the *Advocate* and the *Old-Path Guide* seem to have but little inclination for the discussion, perhaps Bro. Cox or Melish can be induced to investigate the questions,—

1. Does a penitent believer who seeks a good conscience in baptism, but thinks his sins are already forgiven, receive remission of sins in baptism?

2. Is it necessary to understand the design of an ordinance to enjoy the blessings designed to be conferred upon those who comply with it?

PHLEGON.

## LET US SHUT THE BOOK.

The book of the year 1884. The Christian Sower Tract Fund will issue its third annual report by the close of the year. To present the most favorable account of its business, it must pay its debts and collect what is owing it. If you have received a gift of tracts, you are not expected to pay a cent for them; but if you have agreed to act as an agent, and have failed, or if you have bought tracts on credit, and have not paid for them, you are expected to comply with your promise, or show why you cannot, that your account may be closed. The Trustee is anxious to begin the New Year with its debts all paid, and with a full supply of tracts on hand. He greatly desires to do more next-year than he has ever done. This work should attract the attention of all good men. Some day you will be surprised at your indifference.

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J. W. HIGBEE.



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## The Prayer of Kepler.

Both Kepler and Newton were profoundly devout. Kepler has left us a touching testimony of his sentiments in a prayer placed by him at the end of some of his works. Here is a translation of that prayer:

"Before quitting this table upon which I have made all my researches, it only remains for me to raise my eyes and my hands towards heaven, and address with devotion my humble prayer to the Author of all illumination. 'O Thou who, by the glorious light which Thou hast shed over all nature, raisest our desires up to the sacred light of Thy grace, in order that we may be one day transported unto the eternal light of Thy glory, I give thee thanks, my Lord and my Creator, for all the joys that I have experienced in the ecstasies into which I have been thrown by the contemplation of the work of Thy hands! Now I have completed this book, which contains the fruit of my labors, and I have used in composing it the whole of the intelligence that Thou hast given me. I have set forth before men the grandeur of Thy works. I have explained these mysteries as well as my finite mind has permitted me to embrace the infinite extent of them. I have made all efforts to arrive at truth by the ways of philosophy; and if it has occurred to me a dispicable worm, conceived and brought up in sin, to say anything unworthy of Thee, make me know it, in order that I may remove it. Have I allowed myself to cherish any self-complacent presumption in the presence of the admirable beauties of Thy works? Have I proposed to myself my own renown among men by raising this monument, which ought to have been consecrated entirely to thy glory? Oh! if it has been so, receive me in Thy clemency and mercy, and grant me this favor, that the work I have just finished may ever be powerless to do evil, and that it may contribute to Thy glory and to the good of souls!"

I shall refrain from adding the least comment on this utterance of humble and devout adoration.—*Leisure Hour.*

## Effective Family Religion.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at Church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to him for

comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to is more than the things that are said. The undertone is more important than the overtone. Not gloom, nor tasks, nor morbid consciousness, but simple, unaffected confidence in God and truth a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home, and of kindness in thought and expression to all who enter the home or are mentioned there—these make the family religion, and make its Bible reading, prayer and church as natural as its social life. No child ever goes from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.—*N. Y. Christian Advocate*

## Light in Dark Places.

We are seldom placed in circumstances in which the question of duty appears to be doubtful, when one course does not present itself manifestly conformable to some of the great principles of Christianity. While, for example, a man in peculiar circumstances may be in doubt whether it would not be proper for him to travel on the Sabbath-day according to the commandment. Now, the path of duty, under such circumstances, is as if proclaimed by a voice from heaven. It is, to take the course in which we are sure God will not be displeased with us. If circumstances ever can occur in which of two courses one *must* be taken, and after all possible light has been sought, each appears equally doubtful, then each is equally lawful. God does not require us to see without light, nor to prefer one object to another, when our intelligence cannot possibly discern a reason for such preference. Either course may then be pursued with the most peaceful assurance of the continued enjoyment of the presence and favor of God.

Speak for your Lord and Master. You tell me you are nervous. Never mind your nervousness. Try once. If you break down a half-dozen times, try again; you shall find your talents increase. It is wonderful how these break downs do more than our keeping on. Just deliver your soul of what is in it. Get your heart red-hot, and then, like some volcano that is heaving in its inner bowels, let the hot lava of your speech run streaming down. You need not care for the graces of oratory, nor for the refinement of eloquence, but speak what you do know, show them your Saviour's wounds, bid his sorrow speak to them, and it shall be marvelous how your stammering tongue shall be all the better instrument because it does stammer for that God "hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, things which are not, to bring to yea, and naught things that are."—*Spurgeon.*

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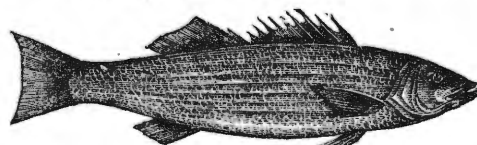
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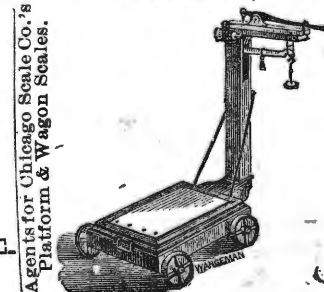
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., DECEMBER 3, 1884.

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### BRO. STANCILL'S ARTICLE.

In another part of the paper is an article from Bro. R. W. Stancill, which we publish in justice to him. I have not at any time supposed that Bro. Stancill would deliberately and wilfully do an injustice to the church at Antioch, but being violently prejudiced against the "No-preacher doctrine," as he calls it, he has looked at every defect of that church through the magnifying power of his own fancy, has failed to see, or at least to mention its virtues, has been easily led astray by rumors that he ought not to have considered and having thus formed in his mind a horrid picture that he calls Antioch Church, he attributes all of its deformities to the fact that for eight years it has done without a regularly employed preacher—a hired pastor.

Had Bro. Stancill been content with caricaturing the church, I should not have noticed his report; but when he, from his want of information about the matter, and from his prejudice, attributed all of these evils to its not hiring a preacher to take the oversight of it—a thing that no church ever did in the days of the apostles—I was indignant; for I knew well that its virtues (and they are not a few) have been developed since it gave up the hired pastor, whereas its sins and weaknesses it had before while under pastoral care. That this may appear to the reader I copy an article from the *Apostolic Times*, written by one of the deacons of the church, Bro. R. M. Quinn. Bro. Quinn was the whiskey-seller of the village when I first visited the community, but for years he has been one of Antioch's most faithful members, a devout, prayerful, God-fearing man—a man of excellent judgment and discretion whose word is as good as his bond. He writes to the *Times* as follows:

#### BRO. STANCILL'S UNJUST REPORT.

Bro. Cozine: Bro. R. W. Stancill has made a report of his meeting at Antioch, Estill County, Ky., that is not true to the facts. Bro. Stancill was mistaken. I write this that the readers of the *Times* may not be misled concerning the working of the Scriptural way of conducting the church at this place. Bro. Stancill came here and found the church in the midst of a serious trouble which very much interfered with its harmonious working. He at once attributed all its difficulties to the "no-preacher doctrine." He says: "If Bro. James A. or Bro. Joe Harding will visit Antioch now, either one of them will see the effect of the no-preacher doctrine with a church of incompetent elders." In speaking about our short comings he says: "whether it is because they have failed to employ a preacher, or whether

it is because the elders of the church have failed to do their duty, I will leave the reader of this paper to judge." How can they judge without facts from which to judge. As a member of the church, and as one who knows about its workings, I desire to give the facts, that your readers may judge indeed.

The church has been existing twenty-six years; for about eighteen it depended upon employing a preacher to visit it once a month; but for the last eight years it has not hired a preacher, but has depended upon its own talent, and frequent protracted meetings. Now that the readers of the *Times* may rightly judge about the effect of the "no-preacher" doctrine, I want to compare the workings of the church while under the care of a preacher, with its workings while doing without a regular preacher. Under the preacher the church met but one Sunday in each month, and not then, if it was known the preacher would not be present. Frequently it "was not prepared" to commune even on this one Sunday. The elders never thought of conducting the services, or of reading, or praying, or exhorting in the public meetings. The singing was miserable and our meeting house was but little better than a barn. But little was done in the way of discipline; and, on account of some bad cases that came up, a number of the best members drew off and went to other places; the remnant being unable or unwilling to employ a preacher for the next year, failed to do so, and the congregation ceased to meet. About this time Bro. J. A. Harding came and held us a very successful meeting which resulted in the addition of one hundred and ten to the membership. He encouraged us to try to meet without a preacher and we have done so for eight years. Now for the contrast: We have an excellent, comfortable meeting-house; our singing is best in the county, as Bro. Stancill can testify; we have met not only every Lord's day, but we have conducted a Sunday-school; the elders conduct the services well, reading, praying, exhorting and officiating at the Lord's table; quite a number of the young men take part in the reading and praying, and some of them also speak. During these eight years we have had more additions than any other church in the county, and have withdrawn from more; both of these, I believe indicate life; there has been more Bible reading and memorizing by the church within the last eight years by many hundred fold than in all the eighteen years before.

It would be hard for me to believe that the troubles that beset us come from the "no-preacher" doctrine. The other churches of the county, except one, depend upon "regular preaching," and meet but once a month, and are much like this church was when it did that way. It is but right to remark that our disorderly members are neither more numerous nor worse than theirs. We think that Bro. Stancill's publication of us to the world was uncalled for, unkind and unjust.

R. M. QUINN, Deacon.

What Bro. Quinn says in this article is the truth as every one knows who is acquainted with the history of the congregation. If I wanted to show the advantage of the Pastor-system, and the disadvantages of the scriptural way, Antioch is about the last church in the world that I would go to for illustration.

But now there are several matters in Bro. Stancill's article I want to notice; this is one of them: "Antioch has three elders; one of them has been charged with a serious crime too delicate to publish to the world." Bro. Stancill never did a more unjust thing in his life than he did in penning that sentence. True, rumors were circulated concerning this elder, that were very injurious to his character; the officers of the church looked into the matter, and decided that the charge contained in this rumor was unsustained; there was but one witness in the case and that one made contradictory statements, giving one version of the matter at one time and another at another. A charge is not to be received against an elder except at the mouth of two or three witnesses. To this charge, I suppose, Bro. Stancill refers. He did wrong in bringing this matter into print after it had been dismissed as un-

worthy of consideration by the church. This elder, however, did wrong in another matter; he came before the church and acknowledged his wrong, and prayed for the forgiveness of God and of the brethren. He was forgiven by the Father no doubt. If Bro. Stancill referred to this it is evident that he did wrong. Why does he want to parade the sins and weaknesses of this church, and the evil rumors about its members to the world? Before he wrote this last article he had seen Bro. Quinn's article, and had learned that the Anti-pastor-system is not responsible for them.

Bro. Stancill denies that he advised the taking of apples to the distilleries, and I am perfectly ready to receive his denial; but it is certain that he made the impression upon others that he favored it. The following testimony will satisfy all of that fact. Dr. L. H. Wilson says, "Bro. Stancill made the impression upon my mind that he did not think it wrong for Christians to take apples to distilleries for making brandy." Bro. William Warford said he asked Bro. Stancill if he thought it was wrong to take apples to the still-house, and he replied, it is not. Bro. Warford's father said that Bro. Stancill remarked "if we do not take apples to the still-house others will." These are all members of the church. I obtained my information from Dr. Wilson, whom I know well; I do not believe there is another man who would be less likely to injure another by words unadvisedly spoken than he. But Bro. Stancill says he thinks that it is just as wrong to sell anything else to a distiller as apples; that it is just as innocent to sell him apples as corn, wood, flour, cloth, and I can very readily believe that in so talking he has made impressions that are not correct.

Now concerning the money which was given him and about which he thinks he was deceived. A sister gave to Bro. Finney, one of the elders, ten dollars to be used for the church. She says herself that she did not intend it particularly for Bro. Stancill, but she gave it to this elder to be used for the good of the cause. This brother saw fit to drop that money without ostentation into the hat when a collection was taken up for Bro. Stancill. Bro. Stancill thinks he was deceived, and has been growling about it ever since, because all the facts concerning that ten dollars were not given to him. He is a most singular man! In his report of his receipts published in the *Times* he says a sister from Shelby County gave him ten dollars; she did not give him a cent; she gave the money to Bro. Finney to be used for the church. The church gave him the entire amount.

Bro. Stancill in his haste and listening to idle talkers and malicious circulators of suspicions, has been led into many blunders, and has done injustice to a church and has badly treated several of its members. He owes it to them and to God to visit them and make a public acknowledgment of his wrongs.

This is the end of the matter so far as the publication of it is concerned in the *ADVOCATE*.

J. A. HARDING.

We promised that if Texas would send us one hundred subscribers before the end of the year, we would close the present volume with five thousand subscribers. This was on the presumption that Tennessee and other sections would do as well. We are not sure but that our Texas brethren have been sending in more subscribers in proportion to the number we have there, than any other section. We hope they will do still better, and that others will do as well as they. We ask our friends to give us an extra lift now.



## IN TIME.

It is our custom to notify every subscriber at the time of expiration of his subscription, save those who close with the year. This number is so large we cannot do it. Besides, we take it for granted that those whose subscription closes with the year, are aware of it; it is easy to keep this in memory. But we find some get hurt because their names are cut off at the close of the year. We know several who have become so offended at this, that they have refused to renew their subscriptions. Please, brethren, keep it in mind that no paper ever wished to lose a subscriber, or to offend a reader. The *ADVOCATE* is no exception to this rule. Please interpret all our actions in the light of this. Some readers are hurt if we do not stop it; some, if we do. Sometimes we have adopted the rule of continuing it to old subscribers that we are reasonably sure wish it continued. This gives offence sometimes to others at the same office, of whom we are not certain. Then this involves the necessity of one of the editors going over the list and marking which should be continued. They are already harder-worked for the pay than any persons in the community. Now, we don't wish to hurt a soul's feelings, we don't wish to lose a single subscriber, but we are very anxious to please each one so well that he will send one new subscriber, with his own. How shall we do it? If any one will inform us, and it involves no sacrifice of divine truth or Christian honor, we will gladly do it. But to avoid the loss of a number on your part, or the striking of a name off of our list, on ours, renew as soon as possible. Let us have every name in by first of January. If you have not the money now, notify us that you wish to continue, by postal, and send the money in as soon as possible. Don't forget the additional subscriber. One new subscriber, with one old one, for three dollars. Don't delay until after your time expires.

## NOT ALWAYS AS THEY SEEM.

We frequently misinterpret events. We think apparent prosperity and resentfulness to remonstrance indicate success. It frequently is the indication of the speedy downfall and ruin of those who appear to be exalted. Amaziah returned from the slaughter of the Edomites, brought a number of their gods, and set them up as gods for the children of Israel, a prophet went to him and remonstrated that these were not gods, they could not deliver their own worshipers from thy hand, why shouldst thou worship them? Amaziah retorted, Who made you of the King's counsel? forbear, why shouldst thou be smitten? The prophet did forbear, but said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel." 2 Chron. 25: 16. So men run after human devices, (God never did approve a device of men in or for his service.) They are warned that human devices have always brought separation from God and spiritual ruin. They repulse those who thus warn them as bigoted, dictatorial censorious, and pride themselves in their way.

No matter how popular they may seem, the true child of faith always knows that God has decreed the destruction of those who thus "reject the counsel from God." "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Psalms 92: 7. God permits those who refuse his counsel to triumph and prosper for a time to test our hearts and see whether we love temporal success and popularity better than we love self-denying service to God.

God intends all hearts shall be tested. If the wrong never prospered, if the evil never triumphed, no man could know really whether he loved God's ways with self-denial, better than he loved man's ways with worldly honor and popular praise. God will try all hearts, will test all souls. Only those who through self-denial, forsake the wisdom of the world for the wisdom of God, will be owned by him. D. L.

## SOME OLD BOOKS.

I have been looking over some old books, written between five and six hundred years before the birth of the Savior. I wished to learn from themselves, the hopes and fears, the joys and sorrows, of the men of olden times. I was desirous to know how they were disposed to the gods they worshipped—whether they looked to them as their friends or enemies, whether they approached confiding in their love and protection, or if they feared their enmity and evil influence. I wished to know, too, how they regarded the future—if it were veiled in utter darkness, or if rays of light were trembling through the gloom.

I was struck by a remark of one of their most distinguished men. "Evil never dies; the gods take care of that. If aught there be, fraudulent and vile, 'tis safe. The good and just perish, unpitied by them. When the gods do ill, why should we worship them?" Much is said of Pluto, god of the infernal regions, but all is involved in mystery—no light shines along the way. One says, "We know nothing of our future life, discover nothing of the realms below; but in perplexing fable all is wrapped." One of their purest, best women dies, and just before passing away, she exclaims, "Some one drags me to the gates that close upon the dead. Oh! what a dreary, dreary path, wretched, most wretched, must I tread to the dark house of Pluto, where the sun never shines. How stern he frowns beneath his shaggy brows! I see the two-oared boat, and he that wafts the dead, grasps in his hand his pole, and calls me: Why dost thou delay? Haste, thou lingerest. Farewell, my children, oh! my children, may you, more happy, see the golden light of day."

Jupiter has taken his seat on the throne of the universe, with but little love to man. Indeed, he wished to destroy the race, and create another, such as he thought humanity should be. In the councils of heaven he met opposition. Man was still permitted to exist, although not grateful to the Ruler of heaven and earth. The hatred of Jupiter to man was not felt by all the gods. The son of one of them was their firm friend, and made constant efforts to soften the unhappiness of their lot. That they believed in, and trusted him, gives the idea that they felt the need of a helper—a Savior who could aid and pity them in their sorrows. This friend incurred the anger of Jupiter, and was chained to a rock, on a wild mountain, there to suffer great torture for ages. While enduring the punishment, he says, "For favors shown to man, I bear this weight of woe. Hid in a cain, I privately conveyed to him the fount of fire, of every art productive. For this offence, I bear these chains, fixed to this savage rock. For mercy to mankind, I am deemed unworthy of mercy." He further specifies what he did for man, the pity he felt for his helplessness. "I formed his mind, and through the clouds of ignorance, diffused the beams of knowledge. The lightsome wall of masonry, the rafted roof, he knew not; but the race, like ants, still buried, delved deep in earth, and scooped their sunless caves. Unmarked by them, these seasons changed. At random all their works, till I instructed them. I taught the rising and the setting of the stars—the rich train of marshalled numbers. The patient steer, joint laborer with man, I taught to bear the yoke; the harnessed steed, to whirl the rapid car; the tall bark bounding o'er the rolling waves, I taught its course, and winged the flying sail. When fell disease preyed on the human frame, relief was none, nor healing drug, nor cool, refreshing draught. Man pined without redress. I taught to mix the balmy medicine; to chase each fell disease, and soften pain. All secret treasures, deep buried in the earth, brass, iron, silver, gold, their use to man, I taught. To impress these things upon their hearts, I sent Memory, the

active mother of all wisdom, and hope to animate and cheer. Of the sufferings I endure, I was not unadvised. In man's cause, I drew them on my head. For my good deeds, the tyrant of the skies repays me with this dread punishment. A time will come, I shall escape these chains. Necessity is far greater than art, (the art of chaining the speaker to the rock,) Who is the Ruler of Necessity? was asked. The triple fates and unforgetting furies, was the answer."

There was no kind, all-powerful being; no great Father, to whom man and inferior gods could look with certainty of protection and pity. One addressing Jupiter, remarks, "Thou art a god, but little known in justice and in mercy." Juno, the wife of Jupiter, from jealous spite, excited a distinguished man to frenzy, in which he killed his wife and children. It is remarked, "She has driven from his firm base, the noblest man—hath crushed the innocent, whose deeds were glorious and benevolent to Greece. To such a goddess who would pay his vows?"

The worshipers of Minerva often felt her malice. She remarks after causing great distress, "Oh but to laugh an enemy to scorn, is mirth most grateful." One punished by Pences, says, "The mischief loving goddess has plotted this. She has undone me." Diana, whom all "Asia and the world worshiped" seems to have called forth more the love and reverence of her worshipers. "Revered Diana," she is often called. Innumerable were the gods worshiped by the Greeks." In Athens, it was easier to find a god than a man. Thirty thousand are enumerated as worshiped by the Greeks, but so desirous were the Athenians to adore all the deities of heaven and earth, that they erected an altar to an unknown god, and ignorantly worshiped him. The religion of Greece made man the play-thing of the fates of destiny, and then punished him as if he had been a free agent. "Man must err when so the gods appoint. There is no reversing the decrees of fate. Thou canst no more than is ordained."

The sadness pervading the writings of the gifted, in these old times, is very touching. There was no hope of future happiness, and the sorrows and sufferings of life filled their heart with anguish not to be soothed. In the writings of the poets there is a clear perception of right and wrong—of virtue and vice, but they fail from the imperfect knowledge of moral obligation, perceptible in every system of paganism. Where revelation has not gone, there is no true knowledge of the true God, and no appeal to a supreme Ruler, whose will is the rule of right and wrong. There are only glimmering notions of a future life or future judgment. A settled darkness rests upon the religious horizon.

The follies and crimes of the gods worshiped by the Greeks, staggered their philosophers and wise men, on the very threshold of inquiry. They found little comfort in attempting to penetrate the mysteries surrounding them. They knew nothing of the redemption of man through the death of the Savior—nothing of the love of one pure, holy God to the children of men, in whose favor is life, and at whose right hand is pleasure forever more. There was no light along the path to a better world where the sorrows come not, and all distress is over. The nations of the world—the Greeks, especially, could not look to a future world, and people it with the beings of loveliness, their fancy delighted in, but they scattered them broadcast over their own sunny land. Every object was alive with action and feeling. Their rural and sylvan deities sported on the hill sides or lingered in the forest shades. The groves were animated by etherial power. Beautiful beings presided over every gushing stream and murmuring rivulet. Fancy gave a mystic origin to her cities, lakes and rivers, and throwing her veil over all, gave birth to innumerable traditions and the richest flowers of poetry. Still the notes of the harp were touched with sadness, plaintive and lingering. All was uncertain. They felt that, "in prosperous hour, a shadow passing light throws to the ground joy's baseless fabric. Life though ill, excels whate'er of good there is in death. "Who would wish to die?" Although these people often blamed their gods, "The gods regard not me, nor I the gods," still they clung to their system of worship, and each deity had his or her votaries who performed certain rites and made certain offerings. C. F.



## Obituaries.

Departed this life, at the residence of W. H. Downey, in Lewis county, Tenn., on November 14, 1884, Mary M. Killpatrick. She was the daughter of Robert L. and Gennett Brown; was born April 29, 1833; married to W. J. Killpatrick, in October, 1873. His obituary was published in the *Advocate* about eight years ago. Sister Killpatrick obeyed the gospel in the summer of 1854, and lived an exemplary Christian life until her death. Aunt Mary, as she was familiarly called, was a great favorite in the neighborhood. But God, in his wisdom, has taken her away from the trials of this life, and we have the consoling hope that she is gone to receive that crown of unfading brightness, that will wreath her brow in the chamber presence of Almighty God, where, if we live faithful, we can join her amid the angelic host that shout the praises of Christ, the blessed Redeemer.

Friend after friend departs—

Who hath not lost a friend?

There is no union here of hearts,

That finds not here an end.

Were this frail world our final rest,

Living or dying, none were blest.

Hohenwald, Tenn.

J. R. BROWN.

## WILL A MAN ROB GOD?

The Book plainly condemns all sin. It has therefore much to say against robbers and robbery. In it we read of robbers of threshing-floors, houses, treasures, etc.; robbers of the poor, robbers of orphans, robbers of fathers and mothers and robbers who rob one another. Paul was in perils of robbers. Ninevah was called a bloody city full of lies and robbery. Jesus connects the word robber with thief. Barabbas was a robber and was released to the wicked rabble while the pure and perfect Savior was crucified between two thieves.

God's condemnation against robbers is pronounced and a fearful doom awaits them. See a few passages. "Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead their cause and spoil the soul of those that spoil them." Prov. 22: 22-23. "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress (defraud) the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Mal. 3: 5. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you." James 5: 1-6. Robbers with thieves, liars, adulterers and all ungodly people "shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21: 8. Every righteous man rejoices in the fact, that there is a righteous ruler of the universe, who holds in his omnipotent hand the balances of justice and will mete out in due time, according to the rectitude of his holy laws, a just recompense of reward to him who oppresses the poor, robs widows and orphans, keeps back the wages of hirelings, or in any way cheats and defrauds his neighbor.

These things are mentioned that we may more fully realize the fearful situation of him who robs God. There is no respect of persons with God and he uses no smooth terms to cover a man's sins. With him, one who steals is a *thief*; one who lies is a *liar*; one who cheats, defrauds, oppresses the poor, widows and orphans, is a *robber*. He also says people rob him. He uses the word which best conveys his idea. Were it not robbery in his sight he would use a different word. Now if we say he is just in condemning all other robbers, do we not also say the Judge of all the earth does right in cursing with a curse all who rob him?

Lest some of us have robbed God, and are still robbing him in ignorance and unbelief, we ask, what is it to rob God? Let him answer, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." Mal. 3: 8-9. God demanded of the Israelites tithes, *tenth part*, of all they possessed. With many other sins they kept back the tithes and offerings. This God calls robbing him. He justly claimed and rightly demanded these tithes and offerings, and keeping them back was using for their gratification and pleasure what truly belonged to another, which is robbery. God blessed Israel with a delightful land, flowing with milk and honey. He promised, "If ye walk in my statutes and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the land shall yield their fruit. And your threshings shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full, and dwell in your land safely." Lev. 26: 3-5. Was it too much, under such a beautiful promise as this, to call for tithes and offerings to be used, in turn, under God's directions, even for the government and lasting good of the nation? It was robbery to keep them back. Many other promises of good did God make to the Jews. On the other hand, if they would not obey him, he threatened them with pestilences, palmerworms, cleanness of teeth and lack of bread in all their cities, the sword of their enemies, drouths until the very earth should be hard like iron and the burning heavens like brass, captivity in a foreign land and final dispersion as a hiss and by-word among all nations—all of which came upon them. For the special sin of keeping back tithes and offerings, he says, "I have cursed you with a curse."

Paul says, "Whatsoever things were written aforetime, were written for our learning," (Rom. 15: 4) and "these things were our examples to the intent that we should not lust after evil things as they also lusted. All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. 1 Cor. 10: 6-11. Do people rob God now? Why write for our benefit that the Israelites robbed him and show us in what way they did it, if there is no danger now of committing the same sin? Yes, God is robbed to-day. Jesus and the apostles give much positive and specific instruction on the subject and manner of giving. God is just as good now to his people as formerly. He is the same yesterday, to-day, and forever. He still sends rain and sunshine, seed-time and harvest. Under his guidance trees still yield their fruit, and "the threshing-time reaches unto the vintage, and the vintage unto the sowing time." "He giveth to all life and breath and all things." "In him we live and move and have our being." "Every good and perfect gift cometh from above." "He is the Savior of all men, specially of those that believe." His promise is still yea and amen. "I will dwell with them and walk with them, and I will be their God and they shall be my people." He still prospers people, for Paul says, give as God has prospered. He still ministers seed to the sower, multiplies the seed sown, and ministers bread for food. "But this I say, he that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loves a cheerful giver. And God is able to make all grace (not a mysterious something, but blessings, *temporal* blessings,) abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work: as it is written, he hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever. Now he that ministereth seed to the sower, both minister bread for your food and multiply your seed sown and increase the fruits of your righteousness, being enriched in everything to all bountifulness, which causes through us thanksgiving to God." 2 Cor. 9: 6-11. This passage not only shows God's blessings upon his children, but his special blessings upon those who properly and bountifully give of this prosperity to his cause, enabling them to even give more.

Thus he shows that a man will not starve an account of his liberality. We ask now, as we did concerning Israel, is it too much for God to say to us now, "Upon the first day of the week let every one of you lay by him in store as God has prospered him?" 1 Cor. 16: 1-2. Who are to give? *Every one*. There is no exception. Paul so instructed other churches. "As I have given order to the churches of Galatia, even so do ye." He says to the Corinthians he desires not that they should be burdened and others eased in this matter of giving. 2 Cor. 8: 13. In helping the poor saints of Judea the disciples of Antioch, "every man according to his ability determined to send relief." Acts 11: 29. How much should one give? "As God has prospered him." According to his ability." Thus some can give much, others not so much, and some but little; yet all can give. God accepts it not according to the amount. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." 2 Cor. 8: 12. It is argued by those who have studied the subject most and understand it best, that one should give at least a tenth of what he makes. The Jew under the shadow of good things to come gave his tithes and the Christian under the full blaze of gospel light should equal the Jew. If so, he would give even more than a tenth. When give? "Upon the first day of the week." This is regular and systematic. God, who controls the universe and makes laws for the regulations of all creation, can give sufficient instruction for the collection and management of the finances of a congregation. If every congregation and each member would follow God's simple but systematic directions there would be money in the treasury for gospel purposes and hundreds contributed where there are now but few. Many a congregation, that should give from three to four hundred dollars a year, give about fifty or one hundred and rest satisfied in the bosom of an easy conscience. Many individuals, who should give even hundreds a year, think they are liberal in giving ten or twenty dollars.

We have only mentioned a few of the numerous passages in the New Testament on this subject, but let us sum up. All disciples—*every one*—according to ability, as God prospers, at least, as much as a Jew, for the support of the poor and spread of the gospel, should give. The Jew robbed God in keeping back tithes and offerings. How many now therefore rob God by not giving fully and freely according to his directions? In nearly every congregation a few members give all that is given. Those who do not help in this matter as they are able, are, by the God of heaven, said to rob him. Many, it is feared, have thus robbed God, and are still doing so. Many congregations, we think, are not more prosperous spiritually, because of this sin. They have Lord's day meeting, *i. e.*, some of their members do. Sometimes they have preaching when more turn out. Some are zealous about some things. But the contribution is seriously neglected, sometimes not attended to, and when it is, only a few contribute. Not much, or nothing, is done by them toward feeding the hungry, clothing the naked, entertaining strangers, educating the orphans, helping widows and sounding out the truth. Some houses of worship, given congregations by their ancestors, have not had a new nail driven in them, or a paint brush on them for a quarter of a century, and some have gone to ruin. There are some congregations that have more than an average attendance on Lord's day and the general deportment of their members is not below the ordinary standard, yet do not succeed and are troubled to know the cause. Frequently it is this sin of robbing God. Can we do as we please about this matter? Go by our inclinations and selfishness instead of the word of God? Have not *all*, rich and poor, a part and an interest in this duty and in the saying of Jesus, "It is more blessed to give than to receive." Let us examine ourselves by the book and see if we are guilty. It is sin and all sin renders him who commits it and lives in it unfit for heaven. God will curse with a curse the one who robs him.

E. A. ELAM.

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Ever displayed in the South. We quote below some of our prices. You will find our goods exactly as advertised.

## DRESS GOODS.

100 pieces half-wool serge, at.....	1	cents
100 " " cashmere.....	1 1/2	"
185 " " brocades.....	1 1/2	"
65 " " ottomans.....	1	"
95 " " tricot (very heavy and stylish) at.....	25	"
88 pieces all-wool 36-inch cashmere, at.....	40	"
70 pieces all-wool 38-inch cashmere, at.....	50	"
91 pieces all-wool 40-inch cashmere, at.....	60	"
500 yards French dress-goods, all the latest styles, at from.....	25 to 1.50	

## SILKS, SATINS, VELVETS.

We have French brocaded silks at 75 cents, \$1.00, and \$1.25 up.

Black Silks at 50, 75, \$1.00, \$1.25 up.

We guarantee a saving of from 10 to 40 cents on black silks purchased of us.

All shades of Velvets at 40, 50, 75, \$1.00, and up.

## FLANNELS.

Our stock of Flannels is complete in every respect, every quality, cover and price.

UNDERWEAR!—Heavy Flannel Vests at 40, 50, 75, and \$1.00.

## WRAPS! WRAPS!

Our stock of Cloaks, Russians, Circulars, Dolmans, Tourists, Newmarkets, and Plush Sacques, is the finest ever seen. Our prices range lower than ever heard of.

## MAIL ORDERS.

Parties who cannot visit us, can order by mail. In ordering samples state explicitly what is wanted. We will fill all orders entrusted to us with the greatest care, and any goods sent not satisfactory can be returned.

## LEBECK BROS.,

17 Public Square,

NASHVILLE, - - TENN.



## CRITICAL SUNDRIES.

## WHEN WAS FEET-WASHING INSTITUTED?

In my first article showing the continued obligation of disciples to wash one another's feet, I wrote that the service was instituted by the Savior "on the last evening before his crucifixion." As the correctness of this statement seems to be doubted, I will submit to the readers of the *Advocate* some of the reasons that point plainly to that conclusion. Questions of fact, chronological or otherwise, should be scripturally and accurately settled, therefore to the law and testimony in the case:

1. The supper in connection with which the service was instituted was the one at which the disciples anxiously questioned Jesus concerning the betrayer, and at which he was pointed out. "He that eateth bread with me hath lifted up his heel against me." John 13: 18. Notice, reader, this was spoken by the Savior immediately after he had washed the disciple's feet. And the disciples "looked one upon another, doubting of whom he spake." Verse 22. Now these things, by all the other evangelists, are inseparably connected with the passover supper, the last that Jesus partook of with his disciples on earth. Read all the parallel passages in Matt. 26: 23-29 inclusive; Mark 14: 12-25; Luke 22: 21-23, and see, without a doubt, that the institution of foot-washing and these sayings of Jesus were co-etaneous events.

2. From the supper at which the disciple's feet were washed, Judas went out immediately, and it was night. See John 13: 30. But all the other writers substantially say the *very same thing*; (see Matt. 26: 47; Mark 14: 43; Luke 22: 47;) all showing plainly that Judas, who was at first with them at the supper, at length is absent for awhile on his traitorous mission, and then returns heading a military band for the apprehension of the Son of God. Hence the supper of John 13: 2, in connection with which the disciple's feet were washed, was the paschal supper described by all the other evangelists.

3. The supper of John 13: 2, was on the night of Peter's thrice denial, before the cock's crowing that he knew the Savior; (see 38th verse;) yet all the evangelists immediately connect that suggestive event with the last passover supper, (Matt. 26: 34; Mark 14: 30; Luke 22: 34,) which are exactly parallel with John 13: 38. Look a little further: "When the morning had come—the morning following the night on which all these things occurred—all the chief priests and elders of the people took counsel against Jesus to put him to death." Matt. 27: 1; Mark 15: 1. This tragic event was accomplished at the ninth hour, beginning at the sixth. Now from the sixth hour (noon, or 12 o'clock) there was darkness over all the land unto the ninth hour—3 o'clock, p. m. Matt. 27: 45-46. And about the ninth hour, or three o'clock in the morning, Jesus having cried with a loud voice to our heavenly Father, the only helper of human weakness, and having tasted the last and bitterest dreg in the cup of suffering, gave up his spirit to God, and himself an offering without spot, for the sin of the world. The evening, then, of the supper at which he washed the disciple's feet was the last evening before the one of his suffering, and hence I wrote correctly.

My statement in number 2, that it was at the end of the supper, was a liberal quotation of the King James' text, which I corrected in number 3, substituting revised text, "during the supper." Absolute accuracy in point of chronology probably demands that we say at the beginning of the passover, for John says, "Before the feast, that is, before the passover had been eaten." This understanding is required by the original of "supper being ended"—*deipnou genomenou*, (*deipnou genomenou*.) The law adopted by critics is that when this participle is connected with a noun denoting a definite period of time it signifies that the period indicated by the noun is *only begun*, not ended. A number of passages can be cited in which it would be absurd to render "*genomenou*" "being ended" as the authorized version has done in its connection with *deipnou*, a supper. See Matt. 28: 1; Acts 16: 35: "When it was day the magistrates sent the sergeants, saying, Let these men (Paul and Silas whom they had scourged and imprisoned) go." "When it was day," not when the day had ended. So

supper, or supper-time, having come, not "being ended." Jesus knowing that his hour to suffer and to depart out of this world had come, girded himself with a towel and washed his disciple's feet.

After resuming his seat at the table, (verse 12,) and binding his example upon them, he assures them that the betrayer is dipping in the dish—"eating bread with him," and having given him sop, says to him, "That thou doest, do quickly." That is, whatever you are determined to do, Judas, do quickly. No man at the table understood these words to Judas, although in the fuller revelation given to us, their meaning is obvious. They thought that in a previous interview Jesus had told him to buy "those things that they had need of for the feast, or that he should give something to the poor." Verse 29. Notice, the reference is to a historic and conjectural fact in the distant past touching the great feast to which they had all gathered:—"Jesus said, or had said." That is, they supposed that Jesus at some past time had given Judas some instruction concerning things necessary for the great passover festival. But "Jesus knowing from the beginning who it was that should betray him," only meant as we have intimated that the betrayer's time to act, and his own hour to suffer, had come. This verse, therefore, instead of being evidence that they were at a local meal in Bethany, as Bro. Abernathy strangely conjectured, shows conclusively that they were in Jerusalem at the great national supper to which all the tribes of Israel annually went up! For the law of the Lord and the ways of Zion we must go to Jerusalem, not to Bethany! Henceforth whoever may indulge in mere assertion against the array of facts here submitted touching the origin and obligation of the service considered, shall have the field without competition. If we know our Lord's commands, happy are we if we do them! But if we are contentious and obey not the truth, "indignation and wrath, tribulation and anguish," shall be visited upon us.

\* \* \* \* \*

Bro. L. C. Wells' article in *Advocate* of September 24, is a very strong leader in the direction of the "true tabernacle, which the Lord pitched, not man." He enters a part of the vineyard almost wholly uncultivated, yet the Macedonian cry has been long and loud. The proclaimers of "one baptism" can be counted by thousands, but how many defenders of the equally essential truth, "one body," "one church," can be found? One faith has been sounded in the ears of every audience that has heard our distinctive plea, yet how few religious communities have heard and understood the "wide-spreading" freedom of "one flock," with one shepherd caring for them all!

Alas! the local and sectarian inclosures devised by man, through the corruption of ignorance and party spirit, have veiled the hearts of the people so that they can not see Jerusalem from above, the free mother of us all. The figment of a local faith would not be more absurd than that of "local church membership," yet the latter in many communities claiming to be Christianized is the shibboleth of fellowship, the only transport at the fords of Jordan! More than a year ago we began a treatise on the main ground occupied by the writer named, but the environments of poverty around a large family have prevented its completion. Let those who know the truth take counsel together and continue to agitate the issues involved till an unanswerable plea for the "one body" shall be placed before the people. To do this work will require talent, time and money. The light work of fugitive communications, which too often appear in our religious weeklies, may be done frequently without compensation, but not the painstaking and heavy criticism evolving truth to which the foes may be "They of a man's own household." Such work of no greater length than the article of Bro. Wells', which is not even a tithe of the matter essential to the full development of the questions treated, cannot often be done *gratis* by a writer with a family in ordinary poverty. Properly warning, then, all personal interests, it should be the aim of every believer to seek to do the largest and best work that can be done for the unity and completeness of all, that the whole church may be "without spot or wrinkle." Why is it that the disciples will sacrifice liberally to get aliens

into a church, and do so little for the perfection and salvation of those within? Is not a blind life within the kingdom as dangerous as the condition of alienation without? By the apostle Peter the former is declared to be worse than the latter; (2 Peter 1: 9, and 2: 20;) yet for two weeks' preaching whereof the pivot on which all interest turns is translation or initiation into the kingdom—a very imperfect imitation of Philip to the Ethiopian officer, who knew only Moses and the prophets,—to a people already familiar with the fulfillment of prophecy, they will cheerfully give fifty or sixty dollars, and rob God of the "tithes" that are required in his house! enabling the evangelist to write a large work done in receiving members by "primitive obedience," "by relation," "by letter," "by discovery," and by—, turning the church upside down.

Have they forgotten Paul's two whole years at Rome; both "preaching the kingdom of God and teaching those things that concern the Lord Jesus Christ?" and the wise master builder at Corinth, for the space of three years warning every one and teaching every one both publicly and from house to house, do we imitate him? Alas! a new King has risen that knows not Joseph. The conquest on which he is determined is Proselytism of which the prolific nursery is the "local church" versus the kingdom of God! Let us call a halt to dissipation with talent and money. We are not our own, nor is our money, and we may not dissipate with impunity. We cannot afford enormous outlays for the mere alphabet of faith, while its perfection and power in the believer are either entirely unknown or treated as secondary and subordinate in importance. The greater contains the lesser, but not the less the greater, therefore seek first, and make the greater sacrifice for, the greater, the "kingdom of God and his righteousness," making every one perfect in the sight of God, "and declaring the mystery of our fellowship in 'one body'—one church—and our partnership in the one hope in Christ by the gospel." Thus, by the separate and holy life of faith, the "salt and light" of the world, and not by special and controversial pleading, God's purpose is to multiply believers, who are such as "see the kingdom," and grow up in him a "holy temple in the Lord."

For the first two copies of the *Firm Foundation*, a militant monthly issuing from Austin, Texas, my thanks are due the editor, Bro. McGary. If we were able we would like to continue its visits, although its exaction of a perfect knowledge of the "form of doctrine" in all its variable import before "obedience to the faith," is, in our judgment, a centrifugal tendency only to be deprecated. Christ crucified, the only foundation laid in Zion, has compassion on our comparatively different and insufficient degrees of knowledge.

JASPER ARMSTRONG.

## NOTES FROM OUR CORRESPONDENTS.

J. A. Harding writes: "My program is changed. Am now in a meeting in Detroit. My address till further notice is 144 Howard Street, Detroit, Mich."

H. J. Spivy, Good Springs, Giles County, Tenn., November 24, writes: "For the information of brethren and friends, I wish to say through the *Gospel Advocate*, that my address is Good Springs, Giles County, Tenn. There is quite an interesting congregation of disciples at this place. Have a good Lord's day school, all in good working order."

T. C. Little, Fayetteville, Tenn., November 22, writes: "J. C. McQuiddy and wife spent a day or so in Fayetteville this week. Bro. McQuiddy was working for the *Guide*, and met with success. Sister McQuiddy was welcomed by her many friends, who were glad to see the frolicksome school girl of yore had ripened into a dignified and cultured lady."

W. B. Wright, Coopertown, Tenn., November 22, writes: "We commenced a meeting with my home church the first Lord's day in this month, but was taken very sick Sunday night, and have not been able to preach any more up to this writing. Bro. F. H. Davis carried on the meeting with large audiences and good attention, until Thursday night, and closed with two additions; one from the Baptists, and one from the world."



## NEWS OF THE WEEK.

## DOMESTIC.

Cholera ravages in Paris and France seem to have somewhat abated in the last few days.

In Wise County, Virginia, 150 deaths have occurred from a disease which the physicians call typhoid dysentery.

Gen. Frank Cheatham's friends are urging his claims for the Post-mastership at Nashville, which pays \$4,000 per annum.

John McCullough, the most popular American tragedian, is still unable to appear on the stage, on account of mental weakness. His flight is pitiable in the extreme.

The negroes in Georgia return property to the value of \$8,021,525. Of this sum \$2,262,185 is invested in 756,703 acres of land, \$1,921,801 in city property, and \$242,222 in plantation and mechanical tools.

A son of Mr. R. T. Wilson, formerly of East Tennessee, has just married a daughter of one of the wealthy Astor brothers, in New York. Southerners have resolved to convert the northerners by marrying them.

A strong feeling exists among all classes to have a constitutional amendment, whereby the people may vote directly for President and Vice-President. In this way the popular majority will count for something. Under the present system of voting for electors, the will of the masses has not always been respected.

Ohio alone remains now as an October State, and it is to be hoped a law will soon be passed moving it to the regular November election period. West Virginia at the late October election voted on a constitutional amendment submitted changing the time of the general State election to the same day of the Presidential election. Gov. Jackson has just issued a proclamation declaring the amendment carried.

John Bush, a negro, who killed Miss Annie Vattreter, near Lexington, Ky., several years ago, is perhaps, the most thoroughly tried man in the United States, being placed on trial by jury four times, four times by the Court of Appeals, once by United States Circuit Court, once by United States Supreme Court; yet he paid the extreme penalty last Friday by being hanged in the jail yard at Lexington.

Judge Barber, of Cleveland, Ohio, this week annulled the sensational marriage between the daughter of a wealthy citizen of Waterford, W. Va., and John Ash, the negro coachman of the young lady's father, on the ground that undue influence had been exerted over the lady. Under the laws of Ohio intermarriage between the races is not forbidden. The man had been a servant in the family for twelve years.

