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DISCOURSES FOR THE TIMES. No. 3.

"And ye are complete in Him, which is the head of all principality and power."—Col. ii. 10.

The subject of completeness in Christ is one that is seldom discussed, but it is a most important one, and one, which, if viewed in the proper light, would confine Christians much more than they are, to the New Testament and Christian Institution; and prevent many of those aberrations from both which terminate so unhappily and disasterously to individuals and the cause.

In order that we may understand the Apostle in the passage quoted from him, properly appreciate what he says, and have before us his application, we must notice the design he had in view, in this part of his epistle, and in the particular passage under consideration. He was writing to a congregation which, like most of the first Christian congregations, was composed of converts from Jews and Gentiles. Now there was a disposition among these, as we find there is among sectarians of the present day, to carry along with them some of their peculiarities into the Christian system, and engrat them upon it as a compatible appendage. The peculiarities of the Jewish law on the one hand, and the Gentile philosophy on the other, were the Scylla and Charybdis between which the true disciple had to steer, to reach the heavenly port in safety. A divergence on either side was attended with danger of shipwreck to the faith. But the greater danger was from Judaism; as "salvation was of the Jews," and "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." To oppose these intrusions of Judaism, of which we have spoken, seems to have been the object of the Apostle in this part of his epistle. To effectually do this, he shows the superiority of the Christian system, in various ways and points of view. The law had been the instructor of the Jews to bring them to Christ, and the depository of the divine wisdom and knowledge. But Jesus "took it out of the way, nailing it to the cross," and now, "in whom (in Him) are hid all the treasures of wisdom and knowledge." And this I say, continues the Apostle, "lest any man should beguile you with enticing words." And then, after saying to the Colossians, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith as ye have been taught," he soon adds, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth ALL the fulness of the God Head (Divinity) bodily. And ye are complete in Him, which is the head of all principality and power. The Jews boasted of the institution of circumcision, the national mark of distinction which separated them from the Gentiles, but which was only "outward," "in the flesh," and could confer no spiritual advantages. But here is a far superior circumcision; "circumcised with the circumcision, made without hands, in putting of the body of the sins of the flesh by the circumcision of Christ,"—a circumcision by which their sins were cut off and separated from them. The manner in which this "circumcision of Christ" was performed is immediately added: "Bur-
ied with him in Baptism, wherein ye are risen with him, through the faith of the operation of God who hath raised him from the dead.” We do not understand the Apostle as teaching here, or, indeed, anywhere else, that, “baptism came in the room of circumcision,” as numbers have endeavored to maintain. Circumcision is merely a type of baptism; and there is a great difference between any thing being the anti-type of another, and coming in the room of it. Moses and Aaron and David and Solomon were types of Christ, in certain respects; but who would pretend to affirm that Christ came in the room of either one or all of them. And so, no more has baptism come in the room of circumcision.

In order to a correct understanding of the use which the Apostle makes of this Jewish rite, in explaining the Christian Institution, we must look first at its definition and import. It comes from a Latin word, circumcido, and that from two other words, circum, around or about, and cado, to cut, and means to cut around or about. Such being the definition of this word, in the original, we are prepared for its application by the Apostle. And we find that it can be applied to any act of moral or spiritual cutting off or separating, particularly of the love, practice, and guilt of sin. We find the Lord saying by the mouth of Jeremiah, to the wicked and rebellious Jews: “circumcise yourselves unto the Lord, and take away the foreskins of your hearts, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.” Here it is applied to their cutting off, or putting away from them, the love and practice of sin. Paul makes a similar use of it in his epistle to the Romans, though in a more general sense: “For he is not a Jew which is one inwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit, (Gospel) and not in the letter, (Law) whose praise is not of men, but of God.” But in the passage under consideration, it is applied, as we have seen, to the cutting off, or separating of the alien or old sins of the Colossians from them; or, in other words, to the remission of their sins in baptism. In confirmation of this view of the subject, and the real design and meaning of the Apostle, we have but to quote from the same epistle to the Romans, a few chapters further on from the one from which we have just quoted his remarks on the circumcision of the heart: “Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with HIM, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” By a figure of speech the man’s former state of mind and conduct is called his “old man,” which by the “circumcision of the heart” is “crucified with Christ,” his evil desires passions, propensities, &c., cut off by the “sword of the Spirit which is the word of God,” and the enmity of his heart slain, (his heart changed;) and then, thus prepared, his “body of sin, (or former sins) is destroyed, (“that the body of sin might be destroyed.”) when the man is “buried with Christ by baptism, into death;” his sins left in the watery grave. This is fully proved and confirmed by verses 17, and 18, of the same chapter: “But God be thanked, (though) ye were the servants of sin, but [yet] ye have obeyed
from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." They were buried with Christ by baptism, and therefore made free from sin, by them receiving the remission of all their past sins.