The Plenary Council of the Catholic Church, now sitting at Baltimore, refuses to attempt to liquidate the \$4,000,000 debt of the creditors of Archbishop Purcell, claiming that it is a local matter. Mr. Purcell (it will be remembered) was the learned prelate who presented the claims of his church in debate with Alexander Campbell. His Diocese has been struggling for years under a heavy load of indebtedness.

The Legislature of Illinois is so closely divided between Democrats and Republicans that the majority of either side hangs on the decision of the United States Court in the case of the Sixth (Chicago) State District, where a republican was first claimed to have been elected, and afterwards a Democrat. The police returns elect the Republican. The County Court refuses to produce the ballot-box. On one man's vote a United States Senatorship depends. Too close to make Senator John Logan feel happy.

The three notorious Younger boys are now serving a life sentence in the penitentiary at Stillwater, Minn. Mrs. Dr. Twyman, an aunt of the boys, recently visited, and relates that Cole, the oldest, is superintendent of a gang of mechanics, and preaches to the convicts; Jim, the next, is an invalid, and studying medicine; Bob, the youngest, is book-keeper for the Warden, having risen to that position by faithfulness. These men were second only to the James boys in daring deeds of crime.

Congressman J. Randolph Tucker, Democrat from Tenth Virginia District, has recently been appointed guardian of the President Garfield's minor children, by special request of Mrs. Garfield, who alluded to the kindly relations existing between her husband and Mr. Tucker.

Prominent representatives of the race in Louisiana say that the negro need have no fear from Cleveland's election. Gov. Pinchback says he was sorry Blaine was defeated on personal grounds, but that a better feeling will prevail on account of Cleveland's election, than would result from ten thousand Civil Rights Bill. The New York Sun editorially says: "Before the close of Mr. Cleveland's term of office the South will doubtless be split into several parts, and the blacks will separate with the different factions, as each of the latter will contend lustily for the despised colored vote. This process of breaking up cannot be confined to sectional limits. It will cross over the Mason and Dixon's line, and infect the politics of the North, where disaffection has struck into the vitals of both Democrats and Republican. Parties may not be constructed, but they are likely to be recognized, and a new departure is by no means impossible."

The contract convict labor system was abolished last winter by the Legislature of Ohio, and great fears were entertained by interested parties that ill result would follow; but from the recent report submitted to Gov. Hoadly, it appears that all such fears were groundless. Leasing out convicts bears the impress of time, yet that does not make it honored. Under the immediate control of the State authorities there has been a vast improvement. The receipts for the past year were \$239,934.99; expenses, \$229,807.04; balance, \$10,127.95. The stripes have been abolished, also the old lock-step, and the men are in three grades, according to behavior. Reform is apparent on all sides. The Warden is required by law to place to the credit of each man ten per cent of his earnings, first grade men to rate at eighty cents per day; second grade, sixty cents; third grade, forty cents. \$9,000 are now to the credit of the convicts. This binds them near to their families to whom they can return when their term expires. No discipline has been abrogated, and all must comply with the rules to gain the benefits.

## FOREIGN.

Gladstone will not seek a re-election to the New Parliament, but will accept a peerage after the final passage of the Franchise Bill.

Affairs in Paris are critical. The Socialists have held the streets for several days, despite the efforts of police to scatter them. At meetings of the workingmen the massacre and robbery of the rich is advocated.

Gen. Gordon is still alive, and has captured a Krupp gun from the rebels. The Mahdi's followers are deserting to Gordon. Advice from Dongola state that Gen. Wolsely is advancing rapidly, and will soon reach Gordon, unless his expedition is checked by the small-pox, which is raging both among the English and Egyptians.

In the Coleridge-Adams case the jury brought in a verdict for the plaintiff, which the Judge overruled, whereupon Cullin, Liberal, in the House of Commons, called attention to the extraordinary rulings of Judge Manisty, making the high functions of a jurymen "a mock, a delusion, and a snare."

Lord Chief-Justice Coleridge, of England, is now in an unenviable light before the world in a libel suit brought by F. M. Adams, a young barrister, against Bernard Coleridge, son of the Justice, on account of a letter written by the latter, endeavoring thereby to break an engagement between the barrister and his sister, Miss Mary Mildred Coleridge. Lord Coleridge objected to the young man on account of his poverty, and has treated his daughter harshly. But she seems to have read Cicero's opinion, and prefers "a man without money, rather than money without a man."

Henry M. Stanley, the great explorer, spoke in a clear and cogent style at the Berlin Congo River Conference, presenting the claims of the United States. By this conference fifteen of the principal governments of the world have agreed to open

this vast region to free trade and mutually protect one another in their mutual competitions. All parties bind themselves to endeavor to suppress slavery, and to promote all institutions which tend to the civilization of the natives. It is really beautiful to see these Christian nations agreeing to feast so lovingly together on this African game.

## NOTES FROM ORR CORRESPONDENTS.

F. B. Srygley, Lebanon, Tenn., November 22, writes: "On the first Lord's day night in November, I had an appointment at a school-house near Plunkett's Creek, Baptist church; but when I got there I found the church opened, and the Baptist brethren insisted on my preaching in their house, and we thankfully accepted it. I preached of nights till Friday night, making six discourses. We had fine crowds and good attention, but no additions. I invited any one at any time during the meeting to correct me, either publicly or privately, on anything which I might present contrary to the teaching of the word, but there was no correction made. On Thursday night before preaching, the preacher of the neighborhood asked me to say to the people that he would begin there Saturday night and reply to some things which I had said, and would then preach some sermons on the Baptist doctrine. I insisted that he should say what he wanted to say in reply to what I had said, while I was present, so that I might be benefitted, but he refused. I asked him then to wait till Monday night, and I would fill what appointments I had out, and would return and hear him; but he said he could not postpone the matter. As matters then stood, I had to leave him, or disappoint my next meeting; so I chose the former, and left him in his glory. I have wondered since what he had been preaching there lately that made it so necessary to preach some sermons on the Baptist doctrine. I state here, as I told him, that I never, during that meeting, mentioned the Baptist church, because it is not mentioned in the Bible. I tried to preach just what was in the Bible. I told him, furthermore, if he would find the Baptist church in the Bible, with the law of induction, and one promise made to it, I would become a member of it, and help him hold it up. Our brethren have never preached in that neighborhood, save, perhaps, a few discourses soon after the war. There are a great many willing to hear the truth."

Robert Kirby, Bucksville, Cumberland county, Ky., November 20, writes: "On Saturday night before the third Lord's day in November, I began a meeting at Republican, Adair county, Ky., which lasted three days. The result was, two added to the church by confession and baptism. This congregation has been organized about forty years. It has dwindled down until it has but few members. But they that are there, are good, lively members. The church was much revived. I wish to say to the brethren and sisters at Livingston, if they wish me to hold them a meeting, commencing on Saturday before the fourth Lord's day in December, they can address me at Bucksville, Cumberland county, Ky., as I expect my time will be filled up after that date."

## OWEN'S STATION SCHOOL.

The spring term of our school opens January 12, 1885. We are prepared to accommodate with every comfort of home ten or twelve girls. The school is emphatically a home school, and every pupil soon feels that she is at home. The advantages for pursuing the different branches of a useful and ornamental education are of the best order. Miss Jennie Scobey, late of Haynes' Institute, Murfreesboro, an accomplished and successful teacher of modern languages and ornamental branches, has become a member of the corps of teachers. Nothing is lacking toward giving the best facilities. The quiet location, healthful situation, and excellent moral and religious surroundings especially commend the school to those desiring to educate their daughter in something more than vain display. Rates very low.—[W. Lipscomb, Brentwood, Tenn.]

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.



## Home Reading.

### THE STORY OF A WEEK.

Little battles thou has won,  
Little masteries achieved,  
Little wants with care relieved,  
Little words in love expressed,  
Little wrongs at once confessed,  
Little favors kindly done,  
Little tolls thou didst not shun,  
Little graces meekly worn,  
Little slights with patience borne—  
These shall crown thy pillowed head,  
Holy light upon thee shed.

### THE AMERICAN HOLLY.

Among the evergreen trees there are few which make a more beautiful appearance than the holly; its dark green leaves and its symmetrical form make it a beautiful and conspicuous object anywhere; but when mingled with other trees, whether evergreen or deciduous, it is so unlike any other tree, especially in the winter, that it is both a marked and a beautiful tree. While no collection should be considered complete without it, it is very rarely found, even in extensive ornamental grounds. One would suppose that the beautiful dark berries which adorn it for a period so long, would alone be sufficient to secure its presence in the smallest ornamental grounds.

The fact that this tree is more difficult to transplant than a deciduous tree has probably prevented many from introducing it into their grounds; in fact, the idea is quite prevalent that it is a tree that cannot be transplanted successfully. This is a mistake. Though not as likely to live as many other trees, it can be transplanted with nearly as good success as any other evergreens, especially if removed when small. Like other evergreen trees, it will not bear transplanting if the roots are exposed to the sun; and, to be reasonably sure of success in transplanting, a ball of earth should be taken up with the roots; in this way we have always succeeded.

One drawback for this tree is, it is a slow grower after being transplanted, requiring some years to grow to full size; but there is a bright side even here, because it makes a very beautiful shrub before it becomes a tree.

A strong rocky soil is best for this tree, and it seems to grow best in shelter of other trees, although it is perfectly hardy, but it is usually found growing among other trees, and it looks much more beautiful when brought in contrast with them. As a Christmas tree, it is eagerly sought for, and is being destroyed rapidly for this purpose, wherever found growing naturally within reasonable distances from the cities. Unless some effort is made to cultivate the holly, it will be but a few years before it will cease to grow in the vicinity of all large cities.

This tree is also sought for because of its beautiful close-grained wood, and is used in the manufacture of many small toys, and for a variety of ornamental work, especially such as are improved by ornamental painting.—*Mass. Ploughman.*

### EACH A PRIME MINISTER.

When Cardinal Dubois, the Prime Minister of France, summoned the most famous surgeon of his day to his palace, to perform on that prelate's person a serious surgical operation, he said: "You must not expect to treat me in the same rough manner you do the miserable wretches in the hospital." "My lord, every one of those miserable wretches, as your eminence is pleased to term them, is a prime minister in my eyes." His mission was to heal, and the suffering of his humblest patient made the person of the sufferer sacred in his sight. Humanity, in his eyes, was exalted above the accidents of poverty or rank, and when its voice appealed to him for help he answered as promptly the prayer of the pauper as the command of the king. That surgeon comprehended the dignity and responsibility of his vocation.

It was man's misery that brought the Savior from the skies. He came not to build up an earthly kingdom, but to seek and save the lost. His ear was never closed against the cry of sorrow. He was seldom the guest of the rich; but the sufferer was drawn to him by the resistless power of sympathy and love. Beggars cried out from the wayside, and he opened their eyes, or bid them take up their beds and walk; the leper knelt at his feet, and, while others recoiled with horror, his words were full of pity as he said, "Be

thou clean." A trembling woman laid her fingers on the hem of his garment, and Divine mercy thrilled to the touch of faith, and she was healed that moment of her plague. It is not the voice of eloquence, nor the invitation of wealth, nor the influence of position, that now attracts Christ to the hearts and homes of men; but the prayer of penitence will ever move his heart, and the cry of the humblest saint have power with the Son of God.

The servant should be like his Lord. The impelling power with every preacher should be love for the souls of men. His mission, like that of his Master, is to heal and save. The most wretched sinner should be a "prime minister" in his sight, for each one is the heir of immortality, and one day may wear a crown that will outshine the richest diadem that ever rested on the brow of royalty. To gain their pardon, the Savior shed his blood; to seal their deliverance from sin, the Holy Spirit sheds its influence over every penitent heart; and to guard their footsteps along the dangerous paths of life, angels are commissioned directly from the throne of God. Man's outward condition is but the accident of life; his soul makes up his true inheritance, and its salvation will be the chief concern of every man of God. It may be a little child that a mother brings to the altar, but Christ has said, "Suffer the little ones to come." It may be the heathen in his blindness who holds out his hands for help; but his cry is as welcome to the Saviour as was that of Blind Bartimeus. It may be the felon, looking up to heaven through his prison-bars; but Christ answered the prayer of the dying thief. The man who leads that little child to the Savior, who points the fettered convict to the cross, who brings the most miserable tramp to the mercy-seat, or lifts from the humblest heart its load of pain, has performed a work that the archangels would delight to share.

All must be saved alike. The surgeon must probe as deeply the wounds of the Prime Minister as those of the "miserable wretches in the hospital." His knife must be as keen and his hand as firm when he cuts off the ulcerous limbs of the Cardinal as when he employs their skill on the persons of plebeians and beggars.—*Texas Advocate.*

### STOLEN BY A MONKEY.

Early one fine morning in the year 1600 there was a great stir and bustle going on in a quiet old English country-house in one of the lonelier parts of Lincolnshire. Doors were banging, windows opening and shutting, hurrying feet trampling along the passages, men and women running to and fro, shouting and screaming. The whole house seemed to be in an uproar.

Any stranger who had happened to pass that way would probably have been not a little puzzled to make out what all this disturbance was about; and he would have wondered still more to see the servants throwing down featherbeds, pillows, cushions, and what not, all around the outside of the house. But he would soon have noticed that all eyes were turned upward to the roof, and one glance in that direction would have told him the whole story at once.

In and out of the projecting cornices and carved spouts and peaked gable-ends of the quaint old mansion was flitting, with wonderful agility, a huge, dark figure, (which looked like a short, broad-shouldered man, with a very big head,) carrying something white under one of its long arms. When it stood still for a moment this strange shape was seen to be a large black monkey, and the white bundle that it carried was nothing else than the baby of the house!

"O my Nolly! my poor little Nolly!" wailed the terrified mother, looking upward, with clasped hands.

"Fear nothing, madam," said a grave old serving-man, who was standing beside her. "'Tis the way of these creatures to be wondrous careful of children, as I myself, with mine own eyes, have seen many a time and oft in the lands where they dwell. Do but see how carefully he handles young master!"

"Thee go oop, Will, and drive the beast down," said a stout farm-lad to his companion. "Thee can climb wi' onny man in the parish. If I were half as lisson (supple) as thee, I'd do't myself."

"Let be, Giles," struck in the old servant. "Ye

will do naught that way but scare the creature, and then he may like as not let the child fall. There is nothing to be done but just to let him be."

The strangest part of the affair was, that while every one else was so terrified at the baby's danger, the baby itself seemed rather to enjoy it than otherwise. Instead of struggling and screaming, it could be seen laughing gleefully and clapping its tiny hands; and Giles might well mutter, with a shake of his big head, "They both loike the game so, there be no tellin' when they'll ha' done!"

But the child's father, a grave-looking man, with a firm mouth, and keen, dark eye, stepped forward suddenly, as if a new thought had struck him, and said a few words to one of the servants, while keeping his eye fixed upon the monkey, which had seated itself between two of the chimneys, and was rocking the baby in its huge arms like a nurse. The servant ran into the house and returned with a bag of fine sugar, which he emptied upon the grass just below the monkey's perch.

Instantly the beast began to grimace and chatter excitedly, and then down he came, (every one holding his breath and keeping quite still as he did so,) and laying the child gently on the grass, ran straight to the sugar. The moment his back was turned, Will sprang nimbly forward, and, catching up the baby, carried it to its mother, amid a cheer from the lookers-on that made the air ring.

Who was this boy? How did his after life change the destiny of England?—*Youth's Companion.*

### SOMETHING WORTH HAVING.

She was a poor old Scotchwoman living in the wilds of Canada. Few, indeed, were her worldly possessions, scant her list of creature-comforts; but one blessing had fallen to her lot—one gift the kind All-Father had granted her, and, like a ray of perpetual light and glory, it filled her whole existence with radiance; this was a spirit of sweet contentment, which she carried with her throughout her long earthly pilgrimage. A rosy Scotch lassie was wont to tell of various tea drinkings with this good dame, and the lessons learned thereat; but what impressed her most was a peculiar blessing which Mrs. McGowan pronounced over her simple meal, which boasted often nothing save the time-honored "parritch," or, at its best estate, a "sip o' tea" and a bannock, or a few slices of bread spread very scantily indeed with butter. This singular grace made such an impression upon our own young mind that we transcribe it for the benefit of others:

"Some ha'e meat, but canna eat;  
Some can eat, but ha'e no meat.  
But we ha'e meat, an' we can eat.  
The Lord be thankit."

Is not that unique? How often has this quaint blessing arisen like a rebuking spirit, as it were, when we have been tempted to complain of the food set before us, or of the plan in life "marked out" for us against our will. How often have we repeated it to others afflicted with a like discontent. Ah! if the same sweet patience which beautified this lowly life could but enter every heart! And shall we not learn faithfully and conscientiously to perform every duty, to bear in quiet submission every burden, the loving All-Father may see fit to lay upon our shoulders; then, with a calm trust in His watchful care, we, too, may be blessed with a spirit of contentment which will manifest itself in our daily lives to such an extent that all who come in contact with us will feel their beneficent influences.

How many persons have been helped and strengthened by this one good Scotchwoman, whose quaint piety left on all who knew her an impress for good. Let us remember, then, the old dame's grace, and let it be a reminder of the goodness of our Father, from whose hand alone all material as well as all spiritual blessings must come. So shall our hearts be filled with peace, and our lives with good works. So shall we have a spirit of sweet contentment—something worth having, is it not, dear friends?—*Ruth.*

Love never exhausts itself by giving. The more we love others and seek to do them good, the more power and good we have to give them. The more we love, the larger our hearts become.



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1891.—By the recommendation of Rev. C. C. Davis, I used Dr. Mosley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

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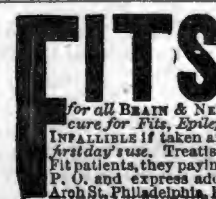
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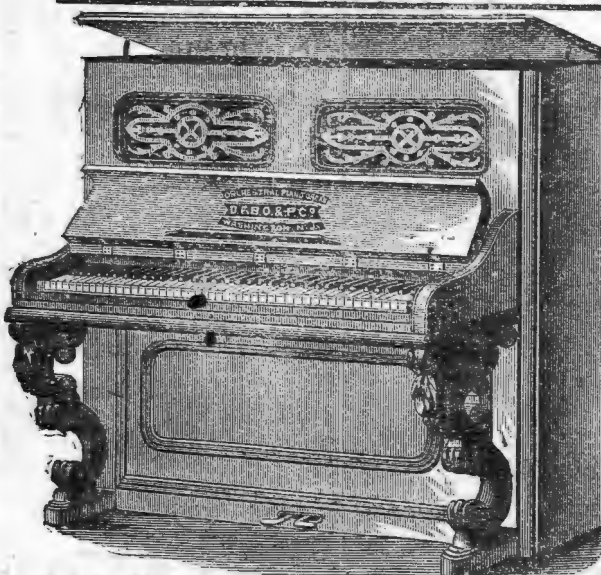
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If we receive more than one correct answer, the second will receive \$70; the third, \$60; the fourth, \$55; the fifth, \$50; the sixth, \$45; the seventh, \$40; the eighth, \$35; the ninth, \$30; the tenth, \$25; the eleventh, \$20; the twelfth, \$15; the thirteenth, \$10; the fourteenth, \$5; the fifteenth, \$4; the sixteenth, \$3; the seventeenth, \$2; the eighteenth, \$1; the nineteenth, 50c; the twentieth, 25c; the twenty-first, 10c; the twenty-second, 5c; the twenty-third, 2c; the twenty-fourth, 1c; the twenty-fifth, 50c; the twenty-sixth, 25c; the twenty-seventh, 10c; the twenty-eighth, 5c; the twenty-ninth, 2c; the thirtieth, 1c; the thirty-first, 50c; the thirty-second, 25c; the thirty-third, 10c; the thirty-fourth, 5c; the thirty-fifth, 2c; the thirty-sixth, 1c; the thirty-seventh, 50c; the thirty-eighth, 25c; the thirty-ninth, 10c; the fortieth, 5c; the forty-first, 2c; the forty-second, 1c; the forty-third, 50c; the forty-fourth, 25c; the forty-fifth, 10c; the forty-sixth, 5c; the forty-seventh, 2c; the forty-eighth, 1c; the forty-ninth, 50c; the fiftieth, 25c; the fifty-first, 10c; the fifty-second, 5c; the fifty-third, 2c; the fifty-fourth, 1c; the fifty-fifth, 50c; the fifty-sixth, 25c; the fifty-seventh, 10c; the fifty-eighth, 5c; the fifty-ninth, 2c; the sixtieth, 1c; the sixty-first, 50c; the sixty-second, 25c; the sixty-third, 10c; the sixty-fourth, 5c; the sixty-fifth, 2c; the sixty-sixth, 1c; the sixty-seventh, 50c; the sixty-eighth, 25c; the sixty-ninth, 10c; the seventieth, 5c; the seventy-first, 2c; the seventy-second, 1c; the seventy-third, 50c; the seventy-fourth, 25c; the seventy-fifth, 10c; the seventy-sixth, 5c; the seventy-seventh, 2c; the seventy-eighth, 1c; the seventy-ninth, 50c; the eightieth, 25c; the eighty-first, 10c; the eighty-second, 5c; the eighty-third, 2c; the eighty-fourth, 1c; the eighty-fifth, 50c; the eighty-sixth, 25c; the eighty-seventh, 10c; the eighty-eighth, 5c; the eighty-ninth, 2c; the ninetieth, 1c; the ninety-first, 50c; 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DR. DUNCAN'S

## BLACKBERRY ELIXIR!

Nature's Great Remedy for Diseases and Affections of the Bowels.

This splendid and unfailing medicine is compounded from Blackberry and other Medical Roots and Herbs, is therefore perfectly harmless. It is pleasant and safe to the most delicate stomach. It is the most speedy and effectual medicine for the cure of all forms of Diarrhoea, in children or adults, Cholera Morbus, Flux, Dysentery, and the various Summer Complaints of the Bowels, so prevalent among all classes during the Summer season. Only one bottle (Price, 50 cents,) is sufficient to effect a cure.

## DR. DUNCAN'S CHILL TONIC.

You need not Shake or Chill if you will use the Tonic. It never fails to stop the most aggravated forms of Chills and Fever if taken as directed, in from three to seven days, when Quinine and all other medicines fail. It will also, if taken regularly build and tone up the weak and debilitated system, and above all leaves no bad effects behind, as do so many other preparations.

DR. DUNCAN'S

## Liver and Kidney Medicine.

The great preventive and cure of all malarial diseases and a sure cure of all forms of Dyspepsia and indigestion. It acts directly upon the liver and all the secretory glands of the stomach and bowels. It cures the disease by removing the cause from the system that produces or brings on the disease, hence it is unsurpassed for the cure of Consumption, Sour Stomach, Heartburn, Headache, and also those symptoms indicating the want of proper action of those glands situated in the stomach and bowels. Two or three bottles of DR. DUNCAN'S LIVER AND KIDNEY MEDICINE is positively recommended to relieve and cure any of the above diseases if taken as directed. Price, 75 cents.

## DUNCAN'S WORM SYRUP.

One bottle of this Syrup will completely expel all species of Worms and without injury to the child, as it contains no Calomel or other injurious substances. Again, it is pleasant to the taste and acceptable to the stomach, and therefore administered without trouble. Price, 25 cents.

SPURLOCK, PAGE &amp; CO., Prop's,

NASHVILLE, TENN.

## Mars Hill College.

With pleasure we lay before our readers the following extracts from the Fifteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness.—EDITORS.

## POSITIONS PROCURED FOR OUR PUPILS.

We make a specialty of preparing pupils for

(1.) PREACHING; (2.) TEACHING; (3.) PREACHING and TEACHING.

Many educated here—among whom are successful lawyers, physicians, merchants, salesmen, mechanics, farmers, editors, authors, teachers and preachers—have so demeaned themselves, that the humility, fidelity, integrity, accuracy and ability of "Mars Hill students" have become proverbial. There is, consequently, such a demand for the services of our pupils, that we deem it perfectly safe to promise to procure pleasant, profitable and honorable positions for all who qualify themselves here for usefulness. Indeed, for several years we have been able to fill comparatively few of the positions tendered.

## HEALTHFULNESS!

## Mars Hill as a Health Resort.

Our school was founded in 1870. All the "doctor bills," for services rendered our pupils, from then till now, do not, we think, amount to twenty-five dollars—probably not to one dollar a year. Those who have come here pale and puny, from malarial districts, have, without an exception, we believe, returned to their homes enjoying health.

What "Watering Place," or "Health Resort," then, can justly claim more, as a health-preserver and health-restorer, than Mars Hill? Address,

T. B. LARIMORE, President.

FLORENCE, ALABAMA.

## AGENTS WANTED STOCK-DOCTOR

FOR THE PICTORIAL COMPLETE Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam, Editor "Prairie Farmer" and Dr. A. H. Baker, V. S. Covers every subject pertaining to stock both in Health and Disease. Two charts for telling ages of Horses and Cattle; 720 Engravings and 14 Colored Plates. Farmers clear \$100 a month. ACT NOW! Exclusive Territory. For Confidential Terms, Testimonials and "Extracts from Agents' Reports," etc., address

N. D. Thompson &amp; Co., Pubs. or, New York.

## TEXAS AND PACIFIC RAILWAY.

## THE GREAT AND POPULAR ROUTE

—BETWEEN—

## The East and the West!

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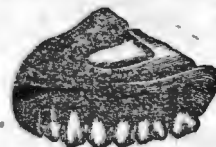
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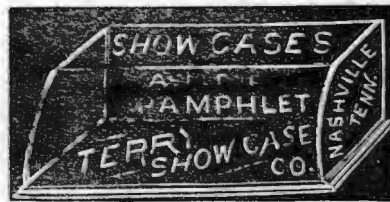


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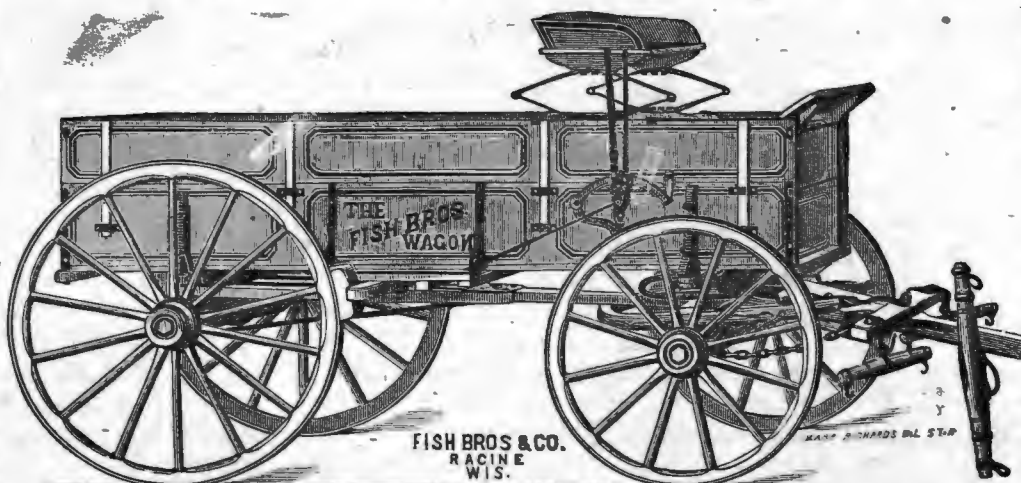
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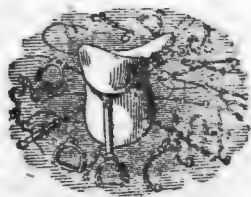
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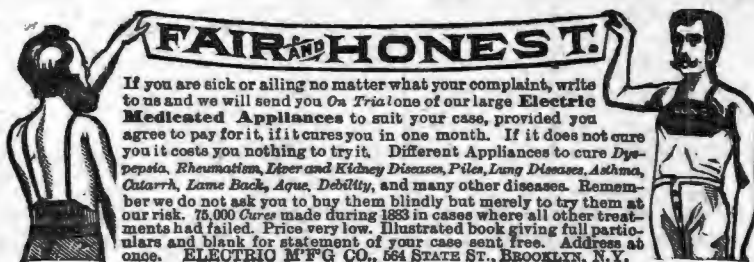
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# THE GOSPEL ADVOCATE.

VOLUME XXVI.,  
NUMBER 50.

NASHVILLE, TENNESSEE, DECEMBER 10, 1884.

{ TWO DOLLARS PER YEAR,  
IN ADVANCE.

## EDITORS:

D. LIPSCOMB. | E. G. SEWELL.  
J. A. HARDING, Associate Editor.

To live by the day is the soul's truest peace,  
To live by the day will blessing increase:  
A man may be happy and useful alway,  
If he cast care on Christ and live by the day.

Enough for each day is the evil it brings,  
The morrow's big burdens but add to its strings;  
For fancy increases the ill that we see,  
But living by faith gives sweet liberty.

The past is with God, the future is his—  
The present is yours, by faith make it bliss;  
For he is most useful and happy alway  
Who liveth by faith, and lives by the day.

—William Anderson.

## QUESTIONS AND ANSWERS.

BROS. LIPSCOMB & SEWELL: We have had a temperance lecturer here for about ten days, who used to be a Christian preacher, but now his whole time is given to this temperance work. He has a pledge which he requires all to sign who become helpers in the work, at the same time to put on a piece of red ribbon as evidence of this fact. His pledge embraces three propositions. First, that you will cease to use all intoxicating drinks yourself; second, that you will discountenance their use as beverages on the part of others; third, that you will favor prohibition in all proper ways. This about covers the ground, while it may not be the exact language. Now, I want to ask, if you think it is right for Christians to sign this pledge, and thereby connect themselves with an organization separate and distinct from the church? On yesterday (Lord's day) our preacher of the Christian church consented to go and preach at M. E. Church, having what they termed "a union service," this being the church where these temperance lectures are being held. By this movement the brethren were deprived of the communion service, as the emblems were not taken to the M. E. Church. So far, I have not joined this movement; and as I am being severely criticised for failing to do so, I want to know if I am doing right by withholding my influence.—[Samuel A. Wootton, Wellsville, Mo.]

The Church of God, through the word of God, is the grand arrangement God has made for the amelioration, the elevation, purification and redemption of sinful men. This plan is full, is complete in all its parts. There is no deficiency left for man to fill out by his wisdom. No man is allowed to add to, or diminish from the word of God by his wisdom, at the peril of his soul. See last chapter of Revelation. Again Paul says: "And whatsoever ye do, in word, or deed, do all in the name of the Lord Jesus." Col. To do things in the name of the Lord Jesus, is to do them by his authority, and to do them by his authority, is to do them by his word. There is no authority of Jesus beyond his word, outside of his word. Everything outside of the word of God, is by man's wisdom. Temperance organizations as such, are by the wisdom of man. God never established them. God requires all that temperance organizations require of his people, in his church, his kingdom, and it is the duty of every child of God to be temperate, and to labor for, and encourage temperance in all around him. But this he should do as a Christian, as a member of the church of God, in the name of the Lord, by the Lord's word, that the Lord and his cause may have the honor.

If the people of the world, who will not be Christians, have caught enough of the Spirit of the Christian religion to get up temperance organizations, and thus try to force temperance by human law, let them do it, and accomplish all they can in making men sober. But let Christians do their

work for the accomplishment of this end through the church, and the word of the Lord. When Christians enter into human organizations as a means of doing something that God has required them to do as children, and by his word, through the church, the kingdom of God, they place the wisdom of men above the wisdom of God, and lay aside the wisdom of God, and attempt to do the Lord's work by man's wisdom. Thus as Christ said to the Jews, Christians now who do these things make void the word and authority of God by the traditions, by the wisdom of men. All such is dishonoring to God and his church. Preachers that turn aside from preaching the gospel of Christ, the word of God, as the only means God has ordained for the elevation of man, to human organizations make a wonderful condescension. When men are reached by the word of God, they are reached in heart, in principle, and are lifted above drunkenness, and every other mean thing, from principle. But if by human wisdom you tie up a man by force, so he cannot help himself, you make the man's heart no better, you make him no nearer a lover and servant of God than he was before. But when you make a man a Christian, you make him better in heart, in principle, in his whole life. This is the work for the church, for Christians to engage in. But again we say, if people of the world, who will not be Christians, wish to enter into human organizations to try to force other worldly and wicked people to be sober, let them do it. But for the Lord's sake let the Lord's people work by his wisdom, through his kingdom, and by his Holy word.

If men are to be made better by human organizations, there will be an immense number of them, before they can complete the work. They will need one to make men honest, one to make them truthful, one to keep them from profane swearing, and so *ad infinitum*. But when you make a man a Christian, lead him into the service of God, you at once make him sober, honest, truthful, turn him from swearing, and make him everything that is useful, pure and good. Let Christians therefore be faithful and loyal to their Heavenly King, and work by his word, and his kingdom, and they will thereby save themselves and others.

E. G. S.

BROS. LIPSCOMB & SEWELL: The Primitive Baptists here teach that a sinner receives pardon and becomes a new creature, before baptism by water; and in support of their doctrine quote Romans 6: 3-4, from which it does seem that a baptism precedes the burial. The trouble with me is over the tense of the verb—the "were" in the third verse, and the "are" in the fourth verse. Please explain, and oblige many readers of the ADVOCATE.—[T. F. Samuels, Tyro, Miss.]

The word "are," in fourth verse, should be "were," and then all the trouble would vanish. The Greek word rendered *are buried* is in past tense, and should be so rendered in English. In the revised version, and, in fact, in nearly all modern versions, it is so rendered. A correct reading of this one word as to tense kills every dodge that has ever been made on this passage. The efforts of the whole denominational world is to get rid of the force of this passage. The sprinklers want to make it appear that it is Spiritual baptism, to get rid of the idea of immersion, while the baptists want to make it Spiritual baptism to get rid of the idea that water baptism puts

people into Christ. If sprinklers admit this to be water baptism, then it establishes immersion in spite of all they can do. But when Baptists admit it to be water baptism, then it ruins their theory of getting into Christ and obtaining pardon before baptism. It would be virtually giving up the whole ground of sprinkling and pouring for Pædobaptists to grant this passage to mean water baptism, while both the Pædoes and Baptists would have to give up the whole idea of getting religion, obtaining pardon outside of Christ, and before baptism. For if people obtain pardon before baptism, since this passage shows clearly that it is by baptism that people enter into Christ, they must obtain it outside of Christ. But other plain passages show that it is in Christ, not out of him, that we obtain pardon, as when Christ says in tenth of John, "I am the door: by me, if any enter in, he shall be saved, and shall go in and out, and find pasture." No man by this has the promise of being saved till he shall enter in by the door, which is Christ. The passage in sixth of Romans shows that we are baptized into Christ, thus enter into him, and are then, and not till then in him, and have in full the above promise of Christ. Paul says of Christ, "In whom we have redemption through his blood, even the forgiveness of sins." First of Eph. and first of Col. Hence out of Christ no pardon. In Christ there is pardon. We enter into Christ by baptism. Therefore, all who claim pardon before baptism, claim it out of Christ. To yield therefore that the baptism mentioned in sixth of Romans is water baptism completely yields both the above theories, that is, affusion and getting religion. To give these up would take the life and soul of denominationalism. No wonder that they fight hard over it. But they will ultimately have to give it up. The late Revisers of the New Testament were nearly all Pædoes; but their version of the above passage breaks the backbone of sprinkling and pouring. These revisers were on the side of getting religion, pardon, entering into Christ, before baptism. But they kill that, not only by their rendering of this passage, but by their rendering the closing part of Matthew, putting it thus: "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This is water baptism, without a doubt, for men were to perform it, and no man ever baptized another in the Spirit. And this is the same baptism as that in sixth of Romans. Surely these theories will die after while. E. G. S.

When in humility we take God's appointments and humbly walk in them, we do all that can be done for God and man. We thus do more than man can do alone, for God in this is with, and works with, in and through man. When man leaves off a part of God's provisions, God refuses to work with him. When he adds to these appointments, God does not work with him. It is only when man works out his own salvation through obeying God, with fear and trembling, that God works in him to will and do of his own good pleasure." The fear and trembling with which he works, is a fear lest he fail to know all of God's ways, a trembling lest he add to them his own devices. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain."



## J. B. JONES AND THE CONVENTION MINUTES.

In another place in this issue is an article from Bro. J. B. Jones headed, "Judge Not, Applied to the Kentucky Convention Minutes." In this article he claims that I did last year's work injustice in comparing it with that of the year before; for he claims that much was reported in the minutes of the year before that he did not think necessary to include in his report as financial agent. He says:

"Truth requires that there be a confession that the comparison between \$13,082.42 and the \$4,997.39 is 'unjust to the writer, unjust to the Board and unjust to Bro. Harding.'"

In all this Bro. Jones strangely misunderstands me. I have not at any time thought or said that less real work was done last year than year before last; on the contrary I have expressly declared that I supposed as much was done last year as in the former year. The following quotations from the first article written by me in this controversy clearly show this:

"Bro. J. B. Jones, the financial agent of the K. C. M. C., is a most excellent man, and is highly esteemed for his ability as a minister of the word, but he is a failure as a writer of financial reports for the convention; he confines himself too closely to the business in hand, and is too neglectful of what R. Moffett sarcastically calls 'padding.' As proof of the truth of this assertion, and by way of illustration of it, attention is called to this fact, viz., that while the society has perhaps done as much during this last year as at any former period, Bro. Jones has succeeded in reporting only \$3,948.76 received and distributed by the board; whereas former secretaries by a judicious use of 'padding' have been enabled to report from three to four times as much as this."

From this it is evident that I did no injustice to the board, or to Bro. Jones; I did not intimate that less was being done than formerly. I said in another place in the same article,—

"Let no one suppose that more work was really done, or that more money was really raised, for, I presume, such was not the case; the report was more scientific; that, I presume, is the true hypothesis upon which to account for the great falling off in the report of the present financial agent. Of his own report Bro. Jones said: 'It appears that it has cost \$1,553.75 to collect \$3,948.77 and to get pledged \$2,030.85 annually for five years. If the work is considered for one year and measured by these results only, it does not justify the outlay.'"

Now the point that I made and that I claim is a good one, a point that he has not touched in his replies, is this; that though as much was done last year as at any former time perhaps, Bro. Jones himself testifies, "if the work is considered for one year and measured by these results only, it does not justify the outlay." He hopes, however, that much will be received from the pledges; but his hopes are utterly without foundation as the experience of the last ten years clearly demonstrate. The agents have been taking five year pledges during all this time (that is, since Bro. Briney's agency) and it has cost about as much to get money after it is pledged as it formerly did without any pledging. No more is raised now than before the five year plan was adopted.

But still the question arises how does it happen that former agents reported more than Bro. Jones? He replies that sums raised in the field by evangelists for home use, etc., were included in the reports. With the view of bringing out some facts about these sums I asked Bro. Jones a question which he declined to answer, viz., Does the missionary society report all the work done by the evangelists in their employ, or does it report only its proportional part? As a rule the society gives the evangelist only a partial

support, churches that are able and willing furnish the rest: now what the people need to know is this, does the society report all work done by this evangelist in raising money, making converts, etc., thus robbing the churches of God of the honor and glory due them, or does it report only its part of his work. Bro. Jones declines to answer the question, and meekly suggests to me that I should "judge not." Well there is one thing that I do judge, and doubtless the judgment is just, if Bro. Jones and I were to give \$400 each to the support of an evangelist, and I were to report all the work done by him without giving Bro. Jones proper credit for his part, thus obtaining greater glory for myself, I would be guilty of very mean stealing. There is not a man on the board of the Kentucky Missionary Convention who would as an individual do such a thing; but that the board repeatedly does it there is no room to doubt. In the case of Bro. Fowle, referred to in a former article, the churches did the work and the society reported it. If Bro. Jones will tell me how much the society (from its own treasury) gave to its eight evangelists last year, and how much the churches gave to these same evangelists, if he will report all they did then in making converts, building up churches, etc., we will publish his report, giving to each the honor due, and then we will see how the societies will come out. Bro. Jones says, "It is human to err, it is almost divine to acknowledge that we are in the wrong." Many would be thankful if there were divinity enough in the State board and its evangelists to make full reports and thereby give to the church the honor due them.

With regard to the Foreign Society I simply stated facts drawn from their own reports. W. T. Moore preached last year for a church of nearly five hundred members, in a meeting-house larger than any owned by the disciples in America, excepting three or four, and the American Foreign Missionary Society paid for preaching in that church last year \$2,200.00. The society is constantly appealing to the churches all over the land, churches with memberships varying from 50 to 300 or 400 to give to this church of nearly 500 members. And they call this missionary work!!!

How does it happen that a church of one hundred members in this country is regarded as self-sustaining, but in England one of five hundred is a missionary station? They seem to require first class talent to preach to them; their notions are exalted enough about the kind of house they need; it is passing strange that it is necessary for an American society to send that church \$2,200.00 per annum to pay its preachers!!!

And now a word to the readers of this article. If you have money to give for preaching the gospel, would it be better to give it to this society, to send to this great church, to help pay its pastor his large salary; or to give it to some faithful worker that you know, who is equally as good as this missionary, (?) and equally as diligent, but who receives nothing like as much for his work?

The missionary work ought to be done; and it can be done as it was eighteen hundred years ago.

J. A. HARDING.

## AN ANSWER TO BRO. BRINEY'S CALL

The following extract is from J. B. Briney of the *Apostolic Times*.

In the "Kentucky Department of the GOSPEL ADVOCATE Bro. J. A. Harding, the editor, makes the following statement: "We have been fortunate in the time for our meeting at Murfreesboro, and they say our audiences are the largest that have been secured for many years. A free use of printer's ink in getting out cards with announcement

of subject etc., has helped us in securing this end."

Now our good Bro. Harding is one of those who never do anything in religion for which they cannot point out a "thus saith the Lord." He is kindly asked to show a "thus saith the Lord" for his printer's ink plan of getting the gospel to the people of Murfreesboro. He is called upon to tell his readers which one of the apostles ever resorted to the plan of "getting out cards with announcement of subject, etc.," as a means of securing the largest audiences that had been secured for many years. If no apostle ever did this Bro. Harding has evidently fallen upon a "human plan" of preaching the gospel! He has departed from the "Lord's plan" in this matter, and has adopted a "plan of his own." True this departure may be innocent enough in itself, but Bro. Lipscomb says that one innocent departure may demand many hurtful ones; and since Bro. H. has begun to depart, we may soon see him floundering in the troubled sea of "latitudinarianism and semi-scepticism."

Yes, I did use printer's ink in getting out an audience at Murfreesboro, and it is true that none of the apostles ever did such a thing; they had no such ink; they drew assemblies to listen to them by making announcements in other ways: in using printer's ink I did not supplant or make void any commandment of God. Can Bro. Briney say the same concerning his practices? He knows well enough that in the Bible, God directs the elders to take oversight of the church, to feed the flock, to watch for souls as those that must give an account; but according to the way commonly approved to-day, "the pastor" (generally not an elder) does all of this work that is done at all. The modern pastor has supplanted God's eldership, making it of no effect. Bro. Briney favors the modern way and practices it. I would rather have a mill-stone hanged about my neck, and be cast into the sea, than thus to set aside the ordinance of God by a custom of mine.

The apostles assembled multitudes to hear them; they gave no instruction as to how they did it: we are commanded to preach and we are at liberty to use any means to assemble audiences that does not conflict with any of God's instructions or appointments. Had the heavenly Father given definite instructions concerning the way of assembling the people we would have been limited to that way. He has given the most definite and particular instructions concerning the oversight and edification of the churches; a plurality of elders are to be overseers, leaders and teachers in every congregation. In the first century an evangelist would labor with a church till an eldership was developed in it; he would then appoint them to this work, and leave the church under their care, and go to other fields. It is not so now; the pastorate has supplanted God's eldership.

I oppose a thing not simply because it is new, but only when it interferes with the Lord's way. When God directs a thing to be done, but gives no instructions or limitations as to how it shall be done, we are to exercise our best judgment and discretion in obeying the command.

Here is the only place in religion for exponents that I know of.

J. A. HARDING.

MARRIED.—At the Christian Church, Fayetteville, Tenn., on November 28, 1884, I united in marriage Bro. W. D. Medearis and Sister Lucie Allen. The groom is one of Fayetteville's most substantial and successful business men. The bride one of Shelbyville's pure and accomplished daughters. May they always appreciate their relationship to each other, the church, and the heavenly Father, while acting their part in life. —[T. C. Little, Fayetteville, Tenn.]