This burial in and by baptism, is essential to the validity and design of the ordinance, as we see in the quotations from Colossians and Romans which we have made. Without it, it is no baptism at all—a mere unmeaning affusion, lustration, or pouring of water; of no more religious meaning or efficacy than the shower of rain or pouring of the cascade. If not thus essential, why would not a mere allusion to the ordinance have been sufficient, without particularising its form? as we find to be the case in some other places.

It is thus, that they were made "complete in Christ," without the necessity of the Mosaic Law, which was inconsistent with this completeness. And as that was then inconsistent with it, so there are now, and have been in every age since, things inconsistent with it. The human additions, corruptions and appendages of the Christian religion, whether Roman Catholic or Protestant, have been and are inconsistent with it. Every form of will-worship and all partial obedience are inconsistent with it. But there are two things inconsistent with it, which deserve our particular attention.

1. We are told by the Apostle that "all the treasures of wisdom and knowledge." And out of these, His divine power has again given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue. Now with this completeness, all Creeds, Confessions of Faith, Disciplines, Abstracts and Formulas of doctrine, Articles of Faith, &c, are inconsistent. They imply a defectiveness in the Christian system; and thus tacitly say that this perfect system is incomplete without them. If, according to the popular Protestant maxim, "The Scriptures are a sufficient rule of faith and practice," where is the use or necessity for any thing else? And does not a creed of any kind say, in effect, that they are not sufficient; and require the interference of human wisdom? Thus is human wisdom exalted above Divine wisdom! This is the true spirit of the man of sin, from whence all such things have originated: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God sitteth in the temple of God, showing himself that he is God."

2. Jesus is "The Head of all principal-ity and power." Or, as more correctly translated, "all government and power." The Christian Institution, is, therefore, complete in itself; and the disciple of Christ needs no other. And as creeds, would be inconsistent with the completeness of the Christian system, so would all other benevolent institutions (or the belonging to them) be inconsistent with the completeness of the Christian Institution. We are commanded as individual members of the Church of Christ, in our private capacity as such, to do good unto all men—to do all the good we can. But when it comes to our social capacity, to association for doing good, the Christian Church is the only authorised channel for the exercise of our benevolence. Every other one is unauthorised, and inconsistent with it. They imply its defectiveness, just as much as do creeds that of the Christian system. And hence an able writer observes, "that they have, in part, originated in more modern times, from the inadequacy of the system of benevolence adopted by Christian Churches." What is, or has been the cause of this inadequacy? It has
Who do Men say the Son of Man is?—No. 7.

I have yet a few more remarks to make upon this point of the subject, before I enter upon the consideration of his incarnate state. From what has been said, it will be seen that he is more than man, and more than angel. He is not a created being, in any sense of the term, but is uncreated and eternal. As the "Word of God," and the "image of the inimitable God," he always, from all eternity, existed with God. That this is true, may be gathered from several expressions found in the holy oracles. To one of these I have before alluded, found, Phil. xi. 6, "Who, being in the form of God?"

This leads us another step higher, in our investigation. From this lofty height he stooped to redeem man, by taking upon himself the nature of man, that he might appreciate all the difficulties under which man labors; and by stooping thus, in his elevation, he will raise man to an immortal and glorified state. "As we have borne the image of the earthly, so we shall bear the image of the heavenly." The "form of God," and the "form of a servant," appears to be in contrast. He divested himself of the former, and assumed the latter. What is meant by the "form of God?" Could this be satisfactorily settled, we would have clearer conceptions of that "glory which he had with the Father before the world was." It was something of which he could divest himself. "Though he was rich, he became poor for our sakes." He threw aside the glory and the riches he had with God before the world was, and became poor, so poor, indeed, that he had not where to lay his head. What were the riches and the glory he had with the Father before the world was? Of which did he divest himself? "Glorify thou me, with the glory, I had with thee before the world." His Father always answered his prayers, He did glorify him with that glory which he had with God before he became incarnate. What was that glory which was the same he possessed before the world was, and which was in answer to his prayer? He was elevated to the throne of the universe, and was "at the right hand of the Majesty in the heavens;" all the angels in heaven were commanded to worship him; all authority and power heaven and earth, were given into his hands. This appears to be the glory which he had with God in his pre-incarnate, seated upon the throne of the universe, "controlling all things by his own powerful word," and an object of worship for the exalted intelligences of heaven. Of this he could divest himself when he became incarnate. The opinions upon this portion of Scripture are various; but this appears as reasonable as any other. The "form of God" is an expression similar to the "word of God." This view is strengthened when we remember that the word here used (Morphe-form) expresses the outward appearance—the figure or form of an individual. He was "transfigured," transformed, metamorphosed, before his three chosen disciples, when his whole external appearance was changed. The word is the form, the embodiment, the visible, external appearance of the invisible idea. Hence he is the "word," and the "form" of God. It is,
at all events, a singular and peculiar expression, and never applied to any other being in the universe, and whatever may be meant by it, it was what no angel or created being, ever possessed. Created beings, of whatever order, are entirely excluded; and hence we may conclude that he was eternally with God. This appears still more evident when we consider the force of the expression used by John, the Holy Spirit dictating in his preface to his testimony, viz: “The word was with God, and the word was God.”