## ST. JOHN AND CHRISTIAN VOTERS.

EDITORS OF GOSPEL ADVOCATE: Now that the election is over, and the people of the country have regained their nervous composure and settled down to their sober senses, it may be profitable to recur to some of the inconsistencies and anomalies which it has developed, for the purpose of pointing a moral, if not adorning a tale. So far as the result of the election is concerned—that is, the success of the Democratic ticket, we have no disposition to speak; for, as suggested by the ADVOCATE of last week, there is no one who will be affected in the least by it, except the army of tenacious office holders who will be turned out to make room for the horde of hungry office hunters who will be turned in. Politicians have been prating for months about the danger to Republican institutions of the success of this party or that; but the citizen who has been duped by such disgusting palaver, certainly neglected his early opportunities for acquiring even a modicum of common intelligence.

There is a phase of the election, however, that is fraught with genuine interest, and upon which the Christian sentiment of the country may take ample time to ponder. If we surmise correctly, it will have grievous occasion to ponder upon it. We mean the attitude of Christians and moral people generally in reference to the candidacy of Mr. St. John, of the Temperance party. We assume, for the purpose of this article, that it is right for Christians to vote and to participate in the political struggles that elevate men to office. We assume, likewise, that a vast majority, or, in fact, nearly all of the Christian men of the country did vote.

The important question then is, For whom did they vote, and in favor of what principles did they exert their influence? To express it in a vulgarism, *there's the rub*. Parties are worthless, except as they are the embodiment of principles—mere inanities, except as they are vivified by influences that tend either to the elevation or degradation of mankind. We suppose there is not a Christian or a moralist in the country who does not unceasingly pray that the principles of temperance may prevail; who does not implore God to stay the frightful ravages of the whisky fiend, or who does not exhaust himself, on all public occasions, upon the urgent necessity of driving from the land the grog-shop's infernal traffic of death.

That is all very well so far as it goes; but nobody is imbecile enough to suppose that prayers and exhortations are, of themselves, going to accomplish that glorious fruition—that they will smash the decanter or dam up the fiery stream that emanates from the distillery. No! The gods help those who help themselves. Now, Mr. St. John represented the identical principles that Christians have prayed might prevail. Did they vote for him? If not, why not? They voted for somebody—either Blaine, Cleveland, Butler or St. John. There is no question at all that St. John, so far as personal qualifications are concerned, was the most worthy of the office of President, of all the candidates. Blaine had his official crookedness, Cleveland his moral obliquities, and Butler his military atrocities; but no charge was ever made and sustained against the candidate of the Temperance party. And yet, regardless of his superior personal qualifications and fitness for the office, regardless of the fact that he represented the principles and influences that Christians steadily pray for, they refused to vote for him, and exerted all the power of the ballot, and all the influence of their personal example, in favor of the candidates and the parties who have either openly or tacitly opposed those principles. The principles upon which Blaine, Cleveland and Butler made their canvass, and upon which Cleveland was elected, are political merely, affecting only the material interests of the people; while those of St. John go to the very rudiments of society, reach to every hearth-stone and appeal to every altar. An elegant consistency it is therefore on the part of the devout and sincere (?) Christian, while praying for the latter, to vote for the former. Philip sober in prayer and Philip drunk in action is an anomaly indeed. The rallying cry of politicians has sometimes been, "vote like you shot." Might not Christians find an equally stirring slogan in, "vote like you pray?"

But, we are told that there was no possibility

of Mr. St. John's election; and therefore the wisest thing to do was to vote for that one of the other candidates representing the least evil. What a wretched sophistry! Is mere success all there is in a matter of this kind? Ill fits such an argument in the mouth of a Christian.

The cause of Jesus Christ itself, for that matter, has never yet succeeded in the sense indicated; and yet it is constantly and gradually succeeding just as would Mr. St. John's cause, if Christians would stand manfully up to their duty, instead of slinking off under every miserable subterfuge that will appease their conscience for adhering to their old political prejudices. If this argument had obtained in all ages of the world, civilization would still have been in its cradle in the East. What would have become of the Reformation, had every body in Luther's time concluded that he had "no chance of election"? The blight of slavery, too, would never have been eliminated from the Republic, had all those who prayed for its extinction regarded the agitation of the question by William Lloyd Garrison and Wendell Phillips in the same pusillanimous spirit as Christians now regard the agitation of the liquor question by Mr. St. John. All great revolutions have small beginnings. The reformer is never "elected" at the very start; nor would he ever be, if every one who believed in the justice of his cause were to wait until it had become large, strong, and popular before casting his influence in its favor.

Great results in history, that change the face of the political and moral cosmos, are attained after the process by which coral islands are formed in the ocean. Once a beginning made, each little coral deposits the tribute of its own self, until, gradually growing higher and expanding in circumference, it finally assumes proportions sufficient to change the current of an ocean. Just so in human affairs. With a single idea or principle for a nucleus, by gradual and constant accretions around it, stupendous revolutions are brought about, wrongs righted, abuses extinguished, evils rectified and society renovated. Who knows, therefore, but that the process has begun, by which the Alcohol King, with his crown of hissing snakes, and throne of human skulls, and all his satraps of poverty, wretchedness and woe, shall be banished from the country and driven into that dismal exile to which he himself has sent so many thousand souls. Have the friends of humanity, in view of the progress already made, not grounds for hope? In 1876, a Temperance candidate would have been regarded as an implacable crank; in 1880, Neal Dow had a small but respectable following; while in 1884, both the Republican and Democratic National Conventions were compelled to lift their hats in respectful deference to the Temperance sentiment; and, though neither had the courage to turn its back upon the saloon and its face toward the hearth-stone, it stood as the breakwater amid the political currents of the campaign; and, had the people, especially Christians, voted their honest convictions instead of their bitter partizan prejudices, the cause of Temperance would to-day be the cause of the United States. A sad but striking commentary, is that reflection, upon the vaunted zeal of the philanthropist and the sincerity of the Christian. A vivid exemplification, indeed, of the truth that human nature is one of the impenetrable mysteries of this world.

Some time last spring a great convention met in the city of Nashville. Some of the best men of the State were present, among whom were Judges Cantrell and McConnell, the able editor of the *American*, and the fiery-tongued orator, Emerson Etheridge. The Temperance sentiment of the State was wrought up to a high pitch of expectancy; for, indeed, from the manner in which that convention talked and prayed and sung psalms and exhorted one another on the necessity for immediate and thorough Temperance reform, every body was led to suppose that the cause of God and humanity would have a "walk-over," at least in Tennessee. There never was so much faith, no, not in Israel. Ministers of the gospel said *Amen*, and good people everywhere rejoiced in glad acclaim that a Moses had been found and a way had been at length prepared out of the dark wilderness of drunkenness, poverty and crime.

But, nay verily. The enthusiasm, like the

bubbles of play-children, dissipated itself in the air. Those prayers lacked wings to soar, or perhaps their wings were cropped by the two great political conventions that *hadn't met then*. There's the rub again. These gentlemen, who had poured out their souls in lamentations over the evils of intemperance, and, with a fervor that was sublime, consecrated "their lives, their fortunes and their sacred honor" to the cause which Mr. St. John represented, threw all their influence in the recent campaign against him. The editor of the *American* even used it as an argument to defeat Blaine that he, perchance, at some remote period in his past life, had expressed the conviction that there was something besides water in the Temperance cause. Alas! for the vagaries of politics, the treachery of human nature and the insincerity of religion! For ways that are dark and for tricks that are vain, the heathen Chinese is not more peculiar than the rest of the world.

But, the purpose of this article, as remarked in the outset, is to point a moral for Christians and moralists, who took such an active part in the election. The writer is not a member of any church at all; but he has a profound respect for the Christian religion, (the genuine article,) and he earnestly desires to see the cause of Temperance and morals prevail, and in that spirit exerted what little influence he could command, in the recent campaign, against that party that openly and defiantly enlisted itself in the support of the whisky interest, and which Christian voters helped to make successful at the ballot box. We confess, however, to very scant admiration for the oleaginous Chadbands and Pecksniffs of the pulpit and pew who pray one way and vote another; who, when the cause of their God and their fellowman is put to a practical test before the world and needs the warm hearts and stalwart arms of its friends everywhere to push its conquest, will, like Hessians, slink off under the standard of the enemy for the mere chance of a glittering success. Success! And is that the word that shall turn dross into gold? In thy name, O Lord, we have accomplished many wonderful successes! The system of ethics which we have studied—and it does not profess to be a system other than for sinners either—taught us that a principle could not be compromised for mere success; that, if we knew we were in a righteous cause, we should go ahead, turn neither to the right nor to the left, and trust the result to Him who never forsakes the righteous. This is a progressive age though; and we suppose, if we want to keep up with the procession, we will have to throw away our old system and get us one more in consonance with the spirit of the times. What a nice attitude will these consistent brethren occupy, when they hereafter talk to the young men of the country about the evils of intemperance. The question, Did you vote for St. John? will hang around their necks like a mill-stone. Like the bloody ghost of Banquo, it will never down at scoffing, but will shake its long gaunt finger in the face of blatant hypocrites and canting sycophants, until their knees shall tremble and their faces blanch with fear. It will abide with them even as the Old Man of the Sea clung to the back of the unfortunate Sinbad; and who knows but that, in future years, amid the wreck of homes, the wails of widows and orphans, the crash of splendid fortunes and brilliant promises—ah, amid the frightful din of Alcohol's reign, they may hear a still small voice whispering in their shrinking ears, "Did you vote for St. John?"

I trust no apology is necessary for intruding, to such an extent, upon a religious paper by a man of the world. Should any be needed, however, the character of the subject, I know, will suffice. I am not one of those who maintain that Christians are justified in besmearing themselves with the dirt and filth of politics; but I do insist that, if they are determined to vote, they should give the benefit of that vote to the cause that represents the best interests of mankind. They did not do this, as everybody knows, in the recent election; but yielded to their partizan predilections just as men of the world did, and in a great many cases, more so. Hence this article, with great respect, I am—

Lewisburg, Tenn.

JAS. W. BRENTS.

Thinking is the talking of the soul with itself.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

## OBJECTIONS TO OUR PLEA NOTICED.

It is a fact known to all, that we are opposed in our work of trying to save men, by all religionists in the world. This opposition comes from several causes.

1. The simplicity and truthfulness of what we preach is so easily seen, and understood by the masses, that where it is preached without opposition, it sweeps away all religious parties and builds up only the church of Jesus Christ. In so doing, it, of course, pulls down the sects, and destroys their several parties, by proselyting their members. This is now so well known among the sects, that as soon as we make our appearance in any neighborhood, they at once begin to malign and slander us, in the endeavor, if possible, to keep any one from hearing; well knowing that if the people hear they will believe.

2. Ignorance is another cause of opposition to us. Any one, no matter how much prejudiced against us, who will hear us, and with the Bible in hand, watch our teaching, will soon be convinced we teach the truth; and will lay down their prejudice and join in with us. That is, taking it for granted such person believes the Bible. In opposing us, many unkind and false statements are made of us and our teaching. For instance, we have heard it asserted that we teach a religion which has no heart in it, no Holy Spirit, no divinity of Christ, and many other such gross misrepresentations. We propose to notice some of these objections, and show that they are wholly groundless and utterly false.

First then of the heart. Do the sects know what a scriptural heart is? In other words, what do the Scriptures mean when they speak of the heart? That we may be the better able to learn what is here meant, we will quote a few Scriptures which will throw light just where we want it.

Matt. 9: 4: "Wherefore, think ye evil in your hearts." Here we see the heart is the seat of thought. In the heart men think.

Matt. 13: 15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, etc." Here we learn that the heart is the seat of understanding. Mark 2: 8: "Why reason ye these things in your heart?" Here the heart is the seat of reason. In Luke 1: 51 the heart is the seat of the imagination. Rom. 10: 9-10: The heart is the seat of belief.

It is here stated that the heart thinks, understands, reasons, is wise, or foolish, and is the seat of the judgment, etc. Now what part of man thinks, reasons, judges, and is wise or foolish? His mind of course. Then when the Bible speaks of the heart it means the mind. Now, to say we have no heart in our religion, is the same as to say we have no mind in it. This is not true, as every one who has ever attacked our brethren in debate will certify, they have generally gone away thinking we had all our mind in the work. But let us see. We baptize no one until they confess with the mouth, that they believe with all the heart that Jesus is the Christ. To believe with all the heart, is as much as any one can do. And again, to make this confession in the presence of an audience, to go then against every opposition that can be offered, and be baptized, requires great firmness and strong resolution. No one will do it unless his heart is thoroughly

convinced that salvation can be obtained in no other way. Men may join other religious bodies, or churches, from selfish or foolish motives, but so great is the opposition and hatred of others for the church of Christ, that none dare enter so long as they can find any supposed refuge anywhere else. Then, of course, the heart—yes, the whole heart must be in it. When a man, in the face of all the popular religions of the day, (and their name is legion) dares to accept the word of God alone, as his rule of faith and action; when he must, as he often does, leave friends, associates, and all that is dear behind him, it takes all his heart in the work to carry it through. There is more heart in taking God at his word, and doing just what he commands, than there is in a thousand human schemes called churches.

No Spirit. We are the only people who do believe in the existence of a *divine Spirit* in religion. True, others have some kind of spirit which they call *divine*, but it can not be true. Divinity can not, does not create confusion. The Spirit of God never yet sent a single person to the lunatic asylum, while the spirit of other religions often does. Their spirit manifests itself by running the recipient of it crazy. He becomes wild under its influence, and does many foolish things. Their spirit moves them through *impressions* and *feelings*, while the Spirit of God is a *teaching Spirit*. "Let him that hath ears hear what the Spirit saith unto the churches." "Now the Spirit speaks expressly." The Spirit of God leads and directs by speaking to men, thus reaching the heart, the mind, of man. The Spirit of God is not the author of confusion. Who has not noticed the wild confusion of a sectarian revival, when some would sing, others shout, some laugh, some pray, and others exhort, until you could hear nothing but a babel of sound? God's Spirit is peaceable, gentle, and moves upon the hearts of men by teaching sound, logical, reasonable, and intelligent truths, which form the motive power for religious action. No, the sects have not the Spirit of God. We are the only people on earth who do have it.

As to the divinity of Christ, we *never* baptize any one who will not first confess his faith in the divinity of Christ. Hence, this lies as the foundation stone of all our religious belief. But enough, we may have more to say on this at another time.

## EAST TEXAS METHODIST CONFERENCE.

The East Texas M. E. Church, South has just closed its annual conference at Longview, Bishop McTyere presiding. Quite a lot of preachers were present. They report 100,000 members in Texas. This, of course, includes babies and all—those who *joined* and those *born into* the church. Five men took deacon's orders. They were authorized to preach the word of God in the church of God, but we shall not be surprised to hear of them preaching the discipline more, and in the M. E. Church.

## WHAT SHALL I DO TO BE SAVED?

Do just what the Lord tells you to do. He knows what would be pleasing to him, and if he tells us what to do to be saved, we may rest assured it is the proper thing to be done. Don't listen to men who have the interest of *party* more at heart than your salvation, but hear God, and obey him. Has he told men what to do to be saved? He has. Would you read it for yourself in God's word? Turn first to the great commission, "He that believeth and is baptized shall be saved." Mark 16: 15-16. Go next to Pentecost, Acts 2. Hear poor sinners, who are pierced in their hearts, crying to the inspired

apostles, "Men and brethren, what must we do?" The answer given by inspiration is in Acts 2: 38, "Repent and be baptized for the remission of sins." Go do it at once. It is the Lord who speaks. Don't stop to ask if any of these things are essential. If the Lord commands, we must obey. Faith, repentance and baptism are required in order to salvation. Faith is what? Read John 20: 30-31. Faith in Christ. Repentance is what? Your full, hearty consent to do right, and to turn from all iniquity. What is baptism? The immersion of a penitent believer into the name of Father, Son, and Holy Spirit. This is easy, and the Lord intended it should be easy. Men's ways are hard, but the Lord's way is easy. Will you obey and be saved? If so, when? Oh! when?

## THE PRAYER OF THE SAVIOR.

In the seventeenth chapter of John the Savior's prayer is recorded. After praying for the apostles he then prays for all that should believe on him through their words, "That they may all be one." And I verily believe that that prayer is being answered now, but that is a progressive work, it has been progressing very rapidly for the last half century and is gloriously on the increase. But some may ask, how is it brought about? I answer, by the gospel. Hence you see that we are to be humble instruments in the hands of the Father in answering the prayer of his Son. We believe also that God overrules the opposing powers to this end also. Look at the glorious effect of the present conflict between infidelity and Christianity. Though there may be more infidels to-day than ever before, yet on the other hand there are more people united on the Bible than ever before: the people are taking sides one way or the other, and now the question to be settled in the minds of the people is, Will we have the whole Bible, or none of it? And when they decide this question the union is complete. Then away will go denominationalism; there will be the disciples of Christ on the one hand and infidelity on the other. May the Lord help us all to labor to do our part in this great work.  
Mansfield, Texas. H. H. WHITLOCK.

DEAR BRO. POE: Last night Bro. Joe Harding closed a meeting of two weeks continuance with the church of Christ at Bonham. The result of the meeting in additions to the congregation was thirty-one. Although Bro. Harding had so many obstacles to contend against in conducting this meeting, yet, under the blessing of God, it was a grand success. In the first place, he was suffering all the time from a sprained ankle received at Dallas, and was unable to do his usual amount of preaching from house to house; in the second place it was during the Presidential and State elections, and consequently it was a difficult matter to get the attention of the people. Yet, by his zeal, deep earnestness, and clear presentation of the truth, he was enabled to secure good audiences, and to win a goodly number of souls to Christ. But the success of the meeting is not to be estimated by the number of accessions, but by the strengthening encouragement, and instruction of the members in the duties and responsibilities of the Christian warfare. By his faithful teaching, earnest admonitions, and unsparing reproof, the brethren and sisters were made to realize more deeply than ever before their obligation to live more devoted to the service of God and to the advancement of Christ's kingdom on earth. Many were induced to renew their covenant, and to promise, with the help of God, to live more in harmony with the commands of Christ to his followers. Bro. Harding has done a work for the church of Christ at Bonham, that, we think, cannot be over estimated; a work that will tell through time and eternity. It is true that he has peculiarities, but these are entirely lost sight of in his faithful preaching of the gospel, and instruction in righteousness. He has greatly endeared himself to the brethren and sisters at Bonham, and wherever he may labor, their prayers will be offered up for him.—[F. J. Abernathy, Bonham, Texas, November 13, 1884.]



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- (6) Write very plainly, and make the clerks and printers happy.

BROS. LIPSCOMB & SEWELL: Suffer the aged evangelist to say a few things in reference to what was, what is, and what will probably be. And first let me say, I was licensed to preach in the M. E. Church, in June, 1836. Reading the Scriptures brought me out of that, and the second Lord's day in June, 1842, I was immersed in Hickman County, Kentucky, by Elder Jesse Shelton, of Graves County, and the same evening I preached Jesus; and from that day I have been engaged as an evangelist in the church of God.

From time to time, A. D. 1844, I travelled through Illinois, and into the Territory of Wisconsin, planting several congregations for Christ in Illinois, one in Wisconsin—the first one in that Territory—also the third in Iowa.

In 1847, I travelled over the State of Missouri, laboring with Allen Wright, T. N. Gaines, T. M. Allen, and Joel H. Haden.

At this time we were all of one mind, and one soul. We had no college-made preachers, though many received their classical education in the college; but were prepared for the ministry, and, were sent out as evangelists by the church—God's appointed school to educate preachers. Then we had no school-boy pastors, but the pastors of God's appointment, and the word of God prevailed, and believers were added to the Lord.

Now we have the school-boy pastors, and God's appointed take a back seat. Now we have organs to call the crowd together, and to gratify the flesh. Now we have human societies, that big men can get big pay, and when a heathen man is converted, "Lo! we have done it," cry the societies, and God is robbed of his glory. Now God is worshiped by machinery, and the rich have a refined and polished gospel preached unto them, and the great have the uppermost seats.

As to what may be. The church of God divided? Never, never. A large minority, and for all I know, a majority, may slough off; but they will go out from us because they are not of us. The tried and the true with whom I once worshiped have crossed the river, leaving our ranks thinned down to a few. But I rejoice that C. Kendrick, Jacob Creath, D. Lipscomb, E. G. Sewell, J. A. Harding, J. T. Poe, still live, among others that have not denied the old paths. God bless J. A. Harding, and he will, for he serves the Lord in spirit and truth. Brethren, debate not about words that profit not; but contend for the faith, the practice of the saints in old times. Oh, teach

the great lesson—the all things taught by Christ, urge prayer, family prayer, secret prayer, prayer in the congregation. Cultivate the talent of all the flock, hunt especially young men that may become preachers of the Word.

Now, may grace, mercy and peace, be multiplied unto you, and your army of readers, through the knowledge of God and our Savior Jesus Christ, amen. ALFRED PADON.  
Center, Shelby County, Texas.

There is a great difference between living to work and working to live. We all live, and most of us work; but there the general resemblance ends. Some work only that they may live, and stop work just as soon as necessity permits them to do so. This is the principle on which the professional tramp goes; and on which a good many go who are not professional tramps. But they who do the best work in the world do not work to live, but live to work; they fully endorse the maxim of Goethe, "a useless life is a premature death," and they value their lives only as an opportunity for doing service in some righteous or beneficial cause. Would you like to know to which of the two classes you belong? Think whether your joy in each new acquirement in your life is joy over a new opportunity for selfish ease, or gladness for a new capability of doing further and more effective service.—S. S. Times.

A writer in the London Presbyterian makes some comments on several Welsh ministers of half a century ago. Of Rev. John Evans, New Inn, he says preaching was as natural to him as breathing. On a busy harvest time his wife asked him to go to the field to see how the reapers were going on. He willingly went, and when he was near them he said, "The blessing of the Lord be upon you." And they said, "And upon you, master." "Well," said he, "you make me think of Boaz and Ruth and the reapers." And he told them the history as in the Book of Ruth. In half an hour Mrs. Evans went out of the house to see how they were going on. She saw the reapers sitting on the sheaves around him, and he stood with his arms outstretched as if he were in his pulpit.

It is said to live well we must pray well. All true. The reverse is true also, that to pray well we must live well. When life is correct; when the walk is thoroughly conscientious and upright; when the speech savoreth of the things that profit and elevate, then it is not difficult to pray. Unbecoming conduct makes a sluggish heart, and words untruthfully spoken are a weight upon the pinions of the soul. No preparation for a prayer-meeting is so good as work done for the Master.—Sel.

When Dr. Grant of the Nestorian Mission, received discouraging intimations to the effect it might perhaps be best for him to return to America, or plant a mission elsewhere, he answered: "I cannot leave this field till I have reasons which I can give at the judgment-seat, where I expect soon to stand." This high standard should be applied by all in every field and form of duty. If this were so, should we not be more faithful, prayerful, patient and cheerful?—Cor. Watchman.

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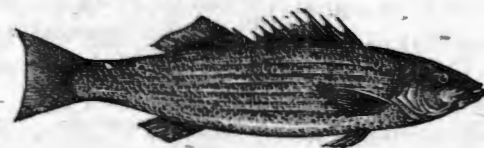
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., DECEMBER 10, 1884.

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## ARKANSAS LETTER.

EDITORS OF THE ADVOCATE: The writer has occasionally read your valuable paper with interest, and has been a subscriber for the *Christian Standard*; also for the *Religious Herald* and the Baptist paper of Raleigh, N. C. Those papers I consider the index of the religious character of the States they represent. In my long life of eighty-four years, I have heard Lorenzo Dow, A. Campbell, Bascom, Maffit, A. C. Howell, Baxter, Graves, Doggett, Kavanaugh and many other able divines of the several churches, all professing to preach the gospel of Christ in its purity. I have heard the Catholics and the Jews. I have read with interest the Campbell and Rice debate, sermons of Talmage and Beecher, with little confidence in the latter, only as an instructor. The Rev. Spurgeon has crossed the waters to me. The same for Moody and Sankey. I have read Wesley and Whitfield, who freed the negroes, and have proselyted thousands, and have penetrated the heathen lands. After all this reading for instruction, I examine the Scriptures and find myself in religious belief, the same of my parents who believed Christ only established one true church, and now there are over five hundred claiming to be this one church of Christ. With all the reverence I have for A. Campbell, I have doubted if he was right in separating from the Baptists. Yet he was of service to their church, he being the first with his father and six others, who immersed without giving in an inexperience. The change of heart, regeneration, if there be such. For myself, I can only claim a hope in Christ, if I serve him. But it is hard to be a Christian according to the Scriptures, and if the GOSPEL ADVOCATE can convince me that A. Campbell's, or the Christian church, is the only one and true church, I will be one of your subscribers and followers. You have in the Rev. Jones, of Alma, an evangelist doing much pulpit duty in Crawford County, Ark. The New Testament is his text, and free of the abuses of other churches; less than any other minister claiming to be the only church of Christ. For it is common in our pulpits of our several denominations to abuse each other not less than the Republicans abuse the Democrats. God is the author of peace, but some churches of confusion.

WM. D. HOLLOWELL.

Alma, Ark., November 10, 1884.

We publish the above with the following comments. Our friend has read and heard his long array of authors and preachers for a wrong purpose. A man ought to read but one book to learn the will of God—the way of life, that is the Bible. Other books, writings may be read and preachers heard to interest in the Bible, to impress its thoughts, encourage to obedience of its precepts, and to direct attention to its varied teachings. A light thrown on different objects, makes impressions according to the character of the object on which it is thrown. So truth on different

minds makes different impressions, not contrary, not diverse impressions, but the mind according to its character and condition receives impressions. The good of reading or hearing others is to compare these different points and phases of impression and see the Scriptures from as many different standpoints as possible. We only get the full import of the Scripture teaching when we view it from all standpoints.

But to learn what the Bible teaches, what the way of life is, nothing save the Bible itself ought to be read. Anyone reading the Bible, if he takes in all its lessons, will be satisfied that no denomination is, or can be the true church of God. The church of God is not a denomination. The church of Christ on earth is composed of the churches of Christ scattered abroad, each complete and perfect in itself so far as organism, worship and work are concerned, and entirely independent of every other organism only so far as subjection to a common head, and obedience to a common Divine law, may make them co-workers for the attainment of a common end, and fidelity to a common Master may give them true brotherly sympathy and love one for another. A common bond of organic union between churches unites them into a denomination. And that denominational organism, human in its origin and operation, comes between the individual Christian and the church, and God. Removes them from direct contact with the Father, separates man from his maker, and in so doing destroys man's sense of responsibility to God.

It is useless for man to seek the church of God in any denomination. If churches were pure and formed themselves into a denomination, an organized combination for any purpose, it would destroy their purity, their fidelity to God, through introducing an element of human authority in religion. This human authority divides the allegiance between God and man. But God refuses a divided allegiance. "In vain do they worship me, teaching for doctrines the commandments of men." Then every church or every Christian that consciously recognizes human authority in religion, is guilty of treason to the Almighty ruler of the universe. Whenever man adopts human expedients in lieu of any divine appointment, or overrules, depreciates or neglects divine agencies and appointments through the use of human devices or inventions, he substitutes human authority for divine, he is guilty of treason against God.

After a careful study of the Scriptures and of church history of the first few centuries, I am constrained to believe that the man of sin, working in the days of the apostles and waiting the departure of the last of the inspired men, who hindered its growth, for its full development, was nothing more nor less than the formation of an organic union between the churches of Christ Jesus. They soon grew through the successive stages of co-operation, diocesan and State organizations until it culminated in the papacy. A fountain never rises above its source. The tree is only the development of the elements contained within the seeds. The papacy is no worse in the sight of God than the fundamental principle from which it grew. That principle was, is, the right of man to legislate in the realm of the church organization, faith, action, worship or work. Then all denominationalism is of the evil one and is a stage of development in the growth of the man of sin.

I am just as far from saying a denomination formed of the churches growing out of the movement of the Campbells is the church of Christ, as I am from saying that the denomination or any one of the denominations composed of the

Baptist churches, or of the Presbyterian, or of the Methodist churches, or of the Romish churches, is the church of Christ. They are, one and all, developments of the man of sin, working under the varied circumstances under which these respective bodies have been developed.

The chief thought that A. Campbell developed, that is of value to the world is this, that no human authority is to be tolerated in religion. That the object of all divine revelation is to cause man to give up all human authority, all human inventions, and all humanly devised organizations and practices in religion, and to make man willing to accept the word of God as the only rule of faith and work in religion, and to induce him to be willing, with child-like trust in the Father, to be led by him. If man is led by God, he never goes where God has not led, has not pointed out the way, he walks in God's ways and never goes beyond the directions of the Father. If A. Campbell in any word or act of his, contravened this principle he enunciated, to the extent he did this, he undid the only good he accomplished. Can any man be a follower of God, and nothing more, and remain in any denomination in christendom? I doubt it. Can our friend do just what the Bible teaches and remain in the Baptist church? Can he refuse to recognize all human authority in religion, refuse to recognize the authority of human creeds, interpretations, dogmas in religion, and refuse to work through human organizations, and to recognize unauthorized practices in religion, and yet remain in the Baptist church? We do not think it is possible. Is it possible for him to all the commands of God, just as God commanded them, and still remain in the Baptist church, or the Presbyterian, or Methodist church?

Our friend says he thinks A. Campbell did wrong in leaving the Baptist church. He certainly knows little of the history of his relation to the Baptist church, to make such a comment. He was driven from the Baptist church for denying all human authority in religion; for refusing to substitute human statements of faith for God's own revealed will; for refusing to walk in man's inventions, instead of God's appointments; for refusing to substitute human dreams, imaginations, experiences, and fleshly excitements, for faith in the word, and a firm reliance upon the promises of God. If any church will tolerate the teaching and practice of the pure word of God, and will enforce nothing else than this on its members, any individual is a heretic to leave or divide it. But to fail to maintain this fidelity to God, and to repudiate all authority save the authority of the living God, is to commit treason to God. Then the Baptists presented the alternative of treason to God, or the leaving of their church to A. Campbell and those who, with him, believed divine authority alone should be respected in religion. The Baptists to-day still present this alternative. It is true they have modified some of their teachings, and brought them into nearer conformity to the word of God. Still no man can remain a Baptist to-day and be faithful to God with an undivided fealty, doing all his will, refusing to add anything to the order of God.

The Baptist church is a denomination. All of its denominational developments are of human origin. Human authority is recognized. It sets up human authority in lieu of the authority of God. It does this in the name it bears; in its human creed utterances; in its mourning bench practices; in its substitution of human experiences, human dreams, human visions, fleshly excitements, for the teachings of the Spirit of God. The man that relies upon his fleshly feel-



ings and excitements as an evidence of acceptance with God, instead of upon the clear promises of the Spirit, based upon obedience to the directions given by the Spirit of God, and sealed by the blood of the Son of God, and recorded in the Scriptures of divine truth, practically rejects the guidance of the Spirit. They work through human organizations instead of divine appointments, and in various ways still substitute this human authority for the authority and will of God. In various ways they clearly repudiate divine authority and act upon the authority of men, and they require all who are in fellowship with them to recognize this human authority, and act through these human appointments. We do not see how a man can be loyal to God and remain in a Baptist church.

There is a tendency to this same substitution of human devices and human authority among those who started out with the Campbells to restore the divine authority as the only rule in religion. Fidelity to God, loyalty to his authority, requires a refusal to walk in these. The point, then, is for a man to take the word of God, resolutely walk in it, refusing all affiliation with human institutions in the realm of religion, and whoever does this is a child of God. No one else is, or can be. God never approved peace out of obedience to him. The Savior came to send a sword until peace in Christ Jesus has been conquered. We doubt if all those enumerated by our friend, claim to preach the Scriptures in their purity. Many think it lawful to somewhat change the order of God. D. L.

"Talking about preachers' salaries, we believe that if a godly, earnest man, who has a true call to the ministry, gives his whole soul to his work, his temporal necessities will be met. Probably no men of our day have done more than Spurgeon, Moody and George Muller. No one ever heard of them discussing the question whether they were paid enough."

This is from the *Christian Evangelist*, who recently took the *Christian Quarterly* to task for uttering similar sentiments. We are satisfied that if this principle was acted on, it would free the church of Christ of that class of preachers who preach only as a means of making money. We are satisfied it would remove the temptation to innovation, and greatly free the church of the class of preachers who seek to inaugurate new organizations for supporting preachers, because they lack faith in God's appointments for their support.

We believe it would secure a devoted, faithful ministry devoted to the salvation of souls. Like priest, like people. It would secure more devotion and zeal among the followers of Christ, and would secure a better support for all devoted and earnest teachers of his holy religion. The greater amount of the opposition to the *ADVOCATE* has arisen from a fancy that somehow or other, the *ADVOCATE* is opposed to the support of those who give their life and labor to the service of God. No greater mistake was ever made. We feel sure that God's order is the best that has ever been proposed for the support of his servants, hence we urge that we all come back to heaven's order as the consummation of all good to man. The nearer the faithful servant of God comes to the ways approved of God, the better off he is for time and for eternity.

T. C. Little, Fayetteville, Tenn., writes: "Bro. J. W. Shepherd, of Huntsville, Ala., is visiting the brethren at Fayetteville, Tenn. Has preached several discourses while here. He is an earnest, faithful soldier, and is content with such things as the father has given, to advance his kingdom. We welcome all such brethren."

#### "JUDGE NOT" APPLIED TO KENTUCKY CONVENTION MINUTES.

No judgment is perfect, unless there is present a perfect standard, a complete induction of facts, and an unbiased mind. When these three elements are present we may be bold, and possibly strong, in self-assertion. But such is the frailty of most mortals, that in judging their fellows they are bound to be modest. A man may assume that he has an absolutely faultless standard; he may substitute the perfect law of liberty for a matter of expediency; he may blot out the line between the revealed and the unrevealed; he may assume to have all the facts; he may presume to have a mind above the reach of bias; but after all, there may be a lingering doubt somewhere in the universe that there is at least the fragment of a remote possibility that he is mistaken. It is human to err; it is almost divine to acknowledge that we are in the wrong.

Be it known, therefore, that the \$13,082.42, of year before last, represents the collections made by the Financial Agent, received by W. F. Cowden, Treasurer, added to the money raised and expended in the field by the various evangelists. Is it right, is it just, to take this aggregate and to compare it with the sum reported by the Treasurer, W. F. Cowden, to-wit, \$4,997.39, and then from a comparison of the funds received directly and indirectly by the State Board, year before last, with those coming this year through the Treasurer, only conclude that there is "a very great falling off, indeed?" This may be apostolic; but when farmers compare crops they would not think it honest to compare a pint cup with a quart cup—a part with the whole.

Had Bro. Harding's unprejudiced mind permitted him to gather up all the facts, he would have escaped this blunder. What are all the facts?

Bro. W. F. Cowden received and disbursed.....	\$4,997.39
Evangelists in field raised for home use.....	5,969.80
Evangelists in field raised cash.....	848.98
Add debt of Stanford Church, raised by Board.....	1,018.00

This makes a total.....\$12,874.15

Now, it is just to compare this aggregate, \$11,574.15, of the report in question, with the \$13,082.42, of year before last. This comparison shows that there is not, as Bro. Harding concluded, a falling off of more than \$8,000.00, but simply a falling off of \$508.27. Bro. Harding has made a mistake in his conclusion of only about \$7,500.00. But this is a small matter with the man who holds that definite agreements exist only between Jesus and the preacher, and that between the preacher and the congregation definite agreements are unnecessary, if not sinful.

It is just to state that I am neither logically nor morally bound to defend or explain the reports of all the evangelists supported by the State Board. They are of age, and can speak for themselves. I may grant that the reports are not every whit right, and still it stands that Bro. Harding has violated the laws of thought and the text which heads this article.

If Bro. Harding will apply to the examination of their reports, the principles that he employs in examining the Bible, he will, to some extent, purify his conclusions. When the letter to the Ephesians says that Christ "came and preached peace to you that were afar off," Bro. Harding teaches that he did this *not personally*, but on the principle that "what one does through another he does himself." That an effort has been made to unduly exalt and magnify the work, may be admitted. It may even be granted that facts and figures have been twisted into the reports that had no legitimate right there. Still truth requires that there be a confession that the comparison between the \$13,082.42, and the \$4,997.39, is unjust to the writer, unjust to the Board, and unjust to Bro. Harding. He may run all the evangelists and their reports through the threshing machine of a critical analysis; he may separate the chaff from the wheat; still Jesus says, judge not from appearance, but judge righteously. It is not exactly fair logically, nor is it a special mark of Christian charity, to conclude that societies are "humbugs", and to "believe that it would ruin the character of any man for truthfulness, uprightness, and honesty, to do as they do." It is possible to sin in making reports. The tendency is to magnify the things of our own, and to depreciate the things of others. Bias which in one produces false conclusions, may in another color facts and figures. Prayer and a supreme love for truth may save us from

errors. An assumed loyalty to an assumed apostolicity may save us; but, if so, it will do more for us than it has for some. We do not ask every man who casts out demons in the name of Christ to follow us. We only ask that the demons of ignorance and sin be exorcised. God be thanked whenever, by whomsoever, or howsoever, the gospel is preached. Heaven save us from the spirit of false judgment. I do not know all the facts pertaining to the Foreign Missionary Society. I do know that ninety-five cents of every dollar given to that work is expended directly on the field of labor. I do not know the expenses of my brethren there. I cannot tell how much they need. I shall not assume or insinuate that they are hirelings, and proceed without a full knowledge of the facts to their conviction. Moore, Earl, VanHorn, Todd, Shishmanian, Kevorkian, Azbill, and others who have left home and kindred, are our brethren, and they are at least presumptively honest and truthful. No if, no prospective perfection, no future condition of the churches, shall rob me of the duty of the hour. What the church may be, what the churches ought to be, presents one side; what they are, presents another. Paul took the church as it was; he met the present emergency. So must we. Bro. Harding can go on his way preaching Jesus, I rejoice. The societies will still live, and after every storm there will be a purer atmosphere, more zest, more zeal, and, we trust, more love to God and man. J. B. JONES.

#### TARRANT COUNTY CO-OPERATION MEETING.

It began on November 9, at eleven o'clock, A. M. Preaching by Bro. A. L. Johnson.

Evening—Bro. T. E. Thorpe was made Chairman, being an elder of the congregation at New Hope, and Bro. R. T. Joyce, Secretary. The Chairman, on motion, appointed Bro. A. L. Johnson, Milton Moore, and W. Missic, a committee on programme for business. Remainder of the day was taken up with discussing the subjects of evangelizing and missionary work, by brethren Bush, Johnson, Harris, Thorpe, and others.

November 8, 9:30 A. M.—After the meeting was opened with prayer, the committee reported the following through its Chairman, Bro. A. L. Johnson: (1) Shall we go on with the work already begun? (2) How can we excite greater interest in our county work? (3) How shall we induce Christians to give their means to support the weak and send the gospel to the destitute? (4) Report of Bro. A. L. Johnson, evangelist. (5) How many evangelists shall we try to support next year?

In the discussion of these propositions it was the unanimous voice of the meeting: (1) That the work should not cease, but go on with renewed energy. (2) We can excite interest in others only by showing greater zeal ourselves, and by having such meetings as will stir up the brethren to love and good works.

To this end Bro. A. J. Bush, of Thorp Springs, urged that we have more frequent meetings; as many as four in a year, with a view to the brethren of the county getting acquainted with each other, and having the work of our Master more deeply impressed upon our minds.

(3) To induce the brethren and sisters to give freely of their means. It was urged that a close canvass be made of each congregation by a deacon or some competent person, to place the subject properly before the minds of every Christian in the county, and that the evangelist urge it upon the minds of all scattered brethren and sisters to give aid to the work. (4) Bro. Johnson's report was received and heartily approved by the meeting. (5) While we desire and expect to keep Bro. A. L. Johnson in the work next year, it was decided that we would endeavor to raise the means to put another competent man in the county work.

A resolution was passed in these words:

*Resolved*, That we heartily approve of Bro. A. L. Johnson's work in 1884, and will earnestly support him for 1885.

It was furthermore understood, and the expressed wish of the meeting, that the elders of the Fort Worth congregation still continue the work of employing and putting the evangelists in the field.

J. E. THORPE, Chairman,  
R. T. JOYCE, Secretary.



### THE ANSWER OF JACOB CREATH, IN PART, TO ISAAC M. WILKINSON.

EDITORS OF THE ADVOCATE: I have learned by a letter received from Isaac M. Wilkinson, of Pelham, Grundy County, Tenn., dated November 10, 1884, that he is the author of the private letter I answered in October through the ADVOCATE. He apologizes for the way he wrote, which led me to suppose that he was not a friend to you and our people, and says I was mistaken in saying so, and confesses he was wrong in withholding his name, and says that some years ago he corresponded with you and Bro. Poe, and others, and he thought you had grown weary of publishing his writings, and that he thought I differed from you and our brethren in my teaching, and that he and I agreed in our teaching, etc.

He professes still to want to know the truth. He still misapplies Ephesians 2: 1: "*You hath he quickened.*" This phrase is in italics in the common version of the Bible, which proves that it is not in the Greek text. It is an ellipsis, supplied from the fifth verse of the second chapter, instead of being supplied from the last verse of the first chapter, which reads in the family Testament of A. Campbell, by G. Campbell, P. Doddridge and J. McKnight, which is his body the fullness of him who fills all in all: "Even you who were dead in trespasses and sins, in which you formerly walked, according to the course of the world." The apostle refers to the fourth chapter of this epistle when he says Christ after his ascension gave gifts to men; to some he gave apostles; to some, prophets; and to some, evangelists; and to some, pastors and teachers for the perfecting of the saints for the work of the ministry, for the edification of the body of Christ. Ephesians 4: 1-14. These were all miraculous and supernatural gifts received by Christ from the Father to be bestowed upon the infant church till she was grown and able to take care of herself by the ministry of the gospel; they were given for a limited time, until, when they ceased, they are all in the same grammatical condition and coupled by the conjunction "and." If we have evangelists now, we have apostles and prophets too; or, according to Papists and Mormons, we have their successors; and our people have almost as many sorts of Evangelists as these Monks and Friars in the Dark Ages,—all of themselves sent like the Monks.

These miraculous gifts and those specified in the 12th chapter of 1 Corinthians are merged into the one gift, the "pastor of the church," a creature unknown to the Scriptures, and also the plurality of old men which I fear Bro. Butler will not succeed in restoring soon. Some of these "pastors" have already got what the C. Baptist calls four wives, (churches) and instead of reading the apostles' letters as did the apostles' churches, and celebrating the supper as did the apostolic churches, (Acts 20: 7,) we meet to hear what the C. Baptist calls "everlasting sermonizing."

This is the first step to the destruction of the presbyteries of the apostolic churches. I do not know one church that has presbyters and no "pastor." They have mere nominals, called presbyters, which serve the purpose of the "pastor," as cardinals do the Pope, which is the same principle.

If I were to answer all the things introduced in Bro. Wilkinson's letter, I might write a book, instead of an essay. The words to quicken primarily means to make alive, to vivify. (Webster.) If you wish to know how the Ephesians were made alive, read the nineteenth chapter of Acts, and the first chapter of Ephesians. They heard the gospel of their salvation; they believed it, and were immersed with one immersion, a water immersion, (Eph. 4: 5,) and obtained redemption through his blood, the forgiveness of sins. (Eph. 1: 7.) "God made choice among us that the Gentiles by my mouth should hear the gospel and believe." Acts 15: 17. The word of God is the good seed that falls into good and honest hearts, and brings forth thirty, sixty, and an hundred fold. Luke 8. There are no good and honest hearts now; they are all totally depraved. There is a principle of vitality, of vegetative life, in the word of God, as in all good vegetable seed. This seed germinates, grows first the blade, then the stalk, then the full ears on the stalk.