But it may be said that he is not a creature, as men or even angels of the highest rank in heaven—not in the sense or manner that these are creatures; but that he is the offspring of God in some more elevated and sublime sense—of a different and more exalted character. Such an affirmation is nothing more nor less than an assumption, wholly unwarrantable. We know nothing of any intermediate or half-way creation and have no right to assume any such thing. The most we know of creation is from revelation, and concerning such an intermediate creation, there is nothing revealed. Will some expression, difficult to be understood, warrant any such conclusion? But admit that there is such a creation, it is still a creation, however sublime and exalted in the scale, and would be included in the term “the whole creation,” whose author was the “Word of God.” There are but two great classes of beings in the universe, the uncreated and created. It has been shown that the “Word of God,” is to be excluded from any and every creation, hence the conclusion follows that he must be an uncreated being, and therefore eternal.

But let us see how this idea of an intermediate and more sublimated creation appears from another point of view. There is an infinite distance between entity and non-entity; and it is impossible for a thing to be, and not to be, at the same time. The same discrepancy exists between unity and infinity. All animate being in the universe is comprised under the terms created and uncreated, the created is as unity, the uncreated as infinity. Hence the distance between a created and uncreated being is likewise infinite. And, moreover, it is absolutely impossible for the same being to be eternal, and not eternal; and yet this absurdity must follow, if a being can be essentially created and uncreated at the same time. If the distance between them be infinite, there cannot possibly be any intermediate creation; for if there could be, finity could be infinity, a contradiction in terms, the absurdity of which is stamped upon its face.

Jesus Christ cannot, therefore, be a created being in any sense; consequently he was with God from all eternity, and is therefore, eternal and uncreated. But once more. Just here, when we have followed him far above all created intelligences in heaven, let us see, as there may remain a doubt in the minds of some as to his “equal supremacy” with God, and that he may be in some sense an originated being, if we can remove this doubt. The reader will please recur to what has been said concerning the “Word of God,” and will read that passage in connection with 1 Jno. i. 3. “That which was from the beginning, which we have seen with our eyes, which we have contemplated, and our hands have handled, concerning the living word*—(for the life was manifested, and we have seen it, and bear witness and declare to you that life which is eternal, which was with the Father, and was manifested to us;) that, which we have seen and heard, we declare to you,” &c. It is evident that the subject of these remarks is Jesus Christ. The word that, commencing the first verse, refers to him; and he is the ‘living Word,’ or the “word of life.”

* Dr. McKnight.
The second verse speaks of this subject in different language, and is explanatory and argumentative of the first verse, 'for the life was manifested,' &c. There can be but three opinions in regard to this word 'life.'

1st. That it represents God, the 'word of life,' being an expression parallel with the 'word of God.'

2nd. That it is the immortality which will be given to us by Jesus Christ, "who has brought life and immortality to light."

3rd. That it is the word of God, or Jesus Christ. It cannot be the first, because it is said to have been eternally with the Father. It cannot be the second, because immortality or eternal life is not manifested to us—cannot be seen and heard, and handled. It is the third, because, 1st, it is evident he is speaking of Jesus Christ. 2nd, he was seen, heard, and handled. 3rd, The only being spoken of in the Scriptures as being with God, and was manifested to the world, is Jesus Christ. 4th, a closer inspection of the passage will show that the force of the word for limits the meaning of the word life, to the 'word of life.' And this life is eternal. The "word of God" dwelt eternally with God. He is, therefore, uncreated, eternal, unoriginated, and self-existent.

PHILALETIES.


There are a few prominent features in the affairs of the religious world, under the influence, in part, at least, of the Spirit of the Age, which loudly call for wise heads and able pens; but while its influence was confined to the political and sectarian world, we were not disposed to write long or much on the subject, but recent events, and those transpiring daily, prove, conclusively, that its influence is now to an alarming extent, affecting the political, sectarian and religious world; and we deem it time to call the attention of the Lord's family to the subject before time and custom gives to it, an importance that its merit cannot claim. One of the prominent features of this mighty monster, and the only one which shall be presented in this essay, is false charity, (if it be not a misnomer.) It is said that charity begins at home, and this is the charity enjoined upon the Church by the Spirit of God, as is clearly seen both by Apostolic command and precedent. Our sympathies should be excited in favor of our own families first, of our neighbors next, and then extend to country, state, nation, and to the whole world; and our talent, means, and energies should be brought into active operation to do them good. This is Scripture—it is natural, and is enjoined in the teaching of the spirit of holiness and of God. These statements I deem unnecessary to prove, as they are admitted by all. Now this Great Spirit, to which all must submit and do homage from the statesmen to the poor African, from the gifted and pious preacher to the ignorant hypocrite, from the philanthropist to the Anchorite, all, all, must partake of his wide spreading and blighting influence. It is hers to subvert heaven's order, and change nature, her charity is foreign, hers commences when Christian charity should end. Now for the proof.