I think our brother believes in two immersions; with all sects; one he calls a water baptism, the other a spiritual baptism. One and one make two, according to my arithmetic. But there is only one immersion, according to Paul's arithmetic. Eph. 4: 5. If there is now such an immersion as a spiritual immersion, there is no such a thing as a water immersion. If a man gets his stomach full of fried beefsteaks and hot biscuits and coffee, and begins to rub his hands and stamp with his feet, and call for the baptism of the Holy Ghost and fire, that does not constitute the immersion in fire and the Holy Spirit. The world cannot receive the Holy Spirit. John 14: 17. At the end of the seven letters to the seven Asiatic churches, Christ says, He that has ears, let him hear what the Spirit says to the church. Will some man who believes in the "operation of the Spirit before faith" and without words, tell us what the Spirit said to him, without words? I am under no obligation to publish my essay on the spirits in prison, nor to give my reasons for declining to do it. I stand behind Peter. I believe with him that Christ preached to the spirits in prison. If any man strike me, he shall strike Peter first. Peter is between me and those who deny it? Who will deny that Christ preached to the spirits in prison, and give the proof that he did not—that Peter was mistaken? Paul says that God cannot lie. Titus 1: 2; Hebrews 6. He has sworn by two immutable things in which it is impossible for him to lie. 1 John 5: 10, says, "He that believeth not God, hath made him a liar." Do not the sects believe as little in the remission of sins by faith and immersion, in Acts 2: 38, as they do that Christ preached to the spirits in prison? (1 Peter 3: 19.) I hope no man will trouble me further on this subject. *Palmyra, Mo.* JACOB CREATH.

### A LETTER TO THE LOVERS OF SECTARIAN DIVISION—No. 2.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

The unity of the Spirit in the above quotation is not to be kept in the bonds of peace, but the bond of peace. There is one, and only one, bond of peace for the church, and that is the Bible—the only revelation from God to man. Nothing but the Bible can bring us together in the unity of the Spirit. The creeds and confessions of faith formulated by uninspired theological Doctors of Divinity can never bring us into the unity of the Spirit. Creeds, as adopted by the sects, are the cause of so much sectarian division. The sects do not rely upon the word of God, and will not take it as their only rule of faith and practice; for if they did, they certainly would not repudiate the word of God as the mere word or a dead letter. They ignore the testimony that God has given us concerning his Son, or the divine authority of the Bible, and substitute in its stead human wisdom, human creeds, and human opinions as an infallible guide to happiness and eternal life hereafter. It is sinful for men to be divided into factions and sectarian parties upon the law or the word of God; for the Psalmist has said, the law of the Lord is perfect, converting the soul. The testimony of the Lord is sure making wise the simple.

We find by reading John 5: 19, that the Father and Son are one in action. "The works that Jesus seeth the Father do, these he doeth also." So it ought to be with those who claim to be professed followers of Christ, and stand fast in one spirit, striving together for the faith of the gospel. Phil. 2: 2. But this is not done by the different denominations, for they have no faith in the gospel, which is the power of God unto salvation. Their faith is predicated upon their creeds, independent of the word of God. They do not strive together for the faith of the gospel. They are not willing to act and work together, united upon the Bible. The faith which is propagated by one party is stoutly repudiated and opposed by the other party; yet they all claim to be orthodox, and orthodoxy with them is a sweet morsel. Primitive Christians were one in name. In their relation to Jesus, the great law-giver, they were called disciples; in their relation to

each other, brethren; and the disciples were called Christians at Antioch, as followers of Christ.

But in the present divided state of the religious world, we have Methodist, Baptist, Presbyterian and many other denominations. The very names which men of different denominations have assumed, are names of distinction to show division, and Paul says mark them which cause division. Well did the Savior say a house divided against itself cannot stand. Men who claim to be filled with the Holy Ghost and baptized into the one body under the narrowness of sectarian views, stint themselves by saying this is my branch of the church; this is my doctrine, my preacher. I shall not go to your branch of the church, your preacher fights and exposes our doctrine to ridicule and fun. Again, primitive Christians were admonished to be of one mind. See 1 Peter. Not so with the sects; they have many minds, many doctrines, many opinions, many branches of the church. One party says lo here, the other says lo here, my church is the one to join. Oh may the time quickly come when all party names and every thing of a sectarian nature will be done away with.

Brethren, let us labor for primitive apostolic Christianity; contend earnestly for the faith once delivered to the saints, and persuade men to unite upon the Bible, the word of God, which is able to build us up, and to give us an inheritance among those that are sanctified.

HENRY REHORN, JR.

*Whitleyville, Jackson County, Tenn.*

### IN TEMPTATION.

Christ was tempted in all points like as we are yet without sin. Hence he knows how to succor those who are tempted. He brings to the work the highest of all preparation—that of personal experience. Let us look to his example. How strongly was he tempted to anger! Who was ever misrepresented, scorned and persecuted as Jesus was? And yet when he was reviled he reviled not again, when he suffered he threatened not.

Here is an example in the hour of temptation. Reader, perhaps you have been wronged, insulted, provoked, justly, as you may think, provoked to anger. Look to Jesus. Act as you would act if he were standing by your side, holding out to you one hand in which you see the mark of the nail, and covering with his other hand a broader scar on his side. Were he thus standing by your side, could you cherish those painful feelings which agitate your bosom and drive the Holy Spirit from you? He is by your side. Look with the eye of faith and you will see him with his look of upbraiding tenderness and proffered aid.

Observe Christ's method of meeting temptation. When the tempter made his suggestions, Jesus met them by an appeal to Scripture—"it is written." He had a passage of Holy Writ to set over against the temptation. Let Christ's followers be so familiar with the Word of God, that they may meet every proposal of the tempter with a passage of Scripture suited to the case. The example of Christ and the authority of the Word of God must be strong enough to enable the converted soul to resist temptation.—*New York Observer.*

### Obituaries.

It becomes my sorrowful duty to write you of the death of my nephew, Robert Ellis, son of brother J. P. and E. S. Baker. He was born September 22nd, 1869; died November 21st, 1884, of spinal meningitis; he was sick only four days with the most intense suffering that I ever witnessed. The death of this interesting and promising youth occurred under circumstances peculiarly affecting to his tender and affectionate parents, and cast a gloom over the entire community. Numbers of men women and children assembled at the grave to mingle their tears and offer their sympathy to the afflicted family. May the Lord help us all to do our duty that we may be prepared for death, is my prayer. *E. G. BAKER, Duck River, Tenn.*

I would announce through the ADVOCATE the death of my little granddaughter, Alpha Ophelia Spivy, only child of my son Thomas A. Spivy. The subject of this sketch was four years, five months and five days old at her death. The mother died in Arkansas, leaving the little one motherless at ten months old. She soon became afflicted and lost her sight from paralysis, and remained blind to her death. Her father returned from Arkansas in August after the death of his wife in April. My family had the care of the sweet babe while she lived. Blind, motherless and afflicted, of course she was the idol of the family. O, how we miss her! yet we can but say the will of the Lord be done. *H. J. SPIVY.*



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## NOTES FROM OUR CORRESPONDENTS.

Bro. D. M. Breaker of Madisonville, Ky., writes: "On the fifth Lord's day in last month I ordained C. W. Crabtree and R. P. Tilford elders of the congregation lately organized at Maniton. Also W. T. Martin and J. T. Wicks, deacons. It is a small congregation, but composed of fine material. On the second Lord's day in this month I shall close my work in this section of country. I have accepted work in Ballard County, and shall go there about the first of next year, after spending a couple of weeks in Chattanooga.

F. B. Srygley, Lebanon, Tenn., writes: "I sent an appointment for the second Lord's day in November, to the Methodist church near Riddleton, where I held a good meeting in September; but they decided not to allow us the use of their house longer, so the appointment was made for a school in another neighborhood. I preached Saturday night and gave way for the Methodists, Sunday at eleven o'clock, communion at three o'clock, and preached again at night. On Monday a delegation was sent to Riddleton to get the school-house if possible. One of the trustees said if the teachers had no objections, we could get it. The teacher had none, and the appointment was made. At the close of the first sermon, I was informed that the trustees had reconsidered the matter, and we could preach no more there. We moved to a very small school-house, about two miles away, and planted our gun again. One young man made the good confession and was baptized into Christ. What few members we had were called together, and a subscription paper started, which will, I hope, result in a house of worship. You see I report one a week yet, but if you count the week in the Baptist church a failure, this one must be divided."

Bro. J. Harding, writing from Sherman, gives a narrative of his labor in Texas. He mentions that at the meeting in Dallas, the Commerce Street Church dismissed its meetings during his stay, and many of the members worked heartily in the meeting. The meetings at other points, and his lameness, having to sit and preach, or stand with one knee on the chair, rendered it the hardest work of his life, were as heretofore reported in the *ADVOCATE*. He says:

"I began here on Saturday night after I closed at Bonham on Wednesday. My congregations here have been growing from the beginning. There have been nine added to the congregation up to this time. One of them is a Methodist preacher, a man well informed, and a good man, one that fears God with all his house. His name is Waite. The church here will put him right to work. He is a good talker, and will be a useful man. Bro. Dimmitt is the preacher here, a man of marked ability, an eloquent man, and well known in Kentucky and Texas. The church here is very strong, numerically speaking. I have not found a zealous church, as yet, in Texas. They think they are, but this is the trouble; there is not enough zeal among the brethren out West here. This church is about the size of that at Bonham, four hundred strong, and they are doing good, but not near the good that it could do if they had more zeal. They are very kind to me. I cannot tell just when I will close meeting here, but will continue some days yet. Will go from here to Paris. Will preach there a week before I go to Louisville. Bro. R. W. Officer, of Paris, was down and spent a day or so with me. A grand man he is! God bless him. I don't know of a better brother anywhere. Bro. Dulin, formerly of Kentucky, has been with us from the beginning. He goes out on Sunday and preaches, as his work is in churches around Sherman. I may be able to do something for the *ADVOCATE* here; it is hard to get the brethren to take it out here. I wish I could, for I know it would do them good to read it. I will try. I met Bro. Caskey at Bonham. He says he is doing all he can to make subtraction. This is needed everywhere. Many that are connected with the church are drawbacks, and keep others out. [It is better to try to convert and save them, than to cut them off.—Eds.] I have a young man with me, Wm. H. Myers, who has been studying for the ministry; was a Methodist. He was baptized at Waco during my meeting there, and has been with me since. He is a zealous young man, and will make a gospel preacher. He will go from house to house and preach now, and exhort, and

will soon be able to preach on the street or anywhere, and I believe will be a very useful man. He is a great friend of the *ADVOCATE*, likes it very much, and will work for it or for the *Messenger*. My prayer to God daily is that the brotherhood in Christ will work for a speedy return to the ancient order of things; but I fear that many are catering to the flesh, instead of following the Spirit. There is a grand field in Texas for faithful ministers, wherever I have been. Now, the brethren in Kentucky that are looking for me to return, and want meeting, will not have to wait much longer. I will, by the blessing of God, be back to that old State soon. Pray for me, brethren, that I may battle for the right, and when my work is ended, that I may pass over the river and rest under the shade."

J., Middle, Tenn., November 28, writes: "There are many churches, as well as individuals, that do not contribute of their means to promote good works, because the amount they are able to give seems too small to be effective; yet if they knew, that in giving, they would be joined by others, thus insuring a sum sufficient to do good and substantial work, we are persuaded many congregations and individuals who now do nothing, would, at regular and stated periods, make contributions for Christian work, such as church building, missionary work, orphan asylums, etc. With this idea in view, we desire to call the attention of the churches to an institution worthy of their hearty, liberal and continued support. We mean the Fanning Orphan School, the aims and object of which are familiar to all readers of the *ADVOCATE*. Orphan schools and kindred institutions do more to build up the cause of Christ than an equal amount of money invested in any other way. In such institutions are the strongholds of the Roman Catholic church. Are we, as a people, not behind the Presbyterians, Methodists, Baptists and other denominations in such work? In the Fanning school we have a fine nucleus, and by united (we came near writing *effort*) action we can build up an institution that will do good for all time; will honor Christ and strengthen every congregation that contributes. Our congregation, a poor country one, has determined to try and pay \$100 every first of January till we have \$1,000 invested in the institution; this will entitle us to keep one orphan at school all the time; if we send no orphan, it will support one from some where else. Churches, act in this matter and let your contributions be reported in the *ADVOCATE*, not to sound a trumpet as the hypocrites do, but to encourage others to do likewise. There are at least one hundred congregations in Tennessee able to give \$100 per annum, and be all the stronger for giving. What congregation will be first to strengthen us by contributing to this institution?"

S. W. Womack, Memphis, Tenn., November 25, writes: "This paper will explain to the brethren and friends in the upper counties, why I have not visited them this fall. I have been engaged with the church here about five months. The work in this part of the State is very encouraging. We need a few more good workers. As I am only here until the church can secure the service of some good man, then I will return back to the upper or middle part of the State, to labor again with the brethren of Wilson, DeKalb, Putman, Smith, and other counties. I recommended Bro. T. R. Bayless and may rather to visit the brethren in these counties, but I have not heard from them as to what they have done. This church holds its own, and is making great and lasting impression. Three added recently. The brethren and sisters are very much encouraged. This church is doing a great work. It also faithfully and earnestly contends that an educated ministry should be had among the colored churches of Christ. I therefore make an appeal to the white churches throughout this State and others, to look at our condition; and as you have much of this world's goods, will you not help us? This church has allowed me to attend the Lemoine College, since I have been in their midst, this school is under the management of the Congregational church, supported by the A. M. Missionary Society. It has on enrollment 250 pupils, and is doing good work for that church. I regret very much that I cannot make this city my home, in order to attend this school; but Nash-

ville is supplied with fine schools. Now I gather up courage enough to ask the brethren, sisters and friends of the many Christian congregations, throughout this State, to aid me in the work by giving a small donation, and place it in the hands of Bros. Lipscomb & Sewell, who will be the first to aid me in a work of this kind. Brethren, this may make you blush. My duty is to ask, and if I do not receive it will not make me any the worse off; but I assure you, aid of this kind I would highly appreciate, and I would be very grateful to you."

F. C. Sowell, Columbia, Tenn., writes: "Water Valley is near the dividing line of Maury and Hickman Counties, on Deiper's Creek. Since we have begun work there we have had many things with which to contend. The first time I met there was the time of the dedication of the union (?) house. On that occasion the Baptists, Methodists, Cumberland Presbyterian, and the Old School Presbyterian preachers represented their respective denominations, and I endeavored not to represent some human organization, but advocated the cause of our beloved Redeemer. Since that time I have preached thirty-two discourses, and because the word of truth was rightly divided, some of the people have reported some hard things about me, saying "I got mad, personated all denominations, preached Christ to the hell of everlasting torment, and that I was an infidel." I paid but little attention to such outlandish sayings, but went ahead with as much zeal as possible and preached Jesus; and the result was, four were added, much prejudice buried, and others almost ready to quit the things of the world and become Christians. During one meeting at Water Valley I asked the people to use their paper and pencils and take note of what they heard, so they might be able to review those things when they got to their homes. We were glad to see some manifesting their appreciation of the invitation by their works. I am sure the truth that has been preached at Water Valley will result in much good. I can't conveniently be with the little band of brethren there any more this year, but they expect to meet anyway, and carry on the work themselves. May the Lord ever be with them in their good works."

W. H. Duke, New Goshen, Ala., November 30, writes: "I have seen no report of the labors of our brethren from this community. On Friday night before the fifth Lord's day in August, Bros. A. J. Avery and Gardner Wheeler commenced a meeting at a school house in this community; closed Lord's day night. A lady from the Baptists made the good confession and was baptized into Christ. From here they went eight miles away and began a meeting; the result is we organized a congregation of thirteen members, all new ones but four, appointed deacons and elders. As faithful a little band of disciples as I have ever seen. They assemble themselves together every first day of the week in each others houses to break the loaf. We have to work under great difficulties and persecutions. This is the most prejudiced community I have ever lived in. But no wonder; the gospel as preached by the disciples was never heard in this community until last spring. I sent for Bro. A. J. Avery to come and preach at my house, had a very large audience; a short time after, Bro. Gardner Wheeler came and preached to good crowds all the time. They misrepresent us, but, notwithstanding all this, the cause is growing. It certainly has put many to reading their Bibles. Bros. Avery and Wheeler are workmen that need not to be ashamed; they are plain and uncompromising with error. This little congregation is going to build them a house of worship at once, to be known as Wheeler's Chapel. We are poor in this world's goods, but, I hope, rich in faith. We have preaching once and twice per month. The writer made his fourth attempt to preach last night. I think much good can be done in this country for our Master, although we have lots of people here saved by faith alone, some saved before the foundation of the world. But the cause of Christ is slowly but surely moving on to victory. The brethren at New Bethel, Cleburne county, have their house built again and paid for. It was burned last spring a year ago. It is an old congregation. We are going to build us a good log house within ourselves, the Lord willing."



## NEWS OF THE WEEK.

## DOMESTIC.

This season's cotton crop is the cleanest ever gathered on account of the dry weather.

Senator Joe Brown, an outspoken protectionist, has recently been re-elected to the Senate from Georgia, only two votes being cast against him.

Mrs. Belva Lockwood has started on a long lecturing tour. The fair lady evidently was "casting an anchor to the windward" during the late canvass.

Senator John A. Logan is a poor man, having lost \$150,000 in the panic of 1873. He is a lawyer by profession, but has been out of practice for many years.

The report of the Treasurer of the United States shows a net expenditure for the present fiscal year of \$244,126,244.00, being a decrease from the amount of 1883 of \$21,281,893. Receipts were about \$75,000,000 less than last year. Of the surplus collected \$104,393,625 is to be applied to the reduction of the public debt.

Immigration to the Western Slope is very great at present, 6,000 people settling there every month. Most of the immigrants have means, and more than the average amount of intelligence. Southern California seems to have the preference, but Oregon and Washington Territory come in for a fair share. The salubrious climate is evidently the attraction.

A huge Christmas tree is to be erected in the Exposition at New Orleans. The tree will be fifty feet high, and lighted by many electric lamps, and loaded down with gifts for the children. It is a capital idea, and by-the-by it is a great pity that this good old custom, so much in vogue among the home-loving Germans, should be fading from our child-life.

In the Brand-Leman case, in Chicago, Mr. Brand withdraws his application to the courts for a mandamus to compel the Election Board to issue him a certificate, frauds having been discovered in the returns from the sixteenth district. This leaves a Republican majority in the Illinois Legislature, which will doubtless return John A. Logan to the United States Senate.

The ship Great Eastern sailed from Liverpool, November 30, with a cargo of goods for the New Orleans Exposition. After discharging her cargo this immense vessel will be fitted up as a hotel, so that any who desire to pay the price can enjoy the novelty of living in a floating hotel, and going back and forth to the shore for business or pleasure. The ship is 630 feet long.

The State Board of Health has sent a circular to all the District Boards and Mayors of the cities and towns of Tennessee, urging upon them the absolute necessity of thorough sanitation. Each individual family should see to it that cleanliness exists everywhere on their premises. Without providential interference cholera will visit this country next summer. Forewarned ought to be forearmed.

Dr. A. G. Haygood, who last year refused the honor of bishopric in the Methodist church, has resigned the presidency of Emory College, Ga., and will hereafter devote his whole time to the management of the Jno. F. Slater Fund. It will be remembered that Mr. Slater, a wealthy Connecticut manufacturer, died some two years ago, and left about \$2,000,000 to the education of the negroes in the South, and Dr. Haygood has full charge of the disbursement of that fund.

The most celebrated case in the annals of Tennessee criminal practice, for many years, has just been concluded. Our readers will remember that last spring we gave an account of the accusation brought against Ransom Morrow, his son William, and his son-in-law, Dr. Bellamy, in the ninth civil district of Montgomery county, for the murder of several negroes. The jury brought in a verdict of murder in the first degree, for William Morrow, and made old man Ransom Morrow and Dr. Bellamy accessories before the fact. This verdict, owing to the wealth and general good-standing of the parties heretofore, causes much excitement. If the facts justify the conclusions, such a verdict brings the hope and the promise that all ideas of justice are not dead among our people.

Four of the newly-elected Congressmen from Tennessee are affiliated with the Christian church, viz., A. H. Pettibone, of the First District who is a Republican; Benton McMillan, of the Fourth District, Democrat; Jas. D. Richardson, of the Fifth District, Democrat; Andrew J. Caldwell, of the Sixth, Democrat. Mr. McMillan has been in the House four years and always goes regularly to church while in Washington. Wonder if the others will follow his example?

In the recent State election Gov. Bate received 132,201 votes; Judge Reid, 125,276; Buchanan, Greenback Candidate, 636; making Gov. Bate's majority 6,280. The highest Cleveland Elector R. L. Taylor, got 133,273, while Judge H. H. Harrison got 124,090 votes, being the highest on the Republican ticket. The Democratic Railroad Commissioners were defeated by several thousand votes. Butler got 947 votes, and St. John 1,151. Mrs. Lockwood coming out fifth best in the race with 0.

The Electoral College of Tennessee met in the State Capitol on Wednesday, and cast the vote of the State for Grover Cleveland and Thos. A. Hendricks, for President and Vice-President. Col. Robt. I. Chester, of Union City, was unanimously chosen to carry the vote to Washington. Col. Chester voted the first time for president Monroe; yet, despite his great age, he possesses unusual activity of mind and body. He told the Electoral College that he could say to Cleveland what none of them could: "Mr. President, I wish no office."

Another alleged Baronet has come to grief at Toledo, Ohio. Charles Neiveille has just been convicted of bigamy. In the trial it was proven he had married three ladies under the guise of an English Baronet. He has at last met his deserts, and hardly any sympathy can be expressed for the deluded women, for they sought the notoriety of a marriage with a titled person, when in so doing they were violating the spirit of the Constitution of the United States. So long as women are silly, they will become the dupes of designing scoundrels.

In the Nashville city schools, running through eleven grades, are 112 teachers, 7,013 children, and 13 buildings. Supt. Sam Y. Caldwell has just handed in his fourteenth annual report to the Board of Education, showing a most favorable condition in the schools. This most efficient, painstaking, and liberal educator has been in very poor health for more than a year, and his many friends in the South will be glad to know that he is much improved, and the hope is felt that many years of usefulness remain to his care. The schools last year cost \$87,557.42.

Capt. David L. Payne, better known as "Oklohoma" Payne, died suddenly at his hotel in Wellington, Kansas. Capt. Payne won his fame by attempting to make actual settlements in the Indian Territory, despite the stringent laws bearing on the case. He was ejected forcibly last year by United States troops, yet was preparing for another invasion into the coveted country. Under the laws no white man is permitted to settle in the Territory unless he marries a squaw. So great is the infatuation for a residence there, that many have availed themselves of this privilege, and become property-holders there.

Mrs. Ann T. Hunter, familiarly known as "Mother Hunter," died in Mobile a few days since, at the age of eighty one. She was the daughter of Hon. Henry Toulmin, Judge of the Mississippi Territory, and became famous during the late war for her constant and effective work in Southern hospitals. Since the conflict she devoted her means and energies to the amelioration of the condition of the defenceless orphans of those who fell during the bloody struggle. Her life was full of good deeds, and the benisons of those she helped in their need followed her through life.

Ex-speaker Randall went to Atlanta last week and met with a most enthusiastic reception, a procession of torches two miles in length greeting the distinguished Pennsylvanian. Mr. Randall is specially dear to the southern people on account of the bold stand he took in their behalf during the dark days of reconstruction. He won special admiration during the last congress as a determined advocate of the abolition of internal revenue, and in company with other

Democrats voted against the "Morrison Bill," which favored a horizontal reduction of tariff 20 per cent. He was prominently mentioned for the presidency during the late Chicago Convention, and now the press of the country are calling for his appointment to the Treasury. He is from a strong Republican district, but so great is his personal popularity, that he meets with no opposition in his repeated canvasses for Congress. He is a cool, clear-headed man, and incorruptible, trusted alike by friends and foes.

Mr. John Felix Demoville, of the well-known drug house, Berry, Demoville & Co., died last week, of blood-poisoning, after an illness of two months.

The Supreme Court of Tennessee meets in Nashville this week, and has about one thousand cases to try during the four months' session.

## FOREIGN.

Gen. Wolseley calls for more troops for Egypt for the relief of Gen. Gordon, who is now reported in imminent danger, and acting entirely on the defensive on account of scarcity of ammunition, and sickness among the troops.

President-elect Cleveland has been invited to share in the festivities of the Ice Carnival in Montreal in 1885. The ice palace (built entirely of blocks of solid ice) will be a grand affair costing \$6,000, and double the size of last year.

Bernard Coleridge, son of Lord Chief-Justice Coleridge, is endeavoring to compromise with F. M. Adams, barrister, to whom the jury lately accorded a verdict of \$15,000. Coleridge has offered to pay all the costs of the prosecution and \$5,000 cash to Adams to finally settle the matter.

The Viceroy of Canton, China, closed all the chapels of the Christians, and in many parts of the interior all missionaries were ordered to leave the country on penalty of death. On appeal to higher authorities at Peking the orders were rescinded and the missionaries taken under the protection of the general government.

The Spanish Government has taken a very high-handed action in reference to the free discussion of political and religious questions in the University of Madrid, and threatens to suspend the council and several learned societies for expressing sympathy with the University students. Have the days of the Inquisition returned?

Letters from private individuals to *Vanity Fair* says that the situation of affairs in India is peculiarly dangerous; that the natives were never so bitterly excited against the English. Base foreigners are at work among the people stirring them up to strife and preparing them to make an explosion. English officers are forming camps of refuge for the women and children.

As an evidence of the growing sentiment of independence in English colonies, the following speaks for itself: "The Government has prepared a bill to be presented at the next session of Parliament to enable the Australian provinces to establish a federal council which will be authorized to deal with the subjects of common interest to the different colonies apart from the questions involved in colonial institutions.

At a meeting of the Geographical Society in Copenhagen, Denmark, there were several papers and documents with DeLong's signature attached, which, with the other relics of the Jeannette, were found in Greenland in July, 1884. Several wraps, buttons and clothes were exhibited which were also found in the same place. The President of the society explained that the report that a corpse was also discovered was unfounded.

Herr Bebel a rabid socialist, made an attack in the German Reichstag, Friday, on the military administration of the Government, causing great stir in diplomatic circles. Bebel demanded a reduction of the term of military service and the suppression for a year of the voluntariat. He traced the cause of the budget deficit to the growing expense for armaments, together with the fact that the country was deprived of productive labor by men being forced to serve in the army. He asserted that fourteen times more suicides occurred in the army than among the civil population. The Socialist papers publish official statistics to show that this is true.



## Home Reading.

## THE RAG CARPET.

"Do something? Yes, let's do something, to be sure, but what shall it be?"

Half a dozen girls had met together, led by an idea much more earnestly felt than expressed, that there is a great deal of good being done in this world of ours by those whose hearts are moved by love of the Master to sympathy for his poor whom he has left always with us, but that there is plenty still to be done. And that they themselves would be very glad to have a hand in the doing if they only knew how to get it in.

"It must be real doing, you see. Not this thing of just giving a little of the money our fathers give us and putting it together and then buying something for somebody."

"No, something to do with our own hands."

"Something we'll have to stay in the house and settle down to, when we'd a great deal rather be off on a frolic somewhere—"

"As we'll be sure to when the first novelty's wore off."

"Well, what shall it be? We must make up our minds to-day so we can make a good beginning next week."

"Fancy work?"

"And then have a fair to sell it? That's the way to make the most money."

"And to have most fun," ventured one of the younger ones.

"No," said a very decided voice. "Fairs are getting out of favor among right up-and-down good people who do what they can for some one else's sake, not just to have a good time. They're getting tired of trying to cheat folks into giving, for that's just what it is—a sham all 'round."

Jane Orr's opinions were usually received with respect, so no more was said about fairs.

"Then we'll have to sell our fancy work among our friends?"

"I'm tired to death of fancy work," broke out another voice. "I'm sick of plaques and panels and palettes and horseshoes. Everybody does fancy work and then runs 'round tormenting friends to buy it, when they've got more trash already than they know what to do with. Let's get down to something solid and sensible, I say. Let's make a rag carpet."

"Well, that's sensible enough, I'm sure. And what shall we do with it when it's done?"

"Give it to somebody that needs it. There are plenty such, you know."

All agreed that it would be a good thing, and a reasonable time during the week which passed before the next meeting was spent in rummaging ragbags and soliciting cast-off clothes which might be too far gone for any other use.

"What a splendid heap!" said Rachel Dent, as they surveyed their gathered treasures. "Everybody I asked was delighted with our plan. One or two said they had been begged till they were tired for crazy quilts and such like, and said it was quite refreshing to hear of only rags being wanted. Now, girls, you mustn't quarrel for the bright pieces to sew."

They cut and cut, and sewed and sewed. The quiet humdrum work was found conducive to quiet, earnest talk—then reading was proposed and the little band of workers was astonished at finding how much ground could be covered in the way of travel, essay and poetry in only one afternoon a week.

The balls grew fast during the long summer afternoons. At each place of meeting they sent a goodly number up into the garret, and as months went on could see no end of their work in prospect, for contributions of material poured in upon them.

At length a bargain was made with a weaver who agreed to take sewed rags in payment for the weaving and warp. This was encouraging, for it would make the carpet in very truth their own work. The busy fingers sewed away more industriously than ever, with no thought of stopping at the time when an express wagon went around from house to house and collected the balls.

"Let's have a stripe in the middle with a piece of all our dresses in it," was proposed, and Rachel and Jane went down to give particular directions with regard to that stripe. They came back in a fever of excitement.

"What do you think? That man's house is

full and running over with carpet balls! He says there's enough for fifty yards of carpeting and more—besides paying him for the weaving. Isn't it time for us to stop?"

"Why should we? Look at all the stuff we have on hand."

Fifty yards of rag carpeting were cut off, leaving a good piece still in the weaver's loom, added to from time to time as the balls grew.

Then there was much discussion as to the final disposal of their work. They could find ready sale for it, but all felt that the money they might receive would never represent the hours of patient labor made sweet by loving thoughts worked in with each homely stitch.

Through long, self-denying effort on the part of the mothers of these girls and others in the growing town a home for aged women had just opened its hospitable doors to a few way-worn travellers whose path through life had been rough, and who were now thankful to find a quiet abiding place in which to await the Lord's call. When finished and furnished it was thrown open for the visits of those who were interested in the gray-haired occupants.

The rooms had been fitted up by ladies of the different churches of the place and each had seemed to vie with the other in efforts to render them attractive and comfortable to their inmates, although everything was very plain. Our girls came with others to look about.

"They look as cosy as possible, don't they?" exclaimed Rachel. "I'd almost like to be an old woman myself, if I could come here."

"But it seems to me," said one of her friends, "that these bare painted hallways look rather comfortless. They are neat enough to look at, but the days are getting frosty, and I'm sure these floors must be cold to their poor old feet when they go to their meals or when they gather by this sunny window for a good gossip, as I know I should want to it I were one of them."

It was a suggestive idea. Rachel pulled the speaker's sleeve and nudged one or two of the others, and nothing more was said until the rag-sewers met in secret conclave. Then it was unanimously agreed that no better use of the carpet could be found than in making the way softer and warmer for the trembling feet which were drawing so near their everlasting rest.

So on Thanksgiving morning with the first streak of day a bevy of girls invaded the "Home," and unrolled the rag-carpet, and before breakfast time its bright stripes lay along the cold passages.

"See, the stripe made of our dresses comes close by the window," said Jane. "I'm coming here some day to tell them all which belongs to which, and then the dear old souls can remember us by them—if they care to."

We may be sure that plenty of kindly thought went out towards those who had spent hours of their young lives in loving labor for the aged.

Of the carpeting left, many a breadth went into a row of tenements through whose old floors the wind blew and the frost made itself felt. And they were always hearing of new places where feet, old and young, needed to be kept warm.

"I tell you what," said Rachel, one day, "it looks as if rags may come and balls may go and that carpet go on forever, for people won't let us stop. I don't know that we can do better than to keep right on, do you?"

They did, and for all I know that carpet is going on yet.—*New York Observer.*

## LETTER TO UNCLE MINOR.

DEAR UNCLE MINOR: My name is Kitty, and my uncle Archer calls me kitten, and says I am about old enough to be a cat; but I am not going to be a cat, for I would have to catch mice, and I don't think I could do that very well. I am staying with my grandma Elam. I hunt the eggs and sweep the yard. My uncle Edwin is a preacher, and preaches in Lebanon now; I don't get to see him very often. My aunt Minnie used to write letters for the *Advocate* when she was a little girl like me. I go to Sunday-school, and my lesson is the seventh chapter of Mark. My grandma makes me read it to her every night. Uncle Archer is teaching school; his school will close in three weeks. My school is out already; my aunt Louie was my teacher. I am going to ask my little cousins a question. Who stood up in the sycamore tree, and what for?—[Kitty S. Edwards, Posterville, Tenn.]

## CONCERNING PAPER.

Paper is now used in Germany instead of wood in the manufacture of lead pencils.

A contemporary speaking upon this "Age of Paper," says "that it will not surprise us to learn of a steamship to cross the ocean being built of this article. It certainly could be done."

Hand-made envelopes cost originally 5 cents each. The envelope-making machine now turns them out so that a thousand are sold for 70 cents.

An English company has bought 50,000 acres of Yucca palm lands in Soledad canon, and will gather the Yucca palm for export to England to be used for paper pulp. This fiber seems to have been overlooked by our enterprising paper manufacturers.

The number of envelopes made in the United States every day is estimated by envelope manufacturers to be about 8,000,000, of which about 7,000,000 are made by ten manufacturers. In Great Britain and Ireland the number of envelopes manufactured in a year is said to be over 700,000,000; in the United States they amount to about 2,500,000,000. If hand labor were compelled to do the work now done by machines in simply making envelopes, taking no account of the printing done by some of them, it would take 275,000 workmen. According to the census, United States envelope manufacturers employed in 1880 1,204 persons.

Paper watch wheels and water filters.—Amongst the latest uses to which paper, or rather paper pulp, is put is the manufacture, under compression, of the most delicate of watch wheels, which are said to be unaffected by change of temperature. At the Health Exhibition, paper water filters are shown connected directly with the main. The water passes through a disc of thick paper made of pure vegetable pulp, with which is incorporated a certain proportion of animal charcoal deprived of phosphates. As fifteen gallons of water will pass through a twelve-inch filter in the course of an hour no reservoir is required.

In the Sierra Nevada, California, there is a wealth of paper material that will supply the far West for a long time. The forest of fir trees growing on these rugged mountains are now being rapidly converted into pulp for paper. Near Alta, in Placer county, Cal., a big pulp mill has been started. The wood is brought from surrounding mountains, reaching the mill in four-foot lengths. The larger trees are split into sections of convenient size for handling. At the mill, water is the motive power. The wood, after being carefully freed from knots, is ground to a pulp by a large emery wheel. Another and superior quality of pulp is made from the quaking aspen, a kind of poplar found in the vicinity. The process of manufacture is the same, the product being somewhat whiter and of a closer grain. This is the only pulp mill at present running in California. All the pulp manufactured is used by the Stockton Paper Mills.

A more economical method of producing paper pulp is claimed to be realized in the use of a new and ingenious machine, by which the wood is shaved off so finely that it is ready to go at once into the boiler. The machine takes a log twelve inches in length, which it revolves at a speed of one thousand revolutions per minute, and a sharp cutter shaves off a shaving so thin that it would take 750 of them to make an inch, a nicety of execution which may be judged of by the fact that two hundred sheets of ordinary paper are required to make an inch. The knife has a sliding motion, and gradually moves forward as the block decreases in diameter, and, in order that it shall not become dull and the fiber consequently be of uneven thickness, there is an ingenious arrangement of whetstones constantly at work on the knife.—*Gathered from "Southern Trade Gazette."*

I feel convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—*Norman McLeod.*



**A Prominent Farmer Writes.**

ROBERT STATION, Jones County, Ga., June 20th, 1881.—By the recommendation of Rev. C. Davis, I used Dr. Mosley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.

WILLIAM B. EMERSON.

**A CARD.**

From a number of St. Louis' prominent citizens as to the merits of Dr. Mosley's Lemon Elixir, the following named gentlemen pronounce it the only pleasant, thoroughly reliable and economical remedy they have ever used for the diseases for which it is recommended.

Judge Alex. — Davis, Fourth and Chestnut streets.

Judge John P. Hughes, 102 N. Fourth St.

Hon. J. I. Martin, office opposite Four Courts.

T. P. Grasty, Law office, 1107 Clark avenue.

Capt. J. A. K. Stotts, of the St. Louis Beef Canning Company.

Dr. Mosley's Lemon Elixir, prepared at his drug store, 114 Whitehall street, Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration by regulating the liver, stomach, bowels, kidney and blood.

Fifty cents for one half pint bottle, one dollar for pint and half bottle. Sold by druggists generally, and for by all wholesale druggists, Memphis, Tenn.

**Advice to Consumptives.**

On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofulous or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to Cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps. World's Dispensary Association, Buffalo, N. Y.

"My wife's 3 years nervous affliction," says Rev. J. A. Edie, of Beaver, Pa., "was cured with *Samaritan Nerve*." \$1.50 at druggists.

Both the Mason & Hamlin organs and pianos excel chiefly in that which is the chief excellence in any musical instrument, *quality of tone*. Other things, though important, or much less so than this. An instrument with unmusical tones cannot be a good musical instrument. Yet all are not good judges of such a matter. An inferior quality of tone will often please the uncivilized ear best, at first; though time and use will reveal the superiority of a real good tone. Hence in selecting an organ it is safer to choose one from a maker whose reputation is thoroughly established, and whose productions are acknowledged to have superlative excellence, especially is this chief thing.—*Boston Journal*.

**Opinion of Eminent Dr. R. S. Stuart.**

President Maryland Hospital, Baltimore.

"\* \* \* I have used Golden's Liquid Beef Tonic for more than a year. It combines the virtues of food and tonic in a remarkable way, and I am satisfied has saved life when no other medicine could do so." (Remember the name, GOLDEN'S—take no other.)

LADY, render your skin white Glenn's Sulphur Soap.

Pike's Toothache Drops cure in one minute.

Forsufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

**The Weaker Sex**

are immensely strengthened by the use of Dr. R. V. Pierce's "Favorite Prescription," which cures all female derangements, and gives tone to the system. Sold by druggists.

Weak people should use *Samaritan Nerve*, the great nerve conqueror.

DR. KLINE's Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

SANITARIUM Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

**A Good Investment.**

MESSES CRADDOCK & CO.: Please send another \$2 box of CANNIBS INDICA. This remedy has entirely cured me of *bronchitis* and *catarrh*. I gained nine pounds in two weeks. The \$36 spent with you has done more good for me than the \$200 paid to doctors.

B. N. F. JOHNSON.

No. 820 Garrison Ave., St. Louis, Mo.

This remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of *catarrh* or *consumption* that it does not dissipate at once, and will break up a fresh cold in twenty-four hours. \$2.50 per pint bottle, or three bottles, \$6.50.

Address CRADDOCK &amp; CO., 1082 Race Street, Philadelphia, Pa.

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A PRIZE. Send six cents for postage, and receive free a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address TRUX & Co., Augusta, Maine.

TRADE-MARKS, PATENTS, COPY-RIGHTS, DESIGNS, PRINTS, LABELS, RE-ISSUES. Send description of your invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

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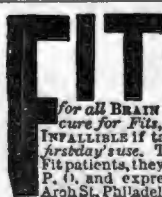
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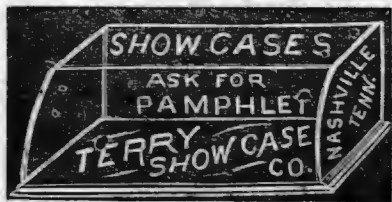
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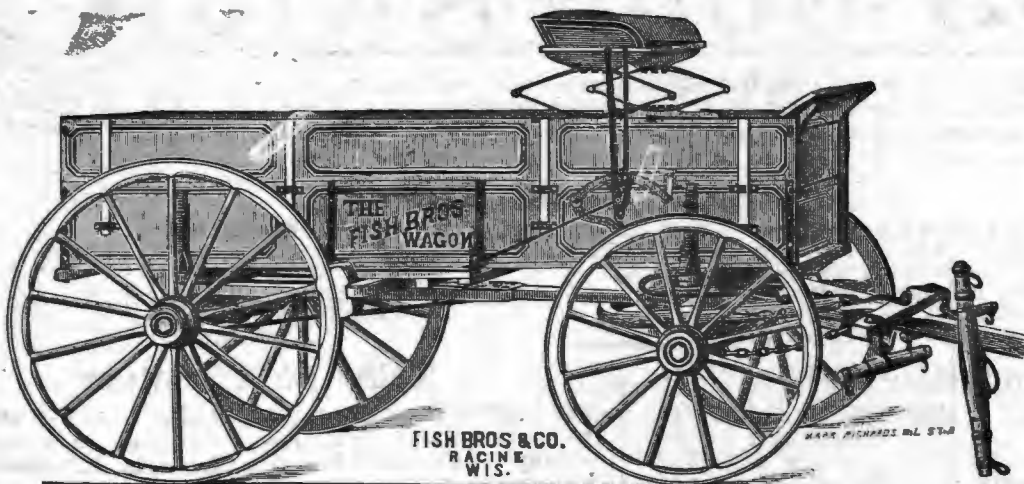
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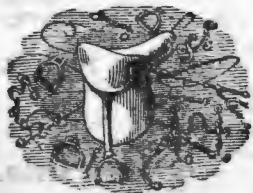
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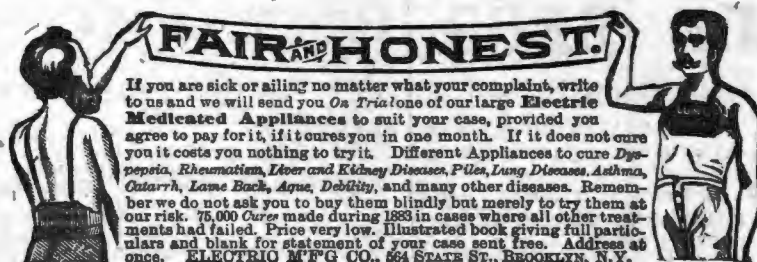
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VOLUME XXVI.,  
NUMBER 51.

NASHVILLE, TENNESSEE, DECEMBER 17, 1884.

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## EDITORS:

J. LIPSCOMB. | E. G. SEWELL.  
J. A. HARDING, Associate Editor.

### PATIENCE AND GENTLENESS.

Yes, Father, yes, it shall be granted me,  
O'er all my foes to gain the victory.  
Not strong in pride, will I their fault reprove,  
But win by love.

Humble, like Christ,—still ready to upbear  
The poor and weak, the bruised reed to spare,  
With tender hand to raise up those that fall,  
Forgiving all.

Ever in haste to put mistrust to flight,  
To bind shall be my work, not disunite:  
To calm with soothing touch the festering smart  
Of the sick heart.

So shall I dwell in holy peace divine,  
Sparing men's frailties, they shall pity mine.  
So shall I too, upheld, O Lord, through thee;  
Forgiven be.

### SIXTEENTH CHAPTER OF ACTS.

#### CONVERSION OF LYDIA AND HER HOUSEHOLD.

"And on the Sabbath we went out of the city by riverside, where prayer was wont to be made; and we sat down, and spake unto the woman which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she sought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us." Acts 6: 13-15.

This is very short, and yet when taken with other passages on the same subject, a very satisfactory account of the conversion of this household. As the case is given so briefly, it will require a careful examination of the words used, in order to understand it fully. It is plainly declared of Lydia, "whose heart the Lord opened." The truth of this declaration no one that believes the word of God can doubt. The Lord opened her heart, and so he opens all hearts that are opened at all. This we may regard as a fixed and certain truth, that the Lord opens the hearts of all who are saved. And the only question we need ask is, *how* does the Lord open the hearts of people. He did this work then, and he does now; but how? In order to understand this, we must settle the meaning of at least two words in the passage. These are the words, *heart*, and *opened*.

First, the word *heart*, what does it mean? A few plain passages from the word of the Lord will settle the question. Jesus said to the scribes, when they accused him of blasphemy, "Wherefore think ye evil in your hearts?" Mat. 23: 18.