1st. The political philanthropist, so-called, in London, is winding his way to a meeting of kindred Spirits, to arrange matters for the relief of suffering humanity—noble enterprise truly, but what is it that meets him on his way to accomplish this praiseworthy object? What form of distress? That pallid cheek, that sunken eye, that look of deep distress, of physical want, that wailing tone in which the miserable beggar asks for alms to save him from the jaws of death. Now look at the man and devils laugh, and angels weep! What does he do, give money? No. Advice? No; but rudely pushing aside this object...
of pity, he rapidly strides on; his sympathies are far over the great sea, and in favor of objects who never knew as deep woe as he has rudely passed without one sigh.

Go to the eastern and northern cities, and there find misery in all its haggard forms, and there, too, you find men of all grades doing homage to this goddess. The same benevolent spirit at work, speeches made, time wasted, money spent, tears shed, sympathies aroused, preachers, statesmen, poets, and philanthropists, all at work, and for whom? Not the objects that God and nature command them to labor for, not for the poor, degraded, ignorant, white slave who blacks their boots and, who looks tremblingly to them for bread. No—this would be true Christian charity. But what object excites all this commotion? Why the one that the spirit of this age points out. The well fed, well clothed, and well treated southern slaves, who would shed tears over the misery of those cities, and the objects daily met with by those citizens—would be philanthropists. Leaving these deluded votaries to bow at the shrine of the spirit of the age and shed crocodile tears over imaginary sufferings, and spend their money for naught, and perhaps drench this Republic with the blood of her sons, we now turn our attention to the Christian Church: and I would to God that no evidence of the reign of this spirit could be found. But alas! they are abundant. A cry for help has gone up from the sunny south, a call from the Crescent city has been made. What is our condition? Our people are dying for the bread of spiritual life—but few Churches and few preachers—and many of those who once proclaimed the Gospel have been compelled to go to the law, medicine, and the plough, to support their families. We are down-trodden by the proud and intolerant religionist; the whole South, almost, is under the influence of a wild and fanatical excitement, where the goddess—the mourning bench, presides. And we have not the men to stay its course. We called in vain—no response has been made to our complaint—it is too near home to suit the philanthropist of this age. But hark! I hear a cry of distress waited on the breeze across the ocean’s mighty wave—faint at first, and feeble at its source, but gathers strength in its onward course, until it bursts upon our shores with a sound that startles the Church from her lethargy, as the sound of the last trump. Now you may hear burning eloquence pour in torrents from the pulpit—hearts and purses are opened, as though touched with a magic wand, ‘the poor heathen!’ ‘Birmah!’ ‘Hindostan!’ and the orator’s sympathies pass with the velocity of thought to distant lands, nor deigns to dwell at his own door and drop a tear of sorrow over the heathen in his native land. The heathens are sprinkling their altars with human blood, and are not our people sprinkling their altars with the fragments of shattered reason. The heathens are bowing to idols. Yes, and are not our people offering their sacrifices daily to the idol of modern orthodoxy? and the effect of this offering is insanity to many, and infidelity to millions! Not a dollar can be given to educate the poor in our own State, and support a preacher in destitute portions of our own beloved country, while thousands can go freely into the pockets of salaried officers, or to the heathens, we know not which. With such misguided charity I have no sympathy; and this is not the worst feature in the case, as applicable to us as a Church. Not only is our charity directed to the wrong object at present, but the channel through which it flows cannot be justified upon general principles, common precedent, or good policy. But this we reserve for another essay, as our sheet is full.

T. W. CASKEY.

Gadsville, Ala., Aug. 23rd, 1848.
OBJECTIONS ANSWERED.

I find there are some objections to my piece published in the Advocate on the Mission of the Spirit.

I have just reviewed it, and I do maintain, so far as I can understand language, connected with existing facts, that the propositions therein contained are true, according to the written word of God, which in all cases of variance is to be umpire with us. Now the world and the Church, since the establishment of the latter, have been the only two legitimate bodies that would call our attention, in the investigation of this subject. And while the Saviour expressly declares to his disciples, (John xiv. 16, 17,) that he will send them the comforter whom the world cannot receive, and this being consummated, to the Apostles, on the day of pentecost, and an extension of the same to the three thousand penitent believers on that occasion, goes to the establishing of the fact that the Church has been the only body that has received the Spirit, in which it took up its abode. But, says one, did not Cornelius receive the Spirit before he was baptized, and thus initiated into the Church? Admit it, and what do I sacrifice? Will any one say, even in this case, that the Holy Spirit took up its abode with the world? I hope not, for we find no other case from that time down to the present day, that is parallel with this, or even similar; but in this, Christ's promise was consummated, in which, said he, “John indeed baptized with water, but ye shall be baptized with the Holy Ghost”—Acts ii. 16.

And in this Peter and the rest of the brethren were convinced that God had granted repentance unto the Gentiles—Acts xi. 18. No one, I hope, will say the Holy Spirit, on that occasion, in that miraculous way, was necessary to convince him of his sins, for he was already convinced of that, else he would not have sent for Peter to tell him what to do for the remission of his sins, and no one, certainly, will say the Holy Spirit directed him what he must do, for Peter was to do this.—Acts x. 6, xi. 14.

Says one, if the Holy Spirit does not enter the soul of the sinner, how can it convince him? God convinces us like we convince one another, by presenting convincing facts to our understanding, in our own language. Can the Holy Spirit do nothing for a person unless it enter that person? Let preachers, and all that believe, hold forth the word of the Spirit to the world—let them forbear calling it a dead letter, and the Spirit will soon convince the world of sin. But we are again asked, if the Spirit does not enter into the souls of sinners, and strive with them, how can they be said to resist the Spirit? We answer, by resisting the words of the Spirit through the Prophets and Apostles—Neh. ix. 30; Acts vii. 51, 52. The Spirit resisted, was in the Prophets and Apostles, not in the common people; the spirit of the Devil was in them, else they would not have resisted the Spirit of God. But, says the objector, I cannot believe within myself. God never required any man to believe of himself, but to believe what he has said by the Holy Spirit through Jesus Christ, the Apostles and Prophets; and this is done in such a confirmatory manner, that no one can reasonably doubt, for one moment, upon any one topic either to be believed or done, in all the Christian economy. Now I think I have, plainly, and unequivocally proven from Scripture, and existing facts, common sense, and plain reason, that the Spirit is sent exclusively to the Church as a body, and does actuate that body.

B. H. BILLS.

A late census of the Wesleyan Methodists, makes the number of that sect in Great Britain and Ireland to 469,454; showing a decrease of 4,861, since last year.
The Ministry of the Age.

No preceding generation of ministers ever saw such a day as this! Such openings for usefulness, such calls for exertion, such multiplied and extensive fields whitening to harvest, such abundant and potent means for doing good to mankind. To live now is a talent put into your hands, for which you must give an account. Have you an ardor of piety, a tone of moral sentiment, a spirit of enterprise, corresponding with this day? If not give yourself no rest till you, in some good measure, attain them all. If an ancient heathen rhetorician, in giving directions for the attainment of the ‘sublime’ in writing, could say—’Spare no pains to educate your soul to grandeur and to impregnate it with great and generous ideas; much more may the same language be addressed to the gospel minister, in the present state of the Church’s progress. Take unceasing pains to get large views of ministerial furniture, ministerial duty and ministerial success. Strive to educate your souls to grandeur of conception and grandeur of wishes and hopes, and enterprise for the moral benefit of your fellow-men. Aim high—let no petty plans satisfy you, either as to acquirement or exertion. Every one of you, however humble his talents, if really disposed to make the most of what God has given him, might cause his influence to be felt to the ends of the earth.—Ch. Ob.

CONVERSATION BETWEEN TWO LADIES.

(Concluded from page 208.)

C. Yes, Mrs. M., we frequently utter expressions like this, and what astonished us, was the fact that after all your people have said about exclusiveness, when your minister was exhorting sinners to come to the mourner’s bench, he told them there was but one way to follow Christ. Of course that was to come by the mourner’s bench.

M. Now, Mrs. C., please do not mis-represent. Did not our preacher take special pains to explain on last night that Methodists do not believe that poplar slabs will save people, and that even a Methodist child knew this to be a misrepresentation?

C. I never heard any one say that you thought there was such efficacy in poplar slabs before, but if any one had so said, it would have been no more of a misrepresentation, than when you tell the people that we believe that water will save folks, or that we have a water savior.

M. From the importance you attach to baptism, it does appear to me that you almost make a savior of it.

C. If we had ever applied the one hundredth part of the extravagant expressions to water baptism that you have to prayer, there might have been some room for your inference. Now it is just as unreasonable to suppose there is power in words, although they should be uttered with the most sonorous sound, to save a sinner, as to suppose water possessed of that virtue; but I suppose no one of sense ever thought either the one or the other in itself, had power to save sinners. Now I admit, so far as we can see, one of these seems just as much like the way of salvation to the unconverted man, as the other. The only thing then, to give his mind the preponderence to one or the other, is the appointment of God. It is God that saves sinners; and if they wish to enjoy His salvation, they should look into the Bible, and see where He has appointed for them to go to obtain pardon.

M. I suppose our preacher has looked in the Bible, and knows what is there as well as your brother Timothy.

C. Mrs. M., I do not have to go to brother Timothy to find what my Bible says, although I esteem him as an able defender of the faith; but Mr. C. keeps a large Concordance, and by the assistance of it, I can soon find any thing in the Bible.
Now, what surprises me is, that you can be induced to assist in carrying out one of these mourner's bench scenes, when you know that amongst all the cases of conversion recorded in Scripture, there is not the slightest hint of any such operation; and on the other hand, we are told as plainly as we can be, what they did to convert them.