4. The point we make from this passage is, at the heart is that power in man with which he thinks. These people thought *in their hearts*. And this is the power with which all people think, whether they think good or evil. In another passage we hear Jesus say, "What reason is in your hearts?" People therefore reason *in their hearts*, think *in their hearts*. Now with what faculty do men reason, and think? the only answer is, with the mind, with the understanding. Hence in these passages the word *heart* means the mind, the thinking, reasoning power that God has placed in man. Again, Philip said to the Eunuch, "if thou believest with all thy heart, thou mayest." And Paul said to the Romans,

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." People believe *with the heart, in their hearts*. What power or faculty is it in men with which they understand and believe the facts of the gospel? the only answer is, with the mind, the understanding. In these passages again the word *heart* means the mind. Not some passion or emotion of the mind, but the mind itself. Many unfortunately only think of the word *heart*, as a mere emotion, or passion. But these passages show it means the mind itself. Once more. Jesus said, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. 13: 15. We present this passage to show that in the matter of conversion, the word *heart* in Scripture means the mind, the understanding. Those Jews of whom the Savior spoke, were not saved. And not saved because they were not converted, and not converted because they did not understand with, *in*, their hearts. People understand with the mind, not with some passion or emotion, but with the mind itself. In order, therefore to conversion, people must understand the gospel with the heart, the mind, before they can be saved. Hence, when the word of the Lord says of Lydia that her heart was opened, it means her *mind*, her *understanding*.

Next, what does the word *opened* mean? The Greek word used here, has within its meaning, to "open the sense, to explain," that is, to enlighten, to instruct. The meaning therefore is, whose heart, whose mind the Lord enlightened, instructed. This solution or explanation of these words is certainly a very plain, tangible idea of that part of the passage. But the next question is, *how* did the Lord instruct, enlighten her? Many think he did it by sending the Holy Spirit directly into her heart, to do the work, and that the same work is done the same way now. This conclusion might do, if any cases could be found in which the Lord ever opened any one's heart, ever enlightened or instructed any one that way. But where is the passage? No such passage can be found, no such ever has been found, nor ever will be. Let any man who believes in abstract spiritual influence in conversion find such a one, and we will give it publicity. But we know well there is not one such in all the oracles of God. But it may be asked, how then does the Lord instruct, enlighten people in the religion of Jesus? Let the Savior himself answer, "Go ye, therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit." Go teach; teach how? "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The Lord therefore teaches, enlightens men by having the gospel preached, proclaimed, taught to them. There is no exception to this rule. No mortal of earth was ever enlightened in any other way.

Jesus said, Go into *all* the world, and *preach* the gospel to *every* creature. This takes in all the world, and includes all time. And these apos-

ties thus sent out were endowed by the Holy Spirit of God, to preach to all people in all languages. The teaching therefore was done by the Spirit of God, through the apostles; that is, the Holy Spirit taught, enlightened the people by teaching the gospel, the way of salvation to them in their own language wherein they were born, presenting the whole matter to them in words through the apostles. And in all Acts of apostles not one soul was enlightened in any other way. But you ask, was the gospel preached to Lydia and her household in words, and was her heart opened, enlightened thus? Let us examine. Paul was there. How came he there, and what could he do when there? He was sent there by three distinct miracles. Read the first part of this sixteenth chapter, and you will see that the Holy Spirit first forbade Paul to preach the word in Asia. Then next, it would not suffer him to go into Bithynia. He then came to Troas, and there the third manifestation came. There appeared a man of Macedonia and prayed, besought him, saying come over into Macedonia and help us. And says Luke, immediately, when he had seen the vision, we "endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

Thus the Lord, by three miraculous manifestations of the Holy Spirit, sent a preacher, Paul to Philippi, to preach the gospel to them. Thus the Holy Spirit, instead of entering directly into Lydia's heart to convert her, went clear across the sea after a preacher and directed him to where the woman was. How strange all this was, if, as so many claim, the Spirit goes secretly and directly into the hearts of people to enlighten and convert them. Lydia did not learn one thing about salvation till Paul got there. The Spirit had imparted no light to her, although it had been at work in her behalf, long enough to take Paul across the sea to where she was. And why was Paul taken over there? To preach the gospel unto them. But was he competent? Read his commission as given in twenty-sixth of Acts and see. The Lord said to him, "I have appeared unto thee for this purpose: to make thee a minister and a witness, both of the things thou hast seen, and of the things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified by faith that is in me." In this commission it will be plainly seen that Paul was sent out to do precisely the sort of work that was done for Lydia. But how could Paul open the eyes of People? How could he turn them from darkness to light? The answer is, by teaching the gospel to them; by preaching to them the whole plan of salvation; by telling them what the Lord had done for them, and what he had required them to do, in order to be saved.

But next, how could he turn them from the power of Satan unto God, that they might be saved, pardoned? By inducing them to obey the gospel, which is God's power to save. Jesus said, "He that believeth and is baptized shall be saved." This is the Lord's plan for enlightening and saving men. And as Paul was called to do



this work, and was specially sent across the sea to Lydia, to preach the gospel to her, we need be at no loss to understand how the Lord opened her heart.

When God calls and sends out an agent to do a certain work, and that agent does as the Lord directs, the work thus done is the Lord's work, just the same as if the Lord had done the work in his own person. All this was true in the above case. Of all the cases of conversion on record, there is not a stronger one against the idea of the direct or abstract work of the Holy Spirit in conversion than this case of Lydia. The whole idea of direct or abstract influence of the Holy Spirit in conversion is a mere human speculation, and the most hurtful thing to the word of the Lord ever invented. But we must go a step or two further in Lydia's case.

When Paul came to where Lydia was, he spoke to her and her household. The speaking, preaching the gospel, was the first thing. The next thing was, Lydia heard. And thirdly, her heart was opened. In other words, Paul preached the gospel to her as the Lord's agent, she heard and was enlightened by it. Hence the Lord opened her heart just as he has opened, and now opens the hearts of all others, so far as they are opened at all. But further, she attended unto the things spoken of Paul. What were these things? One of them was baptism, for she was immediately baptized. But was this all? certainly not, for no one is ready to be baptized till some other things have been done.

First, no one can be scripturally baptized without an earnest faith in the gospel. Without faith condemnation is certain, no matter what else may be done. The same may be said of repentance. No man who refuses to repent can be saved. And as these things both precede baptism, and Paul being directed in all his work by the Holy Spirit, would of course see to it that both faith and repentance existed before he baptized any one. Hence Lydia's conversion was just like all others. First, she heard the gospel. Secondly, she believed it. Thirdly, she repented, and fourthly, was baptized, and was thus saved through an humble obedience to the gospel, precisely like the three thousand on the day of Pentecost. There is not a plainer case of conversion to be found than that of Lydia and her household. One thing in the history of this case is a little strange, if the denominational world be correct in its claim that baptism is a nonessential. All say faith is a necessity, and that repentance must be, but that baptism is not necessary. And yet the divine historian in recording this case says not one word about faith, not a word about repentance, the very things every body says are necessary, but puts in baptism, the thing that every body says is not necessary. Will some of those who say baptism is not necessary rise and explain this? A satisfactory explanation of this from their standpoint would surely be very interesting reading matter.

Regarding the idea of infants being baptized in this case, every one that will think a moment on the subject knows that a household can, and often does exist, without an infant. And as a household can, and thousands of them do exist all over the land without infants, the mention of a household being baptized is no evidence in the world of infant baptism, unless the infants are mentioned. And as none are mentioned in this instance, there is not the shadow of evidence that there were any infants in Lydia's household. But the last verse of the chapter tells the character of persons composing Lydia's household. When Paul and Silas were about to leave Philippi, they went into the house of Lydia,

"And when they had seen the brethren, they comforted them and departed." Those composing her household were brethren, that could be comforted by the words of the apostles, and not infants. The word of God as he gave it is plain enough if men would only cease to add to, or to diminish from it, and cease to tell what they think instead of telling just what the Lord's word says. If all who pretend to be teachers of religion would just give the word of the Lord to the people, instead of what *they think it means* all would understand it alike. E. G. S.

#### "HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

Rightly interpreted, this text determines the issue between Bro. Harding and the writer. We differ as to who is the sender. He says Jesus is the sender. We claim that the church, which is his body, the fullness of him that filleth all in all, is the sender. There is no issue unless explicitly or implicitly it is held that Jesus, exclusive of the church, is the sender, or the church, exclusive of Jesus, is the sender. The church has no existence, except as joined to Christ, its head. But Bro. Harding, in the face of this fact, holds that "Jesus Christ is the great sender forth of preachers," and that the church in the first age "never did send out a man to preach." A bold assumption, and Bro. Harding makes the writer cut off his own head. If men take what opponents assume to be truth; if societies are assumed to be in direct antagonism to the church, and destructive of its functions, then off goes our head. But prove that such is the fact. Reason calls for proof. It needs no assumption to show whose head Bro. Harding has cut off. He makes Jesus alone the sender; Jesus in antithesis to the church, and thus cuts "the head off" of the church. This is apostolicity with a vengeance. God put the evangelist in the church; Bro. Harding puts him out. Paul said, to "God be glory in the church;" Bro. Harding says, to him be glory out of, or apart from, the church. Barnabas and Paul, set apart by the church at Antioch under the direction of the Holy Spirit, went forth from this church as its apostles, its preachers, to convert the world. When they had made the first missionary tour, they returned to Antioch and reported to the church. Why do this? Will Bro. Harding tell? Possibly his distinction between teach and preach will solve the problem. It took, holds Bro. Harding, a superior order of talent to teach the converted; but any man, however inferior his gifts, could preach to the world! Hence these men of inferior talents did not know any better than to think they were amenable to the church, and ought to report to it as the sender. If Bro. Harding had been there, his theory would have forced him to report directly to Jesus as the sender, exclusive of the church. Why not embrace the theory of direct inspiration? This is your logic, the sender is Jesus only; the Bible says the church, with its head, sends. You make the head, exclusive of the body, the sender; hence your desperate effort to reduce the words preach and teach to confused chaos, and your desire to hold the part, and not the whole church, morally, scripturally, and pecuniarily, bound to sustain the evangelist. You know that in one sense all men can preach by living and conversation; you know that in a broader and truer sense all men cannot preach. Why use *preach* in an ambiguous sense? All men cannot preach as evangelists. If all were Timothies, and gave themselves wholly to the work of the ministry, the church would be all evangelist—all mouth, eye, or ear, or foot.

There was an abnormal enlargement of mouth in the beginning, when the scattered disciples went everywhere preaching; but you know that Timothy was to choose faithful men as his successors as evangelists. The whole church was the pillar and support of the truth. Hence we repeat that in the sense under consideration, "Personally only those preached who were sent by the church, and who possessed the requisite qualifications." This is sound to the core. When the evangelist preaches, the church, or Jesus through the church, preaches; when he suffers, the church suffers.

Bro. Harding's experience only confirms the principle here involved. Hopkinsville, Forest Grove, and all the churches of which he has been

a member, since he began to preach, have implicitly sanctioned, if they have not sustained, his work. The elders may let him put twenty tons of logical dynamite under the State Board, and not call him to account; they may let him undermine missions at Constantinople, Japan, India, Paris, London, Southport, Southampton, and Jamaica, and blow all these assumed engines of ruin to destruction, and never call him to account. But if he sprinkles a baby, or teaches that baptism is not for remission, he will soon find out who is his sender.

He knows that he is amenable to his congregation where his membership belongs, and that as far as in it lies, it is bound to sustain him. He exculpates himself, but leaves his church to masticate that *if* that lies in between what the church is and what it *ought* to be. Again, come back to first principles. Read what was written about work as the measure of right on the part of the preacher to receive, and of obligation on the part of the church—the sender—to give a just reward. Stipulated pay does not constitute one man a hireling; and the absence of definite agreement with an advertised difference as to method based on what is abnormal, make another person the embodiment of trust. If definite agreement and provision for the future forfeits trust, what becomes of Christians dealing one with another? "Let everything be done decently and in order." This permits agreements. True, it is not compulsory. It is a question of common sense which the Bible recognizes as possible and useful in all ages. We do not measure soundness by the acceptance of any unrevealed plan. We favor spiritual enlargement. Chinese shoes are out of order. Peace-preaching feet are not to be trimmed and cut down to suit any last that an assumed loyalty may dictate, or an assumed contravention of divine authority may suggest.

We do not propose to out-reform the reformers or out-restore the restorers. The spiritual heavens are not about to fall. Nor do we think the societies the pillar and support of the truth. They are mere tools; instruments liable to abuse. They no more usurp the functions of the church than the glove destroys the hand, or the shoe the foot, or the spectacles the eyes. True, like all those human inventions, they imply a certain imperfection. But did not Paul the apostle himself set us the example in this almost blasphemous implication or inference? If, *if*, the eldership, *if* the deaconship, *if* the membership of the churches in Galatia, Macedonia and Corinth were absolutely perfect, when want preyed upon the poor saints in Jerusalem, then why did Paul send men to work up, collect and convey funds to the helpless? Imperfection somewhere created the necessity for the work of Titus, Paul's partner and fellow worker and "the messengers of the churches"—the sent of the churches—2 Cor. 10: 23. If there were any anti-agency men, any anti-middle men, no doubt they made it hot for Titus. But still the facts are there. Will they be evaded? God put them there and all the pro-chaos forces on earth cannot shake them. It was apostolic to have as maffy as three men in the church at Corinth collecting funds for the poor in body; must it, therefore, be wrong to collect and expend funds to relieve the poor in soul? This reminds us that it was right to swear by the temple, but wrong to swear by the gold of the temple. Would Paul teach a principle that we dare not follow? Let us be Pauline throughout, or at least be imitators of him as he was of Christ Jesus. Paul took the churches as they were, and not as they might be when absolute perfection removed the necessity for extraneous help. No great IF was turned into a battering ram to break to pieces the good work of brethren. He did not plant his logical batteries upon an IF, a remotely possible perfection, and then shell his brethren in the Lord as if they were a camp of infidels bent on the destruction of the gospel. J. B. JONES.

One sure way of making the community in which we live, or the church which we attend, or the building in which we do our daily work, a better place than it is, is for us to start with correcting our own faults. Every reformation which amounts to anything begins with the individual; and no one of us will ever find a more suitable individual to be begin with than—himself.



## WHO SENDS THE PREACHER?

A REPLY TO J. B. JONES.

In another place in this issue appears an article from J. B. Jones headed, "How shall they preach except they be sent?" Bro. Jones understands this passage to teach the preacher cannot preach except he be sent by the church; and therefore he is in favor of missionary societies for sending out preachers. Bro. Jones is evidently somewhat mixed." Who sent the seventy? Who sent the twelve? Who sent the prophets in the olden time? Who sent Timothy, Titus, Luke, Silas? Who sent the members of the Jerusalem church upon its dispersion? Who sent Aquila and Priscilla when they went to Apollos? In not a single case did a church do it. The Great Commission is the only authority that any man has for preaching. Jesus himself gave it, and in giving it promised, "I am with you to the end of the world." There is not a single case in which a church sent out an evangelist to preach to sinners. There is not a single case in which a church authorized a man to preach, and for the very best of reasons; Christ authorized every Christian to preach as he has opportunity and ability. Nor need one be concerned as to whether he will become a regular evangelist or not; all that he needs to do is to perform faithfully the duty before him now; in so doing he will make the very best provision for the future; God will open his way; "I will guide thee with my own eye;" "the steps of a good man are ordered by the Lord;" Jesus says "I will be with you," and according to Deuteronomy 2: 7, that means you shall lack nothing.

Let Bro. Jones produce a single case in which the congregation sent the preacher to preach to sinners, and he will show my position incorrect, and he will at the time blow up his own missionary societies most effectually. Institutions that have a money basis of membership, baby members, life members, life directors, a life director who is not a member of the church at all, are not churches of Christ either in whole or in part.

But, argues Bro. Jones, Christ is the head of a great body, and the church is the body, therefore the church should send out the preacher. Let us see. Do the feet use the hands? Does the mouth direct the fingers? Does the ear obey the foot? No, no, all obey the head. Christ is the head and each Christian is a member of the body. Christ directs them all through his holy word, and helps them all by his blessed Spirit. Take another figure: Christ is a master and every Christian a servant; do the servants send one another? does not the master direct them all? Christ is a king and every Christian a subject; Christ is a teacher and every Christian a pupil. I don't see what comfort Bro. Jones gets from these figures.

"Let us be Pauline throughout, or at least let us be imitators of him as he was of Christ Jesus," says Bro. Jones. Most heartily do I say amen to that. How did Paul follow Christ in sending out preachers? He never did direct a church to select, employ, and send out a preacher. Never! He found faithful young men and took them with him; he committed to them what Christ had given to him—the truth; he directed them to give the good deposit—the truth—to other true men that they may also hand it down to unborn generations. He was a member of no society except the church; he never made a contract for his support in his life; he was never directed in his labors by any church; was never sent out by any church. I know Bro. Jones says he and Barnabas were sent out by the church at Antioch; but I know equally well that the Bible does not

say any such thing; it is expressly said that they were sent forth by the Holy Spirit, and there is not the slightest intimation that the church had anything to do with it. True, upon their return "they rehearsed all that God had done with them," but that by no means implies that the church sent them. I report, as a rule, my labors to the readers of the ADVOCATE, but it does not follow that they send me. Bro. Dale once made a trip to the centennial and upon the Wednesday evening after his return gave some account of his trip to the church at Eminence; it does not follow that they sent and supported him upon the trip. When Paul arrived at Jerusalem "he declared particularly what things God had wrought among the Gentiles by his ministry;" he had not been sent forth by them: when Peter and John were released (Acts 4: 23) they went to their own company, and reported all that the chief priests and elders had said unto them."

It was a custom among them to report to one another their trials, persecutions, labors and successes.

When I return home from protracted evangelistic tours I am often asked to give some account to the church of my labors and of the prosperity of the cause in the regions in which I have labored. If Bro. Jones does not know the difference between preaching and teaching, between laboring in word, and in doctrine, it would be well for him to study again the alphabet of Christianity.

To preach is to tell; the gospel is the good news which comes to us through the resurrection of Jesus Christ. Every Christian knows it, and if he can talk at all he can tell it; some are able to tell it in such a way as to attract and interest great audiences; these should not fail to exercise their powers as opportunities are afforded; they should be instant in season, out of season. It requires much more knowledge and skill to teach the all things commanded. Before the New Testament was written only inspired men could do it, men "full of the Holy Ghost and faith."

"The Bible says the church with its head sends," says Bro. Jones. He is mistaken, the Bible says no such thing. If it did that would settle the question, and smash up the societies, and the individual plan of evangelism as well. "You know that Timothy was to choose faithful men as his successors as evangelists," says Bro. Jones. I do wonder what position he will finally drift into. At one time he says that the church should send the preacher, then he favors the missionary societies, and now he stumbles in the right direction by intimating that the evangelist is to commit the good story to faithful men that they may tell others.

Bro. Jones thinks that because the Forest Grove congregation would withdraw its fellowship from me if I were to walk disorderly, it therefore sends me out to preach. If I were to sprinkle a baby or to teach that baptism is not for the remission I would soon find out who sends me, he thinks. If my brother were to swindle in his trading the congregation would, upon learning of it, hold him to account. Does it follow therefore that the church sends him out to sell dry-goods? Bro. Jones talks a good deal about logic, assumptions, etc.!!!

Says Bro. Jones, "We do not measure soundness by the acceptance of any unrevealed plan. We favor spiritual enlargement. Chinese shoes are out of order."

Just so; we do not want any unrevealed plan; we want to go by that which is revealed; and that is the decided advantage that I have over Bro. Jones. The plan on which I work is con-

fessed on all hands to be scriptural; that on which he works all agree is not to be found in the Bible. Is his way a better way than mine? Then the unrevealed is better than the revealed—the human better than the divine. Is this so? Let us see. Some weeks ago Bro. Briney examined the report of additions in the *Standard* and in the *Advocate*. He found more than half as many published in the *Advocate*. The *Standard* has about 30,000 subscribers, we have about 5,000; theirs is the favorite paper with the societies and with the preachers who favor the human plan; according to their circulation they ought to report six times as many additions as we do, whereas they do not twice as many. The *Advocate* reports far more additions than any paper published by the disciples in proportion to its circulation, and to the number of preachers who support it.

The Michigan Christian missionary Association in its annual report for 1884 gives the statistics of the churches of Christ in Michigan. I glance over this report and find that by far the best church in Michigan is the Plum Street Church, Detroit. It began to exist as a body separate from the other church in this city about fifteen years ago. It now has a larger membership than any other church in the State (i. e. of the disciples); it has a greater number of pupils in its Sunday-school than any other church in the State; it expended more money for home use than any other church in the State; it has a greater number of leaders and teachers than any other church in the State; and this the table of statistics shows; only one other church in the State expended as much for missions as this one, though its mission fund is not given in the table. It expended nearly twice as much money for home use any other church in the State, and it has more than twice as many Sunday-school pupils. This church is the "anti-pastor," "anti-missionary society" church of the State. It never had a hired pastor since it began to exist, and it believes in expending its own money without the aid of any human society. I never knew a church in my life which from principle refused to hire a preacher to take charge of it, and which from principle refused to expend its means through these societies, that was not far more prosperous than any of the churches about it that differ from it in these things. Contrast this church with the "mission church" (?) in England presided over by the "Rev. W. T. Moore, M. A. (for so he advertises himself). That church has nearly five hundred members, has a large meeting-house, has an organ and a select choir to lead the singing, but is nevertheless so feeble that it needs more than two thousand dollars per year from the Foreign Society to keep it running. Bro. Jones is amazed that I am disgusted with the tomfooleries of these societies. I am sure I don't see why he should be.

It seems to me that our brother makes nothing whatever by his reference to the messengers who collected the funds for the poor saints; for that case clearly shows that when such a work was to be done it was done in those days in the most satisfactory way without any missionary societies. Pray tell me how it can help justify himself in the use of the societies to show that the apostles did without the societies, such work as he is now striving to do through them. He shows that the apostles accomplished the work without these institutions; it seems clear to me that we ought to follow them. Says Bro. Jones, "Paul took the churches as they were and not as they might be, when absolute perfection removed the necessity for extraneous help."

Just so; and with these churches just as they were he found no use for the societies. Some of us are fully persuaded that we need them no more than he did.

J. A. HARDING.



## Home Reading.

## MY TWO THOUSAND DOLLARS.

Three years ago, I one day laid down my knitting and folded my hands and said to myself (I didn't often, you know, have any one else to say things to):

"Susannah Pratt Ryder, you've no need to fear coming to want in your old age." (Pratt was my mother's maiden name, and I was named for her.) For I had just received a certificate of deposit for two thousand dollars in the Life and Trust Bank. So now I had the interest on that, and the little house I lived in, with its acre of ground, which, planted on shares by my neighbor, Jerry Dobson, gave me my vegetables all summer and my potatoes in winter.

I had worked hard for that money, nursing, sewing, and knitting, year in and year out. I had quit nursing since the time I gave Mrs. Lawyer Prime's baby saffron tea for catnip, on account of my eyesight getting bad. Sewing had to stop for the same reason, but I hope to keep up the knitting till the time comes for folding my hands and closing my eyes, for it's something to be at, and doesn't interfere with thinking of bygone times or saying over a hymn or a text or Scripture, and brings me enough for my annual subscription to the Foreign Missionary Society, and a bit for any worthy object which may come along.

So, you see, I settled down as comfortable and assured as if I'd entirely forgotten what a poor business it is to place your trust in earthly riches. Before I half knew it, you'd be astonished to think how my mind got to dwelling on that two thousand dollars.

And sure enough, if any one had little call to depend on things it was me. Time was when I'd no need to be looking out for a provision for my old age. For, ah me! there was nowhere a tenderer heart or a stronger or more industrious pair of hands than Isaac Ryder had when we came to begin life together in this little house, and soon began laying our plans for building on to it. There is a pretty view from it of woods and river and meadow, and just beyond the village on a low slope is the graveyard. I didn't think much then either way of the view we had of it, but now—I can't since my sight failed just make out the two short graves and one long one there, but I know exactly where they lie.

We never made the house any larger, for the little ones who came to it only stayed a short time. Then after Isaac lay for years in consumption the farm had to be sold—all but the house and the acre of ground. I was glad to go to work—it was my only help in forgetting the dreadful loneliness and in keeping down the cry, "If I could only have kept the little ones!" But it was a comfort, too, to think how Isaac would find them waiting for him in heaven, for he was always great for liking to have his own folks about him. Not to say I didn't feel that way myself, but men somehow can't stand things as women can, you know. And as years went on, I got used to the loneliness, and settled down for a quiet old age with my two thousand dollars and my knitting, for I keep that up, bless you! yes, indeed, old eyes don't need to stop that. I got so used to doing it nights when sick folks didn't sleep, and the light was poor, that now, when I'm doing the ribbing, narrowing, or turning the heel, or toeing off, I'm very apt to shut my eyes.

Well, you may imagine it gave me something of a turn when Isaac's nephew, Joshua John Ryder, came and asked me to lend him that money to put into a big business he had a chance of getting into. Isaac had always set great store by Joshua John, and I felt as if he'd want me to do it, and so I did. And though I had an uneasy feeling about it all the time, it did come very much as if some one had dashed a basin of cold water into my face when I was reading the *Gospel Recorder* one Sunday morning and came across a piece that said the whole business had failed. I could hardly take it in at first, the words looked so cold and hard; it seemed as if they might have said how it came about, or been regretful or something.

Well, I set up a new stocking the next day, and I knit and knit and knit, and thought and thought and thought. And the more I knit and

the more I thought, the more I couldn't see how I was to be spared ending my days in the poorhouse. You see, I couldn't do anything but knit, and though an old woman don't need for much, I knew I couldn't quite get along on nothing at all but vegetables all summer and potatoes all winter. I began counting up what I could do without, and at last I laid down my knitting and walked down to the store and bought half a pound of thirty-five cent tea. I'd always been particular about my tea—never could abide cheap stuff, tasting of nothing but yarbs—but knew I'd have to begin now. When I got back I began wondering if they had tea at all at the poorhouse, and I kept thinking and thinking again till I just gave up and burst out crying.

After a while I heard a knock, and before I had time to say "Come in," in came neighbor Duffey's wife. I was rather glad to see her, for she is a good-hearted soul, though she does like to speak her mind.

"Well," she said, softer'n I'd ever heard her speak before, "what's the matter now?"

I told her how I'd been feeling, and she said she'd felt just so herself, and all the neighbors were that worked up over Joshua John for risking my dependence, they didn't know just how to express things.

I told her I didn't want anybody to feel hard, for it wasn't likely it was his fault at all. Then she straightened herself up in such a way that I knew she was getting at what was really on her mind.

"But I must say, neighbor, how I've been blessing my stars al day to think I've never come out and joined the church, for all the minister's been a-laborin' with me for years to get me in. For—I don't mean no harm—but you can't help seein' what kind of a poor business this thing of trusting in the Lord really is."

Then I straightened up, and says I, "Rebecca Jane Duffey, how you talk!"

"Talk!" says she; "well, haven't I heard you, time and again, talk about how the Lord was a-goin' to take care of you in your old-age? And now here's all you've been a-workin' for and a-dependin' on swep' away at one cut."

I says, "but the Lord's going to take care of me yet."

And then she says: "Then what be you a-cryin' for, and a-feelin' like there was nothin' but want before you? And they're all the same, these Christians. When old Deacon Blout's son died, he says, 'The staff of my old age is gone!' when he's been nigh on to forty year a-calling the Lord his staff. And when Mrs. Case's husband went to bad and the mortgage on the farm was foreclosed, she said, 'There's nothin' left for me now.' Now, what I want to know is, do the Lord's promises to provide for his people mean anything, or do they not?"

I felt as if I was struck dumb; and before I could say a word, off she went, leaving me ready to hide my face in shame and confusion. I saw it was just as she had said. Here was I, all my days been professing to trust in the Lord's care of me, feeling in a way and acting in a way to lead the poor soul to think there was nothing in Christian profession—honestly obliged to class myself with them that bring reproach on religion.

I opened my Bible and read a bit at a time I could see, between whiles taking a look out toward the two little graves and the one large one over on the hillside in the sunshine.

It had never come before me so plain till neighbor Duffey put it to me. Did I believe the promises or did I not? And if I did, why was I so cast down about all this? And as I thought how little time I had to wait, and how short even the longest life is to wait when you come to put it beside the glory that is never to end, and how little matter 'tis if the place is just not what you'd like it to be where you're waiting to go to our Father's house, that wretched two thousand dollars seemed to grow smaller and smaller and poorer and poorer, and before the sunset had faded away from the little graveyard it seemed to have almost faded out of my mind; and the only burthen I had on it, as I lay down, was now I had, perhaps, laid a stumbling-block before that poor soul Rebecca Jane Duffey.

I was starting to go and see her in the morning, when who should-come in but Joshua John. He looked down in the mouth enough, poor man,

and I couldn't find it in my heart to feel a bit hard at him, as he seemed to be afraid I might. It's no use telling all he said, except one thing that quite upset me. He wanted I should go and stay with his folks for quite a while. He'd thought it all out how it was the only way he could help make up things to me. I was to let the little house and the acre of ground for one year. It took my breath away to think of it! But it was quite a ways to his house and wouldn't be worth while to be at the expense of going for less time. I looked out at the graveyard, but couldn't see even the white marble specks then for the dimness in my eyes. And it came over me that it didn't do them any good for me to stay to look out at them; but how could I leave them and the little house!

But then it came to me that this might be the very way the Lord was taking to help me, and how could I say No? I said Yes, and it went on so quick I hadn't time to think, which I was glad of. A tenant stood ready to take the little house, and all the neighbors came and helped, for Joshua John wanted I should go right home with him, and he couldn't wait long. So the next day the house that I'd never thought to leave till I was carried out and laid beside the others, whisked out of my sight as Sam Duffey's spring-wagon, that was taking us to the station six miles off, drove round the hill. Rebecca Jane was the last to speak to me, and I could hardly understand her for the catches in her throat.

"Don't you lay it up again, me one word I said, neighbor," says she. "I didn't mean a bit of it, 'cept to make you think of somethin' besides your losin' your money. I know the Lord's a-contrivin' for you and—I'm a-goin' to join the church myself next Sunday."

I was so astonished and so glad that I clear forgot to keep watch for a little chink between the hills where I might have got one more look at the little graveyard. P'raps 'twas natural enough that all the way I should have a kind of a bitter feeling that I was driven out of my own home in my old age. But when I got to Joshua John's I soon felt ashamed of such a thought, for they gave me such a welcome as did my old heart good. Harriet was afraid the children would disturb me, but they all took to me so, I seemed to warm to them right at once. Their pretty faces and blue eyes and curling hair (they favored the Ryders mostly—the Ryders are all light complected) brought back long-gone days to me.

I had expected, you know, to feel strange and homesick and out of place, just longing to get back to the old place and the old ways, but somehow I wasn't. It seemed sociable-like to take my knitting and sit where I could chat with Harriet as she stepped about her work. She's a great hand to get through work lively and be ready to sit down, too. And soon the children got to calling out, "Where's gram'ther?" when they came in, for I told them to call me so. And when they'd wish me good-night, the touch of their soft little hands and lips would make me sometimes shut my eyes and try to forget all these thirty years.

So the year flew by very fast, and not a word had been said but I was to go back to the little house. Joshua John and Harriet talked as if, of course, I'd want to, and, of course, it wasn't for me to say I wanted to stay of my own invitation. But you'd be surprised to know how I dreaded going back, and I remembered how lonesome the wind used to sigh about the chimney, and how forlorn it was to sit down to meals all by myself. And Sunday evening, when I was telling the children a story, my voice went down when I said:

"You must remember what I say when I'm gone."

And the youngest little fellow, he put his arms around my neck, and says he:

"I's a'n't let ee do 'way, nebber."

And they all began to cry till I just gave up. And Harriet, she put the children out of the room, and then she says, a-crying all the time:

"We haven't said anything about your staying on, me and Joshua John haven't, because we thought it would seem like we wanted you to stay because 'twould be the easiest way for him to make things right with you. But—I don't know whether we'll do without you."

I stood right up on my feet, and says I:

"Harriet Ryder, I'm an old woman, and shan't



trouble any one so very long; but the Lord's brought me to a good place, and, if I a'n't in your way, I don't want any other home but yours till I go to Isaac and the little ones." The tenant of the little-house was glad to get it for a term of years. I've made my will, leaving it to Joshua John's children.

If I hadn't lost my two thousand dollars I should never have had such a home among my own kindred in my old age.—*Christian Weekly.*

#### Church News.

I preached yesterday at Thompson's Station. A worthy young man, who, for some years past, had been a member of the Baptist church, united with us. He is well educated, and will, I think, be a great help to the brethren at the Station. He is a teacher and has a good school, three miles from the Station, at Cayce's Springs. Bro. Lipscomb, I am sure that you are right on the question of re-baptism; and as the gentleman was satisfied as to his baptism, we received him by giving him the hand of fellowship.—[E. B. Cayce.

"I will give you a report of some of my preaching in this Nation this year, although I don't often write for the papers, as I am not much of a scholar. I have been preaching in this Nation two years; have preached once a month near Rocky Point. I began in May, held a meeting in July, and also one in August; in the latter one I was aided by Bro. Chance, from Wise County, Texas. The immediate result, eleven by confession and baptism, and several reclaimed, and one from the Baptists. I began preaching in the Grove last May, and now we have a good house of worship almost complete. The brethren and sisters meet every Lord's day to break the loaf. Brethren, pray for us, that we many continue to sow the good seed of the kingdom."—[J. C. Lynn, Pickens County, Chicasaw Nation.

A meeting at Teils' Chapel, Jackson county, Tenn., commenced on Saturday before the second Lord's day in October, and continued one week. It resulted in eight additions to the church of God; seven by confession, and one from the Cumberland Presbyterians. May they be guided into all truth by the word of God, that will build them up and give them an inheritance among those that are sanctified. May they ever adorn the doctrine of Christ by living in obedience to his divine will. Bro. W. H. Carter and Bro. E. G. Rogers, of Lafayette, Tenn., did the preaching. We never heard a better series of sermons on the scheme of redemption. Bro. Carter and Bro. Rogers work well together in the pulpit. Bro. Carter also delivered a series of sermons on church organization, advocating that officers in the church should be ordained by fasting, prayer, and laying on of hands. This doctrine we cannot endorse. Our brother quoted 1 Tim. 5: 22: "Lay hands suddenly on no man." Now, Bro. Carter, it seems strange to me that you would rely upon this passage of Scripture to support your theory. Will not Bro. Carter let the readers of the GOSPEL ADVOCATE hear from him in reply to Bro. E. G. Sewell? Now, come and show us your authority, if you have any, and you will oblige many of your brethren in this community.—[Henry Rehorn, Jr.

I commenced a meeting the 22nd of November which lasted five days, and five added to the Lord; one from the Baptists, one reclaimed and three by confession and baptism. This meeting was held at Marietta, five miles of Summer Shade, in Monroe County, Ky. The brethren and sisters were very much revived, a bad difficulty in the church was settled, and had a good meeting. We see that it is no trouble to settle difficulties when parties are disposed to do right. I wish to say to the brethren through the GOSPEL ADVOCATE, that I do not know whether I will preach for four churches or evangelize. I have had a call to evangelize Adair County, Ky., but have not accepted it as yet.—[Robert Kirby, Peytonsburg, Cumberland County, Ky.

I commenced a meeting at Ward's Chapel on Saturday before the second Lord's day in November, and continued until the next Thursday. The result was twenty added to the disciples, and the setting apart of J. B. Brantley as an evangelist. The church there numbers sixty all brought in in less than twelve months, and are in harmony and good working order. Bro. Brantley is a good zealous worker in the cause, and well posted. From there to Spearsville on Friday. Preached on Saturday and Lord's day, also Monday; result, six additions, and arrangements made to set the church in order and preaching once a month next year. This is the place where I held a discussion with a Baptist preacher in September. Fruit is being gathered from the seed sown then. From there to my home near Washington, Ark., on the fourth Lord's day. Preached at Holly Grove, five or six miles east of Washington. On Monday I baptized two. These have been among the happiest meetings of my life. The last two baptized were my only son and his wife. All my children are now in the fold of Christ. Praise to our God.—[J. B. Davis.

#### The Bright Side.

Nature will always take the color of the spectacles we wear. They who choose to wear yellow ones are likely to die of the jaundice; they who prefer rose-color make life a gladness and a blessing, and generally walk on the sunny side of the way. A poor widow, not having bed-clothes to shelter her boy from the snow which blew through the cracks of her hovel, used to cover him with boards. "Mother," said the boy, "what do poor folks do this cold weather who have no boards to put upon their children?" There are people who are never contented with their lot. Clouds and darkness are over their heads, whether in rain or shine.

Bad temper is oftener the result of unhappy circumstances than of an unhappy organization; it frequently, however, has a physical cause, and a peevish child often needs dieting more than correcting.

Intellectually the difficulties of unbelief are as great as those of belief, while morally the argument is wholly on the side of belief.—*Dr. Arnold.*

It is always easy to point out a path to others, but not always so easy to walk in it ourselves.

## AMERICAN NATIONAL BANK.

CASH CAPITAL,

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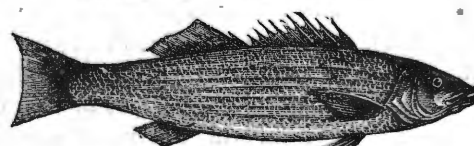
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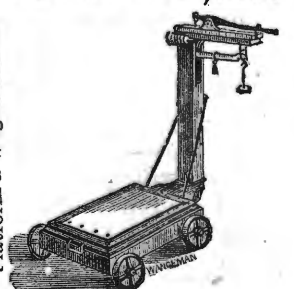
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## THE GOSPEL ADVOCATE.

NASHVILLE, TENN., DECEMBER 17, 1884.

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## QUERIES.

Six congregations meet in co-operation and agree to employ a young preacher to evangelize one year; are to pay him \$300.00. They appoint a committee to notify him of their action; the committee notifies him and he goes to work and does the preaching, but at the end of the year he only gets about half the amount. Now the query, is each one of the congregations equally responsible for the whole amount until paid, or not? We want light on this subject. The preacher has waited patiently for his money for a year or more, and has called for it time after time, but not one effort is made to collect it for him. He is poor and needy, and has nothing but his labor upon which to live, while many of those who employed him are wealthy. Would it be right for him to cease asking for his money and do without it?—[Lee Jackson, Thyatira, Miss.]

We have so often protested to the brethren that these loose co-operations, as they are called, are so near nothing, and are so utterly unreliable, that a man who would trust one ought to be disappointed. If a brother expects to be supported by one or more churches, it is much better that each church act for itself. The nearer the laborer and he who supports him get together the better for both. All these intervening associations between them weaken the sense of responsibility to each other. No church employed him. The co-operation did it. But the co-operation is nothing. Therefore he has been employed by nothing. Nothing supports him and he suffers the penalty of dealing with a nonentity. Hence these co-operations all fail or speedily grow into ecclesiasticisms. Hence we have insisted at all times that if one congregation cannot do a work needed, send a messenger to another and another and ask assistance until enough are enlisted to accomplish the work. Then let each congregation see to the appropriation of its own means. This is the way the apostles did. I do not think we can improve upon their wisdom. This much in behalf of divine law.

As a matter of justice and right, and of human law, founded, too, on justice, every church and every individual who participated in the meeting, if they made a promise to pay so much, is bound for the whole. We doubt not each could in law be held responsible for the whole. They by their acts form a co-partnership and employ the preacher. They trust each other as partners, and what one fails to perform each of the others is bound as an employer to make good. No principle of law and justice is better established than this. If the co-operation or individuals in it, say here are these church or individual subscriptions, amounting to so much, we will give you these and if you are willing to risk them we will employ you, then he could not hold these individuals or churches bound further than they had bound themselves on subscription. But we submit, brethren, the whole thing is violative

of divine order, is loose, and this way of doing things breeds dishonesty in the members, distrust and discouragement in the teacher, is a disgrace to the Christian religion and will always bring reproach and shame upon churches and individuals so acting.

If the above is a fair statement of the case, every brother and church that formed the company, that promised to see the preacher paid, is bound for the whole. To employ a preacher to do a certain amount of work at wages, and fail to pay the wages, is as dishonest as it is to employ a negro to work in the cotton field all the year, then refuse to pay him for it. And he who does that is as dishonest as the negro who, under cover of midnight darkness, steals the chickens or corn or meat from his neighbor, with less cause and excuse. Such things among Christians are a crying shame and disgrace, and the man in any way guilty of such dishonesty with a preacher or anyone else, should be dealt with by the congregation. But it is best to avoid all temptations and occasions for such things by doing as the inspired men did. The brethren ought not to wait for him to ask for the promised help. D. L.

Please explain Romans 4: 15, "Where no law is there is no transgression." 1 John 3: 4, "Sin is the transgression of the law. Romans 2: 12, "As many as have sinned without law shall also perish without law." Now how can a man sin without law, when sin is the transgression of law? Again Rev. 20: 12, John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Now Christ said the "words that I have spoken shall judge you in the last day." Taking these Scriptures together, by what law will the heathen be judged or condemned?—[S. F. Halbrook, Lyles, Tenn., December 2, 1884.]

First, then a man can transgress a law without knowing that law. "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist (knew) it not, yet is he guilty, and shall bear his iniquity; and he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest, and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist (knew) it not, and it shall be forgiven him. It is a trespass offering, he hath certainly trespassed against the Lord." Lev. 5: 17. "That servant that knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew it not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12: 48. Here is the clear enunciation of the truth in both the Old and New Testaments, that the law of God may be broken by those ignorant of it. When that law is broken, penalties flow from the breaking of the law, whether he who breaks it is aware of it or not. Many examples of this are found in both the Old and New Testaments. The whole Jewish nation in the days of Ezra present an example of this. So does Paul, who sinned ignorantly in unbelief. These, to my mind, clearly indicate that God has not made mere arbitrary enactments and tests for man—there are tests—but the commands of God are fixed and unchangeable principles growing out of God's own being. He has in the Scriptures declared these laws that man might be warned not to violate them; but the violation of them brings the penalties as much as violation of the material laws brings the penalty regardless of whether we are cognizant of those laws or not. The fire burns the ignorant and innocent

child as well as the man having knowledge that fire burns. To sin knowingly, is to violate two laws—commit two sins; one of them, presumptuous in its character, involves a deeper ruin.

Then God's law will govern in the moral and spiritual world whether we know the law or not. To violate that law, will bring the penalty whether we know it or not. To be "without law" was simply to be without the knowledge of the law. "Where there is no law," means there is no sin where God has no law. But we sin or transgress the law without knowing the law. Hence those without the law, sin in ignorance of the law. Live in violation of it without knowing it. Those who do this, sin without law, (without knowing the law,) these shall be condemned "without law," "without knowing the law," and those who without knowing the law, do by nature the things contained in the law, become a law unto themselves and are saved by doing the things contained in the law. Note well, all who ignorant of the law sin against the law, perish. Only those who not having the law, yet do the things contained in the law, become a law unto themselves, and so are saved by doing the law. No passage of Scripture was ever more perverted than this one. It teaches that even the heathen, not having the law, must yet do the things contained in the law in order to be saved.

The law clearly is the revealed law of God; indeed he has no other for judging and saving man. But some may think this unjust. Who art thou, oh man, that judgest God? and then the parable of the potter and the clay applies. But in the first chapter to the Romans, Paul clearly explains why the heathen were without law—"because when they knew God, they honored him not as God." "They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, etc." "Changed the truth of God into a lie, and worshiped and served the creature more than the Creator." "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, etc." Clearly the heathen were ignorant of God because they did not desire to know and worship him. It is clear, too, that as God is no respecter of persons, and he sent his word to some of the heathen, who were willing to serve him, he sent and now sends it to all who are willing to receive and honor him.

I cannot believe that God gave his Son to die to save man, and ever let a single soul die and be lost for lack of a knowledge of that gospel. But it saves no responsible person who is ignorant of it. God does not cast his pearls before swine; then the fact that God has not sent his gospel to a people is evidence clear to me, that no one of that people would receive it, if presented. There is no doubt but that the Scriptures, both Old and New, regard all those who sit in darkness, as lost; and God has but one law by which all will be judged. That law Moses nor Christ made or enacted, they only made it known that through it man might be saved. D. L.

Bro. Briney reviewed our article, "The Only Path of Safety," and asks us to publish it, and propounds a number of questions to us. We would very gladly publish his article and answer his questions, but we did not retain his articles on "Worship," without which we cannot be as specific as would be necessary in the matter. We wrote to Times office for the papers, but have neither received them nor any response to our request. We have written to Bro. Briney for them. So soon as we can get these we will gladly comply with Bro. Briney's request.