M. Mrs. C., I know you can talk scripture, and hold an argument, but when we were engaged in prayer last night, you could sit still on your seat, and refuse to bow the knee to the Lord.

C. It is a wonder you noticed me when you were so engaged, so as to know whether I knelt or not. But since you did, I will tell you how I look upon the whole affair. I always kneel at Methodist meetings, when they bow to pray in a lawful and scriptural manner, but when they put prayer clear out of its place, and turn it into confusion, I dare not take any part in it.

M. I am sure our preacher on last night, said that any person who had never been baptized ought to be.

C. Why did he not tell them that they were commanded to be baptized, in the place of calling them to the mourner's bench?

M. That is not our way of doing business.

C. That is very candid indeed. Your way of doing business, then, is not the way the Apostles did. That was as candid as the distinction made by your preacher on last night between the 'door of the Methodist Church, and the door of the Church of Christ. It was when he was about to invite the mourners forward to join the Church, he made the distinction of which I speak. It was in these words: "The door of the Methodist Episcopal Church, like the doors of Gospel grace, stand 'open night and day.'" In the place then, of his inviting the people to the door of Gospel grace, your preacher invited them to the door of the Methodist Episcopal Church.

M. I knew the very moment that remark was made, I should hear it in our next conversation. But we never pretend to be anything more than a branch of the Church of Christ.

C. Where do you find the other branches?

M. All orthodox denominations.

C. What denominations do you consider orthodox?

M. Such as hold the fundamentals of religion.

C. What denominations hold the fundamentals of religion?

M. All the evangelical sects.

C. Which are the evangelical sects?

M. If you are determined to have right out in so many words, I will just say all denominations except Roman Catholics, Mormons, Universalists, and Campbellites are considered orthodox by us.

C. When Presbyterians hold the doctrine of partial election, and Methodist deny it, I suppose they are both orthodox, the Baptists may deny sprinkling, and infant membership, and Methodists hold to both, and all be orthodox, I suppose; the Friends can deny water baptism altogether and the Methodist's hold to it, and both be orthodox! Methodists may hold clas meetings, and all other parties oppose them and all be good orthodox brethren. Just what you are popularly calling orthodoxy is one of the most unmeaning things, ever pronounced by a self-conceited and pharisaical people! A singular tree is that of an apple tree with a hickory branch, and the Methodist's hold to it, and both be orthodox! As well might we talk of the Church of God, with Methodist, Baptist, and Presbyterian branches. No man is a Christian because he has conformed to Methodism.
Letter from Pleasant Hill Church, Mo.

If there are Christians in the Methodist Church, which I do not doubt, it is because they have conformed to the law of Christ, for Christ's sake, appointed to constitute Christians.

M. Well, did you not observe that our elder on last night, exhorted the people become Christians, and did not exhort them to become Methodists.

C. That is precisely wherein he deluded them; he exhorted, as you say, and exorted the people to follow Christ, and some Christians, and then as soon as they came forward, he told them the door the Methodist Church was open to receive them, and several of them were soon fully embraced in the arms of the Methodist Episcopal Church.

REPLY.

Dear Brethren:—As you are divided on the above question, in your congregation, and have referred the decision of it to myself, I shall endeavor to do so the best I can, in the light of revelation. I own that it is an important one, and one that deeply involves the morality of Christians; and therefore deserves a most serious reply, and one that will enable us to arrive at the truth on this subject. It is not a matter of mere theory, but of most important practical moral bearing. And while I feel my inability to reply to your interrogatory as it should be answered, you must consider that I am but a fallible man, and liable to err, in judgment and opinion; and must, therefore, receive what I say as such, and submit it to the test of your own judgments.

Let us, then, take up the Scriptures you have presented, in the order in which you have arranged them, and consider them; and in thus doing we will reply to your question. First, then, let us see how the first passage reads:

"It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."—Mat. v. 81, 82.

The next passage reads as follows:

"It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."—Mat. v. 31, 32.

REPORTER.
it be for fornication, and shall marry another, committeth adultery: and who so marrieth her which is put away, doth commit adultery.”—Mat. xix. 9.

Now if you will examine these two passages carefully, you can easily determine what to do in the case before you. Our Saviour admits but one cause for divorce, and that is fornication; and says that whosoever shall divorce his wife, except for that cause, and shall marry another, is guilty of adultery. Now the inference, to my mind, is very plain, that if a man puts his wife away, for this cause, and then marries again, he is not guilty of adultery. I think that our Saviour’s words will bear this construction or inference. The exception for the cause of fornication, in case of divorce, would also, to my mind, be an exception in the case of marrying again, and not make it a case of adultery. And there is also, to my perception, reason in it too; for when a man’s wife, by no fault of his, has unfitted herself to be any longer his companion, by violating his bed, why should he be debarred from procuring another companion with whom to share the joys and sorrows of life, which may fall to their common lot? And as in the case of a man with his wife, so with the woman and her husband, for there is no reason for any difference.

Let us now examine so much of the next passages, to which you refer me as may be relevant to the case.

“And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.”—Mark x. 12.

The next passage reads somewhat similarly.

“Whosoever putteth away his wife, and marrieth another, committeth adultery, and whosoever marrieth her that is put away from her husband, committeth adultery.”—Luke xvi. 18.

Now there is nothing said here about any exception for fornication; as in our passage it was unnecessary to the design of the writer to record it, and in the other it was not necessary to mention it. But neither of these, is to be understood as debarring what we have previously quoted as “Scripture is the best interpreter of Scripture;” and the omission of an exception in one place will not do it away in another.

You next refer me to the vii. chap. of Romans, but I shall quote only such as is apposite to the case.

“For the woman which hath a husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”—Rom. vii. 2, 3.

If you will notice, you will see that it has reference to marriage under the Mosaic law, and cannot therefore be a fair illustration of the subject or case before us. By admitting its testimony, it makes no more against the exception than the preceding passages last cited. Exceptions, when not mentioned, are always, of course, understood.

The vii. chap. of 1 Corinthians is the next Scripture to which you call my attention. I have examined this chap. and the only passages having a particular bearing on the subject are the following:

“Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife.”—vii. 10, 11. “The wife is bound by the law as long as her husband...
Taking to Task.—Justification by Faith only.

If we are justified by faith only, what becomes of the other accessory means spoken of in the Scripture? If by faith only, where is the blood of Christ? "Much more, then, being now justified by his blood, we shall be saved from wrath through him."—Rom. v. 9. Where is grace? "Being justified freely by his grace, through the redemption that is in Christ Jesus."—Rom. iii. 24. If we are saved by faith only, why did James refer to works, Peter to Baptism, to the mercy of God, &c. Can we not with equal propriety say that we are justified by any of the various causes enumerated, to a few of which I have referred? One may enquire how do you reconcile Rom. v. 1—"therefore being justified by faith, we have peace with God?"—Let me ask, how would you reconcile the various passages above referred to? For instance, Rom. v. 9, with the 18th verse, "saved by his life," &c. It is all very easy reconciled by knowing that there are various items in the plan of salvation, and when the Apostle has in view one particular thing, it would be unprecedented in the annals of time to speak of all the items in the Christian economy on every occasion. When he addressed any one of particular erroneous partialities, he endeavored to eradicate that error. When he wrote to those who contended for salvation through the works of the law, he says, "Not by works of righteousness which we have done, but according to his grace."

M. Why, did you never see the picture in the Bible where John baptized the Saviour by pouring water on his head with a horn?

A. I have often heard of men getting as far as the pictures, and I suppose you are one of them.

J. S. ALLEN.

Bethpage, Mo., Aug. 23d, 1848.

For the Bible Advocate.

JUSTIFICATION BY FAITH ONLY.

If we are justified by faith only, what becomes of the other accessory means spoken of in the Scripture? If by faith only, where is the blood of Christ? "Much more, then, being now justified by his blood, we shall be saved from wrath through him."—Rom. v. 9. Where is grace? "Being justified freely by his grace, through the redemption that is in Christ Jesus."—Rom. iii. 24. If we are saved by faith only, why did James refer to works, Peter to Baptism, to the mercy of God, &c. Can we not with equal propriety say that we are justified by any of the various causes enumerated, to a few of which I have referred? One may enquire how do you reconcile Rom. v. 1—"therefore being justified by faith, we have peace with God?"—Let me ask, how would you reconcile the various passages above referred to? For instance, Rom. v. 9, with the 18th verse, "saved by his life," &c. It is all very easy reconciled by knowing that there are various items in the plan of salvation, and when the Apostle has in view one particular thing, it would be unprecedented in the annals of time to speak of all the items in the Christian economy on every occasion. When he addressed any one of particular erroneous partialities, he endeavored to eradicate that error. When he wrote to those who contended for salvation through the works of the law, he says, "Not by works of righteousness which we have done, but according to his grace."
mercy he saved us, (how, by faith alone?)
by the washing of regeneration and re-
newsing of the Holy Spirit." Let me il-
lustrate by something plain and familiar:
suppose a man, speaking of a certain
piece of land should say, "on that piece
of ground I raised one hundred bushels of
grain." In speaking again of a horse,
"with that horse I raised one hundred
bushels of grain." And again, of an ag-
ricultural implement, "with that I
raised one hundred bushels of grain;" and
so on, speaking at the different times of all
the various means used in raising the grain,
would an intelligent farmer, acquainted
with all the means of agriculture, suppose
that he only used the land, the horse, or
the plough, to the exclusion of all the rest,
or would he not rather conclude that he
used all the facilities of agriculture? And
will not the intelligent Bible student, when
he comes to faith, spoken of in disconnec-
tion from grace, blood of Christ, washing
of regeneration, or immersion, repentance,
enduring to the end, &c., consider that all
of God's requirements are inferred?
What think you, contender for faith only
as a most wholesome doctrine, and very
full of comfort?