## QUERIES.

BROS. LIPSCOMB & SEWELL: I desire to submit a question to you on church discipline, and ask you to tell us the Scripture teaching on the subject. One of our members, who is a young man and a physician, has been guilty of being intoxicated and using profane language. This was reported to the elders, (of which the writer is one,) and in the meantime the young brother had removed to a place about twenty miles away, where he has located in the practice of his profession. The writer called on the young brother at one time, when he was here, and made known to him the charges preferred against him. The brother frankly confessed the truth of the charges, and expressed sorrow, and directed me to say to the church that he was sorry he had done so, and that he would try to do better in the future, but argued that the word of God did not make it imperative upon him to go before the church to make the acknowledgment. He further stated that there was a congregation near where he had located, that he wished to worship with, and requested me to ask the congregation at Lafayette to accept his acknowledgment, and grant him a letter of commendation, that he might unite with the congregation near him. All of this proceeding was reported to the church, and the brethren here refused to accept his acknowledgments, and refused to give him a letter of commendation, unless he came in person and make said acknowledgments before the church when assembled. The brethren, or a majority of them, insist that that is the only scriptural mode of procedure in this case. Others insist that the acknowledgments presented to the church by proxy should be sufficient, and that the letter should be granted. We all wish to do right in the matter, and will stand corrected, if in error. Now, anything you will say in an advising manner, would be gladly received through the GOSPEL ADVOCATE. I will say, in addition, that the congregation meets regularly every Lord's day to break the loaf, etc., and have done so for more than twelve years, and have kept up a good Sunday-school all this time also.—[M. N. A., Lafayette, Tenn.]

Suppose the brother was in California, instead of twenty miles away, would the brethren think it necessary that he should come before the church to make the acknowledgment or remain unforgiven? The Bible requires that we should confess our faults one to another, and pray one for another, that our sins may be forgiven, and no brother ought to be unwilling to confess his sins before the church, or anywhere else. But we do not know of any Scriptures that require the sinner to come in person before the church to make confession of the wrong, before the church can forgive. We think sometimes there are sins that it is best to confess to the elders, and not before children and others. It is not always best that children should know all the sins that even members of the church commit. This not because the man should not publicly confess, not to shield him, but to protect the young. I mention this merely to indicate that I think there is no inexorable rule demanding that a sin should be necessarily confessed before the whole congregation. I again state that so far as the sinner is concerned, he ought not, through false pride, draw back from any kind of public confession. But the congregation certainly may exercise a discretion as to what degree of publicity is given, and a full and free confession to the elders, reported to the congregation, when it is not convenient for the person to attend in person, ought to be accepted. We know no Scripture requiring any other course. We hope Bro. Cawthorn will take this as a response to his further queries. We think no sinner ought to be ashamed to confess and turn from his sins; but the Scriptures do not require that the individual shall always do it in the presence of a promiscuous assembly, nor demand absolutely the presence in the assembly, to render that confession valid. D. L.

BRO. E. G. SEWELL: Please explain the following Scripture: the twelfth chapter of 2 Cor., including the second, third, fourth and fifth verses. Who does Paul have reference to?—[T. W. Head, Rising Star, Eastland Co., Texas.]

We cannot tell with certainty who it was that Paul saw caught up, whether it was Paul himself, or some other man. Though it is generally thought that Paul himself was the man that was thus caught up, and that when he says of such a one will I glory, he is not speaking of himself as a man in the flesh, but that he was speaking of the spiritual man that was so highly favored of the Lord as to be permitted to enjoy such a vision—that he rejoiced that he possessed, through the religion of Jesus a divine, spiritual nature, being a character that could be thus favored and exalted by the Lord, and that of this new, spiritual man, this godly character that should enjoy eternal life he would boast, but not of his fleshly being. But the main point with Paul was to let the Corinthians know that he had such a vision fourteen years before that time, and that they should regard what he said to them as one divinely inspired and sent of the Lord. And it was to prevent him from being too much exalted on account of this wonderful vision, that the thorn in the flesh was given him to buffet him, which thorn the Lord refused to remove, though he thrice besought him to do so. E. G. S.

## A DANGEROUS PRACTICE.

We allude to the tendency to substitute something which we regard as very excellent for something else which is of divine ordination. We believe it is not only our privilege as Christians, but our duty as well, to use many expedients and adopt many methods of doing good which are not specifically commanded, provided only these expedients or methods do not contravene any divine arrangement. We are not even permitted to substitute one divine commandment for another, much less to substitute some device of our own for what God has ordained.

A good sentiment from the *Christian-Evangelist*, that we have been trying to impress upon it for a good while. The *Christian-Evangelist* thinks human societies excellent, and so substitutes them for the individual and church devotion and activity which God ordained for the spread and upbuilding of his kingdom.

## ITEMS AND PERSONALS.

"Count that day lost in which thou hast done no good deed."—*King Alfred*.

Bro. W. H. Craig has changed his residence from Ennis, Texas, to Italy, Ellis county, Texas, where correspondents may in the future address him.

On the night of December 3, at the residence of Elder W. F. Todd, in Edgefield, Mr. — Jordan and Miss Benella Todd were made one. They make their future home in Rutherford county.

Sister Charlton sends a card asking help for the brethren to build a house at Wingo Station, Ky. We know Sister Charlton as a good, earnest sister, and would be glad for the brethren to get help.

On the night of December 1, Dr. S. F. Chisholm, at the residence of Capt. J. M. Barnes, was united in marriage with Miss Alice Buck. They left at once for West Point, Miss., where they make their future home.

Brother and sister McQuiddy made our office a call, a few days since. It was the first time we had met with her. The call was a pleasant and enjoyable one. It was in our mind to tell Sister McQuiddy, as she travelled around with Bro. McQuiddy, it would be fair for her to present the claims of the ADVOCATE, while he solicited for the *Guide*.

Married, at the residence of the bride's father, in Davidson county, Tenn., by E. G. Sewell, A. Marion Hamilton and Augusta D. Owen, daughter of John and Judith Owen. May long life and usefulness attend the happy pair.

Recently our aged brother, C. Kendrick, now of Downey, Cal., lost his wife. At her request her six sons bore the body to the grave. Soon one of the sons, just grown, died, and the family was again called upon to sorrow for the dead.

Bro. K. M. Vanzandt, of Forth Worth, after spending a couple of weeks with friends and relatives in Tennessee, returned to his home, last week. The wife and baby of Bro. W. Lipscomb, Jr., accompanied him to meet her husband, who has located in Tarrant county.

The *Christian-Evangelist*, commenting approvingly on our article in reference to publication of papers, says that their club rates did not pay expenses, but they were forced to do it to meet competition of other papers, which is just as we said. The "other papers" was the *Standard*.

Bro. G. W. Campbell, of Lynnville, passed through the city with his two little girls, on his way to California, last week, in quest of health. We are sorry to see him in such feeble health, and commend him most heartily to the sympathy and fellowship of Christians wherever he may go. He is a true, worthy man.

The house for the North Nashville church has been completed except the plastering. The house and lot cost about \$1,500. We trust, with a place for meeting, the brethren in North Nashville will do well. In South Nashville a lot has been bought and paid for, and several hundred dollars raised to build. They hope to build early in the spring.

Married, at the Christian church in Hartsville, Wednesday, December 10, by Elder J. M. Kidwill, Mr. G. D. Alexander, of Dixon's Springs, to Miss Bettie F. Crenshaw, of the vicinity of Hartsville. On Thursday, December 11, at the residence of the mother of the bride, near Watertown, Mr. George Harris, of Bellwood, to Miss Minnie Waters, by Elder J. M. Kidwill. Both brides are devoted, earnest Christians. The husbands are worthy men of excellent, moral and social standing, and start out in life with the congratulations and best wishes of a host of friends.

Bro. W. A. Belding has been with us the past week. He is an earnest Christian man, and is trying to work up an interest in the Christian education of the negro population of the South, especially in the Southern Christian Institute, between Jackson and Vicksburg, Miss. This Institute is in the centre of the largest negro population of the South; has been in successful operation, and self-supporting, for two years past. The Institute owns eight hundred acres of good land, which the pupils cultivate. They are in need of a good school building, and for this purpose Bro. Belding is soliciting funds. Our people all approve the work, but had spent so much money in showing how foolish sensible men can be over the election, that will benefit no one, they have little money for God and humanity.

MARRIED.—At the residence of the father of the bride, W. W. McCrary, in Madison county, Ala., on December 3, I tied the "nuptial knot" for Dr. J. P. Watts and Miss Willie McCrary. The happy couple are faithful members of the church at Oakland, and will exert an influence for Christianity. The handsome bride has rare domestic, literary and musical attainments, crowned with pure womanly modesty. The groom is a man of sterling worth, and stands high in his profession for one of his age. He can now say with the poet:

"And I as rich in having such a jewel  
As twenty seas, if their sands were pearl,  
The water nectar, and the rocks pure gold."

May their happiness increase and continue to increase, until they can say, "It there is an elysian on earth, it is this! it is this!"—[T. C. L.]



## LETTER FROM AUSTRALIA.

DEAR BRO. LIPSCOMB: Your ably edited paper is an ever-welcome visitor. Its money value is so far above that of the *Pioneer*, my little monthly, that I feel like writing you a special letter to thank you for your kindness in sending it along in exchange.

In return I send you this letter, and if you find anything in it worth gleaning out for your readers, you are welcome. At all events, it will give you some idea of the cause we plead, and its progress in Australia.

The Australasian colonies have a population slightly exceeding three millions, and are therefore about as strong as the American colonies were when they proclaimed their independence. Our area is rather above that of the States, and humanly speaking, if the Lord tarries his coming, our population in 1984 should be fully as large as yours is at present.

The number of Disciples in the colonies is about 7,300, distributed as follows: Victoria, 3,500; South Australia, 1,500; New South Wales, 500; Queensland, 200; Tasmania, 400; New Zealand, 1,200. These figures are, if anything, below the mark. Probably, including scattered Disciples, there are fully 8,000 in good standing. There are about 130 churches, and some 26 evangelists. The cause is steadily advancing. At her last annual meeting Victoria reported net increase of over 500, and probably the net increase every year now approaches 1,000 for all the colonies.

As in America, so here we have a party of "Progress," and a conservative party in the church. Judging, however, from American papers, I believe our most advanced progressionists would be considered very conservative in the States. None of the churches, that I am aware of, use the organ in worship, though in perhaps a very few cases it has been introduced in the Sunday-schools. We have no conventions of the nature of your missionary societies; but in three of the colonies, annual meetings, called "conferences," are held for purely evangelistic purposes. Each conference has a committee, with president, secretary, and treasurer, to gather funds and employ evangelists. Their work is in no sense legislative. About twenty of the evangelists are employed by as many individual churches, and confine their labor almost exclusively to these churches; they are not, however, called "pastors," though often they virtually are so.

Bro. Harding (in whose writings I take much interest) will rejoice to know that in Australia the brethren do not take support from the world. There are exceptions, but in the great majority of churches money would be refused if offered by an unimmersed person. The very arguments he uses have long been pleaded here, and are, by nearly all the brethren, considered conclusive. If Bro. Harding ever feels like coming to Australia, he will find us all one with him on that point. On the question of a stated salary, he, perhaps, would not find many sympathizers. All the preachers, I think, get a stated amount per annum.

All over the colonies, the meeting on the Lord's day morning is especially for Christians, not for those out of Christ. "The disciples come together to break bread," not to hear a sermon. The Lord's supper is made the most prominent feature, and is observed in the middle of the meeting, not at its close. Elders, or, in the absence of elders, brethren temporarily appointed to do their work, take it in turn to preside, and addresses are given by some of the "lay" brethren; often two or three speak, sometimes only one, according to time. In some churches the plan system is adopted, and the list of speakers arranged beforehand; in others no plan is arranged. This is one of the points in dispute between "progressive" and "conservative" brethren, the former being strong opponents of the "open platform."

None but immersed persons are permitted to break bread. I notice that in America the practice is different. We think that as it was certain unimmersed persons did not break the loaf in New Testament times, faithfulness to apostolic teaching requires us to withhold the loaf from them now. Australian disciples reason thus: In the great commission faith and baptism come before "teaching them to observe all things," and we should not countenance any departure from the Savior's teaching, either by placing baptism before faith, or the Lord's supper before baptism.

So strong is this feeling that in South Australia, where one or two churches have knowingly permitted the unimmersed to break bread, several churches have refused to co-operate with them in the preaching of the gospel. The action of these conservative churches is approved by a large number throughout the colonies. The hymns are announced and prayer offered by different members in "open platform" churches, but in others the presiding brother either does this himself, or calls upon brethren by name.

All the churches meet every Lord's day to remember Christ. I notice some of the American churches meet once or twice a month. Such a state of things is, thank God, so far, unknown here; when a church is organized, it is always with the distinct understanding that it will meet weekly, and whether an evangelist is present or not, this is always done; as no "sermon" is required, it is not looked for. Several of the churches do not meet (owing to lack of speaking ability) for the proclamation of the gospel, except when a speaking brother is with them. A great number of the churches are small, many having under twenty members, but the most of them are in a fairly, healthy condition and increasing, if slowly, still surely.

The protracted meeting, which is quite an institution with you, does not thrive so well here, and is not systematically practiced; most of the churches grow gradually, and churches are not very rapidly organized. I am inclined to think, however, that the work, if slower, is more substantial than with you; churches rarely die out, and although a strict discipline is observed, a very large proportion of the converts made are retained.

We are not an influential people. I believe you in the States have many wealthy members, we have very few; it is our fortune or misfortune to have most influence with the poor.

The cause in this colony (Queensland) is young; the first church was planted two years ago by Bro. Cheek, a zealous evangelist, who shortly after died. I came over some little time after to take his place, being supported by the Victorian conference. We now have nine small churches with two hundred members. With one exception the churches are in a healthy state. One other evangelist is at work here.

In the shape of recent news, I may mention that a Bro. Myers, or Meyers from Kentucky, has just arrived in Wellington, New Zealand, to labor with the church there, and that Bro. J. J. Haley, another Kentuckian, has decided to leave Victoria at end of present year to labor in San Francisco. Bro. Haley has been in the colonies for many years, and is highly esteemed as an able preacher and writer. He is well known throughout Australasia as the editor of the *Watchman*; general regret is expressed at his resolution to return to America. Other American preachers out here are A. B. Maston, in Hobart, Tasmania, who has received an invitation to take Bro. Haley's place in Victoria; Bro. E. T. Bennett, in Collingwood, Victoria; and L. J. Gore, in Adelaide, S. A., where he has been preaching for the last sixteen years. The other preachers are either English or Colonials.

There are two monthlies (the *A. C. Watchman* and *A. C. Witness*) published in Melbourne, Victoria, (the latter is the conservative paper,) and both have a good circulation. The *Faithful Witness* is published in South Australia, and though conducted by two of our brethren, is not a distinctively disciple paper. The *Christian Pioneer*, I edit. It has now a circulation approaching 3,000, and I have some thought of making it a weekly, but rather fear the expense. At present we have no weekly in the Colonies.

The climate of these Colonies varies much from the very cold of New Zealand to the tropical of North Australia. The wages of laboring men average from ten to twelve dollars a week, and of mechanics from twelve to eighteen. Settlement is progressing rapidly. These Colonies will, in some part or other, grow almost anything that can be grown elsewhere.

As to the sects, the Episcopalians take the lead in number, wealth and influence. Romanists, Presbyterians and Methodists are also numerous; one branch of the Methodists (Wesleyan) has over 60,000 members. The Baptists form rather a strong body, but I don't recollect the number. Baptists here are nearly all open communionists

and are steadily growing. "Freethought" is not very popular. Open infidelity has not many advocates. The chief obstacle to our progress is the indifference to religious matters, which seems rather growing.

But I have written enough for the present. If this is useful to you, I will occasionally send a few Australian jottings.

D. A. EWERS.

Warwick, Queensland, Australia.

[We will be thankful to Bro. Ewers to write as often as he finds time.—Eds.]

## STRANGE, WHAT IS THE CAUSE?

A good preacher said to me he had found coldness and want of zeal in many places in Kentucky. I said, As far as I have gone, I have been well received, heartily welcomed by many good brethren and sisters; some places in need of reviving. What is the cause of the things you complain of? He said a good preacher said in the organ controversy, some had too strenuously opposed the organ. I said, Pushing in the organ, and also many other things not named or hinted in the Bible, is the cause. Doing things not commanded of God. Doing such in Christ's name cannot please God, nor prosper only apparently. Overdoing even good and true things, will always bring a relapse and coldness. When Constantine used an uncommanded effort to spread Christianity, the success seemed great for a time; but the bad effects of his efforts are seen and felt yet. When our protracted meetings are so conducted as to please men, and they are brought in by anecdotes and sympathetic style and stories, the meeting over, and coldness follows. But when people are deeply convicted of sin, and humbled at the cross of Christ, they are not so apt to fall away. Too much haste and misguided zeal in pushing any—even a good cause, will end in a retrograde movement. Many of my good brethren have honestly erred here.

Fifty years ago our movement was steady and more sure than to-day. God sent us good, faithful, self-sacrificing preachers. But brethren so anxious to move faster, following the sects, must endow colleges and make preachers. Over zeal made many honestly say: we must do more. We must have State, district and county meetings and preachers to correspond. So in came many things not commanded or hinted in God's word. And to call for Bible authority, was, and is, an insult. And we who do so, are called old fogies. In the last years, Kentucky has been overdone in these unscriptural movements. So, naturally, a relapse, church members dance, go to theatres, circuses, horse races, etc. So piety, the very true bottom of all true worship of God, is very low. Sunday-schools have, in some cases, been exalted above the church, and light songs and singing has taken the place of pious, devotional songs. I heard a zealous brother say Sunday-school teaching will do temperance work, reform Washington City, unite Christians and convert the world. He left out our Stone and Campbell, and extended a warm hand to all sects but Catholics. He also extolled the young men, but a kind lick at some of the old. It was said when I was young, "Young folks think old folks are fools; but old ones know young ones are." One of our learned preachers said, "Cincinnati is the worst city in the United States; Cincinnati has been the arena of conventions, organs, women preaching, etc." Poor, weak, human nature.

JAMES L. THORNBERRY.

## SOCIAL LIFE.

Social life is a response to character. The selfish man is convinced of the selfishness of his neighbors, while the generous man sees only their kindness. The cold heart thinks that humanity is barren of affection, while the loving spirit finds it overflowing all around him. Deceit is ever distrustful, while sincerity extends the cordial grasp of confidence. The passionate meet with violence and the rude with rudeness, while the gentle and courteous rejoice in the gentleness and courtesy extended to them. Each quality has a magnetic attraction by which it draws out its like in others, the bad eliciting what is bad, the good and pure drawing out and developing goodness and purity.

Christ, and Christ only, has revealed that he who has erred may be restored, and made pure and clean and whole again.—Robertson.



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The fatal rapidity with which slight Colds and Coughs frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of AYER'S CHERRY PECTORAL.

Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—

"Medical science has produced no other any-dye expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."

The same opinion is expressed by the well-known Dr. L. J. Addison, of Chicago, Ill., who says:—

"I have never found, in thirty-five years of continuous study and practice of medicine, any preparation of so great value as AYER'S CHERRY PECTORAL, for treatment of diseases of the throat and lungs. It not only breaks up colds and cures severe coughs, but is more effective than anything else in relieving even the most serious bronchial and pulmonary affections."

## AYER'S Cherry Pectoral

Is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

There is not a household in which this invaluable remedy has once been introduced where its use has ever been abandoned, and there is not a person who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

AYER'S CHERRY PECTORAL has, in numberless instances, cured obstinate cases of chronic Bronchitis, Laryngitis, and even acute Pneumonia, and has saved many patients in the earlier stages of Pulmonary Consumption. It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every house where there are children, as there is nothing so good as AYER'S CHERRY PECTORAL for treatment of Croup and Whooping Cough.

These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

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## SOUTH KENTUCKY COLLEGE,

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Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

### BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

### THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb.

### THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art; and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank.

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## BURRITT COLLEGE,

Spencer, Tennessee.

This institution, chartered in 1848, has now been favorably known for more than thirty years, for its discipline, both as regards education and government. Located on the Cumberland Plateau, it is free from epidemics. The water is pure freestone and chalybeate. The breezes of Summer are delightful and invigorating, and the gales of winter not too severe. The College buildings, recently enlarged by the Christian Brotherhood of Tennessee, are sufficiently commodious to accommodate a large class of young Ladies and Gentlemen. Spencer is ten miles South-east of Manchester & McMinnville Railroad.

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Primary Department, per session, \$7 50; Commercial Department, per session, \$20 00  
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Board and washing for males, per week, from \$2.00 to \$2.50; Fuel, light, and incidental expenses, per session, \$10.00; Board (including washing, fuel, and light,) females, per week, \$3.00

### THE FALL SESSION OF 1884, BEGINS ON THE LAST MONDAY IN JULY.

For further particulars, address—

Prof. A. T. SEITZ, President,  
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**OPIUM** and WHISKY HABITS cured at home without pain. Book of particulars sent free. B. M. WOOLLEY, M. D., Atlanta, Ga.

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## CLOAK SALE!

Now in progress at our establishment. Our Cloak Room is crowded with over fifteen hundred garments. There are quiet styles for old ladies, jaunty confections for young ones, elegant designs for middle age, and pretty Havelocks and Newmarkets for the little girls. There are Cloaks and Wraps to suit all tastes and purses, from a \$4 Newmarket to a \$60 Sealskin Plush, and that lady must be hard to please who fails to find in all this vast assortment just the winter wrap she wants at just the price that suits her purse.

We have just received 82 Children's Astrican Cloaks, ages 2 to 10 years; all at one price (without regard to size) at \$3 each; original price, \$8.50 each.

233 sample Havelocks, Ulsterettes, Russians and plain Cloaks, for misses of all ages, from \$1.50 to \$10. Every garment cost nearly double to manufacture. No two garments alike. Those who come first will get the best bargains.

92 All-wool fine Diagonal Russian Circulars, fur trimmed, at \$6.50, worth \$9 elsewhere.

**1,500**

Fine Imported Wraps, made of best materials, handsomely trimmed, perfectly finished, absolute fit, at prices that cannot be matched in this market.

**LEBECK BROS.,**

17 Public Square.



## LABOR IN MISSISSIPPI.

BROS. LIPSCOMB & SEWELL Please allow me space to give the labors of Bro. J. B. Billingsley who resides in our community, but will soon bid us farewell, as he intends soon to move to Itawamba county, this State.

Bro. Billingsley has been preaching some four or five years with more or less success, but we will commence with last summer's labor. First Lord's day in August, assisted the brethren at Roaring Hollow, Prentiss county, in a meeting, with three additions. Preached three discourses, including fourth Lord's day in August, at Piney Grove, Alcorn county; had three additions. Only a few scattered brethren there. Preached first Lord's day in September at Poplar Springs, Prentiss county; one addition. He was called home on Sunday to the bedside of his invalid wife. Poplar Springs is a destitute place. Assisted Bro. J. E. M. Billingsley in a meeting at what is known as Lacy's school-house, Prentiss county. Preached six sermons; had four additions; much good accomplished at that place. The people seem to be greatly interested; large audiences and good attention. Only a few brethren at this place, but they are zealous workers in the vineyard of the Lord. Assisted the brethren of Gum Creek church, Itawamba county, in a meeting including third Lord's day in September. Preached eight discourses, had six additions: five baptized, one from the Methodists. This is an old church built up by the labors of Bros. Ussery, Hackworth, Butler, Taylor and others, before the late war; went down during the war. Old Bro. Nathaniel King has been preaching there for sixteen years, but they would never meet without the King; hence, slow progress. Bro. King has passed over the dread river, now at rest "in the sweet fields of Eden." The prospect for a glorious future for Gum Creek church is quite flattering; a great interest manifested besides considerable "ingathering" since Bro. Billingsley began preaching there. He will move to that section soon. On the fourth Lord's day of September he began a protracted meeting at our home church, Pleasant Grove, with the help of Bro. J. E. M. Billingsley. They preached about twelve or fifteen sermons, resulting in the addition of ten members to the body of Christ, (Three since the meeting.) It was a meeting to be long cherished in memory.

Bro. Billingsley has been doing much good for the cause considering the great disadvantages under which he labors. Having lost a leg in the late war, he was compelled to resort to the shoemakers bench; but not content to drive pegs alone, he has risen to quite a high station. Yet, sadly do I state it, through the neglect of the brethren and the protracted illness of his wife, he is compelled at intervals to resume his trade. Bro. Billingsley is a man that bids fair to do a great work. He is earnest, zealous and uncompromising when the truth is at stake. We have become greatly attached to him; has lived in our midst for several years, and it sorely grieves us to give him up. Yet we hope he may continue to successfully wield the sword of the Spirit to the dethroning of the powers of Satan to the upbuilding of Christ's cause and kingdom in the world. W. F. ROBINSON.

## CONVENTION OF DANCING MASTERS.

Recently a convention of dancing masters was held in the city of New York. Some time was spent in earnest and solemn deliberation. They felt deeply the grave responsibility resting upon them. The whims and wishes of the amusement-seeking portion of the country must be gratified. They look to the dancing masters for new figures and movements that will add to the pleasures of the dance. The members of the convention all agreed that unless some changes from the style of dances introduced three years ago, were made, this national amusement would lose its hold upon pleasure seekers. The objection urged to the former style was a want of "contact;" that there was but little pleasure derived in "waltzing at arm's length;" that there must be the "embrace" to add zest and animation to the dance. But then here lay the difficulty in the way of the convention. How could they arrange new figures which would give the pleasure of "contact" and "embrace," and avoid the "downright hugging that is indulged in at public balls." In the report

I read of the convention, a conclusion had not been reached; but it had been settled that, in order to meet the wants of the dancers, the figures must be arranged so that the gentleman, at least, would have one arm around the lady's waist—that this arm's length arrangement would not do at all.

In view of these facts, would it not be well for those church members who can "see no harm in dancing," who always meet the efforts of elders and teachers to keep the church clear of this evil with the objection, "It is no worse" than something else, to enquire into the tendency of this popular amusement? Is that which derives all its pleasure from the "contact" and "embrace" to be encouraged as a pastime by Christian men and women? J. D. FLOYD.

## MARS HILL COLLEGE.

BROS. LIPSCOMB & SEWELL: Some time has elapsed since you had anything from "our" school. I am glad to inform you that it is prospering. Larger now than ever before at this season of the year, and greater efforts are being made for purity than for increase in the number. Pupils are progressing rapidly, but to do otherwise, here, would be to slight the many advantages offered pupils. We expect next term to be the best ever taught at this place, and second to none. The principal, Bro. Larimore, has quite a number of nice rooms prepared for boarders, and everything else to make you feel at home and learn rapidly. Any one desiring to send to or attend a good school, can find this the place. Pupils are taught to be Christians which cannot be valued. Those desiring to prepare for preaching "the gospel" can find this to be the very place. Now, how many are willing to give "our" school a trial? How many are willing to send some one, who is willing, but not able to attend, to "our" Bible class? How many congregations are willing to send one or more? Brethren, now is the time to begin a work that will go on and on when you are gone. Don't wait till next year, you may not be alive; but if you are, you can find other good works to do. There is no danger of us doing too much, but there is danger of us not doing enough. Let us work while it is day; "the night cometh when no man can work." School opens January 5, 1885.

Come one, come all!  
Into "our" Bible hall!

BROWN GODWIN.

## A CALL FOR HELP.

Wingo, Graves County, Ky., is a town of about 500 inhabitants. There are Baptist, Presbyterian and Methodist churches at this place. The people have just erected a good school building that is an ornament to any town. The town is building up very rapidly. The brethren of the Christian church are making an effort to build a house. There are only a few of them in and around the place, and these few are very poor; and in order to do the work they must have assistance from charitably disposed brethren at other places. Most of the lumber is bought and on the ground, and the work is in progress. A small amount from all will help us most wonderfully, and will be the means of advancing God's cause where it is badly needed. Brethren, we do not only ask but we beg you to respond to our appeal. Wingo is strictly a missionary point.

TRUSTEES:—C. B. New, Chairman; R. C. James, E. T. Stephenson, J. Smith, A. Byron.

## "CHRISTMAS GIFT"

In making your gifts during Christmas time, do not forget the Christian Sower Tract Fund. Its mission is to do good. It is a matter of surprise that so many have never heard of it. Its third annual report will be out soon. If you intend to send a contribution, be sure and do so at once. Many calls for tracts from persons unable to buy are being sent in. If you cannot send a contribution, ask your congregation for a collection. It will be faithfully used in this good work. Send me the names, postoffices and churches of all of the denominational preachers around you, including ten cents for each, and I will send to each valuable tracts. Thus you may do great good. They must know what we teach. If you wish to buy tracts, apply to me. All the profits will be used to give away tracts.

Mexico, Mo.

J. W. HIGBEE.

## NOTES FROM OUR CORRESPONDENTS.

J. A. Harding, 144 Howard St., Detroit, Mich., writes: "We have received four confessions here and the interest is good."

J. D. Floyd, Flat Creek, Tenn., December 8, writes: "I filled my last appointment for the year at Fosterville yesterday. Five were added to the congregation by letter. Looking back over the year's work, we see much to encourage. The congregation is hopeful for the future."

John Bell Gibson, Jefferson City, Mo., December 8, writes: "I have recently held a two weeks' meeting with the church at Ghent, Ky. There were three additions. The church at Ghent is one of the best churches known to me. Good men and women—pillars in the church—rallied around me and made my stay among them exceedingly pleasant. Bro. Wagner is the efficient preacher. He is greatly loved by his congregation for which he has labored faithfully and successfully two years. Seldom have I seen such harmony and confidence between a church and its preacher. Bro. Wagner is talking of coming West, and we commend him to every church that needs his services."

Robert Kirby, Burksville, Cumberland Co., Ky., December 6, writes: "Including fifth Lord's day in this (November) month, I began a meeting at Ashburn's Creek, which lasted six days, and the result was eleven added to the church; one reclaimed, two from the Methodists and eight by confession and baptism. The church at this place had trouble on hand; we got the difficulty settled and the church was much revived. It was taught that the church should employ them a preacher and meet once a month and leave off the weekly meeting. I would ask the preacher if this was the order of the New Testament? If it is, I would like for him to give me the chapter and verse where the apostle taught it."

E. L. L., Cold Spring, Panola, Miss., December 8, writes: "Bro. J. A. Carter, of Lauderdale Co., Tenn., began a meeting in this neighborhood on Saturday before the fifth Lord's day in last month, and closed Wednesday following. Two were added to the church by baptism; one an old lady about seventy-five years of age. She had been a member of the M. E. Church about forty years. She is firm in the faith. May she live long, and may her last days be her happiest. Bro. Carter is an able minister, and while he preached the gospel in its simplicity his discourses were forcible. The people seemed to be favorably impressed. We hope that if any of our brethren can make it convenient to call and preach for us when passing through Panola county, they will do so. We are very anxious to have preaching at this place. Cold Springs is situated eleven miles northeast from Batesville, seven miles southeast from Sardis on the road leading to Oxford."

J. D. Floyd, writes: "At my last regular appointment at Salem, Franklin county, I remained over until Thursday and preached in the school-house at Huntland. The hearing was good, and the interest fine until the close. I am satisfied much good could be done there by laying siege after Bro. J. A. Harding's plan. While there it was my privilege, as well as pleasure, to attend the re-union of the Moore family. It consists of seven members; two sisters and five brothers. Mrs. Sarah Millican, Bay Springs, Mississippi; H. R. Moore, Huntland, Tenn.; John J. Moore, Iuka, Miss.; Robt. J. Moore, Elma, Miss.; Mrs. Rebecca Patrick, Dallas, Texas; Hugh B. Moore, Marietta, Miss.; and Jas. K. Moore, Huntland, Tenn. These all met at the old home in Prentiss County, Miss., in 1882, for the first time in twenty-five years, and agreed then to have a yearly re-union as long as they remained an unbroken family. They met last year in Dallas, Texas. It did ones soul good to see the brotherly and sisterly love manifested one for the other. The four older brothers are worthy members of the Christian church. May they yet have many happy re-unions; and may they all so live that when separated here they may meet where partings are no more."

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



## NEWS OF THE WEEK.

## DOMESTIC.

Eighty counties in Georgia stand in the Prohibition column.

The Fall River (Mass.) manufacturers are sending agents to Mexico to sell their print goods.

Oil has been struck at the depth of 900 feet, near Cullom's Springs, in Choctaw county, Ala.

Senator Wade Hampton has been re-elected by the South Carolina Legislature, only five votes being cast against him, and these were negroes.

At a meeting of citizens in Chicago, it was decided to offer a reward of \$5,000 for the detection of the perpetrators of the fraud in the late election in the second precinct.

William H. Vanderbilt has entered suit against Gen. Grant to recover \$150,000 loaned him a short time before the failure of Grant & Ward. The General has confessed judgment for \$155,407.

The first church in Newbury, Mass., which was established nearly two hundred and fifty years ago, has just installed its twelfth pastor, making an average service of twenty years each for them.

It is a current report that an effort is being made to place John McCullough, the tragedian, in an asylum, so that his mind may receive proper medical treatment. His wife is instigating the action.

Over production has caused a general reduction in the output of nearly all the mills in the North. Many men are thrown out of employment who refuse to accept the proposed reduction in wages, ranging from 5 to 25 per cent.

Cornelison, who brutally beat Judge Reid at Mt. Sterling, Ky., from a difficulty growing out of the rivalries between the two missionary societies, has been sentenced to three years imprisonment in the penitentiary.

Large numbers of negroes pass through Nashville every few days, en route for Arkansas. Most of them hail from the Carolinas, and they say that there is a strong desire on the part of the negroes of those States to migrate to the West.

The President, in his message, and Secretary Hugh McCullough have recommended the repeal of the internal revenue tax on tobacco. Large manufacturers who enjoy a monopoly are opposed to the proposed repeal, but the farmers are in favor.

There are 2,000 acres planted in tomatoes in the vicinity of Ellenton and Palmetto, on the north side of Manatee River, in Florida. The tomatoes are now ripening, and are now being shipped North via Tampa and South Florida Railroad.

The South evidently does not appreciate her wealth of timber by the way she permits the wholesale slaughter of her forests, and the day will come when she will sigh for her magnificent woods which is now being so ruthlessly destroyed. We are penny wise and pound foolish.

The centenary celebration of the Methodist church met this week in Baltimore, with a large representation of the dignitaries of the church. One hundred years ago Methodism in this country had its birth in Baltimore. The Methodist Protestant church will not participate.

Nashville has bargained for sixteen additional arc electric lights, making thirty-five, at a cost of sixty-four cents each per night. A few powerful lights placed on the many hills of the city would go a good ways toward illuminating the dark alleys, and thereby aid in the prevention of crime.

Nashville spent \$30,000 for school buildings for the negroes, and is proposing to spend more. They pay not 5 per cent of the school-tax, yet receive over 25 per cent. Such facts ought to convince the world that the South is manfully struggling to deal for the best with this large class of non-producers.

Capt. C. A. Turrell is at present engaged in constructing four jetties just below Nashville Island, in Cumberland river, near this city. The aim of the Government is to aid the passage of steamers through the shoals by turning the water into a narrower channel, and thereby making it deeper. The jetties will lessen the force of the current.

The following kindly words from a southern paper about President Arthur, mark an era of better feeling: "A more decorous President, or one more mindful of official proprieties, the Republic has never had. When he leaves the White House he will have the pleasant consciousness that he has, by unassuming conduct and fidelity to duty, converted distrust into confidence, and won the esteem of a people who, in the early days of his administration, regarded him with suspicion and perhaps dislike. It was the accident of a crime that made him President; but his record, as a pure and conscientious Chief Magistrate, is all his own."

A movement was recently started in Chicago to secure an endowment for the Hughes Library at Rugby, Tenn. The project originated in remembrance of the generous donations of Thomas Hughes, of England, to the Chicago Library after the fire of 1871. A committee appointed from the Public Library to consider the question held a meeting a few days ago and decided to raise and contribute \$10,000. Nearly half of this amount is to be used to equip the library and pay its indebtedness. The balance is to be set apart as a permanent endowment, the interest to be used to meet current expenses. Suitable plans have been adopted for raising the money, and the Hughes Library promises to be an honor to its founder and the largest in that part of the country.

Memphis *Avalanche*: "Louisiana sugar planters are very blue over the Spanish treaty, which admits Cuban sugars. It is said that many of them will abandon sugar and engage in rice planting. This treaty has yet to be considered. We are far from sure that Louisiana is not more interested in Spanish-American trade and the incomparable blessings of commerce than in the sugar industry, if the two are incompatible; and American planters cannot compete with the Spaniard and crude slave labor. But the Spanish treaty, with its proviso of a standard limiting the introduction of Spanish sugars, seems to be framed to create for the East such refining monopoly as the Hawaiian treaty has created on the Pacific coast. If this is true, it should be investigated, exposed and severely reprobated."

George J. Gould, the elder son of Jay Gould, is 23, says an authority, and neither a dude nor a snob. He promises to ably succeed his father in the numerous enterprises in which the latter is interested. With the object of giving him a practical training, Mr. Gould has had his son to accompany him on his two months tour over his Western railways every year, and has also had him appointed a director in many of the companies. It was with this end in view that he purchased a New York newspaper, that George might also become acquainted with newspaper management. The Grand Opera-house, New York, was still another toy for the youth's instruction. No doubt time and time again his attention is called to the superior advantages he enjoys over his father, who at the age of 16 was peddling rat traps, but by the time he was 20 had become of importance enough in the world to have a town named after him—Gouldsborouh, Pa. Mr. Gould has three other sons besides George, and two daughters.

Let our readers take their maps and study the situation of the proposed Nicaraguan Canal, which aims to be under the exclusive control of the United States. It is estimated that a vessel leaving New York could by actual time have the advantage of seventeen days over a British vessel in reaching the Pacific Ocean. Lake Nicaragua is 120 feet above the sea level, and is fresh water, which would enable the vessels to wash out their boilers and get a supply of fresh water. A vessel of 6,000 tons burthen could afford to pay \$3,000 toll, and yet make money. The highest excavation above the lake is forty feet. The question is a grand one for our politicians to handle. The route proposed is up the St. Juan River, from the Caribbean Gulf to the lake, across the lake forty miles to a given point, thence seventeen miles of canal to the ocean. Of course the St. Juan would have to be widened and deepened. It is estimated to cost \$100,000,000. The climate is mild and healthy, which cannot be said of the Panama route. It is by far the most important question in our foreign policy.

The following estimates have been submitted to the House Committee on Appropriations for the fiscal year ending June 30, 1886: Pensions, \$60,000,000; Military Academy, \$393,344; fortifications, \$7,303,000; consular and diplomatic expense, \$1,023,176; navy, \$30,654,00; Postoffice Department, \$56,099,164; Indian Bureau, \$7,328,049; army, \$26,110,498; legislative, executive and judicial expenses, \$22,366,500; Agricultural Department, \$6,991,110; sundry civil expenses, \$32,326,402; District of Columbia, \$1,740,073; improvement of rivers and harbors, \$8,177,400. Total, \$254,820,707. The estimates for the present fiscal year were \$213,269,659 and the appropriations \$177,776,450. The increase in the estimates of the next fiscal year, over those of the present year, is \$43,462,054, and over the appropriations of the present year, \$82,816,077.

Congress met on Monday, December 8, in forty-eighth session, with no special business before it. Mr. Morrison thinks that no tariff revision will be attempted this winter, but that the treaty with Mexico will probably call for some discussion of the subject. It is a strange fact that no extradition laws exist between this country and Mexico. So that a fugitive from justice can be only returned at the pleasure of the Mexican Government. This anomalous condition of affairs exists only with Mexico and Australia, all other countries having extradition treaties with the United States.—Senator Dawes introduced a bill providing for the granting of citizenship to any Indian who lives in a civilized community, and holds no allegiance to any tribe. Indians are prohibited from the right of suffrage, by law, and the passage of this bill will confer rights upon many scattered Indians in Tennessee, Georgia, and North Carolina.—President Arthur sends a very interesting farewell message to Congress. He recommends the suppression of polygamy in Utah by a strong process of law. The attention of the supreme legislative body is also called pertinently to the strong demand that exists in commercial circles for a just bankrupt law. The cholera question also merits his attention. He suggests that Gen. Grant be given a pension for life commensurate with his distinguished past services.

## FOREIGN.

Smallpox is an epidemic in many parts of Canada, and seems to be on the increase. It is specially fatal among the half-breeds in the north-western districts.

Advices from the west coast of Africa state that two Mohammedan slave-catching tribes attacked the King of Talaba in his capital. The King's household and officers were blown up with gunpowder.

China despairs of any mediation on the part of England, and is making earnest preparation to wage a vigorous campaign on the French, and thinks that France will soon be willing to have an arbitration of the differences by some neutral power.

Emperor William, whose age is eighty-seven, is the oldest of the sovereigns, and Alfonso of Spain, who was twenty-six years old on his last birthday, the youngest. Queen Victoria is sixty-four, the Empress Augusta seventy-two, the Queen of Denmark sixty-six, the Empress of Brazil sixty-one, and the ex-Empress Eugenie fifty-seven. The youngest Queens in Europe are the wife of the King of Spain, who is twenty-five, and the wife of the King of Servia, who is one year younger.

The British Parliament gets together and makes a law, and there's the end of it. There is no veto to stumble over. The recent tilt between the upper and the lower House has demonstrated to on-lookers that the real veto power lay in the House of Lords, and that to break this down or to modify it has been the efforts of such men as Gladstone, Bright and Labouchere. Supreme in its legislation, the history of the British Parliament is, to a large extent, the history of the growth of political freedom in England. It wields not only the whole legislative power, but the executive power as well. The veto power, though still nominally lodged in the Crown, has not been exerted since 1707, and probably will never be used again.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

DEAR BRO. POE: It is not often that I read anything from the editors of the *ADVOCATE* that I can venture to criticize. But I noticed in *GOSPEL ADVOCATE* of August 27, Bro. D. Lipscomb's comment on a brother's objection to a good bachelor brother being made deacon, and he seemed to think that the objection was not legitimate. I think it was. See 1 Tim. 3: 8-14. And Bro. E. G. Sewell in his comment on tenth chapter of Acts says, "There are only two cases mentioned in the Bible of baptism in the Holy Spirit, those on the day of Pentecost. Acts 2: 1-4; Acts 10: 44-46." I think that I find a third case. Acts 19: 1-8. Like causes produce like effects; we see that the effects are produced in this case that were in the other two, and consequently I consider that they too were baptized in the Holy Spirit. And in his comments on twelfth chapter of Acts, he says, "And Herod, arrayed in his royal apparel, delivered an oration to them, and the people said it was the voice of God, and not of a man." My testaments both give it "the voice of a god," (not using a capital G.) And in Bro. Harding's department, a short time since, I noticed a communication from Bro. J. W. Shepherd, after giving a few items of how he had been treated, or father mistreated, by D. D. Warlick, he said to them, "You have shown to us that you have the Spirit of Christ." I think that he showed just the reverse. Christians should say what they mean, and mean what they say. Well, I reckon I'll have to let you off this time, but you had better be careful in the future. I must give our good old Bro. Jacob Creath a passing notice; you know that he is a strong advocate for "speaking where the Bible speaks, and of being silent where the Bible is silent," (and I love him for it.) Then after using those phrases, says, "Christian church," where do you find it, Bro. Creath?—[E. L. L., Pleasant Retreat, November 9, 1884.]

Our heavenly home is not to be obtained by purchase, nor by meritorious works; 'tis given as an inheritance to those who love God and keep his commandments. "An inheritance," yes, not to every one who calls upon the Lord, not to be given to strangers nor aliens, but to children. The sons and daughters of God, and then too, to the faithful and loving ones. No lazy idlers will receive any inheritance; 'tis surely a place, a beautiful, a delightful place, as much so as old Canaan; how the children should long for it, and strive earnestly to reach it; not to become impatient and complain and murmur as the children of Israel did in the wilderness and lost it, but as Joshua and Caleb, because of faithfulness; if not worth much sacrifice on our part, it is not worth having. A few more days of toil and suffering and we pass over the river; farewell to all behind. W. S. D.

DEAR BRO. POE: I will give you a short account of two meetings that I have held recently in neighborhoods where there was much opposition by infidelity and its auxiliary, (sectarianism.) On Saturday night before the first Lord's day in October, I commenced a meeting at a school-house near the village of Oak Grove, Tarrant county, Texas, and continued over two Lord's days, preaching only at night during the week. Immediate result, six baptized, two by relation and much prejudice removed. Also on the fourth Lord's day in October, I commenced a series of meetings at what is called the little school-house near brother Jason Little's, in this county. This meeting continued until Thursday night following. Result, two by confession and baptism, and a good impression made on the neighborhood in favor of the ancient gospel. I find that the best way to make a good impression on the people, is to call on them at their houses and talk with them, and invite them to come out and hear us, and correct us if we preach any errors. I think if the brethren would try this plan they would find that it works well, at least I have found it so.—[H. H. Whitlock, Mansfield, Texas.]

DEAR BRO. POE: I am anxious to get all the brethren of Texas interested in the effort we are making to provide for the orphans of the State. Now as most all will be making presents on Christmas day, I ask that all, both in the church and Sunday-school, send up a "liberal Christmas gift" to the Orphan Home and School of Texas. Do not treat this with indifference, but begin, please, to provide a liberal gift to this noble enterprise. God will bless you for so doing. Send to A. J. Bush, Thorp Springs, Texas. We urge this upon every one in Texas whose heart beats in sympathy for the little destitute ones. How many will respond? Give at least one dollar.—A. J. Bush, Grapevine, Texas, November 12, 1884.

DEAR BRO. POE: I spent last week in Gainesville, preaching at night. Two submitted their case to the Lord Jesus, were baptized and took membership with the church there. The church at Gainesville is doing very well. Bro. Jackson, of Tennessee, is there, preaches for them occasionally. Bro. Alex Odeneal has made arrangements to remove from Denton, Texas, to this place. We greet him with joy. I will not get off among the brethren after money for our Indian Mission work before first of December. If I am not mistaken, sister Harrison, of Sherman, Texas, told me yesterday the sisters at Sherman had raised over \$100 for mission work in Texas. Will the brethren and friends who have promised to our Indian Mission work, send it to Elder W. H. Sluder, Paris, Texas. Bro. Jas. H. Black, sheriff of Lamar county, was called to the door and shot dead Sunday night last by an unknown party. The citizens have raised about \$2,000 reward for the murderer, and still the reward is going up.—[R. W. Officer, Paris, Texas, November 18, 1884.]

"Love works no ill to his neighbor; therefore love is the fulfilling of the law." Paul.

Love is, or should be, the ruling power in every Christian heart. The Father seeks to rule by it, and all of his sons' and daughters to work by it and live by it; hence we have only in the New Testament the will of our heavenly Father expressed. To sons' and daughters who obey from the motive of love, there is no need of "thou shalt not," "thou shalt do thus and so." Many persons seem to be very much troubled because God has not spoken thus in the New Testament. For instance, Thou shalt not play on an organ in the assembly of the saints; thou shalt not dance nor go to a dancing party; thou shalt not sprinkle water upon one for baptism, and so on. If we love God, our heavenly Father and the Lord Jesus our redeemer, is it necessary to thus speak? certainly not. Jesus loved the Father, and he said, "I came to do the will of my Father." So, brethren, 'tis with all who love God. "Thy will, O God," swells up from every loving heart, and thus it is the fulfilling of the law. "Love one another as I have loved you;" Jesus. How much heart burning and sorrow we would save if this simple command was lived up to. A hasty, ill-tempered word has caused many a tear to flow and heart to bleed; has estranged, and perhaps forever, loving ones. O how careful should Christians be, seeing the evil therefrom; but, remember, print it in thy heart: "Love works no evil to his neighbor;" "Love ye one another;" "Tis the fulfilling of the law." W. S. D.

## Obituaries.

Died October 31st, at her home near Thompson's Station, Maggie Enola Alexander, daughter of Mr. and Mrs. Ross Alexander, after a short illness of membranous croup, aged about four years. Enola was naturally bright and intelligent; lovable in character and disposition, and as she was the only child, was much loved and petted. She was the delight of her father and the comfort of her mother. She was too delicate a flower to bloom in this cold world, so God took her to himself. He transplanted her into the heavenly garden where she shall eternally bloom—a fadeless, spotless flower, in her purity and innocence he took her, and now she is a bright, beautiful angel. Take comfort, bereaved father and mother, dear little Enola has not gone from you forever, only a few years of separation and you may meet again never to part. There is now a tie to draw you nearer to heaven; think not of the dear child as being in the cold cheerless

earth, but as an angel in heaven watching you always. Remember the Master said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Luke 23: 16. And you feel that the sunshine of your home has passed away and all is darkness. Look to him and he will give you strength to bear the burden. Live better, if possible; live nobler, that you may meet your darling child in heaven to sing eternally the praises of him "who giveth and taketh away." Blessed be his holy name. Tender hands and loving hearts gently laid the casket away in the old family cemetery near Beech Grove church, Maury county. Funeral services at the grave by Rev. Mr. Lowery and the writer. E. B. CAYCE.

Died, October 14, 1884, Naomi Tucker, at the age of sixty-six years, eleven months and twenty-four days. The deceased had been a member of the Christian church for many years, and died in the faith. During her illness she manifested great fortitude, patience and wonderful resignation. Like the dear Savior, she was acquainted with grief and sorrow—"born to trouble as the sparks fly upwards." Her opportunities for spiritual growth were very limited,—had to struggle hard to live, and consequently did not have much time for reading and meditation. She trusted in God, and the Scripture was fulfilled which saith: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The deceased leaves behind a large family of children and grand-children to mourn her loss. Bereaved family, your loss is mother's gain. She lived in Christ, died in Christ, sleeps in Christ, and will be raised in Christ at the last day, and will enter into the rest that remains for the people of God. Now may goodness and mercy follow you all the days of your life, is my prayer.

Clarksburg, December 8th.

J. W. JOHNSON.

Our much esteemed and beloved sister Cordelia E. Burton, wife of James Burton, and daughter of Isaac and Samantha Pritchard, departed this life September 6, 1884. Sister Burton was born May 22, 1854. The deceased became a member of the Christian church in August, 1874, and lived a consistent Christian till the day of her death. Her amity, sociability and hospitality will long be remembered. For several years she was so afflicted that she could not meet with the people of the Lord upon the first day of the week. Her delight was in the gospel. She loved the Savior; loved to hear the gospel preached; loved to meet with the people of God. "Blessed are the dead who die in the Lord." The lonely and afflicted husband has my sympathy; the bereaved family and relatives my prayers; the two little girls, the tenderest feelings of my soul. Dear children, mother has been taken from you. It was hard to give her up; hard to live on earth without mother. The spot where her remains are deposited is the dearest spot on earth to you. Give yourself to him who gave mother to you. The Lord keep you and preserve you unto his heavenly kingdom.

Clarksburg, December 8th.

J. W. JOHNSON.

On the 9th of November, 1884, in this city, our loved sister, Mrs. S. E. Mayfield, was called away from this world of trouble to that of peace and rest. When the summons came she was fully ready. Very quietly and very peacefully she "crossed over the dark river" cheered and lighted by the Christians' hope of immortality—eternal life!

On the morning's early dawning,  
When the stars were growing dim;  
When the veil of sunlight coming,  
Shut their paling faces in.  
Then the spirit, freed unfettered,  
Clothed in robes of heavenly love,  
Left its earthly house, and left us,  
For that brighter land above.

She was born in Henry County, Virginia, in the year 1806, and had therefore just completed her seventy-eighth year, which terminated with a long life of unselfish devotion to every Christian duty, and to the welfare and happiness of those whose lot had been cast with hers. Her father, Samuel C. Morris, emigrated to Tennessee in 1825, and settled with his family in Rutherford county, where, just in the morning of her young womanhood, the subject of this sketch was happily united in marriage with Dr. Albert G. Henderson, of Murfreesboro. A few joyous years all too quickly past and she became a widow, subsequently she was married to Col. F. S. Mayfield, of Rutherford county, and with whom she moved to Texas in 1853, and whom she survived only a few months. She was truly a noble Christian woman. From childhood up she diligently studied the Scripture, seeking earnestly to know the truth, and was ever faithful to her convictions. In 1838 she obeyed the gospel under the preaching of Bro. R. B. Hall, and uniting with the Christian people, became a member of the church at Cripple Creek, Austin, Texas.



**A Prominent Farmer Writes.**

ROBERT STATION, Jones county, Ga., June 20th, 1891.—By the recommendation of Rev. C. C. Davis, I used Dr. Moxley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me.  
WILLIAM B. EMBERTON.

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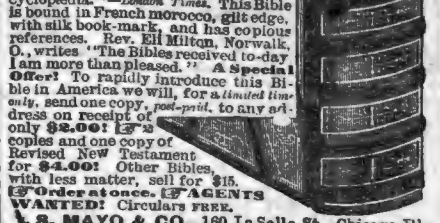
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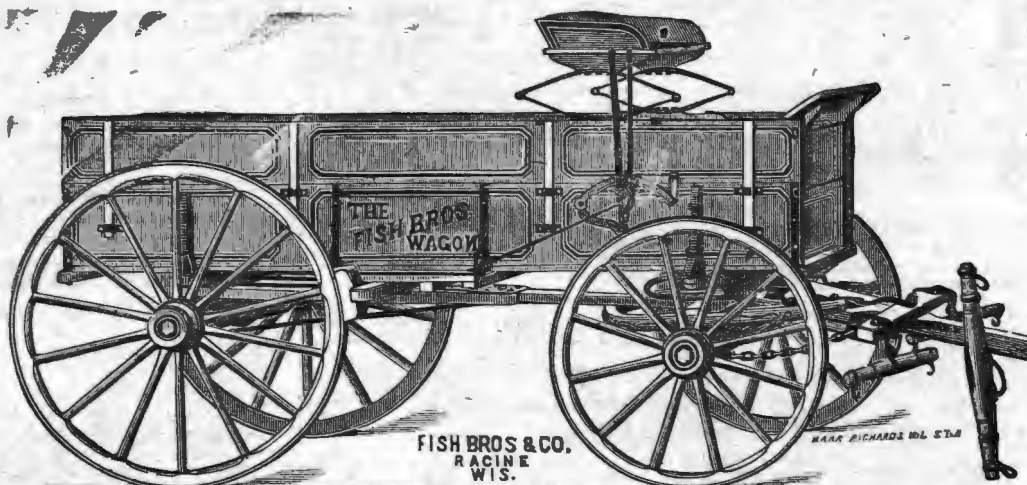
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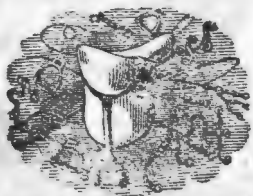
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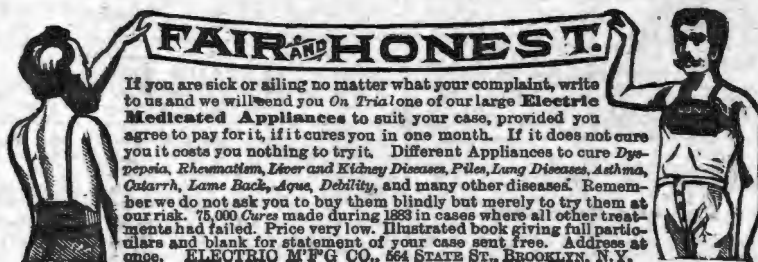
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# THE GOSPEL ADVOCATE.

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## EDITORS:

D. LIPSCOMB. | E. G. SEWELL.  
J. A. HARDING, Associate Editor.

## SIXTEENTH CHAPTER OF ACTS—No. 2.

### CONVERSION OF THE JAILER AND HIS HOUSE.

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and spring in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts 16: 25-34.

This is a very beautiful and plain account of the conversion of the Jailer and his house, when illustrated by other passages in which the steps to be taken in conversion are more fully given. If no other passages were given on the subject of conversion than this, no one could understand it from what is said here. But by connecting this case with the commission of Christ to the apostles, and with the second chapter of Acts, no one needs fail to understand it.

After giving the commission as given in Matthew, Mark, and Luke, and then a full and specific account of the conversion of the three thousand on the day of Pentecost, there was no need that any other cases should be so fully given. For from the commission, it is certain that all are to be converted alike. Whatever is to be done by one alien sinner in order to become a Christian, must be done by all. Wherefore when we learn what one had to do, we learn what all must do to gain the same end. There are no two or three, or half dozen ways for an alien to become a child of God. There is just one way for all, and all who wish to be Christians must submit to that one way. There are three important steps that every alien sinner must take in becoming a Christian, and no one can be rejected and the end obtained. These are mentioned in the three records of the commission to the apostles, as alluded to above. In Matthew, teaching and baptism are mentioned, and enjoined upon the apostles. In Mark, faith, belief of the gospel, and baptism are made conditions of salvation. In Luke, repentance and remission of sins are commanded to be preached among all nations, beginning at Jerusalem. In these records of the divine commission, teaching, preaching the gospel comes first. Then faith next in order; then repentance, baptism next, and lastly salvation or remission of sins. This is the order in which heaven has placed these steps, or conditions of pardon, as is clearly shown in second of Acts, in which chapter these three conditions are mentioned in the very order we have named.

Peter, upon presenting the gospel required the people to believe it. He said, "Let all the house

of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." To know assuredly is to believe with all the heart. When they did this, and asked what to do, he commanded them to repent and be baptized, promising remission of sins and reception of the Holy Spirit. Hence, the only question now is, did the Jailer and his house do these things, and does the history as given indicate that much? This is what we are now to look after. The jailer said, What must I do to be saved? The first item given as mentioned was, Believe on the Lord Jesus Christ, and thou shalt be saved. *Believe*. But how could they? Answer: Paul says faith comes by hearing, and hearing by the word of God. Since faith comes by hearing the word of God, they could not believe till the facts to be believed, the gospel, were presented. Hence the very next verse says, "And they spake unto him the word of the Lord, and to all that were in his house." Thus they preached to him the word of the Lord, by which, through hearing of which, he was to believe.

And from the first part of this chapter we learn that Paul understood from the visions that he saw, that he was sent over to Macedonia to preach the gospel to them. As therefore he was sent to preach the gospel to them, he certainly preached what he was sent to preach. And so soon as presented, the jailer believed it. And as repentance also comes before baptism, and as the jailer was baptized that very night, it is certain, therefore, that the jailer also repented.

With all these facts before us, the jailer's conversion is just as plain as that of the three thousand, and involves precisely the same things. Those, therefore, that would have him saved by faith only, would have him saved without either repentance or baptism.

But no sinner can be saved without repentance, for Jesus says, "Except ye repent, ye shall all likewise perish." Paul, knowing these things, could not promise pardon to a heathen, without repentance. And besides, Paul himself tells us that God commands all men everywhere to repent. Acts 17. He then, as an inspired apostle, would not go to Philippi and promise salvation contrary to God's command. It is therefore certain that Paul preached repentance, and that the jailer repented. This being true, it is certain the jailer was not saved by faith only. If Paul promised him salvation by faith only, he promised what he himself knew was contrary to the command of God. And to charge Paul with such a thing, is to charge the Holy Spirit with contradicting the command of God. This amounts to blasphemy.

And besides, it is positively certain that the jailer was baptized. And it is equally certain that baptism is connected with salvation, remission of sins. For Jesus said, "He that believeth and is baptized shall be saved," putting salvation after baptism, not before it. This fact also would forever kill the idea of salvation by faith only. But it may be asked, "Does not the Bible speak of justification by faith only?" Yes, one time, and only once. But it may be said, If it speaks of it one time, is not that enough to settle the question? We answer, Yes, again. But then what does the word of God say about justification by faith only in that one passage? It says: "We see then how that by works a man is justified, and not by faith only." James 2: 24. This says, and not by faith only. Since this is the only passage in the word of God that speaks of justification by faith only, and since this one says, and not by faith only, this is enough to end this controversy with all who respect the word of God.

The plan of salvation cannot be presented in

its fullness, without presenting everything upon which salvation is in any wise conditioned. Repentance and baptism are both placed as conditions, both by the Son of God, and by the Holy Spirit. Those, therefore, who preach salvation by faith only, not only contradict Jesus and the Holy Spirit, and set their words at naught, but they set up a human plan of salvation, and put their own wisdom against the wisdom of God, and thus openly declare to the world that they know better how men ought to be saved than God. This is insulting to God, and blasphemous in man. But if they say that repentance is included in justifying faith, then justification is not by faith only, and they use the wrong word, and thereby mislead and deceive the people. Why then, in reason's name, not take things as God gave them, instead of making void the commands of God by the traditions of men? Let those who do these things answer.

But it is certain that the jailer heard the gospel, believed it, repented, and was baptized, and this determines the how of his conversion, and we leave that part of it here.

But it is said by many that he was baptized in the house, and therefore not immersed. Even if we were to grant that he was baptized in the house, it by no means follows that he was not immersed. Thousands have been immersed in houses, and thousands more will be, and this argument, if true, would weigh nothing against immersion. But then it is not true. He was not baptized in the house. But, says one, how do you know he was not baptized in the house? I know it by the plain reading of the word of God. When the preaching was going on, they were in his house; but when the baptizing was over, they were out of his house; for the divine record says immediately after the baptizing, and when they had brought them into his house, etc. Since they were in his house when the preaching was going on, and since they could no more enter his house without going out of it, and as it is certain they did again enter it immediately when the baptizing was over, it is therefore positively certain that they were out of his house when the baptizing was done. This removes all that trouble out of the way, and that, too, by the word of the Lord. And this effort that so many make in order to place difficulties in the way of immersion, only shows how many people are dissatisfied with the Lord's appointment, immersion, burial in baptism, and to what extent they will go to get rid of it. It shows a very strong and stubborn species of rebellion against God and his divine wisdom. The Lord's word must rule in everything, if man would be saved.

It is very evident that Paul had the jailer and his house baptized as he was himself. And he tells us in the sixth of Romans, that when he was baptized into Christ, he was buried with him, buried with Christ in baptism, and there can be no doubt but that the jailer and his house were buried also.

Just one more point. The old worn-out argument keeps coming up, that as the jailer's house, household, was baptized, there must have been infants in the number. It seems almost a work of supererogation to notice this at all, it is so weak. The last verse giving the history of the case, says of the jailer, he "rejoiced, believing in God, with all his house." Since he rejoiced, and believed with his house, they, of necessity, rejoiced and believed with him, and this infants could not do. Therefore there were no infants baptized in this case.

Thus a careful examination of what is said in the word of the Lord, shows this to be a very plain case of conversion, and that it was just like all other cases on record in Acts of Apostles. The word of God must be so understood and presented as to make all passages on the same subject harmonize with each other, and whenever rightly understood this will be the case. But when any passage is wrongly presented, that will always bring it into conflict with others. Truth is always in harmony with truth. E. G. S.



## EASTES AND ALSUP DEBATE.

"The kingdom of Christ was set up in the days of John the Baptist," Eastes affirms.

"There are some things about which we do not disagree: (1) That Christ has a kingdom on this earth; (2) that it is a visible kingdom; (3) that it is a spiritual kingdom; (4) that baptism is the initiatory rite into the kingdom.

But there are some questions about which we do disagree: (1) What the kingdom of Christ is; (2) by whom set up; (3) time when it was set up.

The questions, of necessity, will have to be discussed in regular order before there can probably be an agreement as to the time of setting up the kingdom.

As my business here to-day is not to show my superiority, if I possess any, over my opponent as a debater, but to teach the Scriptures as I understand them, and to hear from his understanding of the Scriptures, and by just and fair criticism to arrive at the truth. Hence, I am not to take advantages of slips and failings of my friend, but to manifest the spirit of Christ, for it will not profit me, or anyone else, for me, by any means, to carry a point and gain a victory. I want no victory unless a correct interpretation of the Holy Scriptures gives it me. Hence my aim will be to speak from the words of the Scriptures as I understand them, and then draw my conclusions from them; also to carefully define my terms so that I may be understood by all.

I am here, then, to affirm that the kingdom of Christ was set up in the days of John the Baptist. The position I regard as impregnable, therefore, fearlessly affirm it. As the vast majority of the controversies grow out of the neglect to define terms, one party attaching one meaning to his words, while another attaches quite another, the premises not being agreed upon, the conclusions, both reasoning correctly, will forever be different; hence the necessity of this character of faithfully defining the terms we use, and then in all arguments, *pro* or *con*, stick close and never lose sight of the definitions. The term kingdom, means a government, this is the simplest idea; that the term is frequently used figuratively is freely granted, but that it is so used when the kingdom of Christ is spoken of I think no one will contend.

A government implies three things—the governed, the Governor and the laws by which the subjects are governed.

Jesus himself is the Governor and the baptized believers are the subjects, and the rules of conduct laid down in the New Testament are the laws of the government.

The character of the kingdom is that of an absolute monarchy, where the king is the law-maker, and his will is law. This we might expect from the prophecy of Daniel 2: 24, where he describes it as the fifth universal empire. This we find to be a fact when we find the kingdom.

Then again in Isaiah 9: 6, where it is said, "the government shall be upon his shoulder."

This much brings us to answer the second inquiry, by whom was the kingdom set up?

The answer: By Christ himself, and not by John the Baptist, nor the twelve apostles. Daniel 2: 44 says, "In the days of these kings," referring doubtless to the Roman kings, the kings of the fourth universal empire, "shall the God of heaven set up a kingdom." Jesus is the God of heaven; he was manifested in the flesh and lived among the children of men, and while here set up his kingdom. Now to find the kingdom, and then we will have the proof that Christ set up his own, and that neither John the Baptist nor the apostles set it up. If we are correct in our definition of kingdom, then we have Jesus Christ the Governor. "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people of Israel." Matt. 2: 6. "There was a man sent from God whose name was John." John 1: 6. Mark says, "Behold I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, 'Prepare ye the way of the Lord and make his way straight.'" Mark 1: 2-3. "And he shall go before them in the spirit and power of Elias, to turn the hearts of the fathers to the children, and disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 7. "And thou, child, shall be called the

prophet of the highest, for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." Luke 1: 76-79. These passages teach that the commission that John had was to prepare a people made ready for the Lord.

Matthew tells what John did: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye for the kingdom of heaven is at hand." Matt. 3: 2.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Matt. 1: 3.

John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. Acts 19: 4.

This tells us what John did or how he prepared the people: (1) He taught them to repent; (2) to believe on Christ Jesus; (3) to bring fruits meet for repentance; (4) he baptized them; (5) he instructed how to live.

But here are two laws of the kingdom; preaching and baptism. And here is a people prepared for the Lord. What was he to do to set up a kingdom? This then is what the people are prepared for, and also how they were prepared by a commissioned officer of the kingdom.

Out of this material prepared, Christ organized his church, or kingdom; not that the church and kingdom are the same institutions, but when there was but one church it was the same in extent with the kingdom. The churches are executive bodies in the kingdom. The first recorded church meeting is in Matt. 5: 1, and there follows an explanation of the constitutional or basal law. We have this from Luke: "And it came to pass in those days, that he went up into a mountain to pray; and he continued there all night in prayer to God. And when it was day, he called his disciples and chose from them twelve, whom he also called apostles, and came down with them and stood on a level place, and a great multitude of his disciples, and those converted by the preaching of the king himself, (baptized believers) and he lifted up his eyes on his disciples and said, Blessed are ye poor; for yours is the kingdom of God." Luke 6: 12-20. Then followed a synopsis of the discourses by Matthew.

Matthew says, "And he called unto him his twelve disciples, and gave them power over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of sickness. These twelve he sent forth and charged them, saying, Go not in the ways of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying the kingdom of heaven is at hand." Matt. 10: 1-6. Luke says: "And he sent them forth to preach the kingdom of God, and heal the sick." Luke 9: 2-6. "And they departed, and they went throughout the villages, preaching the gospel and healing everywhere. Here was a church meeting called by the head at which meeting he chose twelve, whom he surnamed apostles, whom he afterwards sent forth to preach the gospel. These twelve continued with him and were especially instructed by him during his personal stay on earth. Now after these things, the Lord appointed other seventy also, who were to say to the people, 'The kingdom of God is come nigh unto you.'" Luke 10: 9.

Now we see the disciples assembled, the constitution delivered by the king, and officers appointed and sent forth, and as a commission to this assembly, "ye are the light of the world." Let your light so shine before men that they may see your good works and glorify your father who is in heaven."

As I understand it, gospel light, or knowledge, was to shine out from them both by precept and example. If there is any essential feature of a church of Christ wanting I am unable to find it. I conclude, therefore, that here is the kingdom of Christ.

But the proposition for discussion is: That the kingdom of heaven was set up in the days of John the Baptist.

"Among them that are born of woman there hath not risen a greater than John the Baptist, yet he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 11-12. The former of these verses as King James's translators have left it, does not teach the truth, also it is very difficult to the English reader, but a correct translation, as I conceive, may prove conclusively that both John and Christ were in the kingdom.

The word translated "least" is in the comparative degree in the Greek, and correctly translated as an adjective would be less, but that would in no way obviate the difficulty. But translating adverbially and making it modify the verb, clears up the difficulty. He (Christ) that is the later in the kingdom of heaven is greater than he. This agrees with John's testimony: "He that cometh after me is mightier than I." Matt. 3: 11.

"He that hath the bride is the bridegroom, who standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase but I must decrease. He that cometh from above is above all." John 3: 29-31. The law and the prophets were until John: from that time the gospel of the kingdom of heaven is preached and all men press into it. Here is a kingdom preached, here is a kingdom violently opposed, and this kingdom not set up. Why, surely, men of violence, destroying or wasting this kingdom and it having no existence until years after, is morally impossible. We conclude therefore, the Savior was right in his teaching, and the kingdom was actually set up in the days of John the Baptist. With this conclusion agrees the injunction of the Savior, when he exhorts "seek first the kingdom of God and his righteousness and all these things shall be added unto you." Matt. 6: 23. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Matt. 5: 20.

"Verily, verily, I say unto you except a man be born again he cannot see the kingdom of God." John 3: 3. "Verily, verily, I say unto you except a man be born of water and of the Spirit he cannot enter the kingdom of God." John 3: 5. "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." Matt. 18: 3-4.

These quotations point out to us two things; the importance of membership in the kingdom, and the conditions of membership.

The disciples inquire why he spake to the people in parables. He answers, and says unto them: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt. 13: 11. "But blessed are your eyes, for they see, and your ears, for they hear." Matt. 13: 16.

These were the born again; they see or understand the kingdom. They also, in addition to being born again, had entered the kingdom by baptism. "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my kingdom not from hence." John 18: 36. Speaking to them of the things pertaining to the kingdom of God." Acts 1: 3. "I will give unto thee the keys of the kingdom of heaven, etc." Matt. 16: 19.

## ALSUP'S REPLY.

It is admitted by my opponent: (1) That the church and the kingdom are co-extensive; (2) that the kingdom was not set up before John's day; (3) that John did not set it up, but that Jesus Christ did it in the days of John.

His first proof offered in support of this is Matt. 3: 2, "The kingdom of heaven is at hand."

If the words at hand mean actually present, as he affirms, then the kingdom was set up before John preached, which is contrary to his admission; otherwise John did not speak truly.

There is no evidence that Jesus was with John in the wilderness of Judea, nor that he commenced his public ministry until John was cast into prison. See Matt. 4: 12; Mark 1: 14, "Now after that John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." The days of John's ministry ceased when he was cast into prison. Jesus did not begin his until after John was cast into prison; therefore,



Jesus did not set up the kingdom in the days of John.

But my opponent refers to John 3: 23-24, to show that Jesus did begin his public ministry before John's imprisonment. In reply to this we say that Jesus' disciples were with him in Judea, but Jesus had not selected them when he went into Galilee, as shown in the preceding Scriptures, but selected them afterward, for which see Mark 1: 14-20. Here we find him selecting Simon and Andrew, James and John, etc.

As further proof that Jesus did not begin his ministry till after John's ceased, see Acts 10: 37, "Began after the baptism which John preached." Also Acts 19: 1-4.

Thus we see that Jesus did not set up the kingdom in the days of John. He next refers to Dan. 2: 44-45, where the "God of heaven" is represented as setting up a kingdom under the figure of a "little stone cut out of the mountain without hands." From the birth of John to the death of Jesus, there was no institution set up without hands. The Holy Spirit is the organizer, both in the material and spiritual universe. The Holy Spirit did, on the day of Pentecost, out of material prepared by John and Jesus, organize the kingdom, or church of Jesus Christ, without hands or human instrumentality. See Acts 2: 2-5; also Acts 2: 38-47.

His next proof-text is John 3: 39: "He that hath the bride is the bridegroom."

In reply to this I refer to Rom. 7: 1-4. This Scripture refers to the Jewish nation as the bride, and to God as the husband. Jer. 3: 14. Now, before Israel can be married to another, she must be released from the law of her husband. This law was the law of Moses, which was not taken out of the way until it was nailed to the cross of Christ. Col. 2: 4. Therefore, see Rom. 7: 4, "Wherefore, my brethren, ye are become dead to the law (released from it) that ye should be married to another, even to Christ." Conclusion, they could not have become Christ's bride until after his death.

He now refers to Matt. 11: 11-12; Luke 16: 15. In reference to this we say: (1) The entire ministry of John was under the law of Moses; (2) these Scriptures refer to what took place, not in, but after the days of John; (3) that violent men strove to force, that is, set up the kingdom by violence, or force.

See John vi: 15, where they tried to take Jesus by force, and make him king. The word "violence" is not here used in the sense of persecution, as claimed by my friend; and here I will say that all the persecution of that day was waged against Christ personally, or against his teaching, but not against his disciples. Hence, if they (the disciples) at that time composed the church, it did not suffer persecution.

The next proof-text of my opponent is Luke 7: 28: "For I say unto you among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he."

He says the term "least" is in the comparative degree, and he renders it adverbially. "He that is later in the kingdom." Christ was later in the kingdom than John, and he is greater than John. Now, if this be true, it destroys his affirmation; for if Christ established or set up his kingdom, he was of course in it at the time, and if so, could not have come into the kingdom after John. I also deny his right to render this word adverbially, for it is an adjective, and should be rendered, "He that is least," or, "He that is very small," in the kingdom, is greater than John. The least in the kingdom is greater in privilege than the one who simply prepares the material for it.

As additional testimony that the kingdom was not set up in the days of John, see Matt. 5: 20: Jesus said to his disciples, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven." Also Matt. 8: 3: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." These passages, as well as Matt. 6: 10-33, show clearly that if the kingdom had been set up, the disciples were not in it, and this was after John was cast into prison. That it was not set up either in the days of John, or during the personal ministry of Jesus, see Mark 9: 1; Mark 15: 43; Matt. 16: 18; Luke 22: 18; Luke 19: 11.

1. Christ was not crowned king, and consequently had no kingdom until after he died and triumphed over the grave. Heb. 2: 9. When he ascended to heaven he was crowned king, and did receive a kingdom, and began his reign. See Daniel 7: 13; Heb. 2: 9; Acts 2: 34-36; 1 Cor. 15: 25.

2. Christ became head of the church after he ascended to heaven. Eph. 1: 19-22; Col. 1: 16-13. Consequently if the church was set up before that time, it was a body without a head.

3. Christ became Lord both of the dead and the living, after he arose from the dead. Rom. 14: 9. "For to this end Christ both died and revived." To what end? "That he might be Lord both of the dead and living."

4. "If the church, or kingdom, was set up before the death of Christ, it was an institution without the price of redemption or the means of remission. See Acts 20: 28; 1 Pet. 1: 18. These Scriptures show that we are purchased and redeemed by the blood of Christ.

Hebrews 9: 22, "Without the shedding of blood there is no remission." And 1 John 1: 7, "The blood of Christ, his Son, cleanseth from all sin."

5. If the church, or kingdom, was set up before the ascension and glorification of Christ, it was a body without a spirit, and therefore a dead body. John 7: 29, "The Spirit was not yet given, for Christ was not yet glorified."

6. Jesus could not possess the kingdom while on earth, from the fact that he was in the flesh. See Heb. 5: 7, "Who in the days of his flesh." 1 Peter 3: 18, "Was put to death in the flesh." "Now, flesh and blood cannot inherit the kingdom of heaven." 1 Cor. 15: 50.

We become heirs while in the flesh, but we will not come into possession of the inheritance with him until our bodies are changed and fashioned like to his glorious body. Phil. 3: 21.

7. As corroborative testimony, see Orchard's History, page 14; Jones' Church History, page 43; J. Newton Brown's Encyclopædia, pages 129, 721; Neander, Vol. 1, pages 300-324; Schaff, pages 95-96.

These renowned historians all state unreservedly and unqualifiedly, that the kingdom of Christ was set up on the day of Pentecost.

#### WHAT DOES THE WEDDING GARMENT REPRESENT?

We have been asked to write something in answer to this question. The passage occurs in the parable of the marriage of the king's son:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. 22: 11-13.

The wedding garment, as mentioned here, is intended to represent the character that a Christian must possess, in order to be admitted to the marriage supper of the Lamb. The king represents God, our heavenly father, while the son, for whom the marriage was given, represents Christ, the Son of God. The binding and casting out of the man who had not on a wedding garment, represents the final casting out of such as refuse to form the character God requires to be formed in this life, in order to an entrance into heaven. The parable is given upon the principle that the king, when the guests were invited, prescribed the kind of garment that should be worn at the marriage of his son. And this fact explains the severe treatment the man received who did not secure the kind of garment required, and also explains why the man was speechless.

This case represents a very extensive trait in the characters, the dispositions of men. This man desired to be present and enjoy the marriage feast, but was not willing to secure and wear the garment the king prescribed. He thought something else, that suited his notions better, would

do just as well. He was anxious to be present, and enjoy the privileges of the marriage feast, but thought he knew quite as well what sort of a garment to wear as the king did, and therefore put on a garment of his own devising. In doing thus he despised the wisdom of the king who had prescribed what sort of garment should be worn, and set the authority of the king at naught, and thus virtually dethroned the king, and set up for himself. He knew when he appeared at the marriage that he did not have on the garment the king required, that he had not done what the king commanded. Hence when the king came in and accosted him, he was speechless, had no excuse in the world. He knew he had acted upon his own wisdom, instead of obeying the king, and there was no room for apologies or excuses. And for the very reason that he had rejected the king's commandment, had arrayed himself against the king, he was bound and cast out, and thus entirely deprived of the privileges of the marriage.

So it is with a great many people regarding the service of God; the doing of the things God has required to be done in order to reach heaven, to be present at the great and final union between Christ and his bride, the church. Everybody wants to go to heaven, and enjoy eternal life, but only a few are willing to put on the wedding garment, to form the character that God requires. In the nineteenth chapter of Revelation we read: "Let us rejoice and be glad, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." In this marriage Christ is the bridegroom, while Christians, the Lord's people, constitute the bride. The raiment they are to wear is the righteousness of saints. The righteousness of saints is the right doing of saints, the doing of the will of God. God portrays in full in his word what sort of character people must form in order to enjoy the above marriage. But many are not willing to do these things, to form this character. Some do not like some of the things required in order to become Christians. Many object at the very outset to the self-denial the Savior requires, others do not like repentance, while many more do not like baptism. Then there are very many that do not like the regular assembling on the first day of the week. Others do not like to visit the fatherless and widows in their afflictions, while very many are not willing to keep themselves unspotted from the world. As individuals, we have to make ourselves ready by putting on the garment, by doing the Lord's will. Those, therefore, who refuse to do this, will fail to enter in to the marriage; but on the other hand, will be bound hand and foot, and cast into outer darkness. None will be admitted but those who have on the raiment the Lord commands. No matter how much people may desire to go to heaven, they will fail, unless they do the Lord's will. This much is plainly taught in the parable regarding the wedding garment. E. G. S.

#### S. S. COMMENTARY.

An Eclectic Commentary on the International Sunday-school Lessons for 1885. By J. W. Monser. This book gives all the lessons for next year, and gives very plain, and in the main, we think, correct comments upon them. The book is neatly bound in cloth, containing over 400 pages, just issued by John Burns, St. Louis, Mo. Price, by mail, one dollar per copy. We think the book well worth the money to Sunday-school teachers. Send one dollar to above publisher and secure a copy, and if you will study the book, you will derive information far exceeding the cost.

E. G. S.



## TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

### ALMOST GONE.

Another year will soon have gone to record. Of the actions of our life, not one can be changed. Every act, whether good or bad, has gone to record, and remains forever our act. We cannot shift the responsibility, nor change now a single act performed. We may profit by the experience of the past, and improve our future life; but we cannot change the past. God may forgive our wrong actions, and still that does not undo the act. If our lives have been full of good, it will be pleasant to think, that nothing can hide the good we have done, from him who will not fail to reward. In taking a retrospect of the past year, we find much to deplore, and little to commend, or to make us feel we have done well. There have been some joys, and many tears—some sunshine, and much shadow. Death has been busy with his scythe this year, and utterly regardless of our wishes, and our feelings, has cut down our fairest flowers. He entered my home, and took the sweetest lamb of all my flock. But thanks be unto God, he cannot keep it. He has laid our jewels in the grave, but an angel—yea, a legion of angels cannot keep them there. The spring time will come, and our flowers will bloom for us again in eternal beauty. We wait in hope 'till the resurrection morn, then the grave must give us back our treasures. This hope we have in the Christian religion, and we would not exchange it for worlds.

So far as our labor is concerned, we have done but little of what we hoped to do this year. Our preaching too much scattered, and editorials prepared in too much haste. Sometimes we have been too personal, and have hurt the feelings of some. We regret this, and shall try to improve on the experience of the past. We intend, if we live, to labor on next year—to make our articles more beneficent to the alien, and edifying to the young saint—to try, in a word, to teach, and by teaching to benefit our readers.

To all who have in any way aided us in the Texas Department this year, we tender sincere thanks. For short, pithy articles we are always grateful, and we are glad that many have sent reports of gospel success. To all who have kindly sent us subscribers, and thus aided in extending the usefulness of the paper, we feel especially grateful, and express the hope that we shall be able to make the paper so good next year, that they may redouble their efforts. The editors offer no premiums, but intend the paper must stand or fall on its merits. Wishing all our readers a merry Christmas and a happy New Year, we close with the hope, that next year's work shall far exceed this in good works, and in the attainment of a better life.

### FALSE PROPHETS.

The Lord said of his people of old, "The prophets prophesy falsely, and my people love to have it so." That part of history repeats itself to-day. The prophets of this age do the same. They prophesy falsely, they teach false doctrine. They teach the wisdom of men for the wisdom of God—rather the falsehood of men for the truth of God, and the people, those who claim to be God's people, love to have it so. The true gospel of Christ has grown too stale. It no longer draws the masses, because they love sin and do not like to be rebuked in it. And because, perhaps, it is no longer popular to preach the plain

old gospel. Oh! for brave men who will dare to tell the Lord's message to a dying world; men who care not what men may say, but who have the fear of God before them, and who will not dare to displease him. Let Paul proclaim the truth so plainly that even a king on his throne shall tremble under its power. Let Peter preach Christ and him crucified, in the very face of the same mob that kills his Master, until in anguish of heart they cry out, "Men and brethren, what shall we do?" This kind of preaching will awaken men. It will bring sincere repentance. And then let the elders have the nerve to reprove, rebuke, and teach with all long-suffering and patience. And then we may look for a forward move towards Jerusalem all along the line.

"On Lord's day evening Bro. Bean, a visiting brother, preached, and very many came up and gave their hand as a token that they desired prayers for their salvation."—J. A. Kimball, in *Texas Baptist Herald*.

So you've got a different way of saving men from what the apostles had, have you? And J. A. K., as old as he is, expects the Lord to set aside his own method of salvation (the gospel) and save them without the gospel, just because he (J. A. K.) prays for it to be so, does he? Now, I suppose the Lord has provided the very best way possible to save sinners, and prayer is not the way. Paul says it is by the gospel. Then why don't Baptists preach the gospel, and let that save men? It was sufficient to save three thousand the first day it was preached, and the first time it was heard. It saved five thousand the next day, and no prayers or mourners bench known at all. Suppose Peter had had to put those thousands through the mourners bench process, and the "Christian (?) experience" process, and the voting process, when do you think he would have got five thousand into the church? Will Bro. Link copy this and let his brethren see it? It may lead some of them to think, and then to get out of this babylon where they now linger. Help me, Bro. Link, to get your brethren to investigate the truth. It is time they saw the light.

I preached at Jacksonville on fifth Lord's day in November. Had a good hearing, and think the prospects good for building up the cause there. Bro. N. C. Gragard is the only brother living in the place, and there are four sisters. Other brethren who live at a distance promised to meet with these until we can build up there. I expect to visit them again in January. Although I was not promised anything over expenses of the trip, the brethren supported me well in the work. They did not send me away empty. Jacksonville is an important place, and we are determined to help Bro. Gragard and those faithful sisters who labor with him, to build up the cause there.

The Methodist Conference, held here in November, ordained five men to preach. The bishop charged them to preach the word, and armed each with a Methodist discipline. Thus armed and equipped they have gone forth to the field of duty assigned them by the bishop. Is this different from the Romish church, save in name?

The old *American Christian Review* comes to me regularly. Still sound and solid. It is yet the firm advocate of the old fashioned gospel, and a foe to all innovations. It is cheering to know that we have some papers, which neither the love of money nor popularity with the world can buy.

## DOES FAITH SAVE?

Faith alone does not save. Although the common idea now taught and believed is, that faith alone is all that is necessary to salvation, we still affirm that faith alone saves no one. The simple belief of anything can do us no good, only as it moves us to better action, and better thought. Then really it is not the faith, but the doing—the action born of faith, which lifts up, purifies, ennobles, and saves us.

DEAR BRO. POE: I am here in the midst of a grand meeting, and the number added is thirty to date. Had a fine meeting at Bonham, thirty-one added; one preacher and his wife, from the M. E. Church, joined. His name is Russel Waite, a grand and good man. Some of my friends have been writing to me to know what John T. Poe had against me that he gave me such a cut. I think you ought to try that again, I don't think you treat me right, however that is with you. I have been looking to hear from you through the *ADVOCATE*.—[J. Harding, Sherman, Texas.

I have nothing special against you, Bro. Harding. I do not like your manner of preaching the gospel, but if we could take away your eccentricities you would no longer be "weeping Joe." We heard Bro. Harding for two days, and can say that he preaches the gospel, sound and straight, and without compromise, when he pretends to preach it. But he mixes so much sensationalism, in anecdote and quaint remark, that we beg leave to protest. The gospel does not need this kind of bolstering. And if men will not hear the story of the cross, and obey the Lamb which was slain thereon, they will not believe anything man can devise. Besides, it is a fact we ought to have learned long since, that men brought into the church by any means save those the Lord had provided, do not stay long. You may, like Maj. Penn, frighten men and women half to death, and persuade them to fly into the church to escape hell, but just as soon as the fright has subsided, which it will do sooner or later, the party goes back to his old life again. Or you may by some eccentricity of your own, cause men and women to imagine they are "joining" the church, when really they are only joining you; then as soon as you leave, or they loose interest in you, they turn back again. Our idea of presenting the gospel, is that it should be placed upon its own merits. This is enough to save all who are worth saving.

Bro. McPherson has been up to Cincinnati to headquarters. Didn't you feel afraid to go so far alone, Bro. Mc? Did you find Cincinnati as large a place as Waxahachie?

Bro. Goodloe, the financial agent of State meeting, is out trying to collect money to send out some more preachers to collect some more money and so on, *ad infinitum*.

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Bro. C. M. Wilmeth will find our valedictory and salutary combined in this number. Comment is in order.

Where is Tom and Raz. Sweeney? Let us hear from you brethren, light—bushel, etc.

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## TEXAS WORK AND WORKERS—Cont.

We do not expect to be at the Preacher's Institute at Add-Ran.

Remember that when no one else sees you, God's eye is still upon you.

One addition to the congregation at Longview, first Lord's day in December.

A table has been made at the penitentiary at Huntsville, consisting of one hundred and ten different kinds of wood, and all grown in Walker county, Texas.

J. R. Graves gives us an article on saving faith. He tells us of many things which are not saving faith, and finally concludes by saying that "saving faith is a full, free, and willing submission to God." This is only the result of saving faith. It is only those who believe that can thus submit. So Mr. Graves has put the effect for the cause.

Somebody send us a report of the State Meeting work up to present. Half a year is gone since last it met, and we have heard nothing from it; while the saddlebags preachers are pushing their way into the dark corners of the earth, and are preaching the word in the good old way ordained of God, making thousands of converts to the good cause.

Now is the time to get a copy of the "Great Legacy," published by S. R. Ezzell, at Greenville, Hunt county, Texas. Price \$1.50. By buying this book you get one of the soundest, most logical books on the gospel plan of salvation, that you ever saw, and you help Bro. Ezzell to preach. Brethren, buy the book, you will not regret it.

Another number one book is Bro. L. W. Scott's "Hand Book on Christian Evidences." If you have an infidel in your community, send and get this book, and settle him at once. Get it of Bro. Scott, or of John Burns, 717 Olive street, St. Louis, Mo. Price \$1.50.

## Report from Bro. Riall.

I have immersed fifteen into the body. Received five from the sectarians into fellowship with the one body. Have gotten together about thirty-two members, who have formed themselves into an organization, and agree to meet each Lord's day and keep house for the Lord. Also there are about thirty members in the vicinity of Union Point, who agree to come together at my next appointment at that place. This is a good point for an organization. We have some faithful brethren in this community, who can, and no doubt will, exert a salutary influence. I have preached at several points where the people have never heard what we plead as the primitive gospel, and of course they are very prejudiced; but I don't find them any more so than those who claim to desire Christian union. I mean our brethren. Of course you will object to the phrase, "our brethren," and call it proscriptive, and so do I, but it is not any more so than the actions of a great many of those of us who claim only Bible names. I find "our brethren," in a great many instances, as full of prejudice as the denominations. Of course they call it "being firm in the faith," "contending earnestly for the faith," but sometimes I think I can recognize, instead of firmness, stubbornness—instead of contending for the faith, *prejudice*. What say you? What is the remedy?

OTIS RIALL.

DEAR BRO. POB: Please receive \$2.00 for GOSPEL ADVOCATE, for Mrs. M. A. Pride, Paris, Texas. Bro. W. H. Sluder received five dollars from a sister in Missouri, for Indian Mission. She did not give her name. May the Lord reward her in the resurrection. Bro. J. Harding is holding a successful meeting in Sherman. We look for him here soon. The Lord bless him in his work.

R. W. OFFICER.

## Follow God Fully.

If we love the Lord with all our heart, and with all our soul, and with all our mind, there will be no room for the worship of pleasure or wealth or any worldly or wicked interest. "If I become a Christian and join the church, shall I have to give up dancing?" said a young lady, who was very fond of amusement, to her pastor. "Never mind about the dancing," was the answer, "let me explain the way of salvation to you now." Some weeks after she had joined the church, she asked her pastor, "Why did you not tell me I could not dance if I became a Christian?" "Because," said he, smiling, "I knew when you loved Jesus you would not want to dance." Two ladies, both nominal Christians, were discussing the theatre. One firmly spoke against the amusement, the other could see no possible harm in going to an occasionally unexceptional play. The argument went on for some time, when the lady who discountenanced the theatre said, "I stand just here. It is either a worldly amusement or a Christian amusement. I cannot call it a Christian amusement, and my religion satisfies me." "That is the way it ought to be with all of us," was the frank answer, and the argument was ended. If we are fully Christ's the pleasures of the world are but empty husks.—A. C. M., in *Illustrator*.

Truth may be outraged by silence

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THE GOSPEL ADVOCATE.

NASHVILLE, TENN., DECEMBER 24, 1884.

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MISCELLANEOUS ITEMS—No. 2.

EDITORS OF THE ADVOCATE: In my former number I omitted to name one or two items respecting the teaching of the Mormon who taught in this place. He asked me if I had read the book of Mormon. I said I had read a part of it. How far did you read? I said I read to the place where Joe Smith dug up the plates and put them in a chest, and put on a pair of golden spectacles, and put a rock between him and the book, and read the book through the rock. I told him when I got to this place my faith failed me, and I laid the book down. I believed the whole affair was a big lie; that God had promised to send people a strong delusion that they might believe a lie, that they might be damned who believed not the truth, but had pleasure in unrighteousness. 1 Thess. 3: 9-12.

The Mohametan, the Catholic, and the Mormon succession to the apostles are about equal. They stand upon operations, assertions, traditions, and nothings, like the earth standing upon the back of the terrapin, and the terrapin standing upon nothing. Grant them their premises, and these conclusions follow. All false religions are counterfeits; not one of them has been cast into the mould of the gospel, (Rom. 6: 1-17,) form or mould of doctrine. They are like dead men; they may have all the parts of a man, but they have no life in them, no beauty in them, no action like living men. All religions are false, except the religions of the Bible alone. God never sent but two law-givers to the world, Moses and our Savior. The law came by Moses; grace and truth came by Jesus Christ. John 1: 17. The religion of Jesus Christ is in the New Testament Scriptures; the religion of anti-Christ is outside of the New Testament.

I will here relate an occurrence that took place between my deceased uncle, Jacob Creath, Sr., and one of our preachers, shortly after our expulsion from the Elkhorn Association, in 1830, which illustrates this position.

At that time we had three preachers named Smith in Kentucky. John Smith, of Mount Sterling; Thomas Smith, of Lexington; and Ephraim A. Smith, of Danville. My uncle met Thomas Smith at South Elkhorn meeting-house, six miles from Lexington, who was a pleasant and smooth man in his conversations and in his preaching, who began to congratulate him that he had got clear of his sins by being expelled from the Association, and was rejoicing over him. When he had done rejoicing, my uncle said to him, "Now, Bro. Smith, I do not think that you have such great cause to rejoice over me; I brought my isms up to the meat block, and laid them down upon it, and took the New Testament and chopped off their heads; and now I ask you to do the same with the isms you are charged with, Unitarianism, Arianism, and then you and I will be even, and we can unite upon the New Testament." This was done in Lexington, in January, 1832, when the friends of the *Christian Messenger* and the *Christian Baptist* became one people, and they have been one people ever since.

Now, if all other religionists will do the same thing, chop off your isms with the New Testament, then we shall all be the same length religiously, and have the same rule of faith and practice. Let us do all the things commanded in the New Testament, and after we have done them all, if there is any defect, or omission, or imperfection in our rule, then it will be time enough to supply these defects; for all additions that have been to the New Testament since John said Amen, are based upon the supposed defects of the New Testament, which does well enough as far as it goes, but it does not go far enough to suit the sect that improves upon it.

For the sake of illustration, I will take the word convention, which does not occur, either in its literal or sectarian sense, in the New Testament, and which is now so popular among our people. If they are so necessary to spread the gospel, why did not the apostles use them to spread the gospel, while traveling through the world to spread the gospel? The gospel was spread through the Roman Empire by the year 70, and there was no semblance of a clerical cobal till the latter half of the second century. So that they could have had nothing to do in spreading the gospel. All the sophisms that have been offered for our convention, have been offered for the Popish, Jesuitical, and all the sectarian conventions. They, one and all, proceed on the Jesuitical maxim, "For the greater glory of God." All that God does is for his glory. The Jesuits go one step higher than God; they go the comparative degree, God stops at the positive degree, and our people follow the Jesuits, for the greater glory of God.

The government of Christ's kingdom is not democratic, but monarchical. He is king; his laws are in the New Testament; they are to be administered, not made. The epistles of the New Testament are all directed to congregations, not to the kingdom of the clergy or anti-Christ, (Phil. 1: 1,) to the saints with the bishops and deacons. This sacred order is now ruined. With papists and protestants, our people, too, it should read to suit our new order of things, to the "pastors" or to the preachers, and to the churches. Christ left his churches standing separate and distinct; now they are tied together by conventions and missionary societies. What he left untied, they have tied. These separate and individual churches are seen in all the New Testament, and in the last three chapters of the last news we have had from heaven—the last three chapters of Revelations.

The teaching of the *Christian Baptist* is that one church is the highest authority for doing anything religious. The power of a single congregation is derived, not original—delegated, not transferable. Its power is then necessarily dependent upon him from whom it is derived, and therefore restricted to the objects which he commands them to accomplish, and within those bounds which he prescribes. Unless, then, there is in the charter of a single church to transfer its power to some other body, it cannot do it. I see no authority given to a church of Christ to transfer its power or authority to any other church or body of men on earth.

I call upon all the persons who deny these statements, to show the contrary, or cease to send delegates to these anti-Christian conventions. The New Testament is a stranger to conventions, associations, synods, general councils, and all other assemblies, except one church meeting on Lord's day to read the apostolic letters and break bread, instead of having what the *Christian Baptist* calls "everlasting sermonizing;" and what he calls one husband to four wives, or churches putting imported "pastors" over the presbyters of the churches, instead of choosing them out of the churches where their membership is, has nearly ruined our restoration. When I was a boy, all the officers of the government were the servants of the people. Now the tables are turned, and the rulers are masters, and the people are servants, and they have eaten the bitter fruits of their own doings for the last twenty years, and are now doing it. The churches had better claim their rights before such sentinels as the *Review, Advocate* and *Index* are called hence, and the last of the "old guards" are gone from the watch-tower. Support these sentinels now, by your prayers and money, is the advice of your fellow servant,

JACOB CREATH.

BOYS AND MONEY.

Speaking of boys, and teaching them to value money, we know a man whose two boys had a pony, and, of course, wanted a cart, and asked for the money to buy it, not doubting that their father, following his usual custom, would give them all the money they asked. He had long been studying over the matter, having seen that his boys were spending money with no idea as to its value. He thought this a good chance to teach them a lesson, both as to how slowly money actually accumulates, and how valuable it is after it is earned. So he told them: "Find out how much a cart and harness will cost. Go to the factory and shop and tell what you want and learn what it will cost. Then I will see about it." The boys, not knowing how long was the road before them, went joyfully on the errand. They found that cart and harness would cost eighty-two dollars, and came back in high glee for the money, with visions of a flashing cart and a prancing pony dashing along the highway under their guidance dancing in their minds. The father asked: "Do you want the cart very much?" and the reply was: "We would rather have it than anything we have had in our lives, and, please, papa, hurry it up." The father said: "Well, we'll buy this cart a new way, and so that you will know how good a thing it is and how much it costs when you get it. You shall each have a dollar a week until you have bought the cart. It will not take you a year to get it, if you do not spend too much money." The little fellows started out bravely, not realizing how long it would take. But it was not long before they found it was a slow matter. Temptations came to spend a part of the sacred cart fund, and they were told to spend any or all of it, only that spending part of it would put the cart off that much longer. This consideration would always tell, and a good many foolish expenditures were cut off, such as ten cents' worth of candy when five would do as well, or a thirty-cent ball when a fifteen-cent one would do, and two dollars' worth of valentines when fifteen cents' worth would answer. It was not three weeks till the older one said: "We must earn some money of our own to add to this, or we'll be too big for the cart by the time we get it." So two valuable lessons had been taught and enforced in this way, and the little chaps, realizing "how slowly money grows," and how industry helps to hurry it up, took to hunting up work to do, so as to hurry up the cart. Friends of the family, knowing of the matter, and sympathizing with the boys, as good hearts always do, wanted to help out the fund. But this was forbidden. The parental idea of the lesson of the value and the slow growth of money would not allow it. The cart had to be earned, and finally, and inside of six months, by the endowment fund of two dollars a week, and the earnings of the boys themselves, it was earned. If it had been made of gold it could hardly have been of more value to the boys or to the father. The practical lesson had been learned, and ever since these boys have known for themselves "how slowly money grows," and how doubly sweet is anything bought with money you have earned yourself. No boy knows how big a dollar is until he has earned a whole dollar himself.—*Iowa Star Register*.

THE LOST RIVER OF IDAHO.

One of the most singular features in the scenery of the Territory of Idaho is the occurrence of dark, rocky chasms, into which creeks and large streams suddenly disappear and are never more seen.

The fissures are old lava channels produced by the outside of the mass cooling and forming a tube, which, when the fiery stream was exhausted, has been left empty, while the roof of the lava duct, having at some point fallen in, presents there the opening into which the river plunges and is lost.

At one place along the Snake one of these rivers appears gushing from a cleft high up in basaltic walls, where it leaps a cataract in the torrent below. Where this stream has its origin, or at what point it is swallowed up, is absolutely unknown, although it is believed that its sources are a long way in the North country.

There is no refuge from God except in God.



## ITEMS AND PERSONALS.

Married, at the residence of E. G. Sewell, East Nashville, December 16, 1884, Bro. E. T. Grigg, of Leeville, Tenn., and sister Mary Fritsch, of Nashville.

L. R. Sewell is permanently located at Donelson, Tenn., and having changed locations during the year, and having to drop off some of his former engagements, part of his time is unemployed, and will receive correspondence at the above place, from any brethren that wish to confer with him on that matter. As he is already well known as an excellent teacher of the Bible, we need say nothing more.

Last week three advertisements of a character that we are not willing should appear in the *Advocate*, found their way into it. One headed, "100,000 Holiday Presents," signed *Illinois Agriculturist*. This is only a low and clumsy style of gambling. Another is, "A Golden Box of Goods," the third, "A Prize." All of them are such as no honest man ought to think of touching. They promise something for nothing. They all are vicious in their tendencies. A person who is willing to deal with such concerns, deserves to have his fingers burnt and to lose his money, but we do not wish to be instrumental in leading any into it. Our advertising agent has usually sent us none that are corrupting to the morals of the reader. This has led to a lack of caution on our part, so these went in without our knowledge. But we will try to be more cautious in the future.

## NEWS OF THE WEEK.

## DOMESTIC.

As a matter of fact, Mr. Cleveland's majorities in the Southern States were 105,174 less than Hancock's.

Mr. Blaine has withdrawn his libel suit against the *Indianapolis Sentinel*, on the ground that he could not get justice in Indiana.

The Democratic majority in Texas on Congressional ticket was 192,000. The largest Republican majority was in Pennsylvania, 88,000 for Mr. Blaine.

The President was not at the opening of the World's Exposition in New Orleans, but started the machinery from Washington by electric communication.

Texas has about 6,617,524 cattle, according to Assessors' returns, valued at over \$81,000,000.00. The increase in number this year has been over 500,000, worth \$3,500,000.

Lieutenant Greely says that of his nineteen men who perished all but one were smokers, and that one was last to die. The seven survivors were non-smoking men.

A bloody fight between moonshiners and revenue raiders occurred Wednesday night, in the mountains of Hall county, Ga., at a place called Black Camp, in which several men were killed. Intense excitement prevails.

A statement was read in the Centenary Conference at Baltimore that the Methodist population in the United States was 14,058,190 souls; the Catholic year book gives 6,623,176. These statements should be taken *cum grano salis*.

The *New York Tribune*: "Ex-Governor 'Dick' Bishop, of Ohio, denying some recent stories about himself, declares that he has not lost money in politics, having spent in the political field only \$5,000 in all. He failed in business last year, but has since succeeded in making himself financially comfortable.

Thirty cents a dozen for making shirts, or starvation, is now the alternative which a large number of the poorer classes in New York have to face. In such cases the problem whether life is worth living would suggest its own ready solution. The times are hard, and nowhere harder than in the centres of population, whither have drifted so large a contingent of the unemployed.

The late Reuben R. Springer, the Cincinnati millionaire, left \$550,000 to various charitable and educational societies of Cincinnati. He remembered his relations to the fourth degree, the property was valued at \$3,000,000.

Tom Owens, the notorious negro thug, who was indicted by the grand jury of this county last spring, as accessory to the murder of Friedman, in this city, was reported as dead in the West; but now reports say he is frequently in Nashville, and living in Bell's Bend, a short distance from the city.

The Democrats in Columbus, Ohio, will celebrate the 8th of January with great rejoicing and a magnificent banquet. This once memorable day has long been neglected, being mainly kept green by the Democrats of the northern States. Tennessee, the home of the hero of New Orleans, has forgotten the glory.

Gen. Grant requested the withdrawal of his name from the bill introduced in the Senate on the President's recommendation to place him on the pension list. This action on his part will doubtless permit him to be placed on the list of retired army officers. The pay of his rank will be about \$8,000 per annum.

Hon. Samuel J. Randall, accompanied by his wife, will be in Nashville, December 30-31, at the special invitation of the citizens of this city, who hold the distinguished statesman in very high esteem. Whether the visit has political significance or not, is not apparent, but the outspoken defender of justice to all will meet with a hearty reception at the hands of this hospitable people. No man in the Democratic party to-day is so deserving of recognition by the South as Mr. Randall.

A fearful loss of life occurred at the burning of St. John's Home, a Catholic orphan school, in Brooklyn. Thirteen dead bodies were recovered from the ruins, all blackened and charred beyond recognition. One hundred and twenty-three are further reported missing. It is horrible to contemplate the woe and desolation that such disasters bring. The authorities ought to take extraordinary efforts to find the causes of the fire, and take better precautions for the future. All such institutions should have a faithful night watchman.

The Nashville Ladies' Relief Association will give a Christmas dinner and suitable gifts to five hundred poor children on Christmas day. This organization does much toward the betterment of the condition of the deserving poor during the inclement weather of winter. One of the truest signs of the advancement and influence of Christianity in the present day, is the fact that our people submit to taxation uncomplainingly for the benefit of the unfortunate ones. Alms houses, orphan schools, reform schools, and relief associations attest the truth of the efficacy of the Spirit widows and orphans' Friend.

The Senate by a strict party vote passed the bill admitting to the union of states all that part of Dakota Territory lying south of the 46th parallel of north latitude; 34 Republicans voting, aye, 28 Democrats voting, nay. The bill now goes to the House, and as the House is Democratic, it remains to be seen what action will be taken. In case the House agrees to pass the bill, the President will announce the result, when the people of that section will hold a convention and adopt a Constitution not repugnant to the Constitution of the United States. The proceedings of which convention will be announced to the President by the Territorial Governor, and a proclamation issued announcing the admission of the new State. The northern part of Dakota will still be a territory, known as Lincoln.

On the Republican River, in Nebraska, are large droves of wild horses, which bother the ranchmen very much by enticing their domestic horses when the latter are turned loose, and as a consequence action has been taken to destroy these pests by forming shooting parties to hunt them, as it is impossible, almost, to capture the swift-footed creatures alive. Large numbers of these little animals have been roaming the plains of Colorado, Wyoming, and Western Nebraska, for many years, and as they breed very rapidly they have become a nuisance to the cattlemen. It is a great pity they have to be shot, as when

captured they soon become very docile and their toughness makes them very serviceable. They weigh from 500 to 1,100 pounds, and are usually a sorrel or brown, white or gray rarely being the color.

The Republican Railroad Commissioners will qualify, but state that they will not attempt to get the salary. The three defeated Democrats have entered a suit in chancery before Judge Merritt, of this district, praying for an order to make Comptroller Pickard pay over to them the salary which was stopped by the injunction granted the Railroads last March by the Federal Judge, Judge Merritt's decision is waited for impatiently by the public, as there was a provision in the text of the bill introduced in the last Legislature creating the commission, which clearly set forth that the salary was not to be paid in case the law was declared constitutional, or the commission enjoined.

## FOREIGN.

The commanders in the Chinese army have ordered to suspend hostilities.

The natives have very little hope that the English expedition in Egypt will prove successful.

A great meeting of Orangemen will be held at Belfast, Ireland, January 5, on the occasion of the Wycliffe Quincentenary, which will be celebrated throughout the north of Ireland.

The German Reichstag refused to yield to the demand of Count Bismarck to furnish him with money for additional secretaries. At last a Parliament has been found with nerve enough to resist the fierce man of "Iron Will."

Count Tolstoi, Minister of the Interior of Russia, has ordered the expulsion of all Jews residing in Odessa, Kieff, and other large cities, unless they possess government pass-ports of residence. This will bankrupt many prosperous firms.

A despatch from Odessa says that Turkish atrocities continue in Macedonia. Two hundred Christians were butchered during the past few weeks, and three villages burned. Kidnapping is very common and the people are afraid to leave their houses. Some Philip or Alexander is needed for the protection of these degenerate sons of the once proud Greeks.

Labouchere, in speaking of the Franchise bill, says this: The truth of the matter is this, the sovereign, every Conservative, Whig and moderate Liberal, every newspaper editor who fears Democracy, and every club fetcher and carrier, have been frightened by the advance of democracy, and have banded themselves together to find an issue from a position in which the dispute between the people and the privileged classes must have been fought to the bitter end.

## CURIOUS MARRIAGE VOWS.

One of these standing pillars of stone ("The Stone of Stenness," in the Orkney Islands) seems to have a romantic history. Through the upper part a round hole was cut, to which it is presumed the sacrificial victim was tied; but in later times it was put to other uses. Hither many a pair of lovesick swains resorted, and by joining hands through this magic ring plighted their troths forever—a pledge of love which was to them as sacred as a marriage vow. The Scottish Society of Antiquarians gives the following explanation of the ceremony: "When the parties had agreed to marry they repaired to the Temple of the Moon, where the woman, in presence of the man, fell down upon her knees and prayed to the God of Woden (for such was the name of the god whom they addressed on this occasion) that he would enable her to perform all the promises and obligations she had made, and was to make, to the young man present, after which they both went to the Temple of the Sun, where the man prayed in like manner before the woman. They then went to the stone of Odin, and, the man being on one side and the woman on the other, they took hold of each other's right hand through the hole in it and there swore to be constant and faithful to each other." Oradians paid great respect to this stone of Odin, and when visiting it were in the habit of depositing some present in the shape of bread and cheese or a rag. It was believed that if a young child was passed through this hole it would never shake with palsy in old age.—*Glasgow Herald*.



## Obituaries.

Sister Sarah Dale departed this life November 5, 1884, at her home in Livingston, Tenn. She was born March 7, 1847; obeyed the gospel in November, 1872, under the preaching of Bro. Hoover. A more devoted Christian than she was is hard to find; a kind wife and loving mother; all who knew her loved her. She leaves a husband and six children—three boys and three little girls, with many friends and relatives to mourn her loss. But we "sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Let us strive more and more to conform our entire lives to our Father's will, then in the "sweet by-and-by" we can meet the dear ones who have gone before.

Livingston, Tenn.

WILLIAM H. FLEMING.

Mary Ann Vandiver, second daughter of Elder P. J. Vandiver, was born March 1st, 1869; confessed her Savior and was baptized first Lord's day in August, 1883; and was married to Mr. Emerson Martin December 25, 1883; departed this life November 8, 1884. It is with a sad heart that I give the dates and history of cousin Mary's short life. I stayed on Thursday night before her death with the family; left them Friday morning all well and hearty. Bro. P. J. Vandiver was to meet me on White's Creek Saturday morning en route to old Town to his regular appointment. He did not come, and I went alone. I told his congregation that something unusual had kept him away, and I did not learn the cause till I had returned home. Bro. Vandiver has eleven children, and this is the first death in his family. It is a weeping time, for cousin Mary was an affectionate daughter, a loving wife and a devoted child of God. I would say to her brothers and sisters, that she is gone to return to us no more. But we may, through great grace, meet her in that beautiful land where all is love. Could we but see her smiling face we should not wish her back again, but say dear sister, with God remain.

J. N. V.

Died in the Lord, November the 25th, 1884, Bro. E. B. Barnes, at his home near Allensville, Todd County, Ky. He was born in Adair County, Ky., March 10, 1821. Moved to Todd county about the year 1848, and was married to Fannie Watkins in 1852. In the year 1858 he confessed the Savior, and was buried with him in baptism by Bro. William Rogers. From that time up to the close of his life he was an earnest and faithful servant of the Lord, and a very useful member of the church at Allensville. For a good while before his death, he was one of the elders of that congregation, and his advice and instructions were regarded with great confidence by the members, and he was greatly loved and respected by the church. And not only was he respected by the members of the church, but he had a good report of those without. All that knew him held him in high esteem. He was a practical farmer, and his example and advice in that department were valuable to the whole community. He was a kind and affectionate husband and father, and by his bereaved wife and children he will be sadly missed, as well as by the church and the whole community. He took deep interest in the management of the affairs of the congregation, and in this department his place will be hard to fill. We deeply sympathize with sister Barnes and the children in this their great loss. We know they feel deeply this sad bereavement. But he leaves to them the blessed hope that all is well with him now. And if they will all faithfully serve the Lord he served, they may meet him where sorrow and death are felt and feared no more.

E. G. S.

By request of those who loved her most have we to record the death of our dear old Grand-mother Castleman, formerly Lucinda Starkey, who, on the evening of August 22, 1884, as quietly and calmly as one would go to sleep, stole away from earth and all its sufferings to be forever with the Lord. She was born March 5, 1820; was married March 13, 1835. Some four years ago, under the preaching of Bro. Smithson, she made the good confession, was buried with her Savior in baptism, and arose to walk in newness of life, cheered by the bright and glorious hope of his resurrection. There seemed to be no division or doubt in her mind from the day of her obedience, but said her hope was based on God's word, and not on her feelings. Faithful in every department of duty—in the domestic circle she bore well her part, and was one of those women whose education included a good knowledge of the household and all that pertained thereto. The comfort of her home was proverbial, not by stinginess and hard living, but by honest industry and prudent economy. To weed in

her garden was her chief delight. But oh, we will see her there no more. It seems hard to realize that she is gone, that we will walk no more side by side with her. Oh may we so live that that delightful, deathless land may be our eternal home. She, during her sickness, had the very best medical attention, and the most tender of nurses, who, with noiseless tread and tireless watching, waited the issue. She leaves an aged husband, five children, a number of grandchildren and many relatives to mourn her departure. Three of her children, I am sorry to say, are with no scriptural ground of hope to ever live with her again. May God in his tender mercies bless them, and grant them space yet for repentance and the acceptance of the truth.

ALICE.

Donelson, Tenn.

At his home in Hampton, Ga., November 29th, 1884, surrounded by his loving and affectionate family, Bro. T. G. Barnett passed from earth to the realities of the Christian home in glory, in anticipation of which, he lived so long and faithfully. Bro. Barnett was born in Green County, Ga., in 1813. With his mother, when he was but ten years old, he moved to this (Henry) county, where he has since lived. In 1834 he was married to Miss Sarah Adams, who was all that a faithful wife could be, and now lingers on the shore of time and mourns the loss of her ever faithful husband. In 1838 he was elected Justice of the Peace, and was only interrupted when in 1851 he was called by the people to the Georgia legislature, which position he filled with honor and credit to himself and constituents. For quite a time he was the Mayor of Hampton; he was also postmaster of the same place for several years. In 1844 he became a member of the Protestant Methodist church, where he lived a consistent and exemplary life till the year 1877, when he joined the church of Christ, under the preaching of Dr. A. G. Thomas, and was baptized by Dr. N. T. Barnett, his own son. Since he became a member of the church of Christ, he seemed to take a special delight in showing to the world that there was a reality in the religion he professed. It is with feelings of sadness, words can never express, that I pen this notice. When a few years since I moved to Hampton, to preach for the church there, we lived next door neighbors to this good man; he and his good wife opened their arms to me and my child-wife, and made us realize that in them we had a father and mother. In all his business relations, he was strictly upright and honest; no one ever thought of him taking an unfair advantage. He was always actuated by the principle, that it is more blessed to give than to receive. His religious life was a beautiful example of sobriety, righteousness and godliness, which is the highest position attainable by man on earth. To the weeping, sorrowing and mourning family, I say, weep not for him as those who have no hope. But renew your vows, redouble your diligence to leave behind you, the unmistakable evidence he has, that you have gone to meet him where parting comes no more. May you all meet him, and beneath the approving smiles of heaven sing around the great white Throne.

BAXTER GOLIGHTLY.

Acworth, Ga., December 7, 1884.

On the 8th of October, 1884, at 5 o'clock in the morning, Elder Seth Sparkman breathed his last. His parents moved from North Carolina to Nashville in the winter of 1796. There being no house vacant, they were permitted to take shelter in an out-house that had been used for a stable, until other arrangements could be made. In this stable, on the 15th of January, 1797, Seth was born. In the course of a few years his father accepted a grant of some lands lying on the waters of Leiper's Fork, in Williamson County, Tenn., as pay for his services in the capacity of overseer while at Nashville. Upon this farm the Sparkman family were raised; and upon a portion of the same, the subject of this notice raised a family of seven children. On the 9th of July, 1822, he was united in marriage to Rebecca Latta, with whom he lived happily for nearly sixty-one years; she having preceded him a little over a year—April 20, 1883. On the first Lord's day in March, 1831, he, with his wife, was baptized by Bro. Andrew Craig, near Leiper's Fork meeting house, "for the remission of sins." Bro. Sparkman was a man of unusual energy—always putting forth every effort to accomplish his undertakings. He lived a very active life—continuing to attend to his business up to within a few weeks of his death. Notwithstanding the vast amount of business he had to look after, he always found time for the reading of useful books, especially the Bible. There were few better posted in the general teachings of the Scriptures than he. His education was greatly neglected in youth, still by close application, studying mostly at night, he attained to fair eminence as an English scholar, and became well informed in general sciences. He had accumulated a select library of the most useful books, to which he continued to add year by year. His desire to learn more and more of the Lord's will, led him to purchase every book he could find upon the subject, and

being blessed with good sight, (which enabled to read good print without glasses all the time,) he studied them in turn. All who knew him were convinced that his mental energy and zeal were not a whit behind his physical. The work of the Master was always first. No earthly business was of too great importance for him to lay it aside to work in the Lord's vineyard. It seems that the true rule was exemplified in his life: "Live as if you expected to remain here, and be ready to go to-morrow." He was, seemingly, as much interested in his business up to the time of his sickness as ever before. His children had, during the past few years of his life, insisted that he should retire from his business, close up his temporal affairs and spend the remainder of his days in quietude; but his answer was: "Wear out, not rust out." It is only necessary to know the arrangements he had quietly made, to see, that while busily engaged at other matters, he realized that his time was short—that it was his duty to do what he could while here, and to have things ready to leave. He had earnestly requested that his burial equipages, coffin, etc., be made at home of the materials he had collected—that there should be no unnecessary expense or show. He was regarded a great counsellor, and his advice and teaching were generally safe. He did a great work during his stay on earth, and the Lord blessed him with a good old age. His work, during the last years of his life, was mainly toward building up the various congregations in his reach—stirring up the brethren upon various practical duties, especially the contribution. He, perhaps, had no superior in the much needed work of encouraging young men to preach the word, both by words of encouragement and by supplying their wants. He was ever ready to go with them, talk with them, inspire confidence in those who needed it; at the same time he was not unmindful of their faults—kindly correcting little mistakes and checking those who might "seem" to grow too rapidly. The seed-sowing that has been, and is being done by those started out through his instrumentality, eternity will reveal. The influence he exerted over those with whom he came in contact was great. Few, even of those in his employ, remained long without obeying the gospel. In his conversation with them, he always had a word to say for the Master. No one could be long in his company and not learn something in regard to his position in matters of religion. In conversation, even in business matters, he usually found places to put in thoughts from the Bible. He had a double slab erected for himself and wife, with the full engraving except the date of his death. This is the inscription, "We have combatted a good combat; we have finished our course; we have kept the faith. Henceforth there is laid up for us a crown of righteousness, which the Lord the righteous Judge will give us at that day." "They truly rest from their labors and their works do follow them." While we feel that we have sustained a great loss, we sorrow not as those who have no hope; for we believe that mother and father Sparkman sleep in Jesus, and that God will bring them with him. That we may all imitate their virtues and follow their examples for good while we are permitted to sojourn here, and finally be prepared to meet them in that blissful home, "where the wicked cease from troubling and the weary are forever at rest," is our sincere prayer.

W. ANDERSON.

Carter's Creek, Tenn., December 7, 1884.

## CLOSE OF 1884.

This number closes the volume for the year 1884, making fifty-two numbers. The first number for 1885 will be issued January 7; and we hope the brethren will be diligent in sending in their lists, so we may know how many papers to issue at the start, and so the readers may not miss a single number of the ADVOCATE. It will be better for all concerned that we have the names in by the first of the year. We ask all the friends of the ADVOCATE to bestir themselves a little just now, and see how large a list they can get up for next year. Everytime you put the ADVOCATE into the hands of new readers, you enlarge your own, and our field for doing good. We are very anxious to greatly enlarge the circulation of the ADVOCATE again next year. We have had a very encouraging increase this year, and much desire that the increase shall be still greater next year. We wish, if possible, to make next year the most extensively useful of any year of our lives, and with the aid of our brethren we are sure this will be so. There will be no issue the last week of this year, the 31st of December, as this number fills the volume, and we need a little time to get ready for the work of next year. EDITORS.



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It is not easy to believe that children are less obedient and affectionate now than they used to be, but we see this statement made frequently. Most mothers must doubt its truth. Children are on better terms with their parent, they are really acquainted with each other, which was rarely the case in the days when the father ruled the whole household with a patriarch's selfishness and power. Edward Everett Hale, in his article on "Half Time in Schools," suggests that in the present order of things there is danger of children thinking themselves of too great importance. While this may be true in individual cases, to the hopeful mind there seems to be little danger that the boys in many homes, even those of great wealth, can feel for any length of time "they are the only creatures of God that have nothing to do for the world they live in." It certainly does seem to be nearer the ideal condition when a son finds his father to be his best friend, and a daughter goes to a mother with all those affairs which is nearest her heart. It is not a rare to see this, and that life is less artificial and has more human interest than in had in the youth of, say, Hester Prynne, cannot be doubted by one who thinks it without prejudice or passion.

It is better to need relief than to want a heart to give it.



## Home Reading.

## LOVING WORDS.

Loving words will cost but little,  
Journeying up the hill of life;  
But they make the weak and weary  
Stronger, braver for the strife.  
Do you count them only trifles?  
What to earth are sun and rain?  
Never was a kind word wasted,  
Never one was said in vain.

When the cares of life are many,  
And its burdens heavy grow  
For the ones who walk beside you,  
If you love them tell them so.  
What you count of little value  
Has an almost magic power,  
And beneath their cheering sunshine  
Hearts will blossom like a flower.

So, as up life's hill we journey,  
Let us scatter, all the way,  
Kindly words, to be as sunshine  
In the dark and cloudy day.  
Grudge no loving word, my brother,  
As along through life you go,  
To the ones who journey with you;  
If you love them, tell them so.

—Golden Days.

## MRS. TOLIVER AS A PROSELYTIST.

In Mr. Richard Malcolm Johnston's "Old Mark Langston," an amusing study of Southern life and character before the Civil War, occurs the following account of how the excellent Mrs. Toliver found her efforts of no avail to convert her dear old friend, "Sister Catlin," from the Methodist to the Baptist persuasion. The two good old ladies were notable housekeepers, near neighbors, and devoted friends, agreeing on every point except denominational opinions. It was directly after one of these spiritual wrestles that Mrs. Toliver "came in, disappointment plainly written on her face, almost jerked off her sun-bonnet," and addressed her young boarder, Miss Rebecca Woodbridge, as follows:

"Well, well . . . Miss Arbecca, the predigice, the predigice! for it ain't nothin' but predigice; for expectin' that she are as sensible and good a person o' the female sections as they is in this town, or this whole country, and . . . I believe in my soul she be the religiousest."

"Can't bring her round yet, eh? Mrs. Toliver."  
"No! I had her onst this evenin' whar she couldn't squeal, nor even, chirrup, so to speak, and I'd of clinched the nail on her; but somehow, to save my life, I couldn't lay my hand at the minute on the passage o' Scriptor I wanted, and I was a sarchin for it when she up, she did, and she scooted, a-sayin' she had to make wafers for Polly; and which I don't know, Miss Arbecca, whether you know it or not, but these Methodist women . . . them women has to learn how to do good cookin', because their preachers, so they tell me, has appetites. *Appetites* is the word. But that aint neither here nor thar. To-day I see, or I could but consate I see, for somehow the words and the ideas come to me freer and easier than common—and I were a-pinin' of her down and I see the iron were hot, or at least ways warm, and I wanted to strike before it got cold ag'in and I found the passage o' Scriptor and I car'd it over to her.

"Well, you mind, Miss Arbecca, me and Sister Catlin—because me and her calls one another 'sister,' althowh we're as fur apart as the ragin' 'mountain' seas—we was a talking of infant baptism.

"And while we was a-talkin' there, in the back peazzer, my old Dominicker hen—and she may not be such a layer, Miss Arbecca, as some; that is, such a monstrous, powerful layer; but (I'll say it open and above board) she's the best setter and hatcher and raiser in this whole yard o' chickens. Well, now you jes' listen to me, if you please. That hen, right in the midst of me and Sister Catlin, a-talkin' on that very pint, she comes up, she do, to the chicken-trough, a-fetchin' of her chickens to git water.

"Sister Catlin were a-lookin' at them, hen and chickens, while I were a-explainin' o' the doctrin, as I knowed the blessed 'postles laid it down and 'pinted it to be followed. For that's one o' her ways, Miss Arbecca; and which, ef she'd listen to me, I'd convince her in no time.

"I was jes' a cappin' o' the climack, when she ups, she does, and she say: 'What a fine hen, Sister Toliver, and what a fine passel o' chickens, to be shore!' Well, Madam, Miss Arbecca Woodige, the words wan't scerely outer her mouth before one o' them chickens—he were a little rooster—he leaped, he did, too fur over the edge o' the trough, or he were jes' natchelly too smart,

and lo, and behold, he hop off—enyhow he got right smack into the water! Well, now, young woman, ef ever you see a mad hen, then was the time; for, you know, or ef you don't, you mout know, that hen with young chickens is like some women, and don't seem they can be satisfied without a-fussin' other with their young uns or about 'em: and old Lady Dominicker are that kind in particklar. But this time I see she were in the right.

"She sot on to that little rooster, and she pecked him here, and she pecked him thar, and he hollered and he hoped and he hopped and he hollered, until he hoped out agin', and she yit give him a wipe on the back of his head arter he wor out.

"Sister Catlin and me," she continued, still laughing heartily at the recollection, "we both, well, we jes' had to laugh—her so mad and him so pitiful. But now," again becoming serious, even stern, "I don't think a idea ever struck me so suddenly as the idea of all that a-happenin' right thar while we was on the pint o' the baptism o' children—and they a not knowin' no more o' its wallue nor what it's for than that same little rooster; and I say to her: 'Thar,' says I, 'Sister Catlin, you see that the very hens and chickens is agin' it.'

"Bless your soul and body, madam, she wouldn't give up that much, and she declared the case wa'n't in point. And then I thought on the passage o' Scriptor whar it says about 'the beholdin' o' the ar; but to save my life I couldn't cote it quite at the minute, nor light on the book and chapter and veerse whar to find it; and before I could light on it she ris, she did, and she scooted; but law! the iron had got cold, and you jist as well of beat with your fist, let alone a hammer.

"It only go to show what prejudice 'll do with even good people; and if that 'oman were jest' only a Baptis' she be a saint."

## BLESSED FAMILY HOME.

Says Dr. James Hamilton, "I love to think that heaven is our family home." His father and two sisters had died in the faith, and the remaining members of his family were decided followers of Christ. Not long after he wrote the sentence quoted above, he was called to the family home. The family will undoubtedly form an undivided family in heaven, if the union has not already taken place.

What is true of the family of the reader? Can he say "I love to think of heaven as our family home?" Are parents and children, brothers and sisters united in love to Christ as well as in love to one another? Have the departed members of the family gone to be present with the Lord, and await the coming of those who were near to them on earth?

The family was designed to be a nursery for heaven. God says to every parent to whom a child is born, "Take this child and train it for me." The parent cannot convert the child, but his influence may be more powerful than any other created being. He has the promise of divine aid. How many children would grow up impenitent if their parents were devoted Christians, and labored wisely and prayed to the end that their children might attain to the like precious faith?

Christian parents, have you so walked before your children that they have full confidence in your professions of seeking first the kingdom of God and his righteousness? Are they convinced that you desire their conversion and holiness more than anything else? You have conversed freely with them in regard to their temporal interests and prospects. Have you as freely conversed with them in regard to their spiritual interests and prospects? Have you prayed for them as constantly and as fervently as the interests at stake require? Have you contemplated the possibility of an eternal separation between you and those who are dearer to you than your own soul? *New York Observer.*

It is an interesting fact that the Chinese plant their wheat with a drill and that they have done so centuries, perhaps, before wheat-drills were invented and used in the West. The wheat is also drilled in with fertilizers.

## A HARD WAY TO EARN A DOLLAR.

"Your tongues will all wear out some day," said Uncle Dick. The children laughed uneasily. Teeny felt of the tip of his to see if it were still in good running order.

"I don't believe that any more than anything, do you, Molly?" he whispered.

"It's only just some of Uncle Dick's nonsense, I guess," said Molly, looking at hers in the glass. "Anyway, not till we're real old, and then we can get false ones. They have 'em nowadays; there's false teeth and false hair and false noses, and false everthing."

"Oh, well, pooh, then!" said Teeny. "I'm not going to try and save 'em any!" So they began talking again.

Uncle Dick couldn't bear the talking so well as mamma.

"What was the minister's text yesterday, Molly?" he asked.

"I don't fink," said Molly. "It isn't any matter. I didn't see any diffunce to it."

"Lamartine!" said Uncle Dick, sternly. (Teeny's name was Lamartine.)

"What, ma'am?" said Teeny, meekly.

"Can you tell me anything whatever about the Sunday-school lesson, yesterday?"

Teeny felt badly, but he couldn't tell a lie.

"Not last Sunday's," he said, honestly. "But I can tell you all about winding up engines!" he added joyfully.

"No, thank you," said Uncle Dick, "I'll make a bargain with you. If you won't speak a word for an hour, I will give you a dollar apiece."

"Oh, we will!" cried the children.

"You spoke!" said Uncle Dick.

"Oh, we won't!" cried the children.

"Oh, you did!" said Uncle Dick. "Now you can begin again."

"We won't speak a word. Oh dear, there we spoke again! Try us this once."

"Very well," said Uncle Dick.

"So they went and got their slates.

"Let's when we want to say anything just write it down," scribbled Molly. "They say we talk so awful much! I don't believe it will make a slatefull.

They kept still and held their dear little babbling tongues for fifty-five minutes.

Then Teeny's pencil dropped.

"It's broken into three halves!" cried Teeny.

"No matter," said Molly, kindly. "It will last all the longer."

"Well done!" laughed Uncle Dick. "You shall have the dollar, if you did speak. It was a pretty hard way to earn a dollar."—*Youth's Companion.*

## THE EAGLE'S NEST AT MISSOURI FALLS.

It is well known that many birds of prey are remarkably stationary in their nesting habits. Lewis and Clark, in the report of their extraordinary journey across our Continent, describing the great falls of the Missouri under the date, June 13, 1805, say: "Just below these falls is a little island well covered with timber. Here, in a cotton-wood tree, an eagle had fixed its nest, and seemed the undisputed mistress of the spot, to contest whose dominion neither man nor beast would venture across the gulf which surrounds it, and which is further secured by the mist arising from the falls. This solitary bird could not escape the observation of the Indians, who made the eagle's nest a part of their description of the falls, which now proves to be correct in almost every particular, except that they did not do justice to their height."

Gen. W. F. Reynolds, in the Yellowstone expedition traversing the same region, passed this July 12 1860, more than half a century later. He told me that as he journeyed he read Lewis and Clark's account, and was much impressed by its vividness and accuracy. Just before reaching these falls he called the attention of his companions to this mention of the eagle, and in a moment was especially pleased at observing the eagle's nest described in the diary of 1805 still in the cotton-wood tree on the island, and on the tree by its side was perched a bald eagle of unusual size. In his report General Reynolds says: "This affords a striking illustration of the habits of this American bird, and from its known longevity it may have been the identical eagle that Captain Lewis made historical more than half a century ago."—*New York Observer.*



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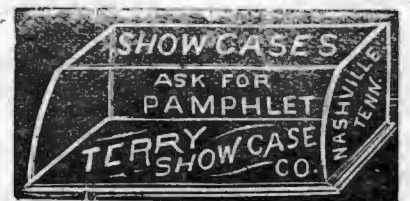
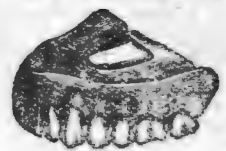
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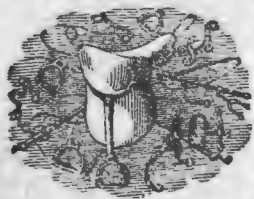
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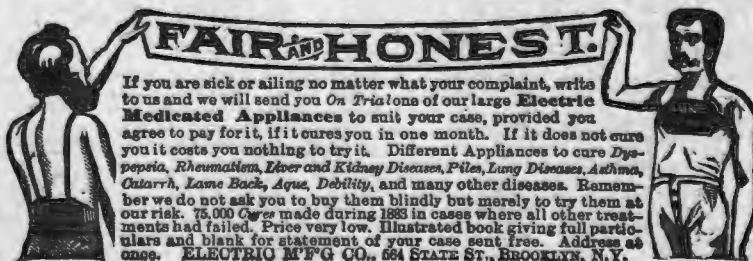
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