J. L. ETHERIDGE.

Ripley, Miss. Sep. 28th. 1848.

The First Step.—Discourse by J. H. Johnson.

Beware of the first step in vice. It
may be the commencement of a career that
will prove your ruin. A little deviation
from the path of rectitude, is a trivial
thing, we know; but it has destroyed
scores of as well meaning, and as honest
men as you are. When the first step is
taken the second becomes easier, and thus
thoughtless youth is hurried on, till he be-
comes a proficient in vice. Be on your
guard, and resist the appearance of evil.
One copper from your master's drawer,
one falsehood, one hour in the den of a gam-
bler, one glass of cordial, or one day in
rum store, may be the step to ruin. Re-
main as pure in character as when you
first left the paternal roof. Could you re-
alize the fearful doom that awaits the
youth who breaks away from truth and
virtue, you would shudder at the thou-
of the slightest dereliction from the path
of rectitude.

OUTLINES OF A DISCOURSE,
Delivered in the Christian Meeting Hou-
in Lexington, Missouri;—by J. H.
Johnson. (See Isa. 9 ch.)

My Christian Brethren and Friends:
In offering some thoughts and reflectons
upon the verses read in your hearing, I
will observe the following method:

1st. We will sketch, from reli-
sources, a few facts and evidences, in pro-
of the early and successful propagati-
on the Christian religion. And,

2nd. Its moral purity, and conseq-
suitableness to the wants and condi-
on our fallen race.

As you will perceive, our subject
is quite diffusive in its character and arran-
gement, and cannot be fully treated in a sin-
discourse. I hope, however, to be able
to present an outline which you may,
ease and profit to yourselves, fill up
your leisure hours of retirement. To
done, we will all, without doubt,
strengthened and encouraged to hold
our begun confidence in Him who
called us out of darkness into the light
de the Gospel.

Until the Messiah, the Prince of pe-
came, "Darkness covered the earth
and gross darkness the people." But
when the sun unveils his broad and shi-
ing face, the darkness of night is chas-
away. So, when the sun of righteousness
arises, resplendent with the glory
of light of heaven, the lowering dark-
dissipated, and "the true light w
Discourse by J. H. Johnson.

Ightens every man," begins to shine. Life and immortality are brought to light, through the Gospel, and finally, by our Lord and his Apostles, is consummated the scheme of man's redemption, which had been in progress of development for the preceding four thousand years.

The fact is without denial, that, before the close of the second century, the Christian religion was more widely promulged, and generally embraced, than any other region, human or divine. Irenes affirms that, in his time, not only those who dwelt near Palestine, but the Egyptians, the Libyans, the Celts, the Germans, &c., had the belief; "may," says he, "the preaching of the truth shines every where, and lightens all men who are willing to come to the knowledge of the truth."-Lib. i. c. 3. Irenes affirms that "Christ was known all nations." We will close the testimony of Christian fathers, by adding the flowing from Tertullian. "In whom else are all nations believed but in Christ, and by him come? In whom have all those nations believed? that is, Parthians, Medes, and the dwellers in Mesopotamia, minia, Phrygia, Cappadocia, the inhabitants of Pontus, and Asia, and Pamphylia, that dwell in Egypt, and they that are subject to Christ; the Samaritae, and Daci, the Germans and Scythians," &c. Again, he reigns everywhere, adored in all places, is divided equally among all known countries. As admitted by Porphyry and Julian, the apostate, the Christian doctrine received the name of "prevailing doctrine."

Of the vast number of Christians living in the days of this eminent Father, we may form some judgment from the following: Addressing himself to the Emperor he says, "We could make a terrible warfare upon you, by being so passively revengeful, as only to leave you. Should the numerous host of Christians retire from the Empire into some remote region, the loss of so many men of all ranks and degrees, would leave a hideous gap, and inflict a shameful scar upon the government." Again, "We have filled your cities, islands, castles, councils—your very camps, senate, forum, we have left you only your temples."

Gibbon, than whom none have been more artful in opposing the Bible, reluctantly testifies as follows: "The progress of Christianity was 120 at the Ascension, (Acts i. 15) soon after, 3000 (c. ii. 41) then 5000, and in little less than two years from the Ascension, to great multitudes at Jerusalem only. Mahomet was three years silently occupied in making fourteen converts, and they of his own family; and proceeded so slowly at Mecca, that in the seventh year, only eighty-three men and eighteen women retired to Ethiopia, and he had no established religion to contend with."

Hist. Rom. Empire, ix. 244.

Soon after the converts to Christianity, in the language of Tacitus, had become a "vast multitude" (" ingens multitude,"

Hist. lib. 15, sec. 44,) a most relentless persecution began to be waged against them. Unlike Mahomedanism, Christiani

ty had established religions to contend with. The public mind was every where occupied with idolatrous views and practices, all of which were directly and powerfully repugnant to the spirit of the Gospel. Idolatry, swayed by custom, law, pride, policy, vice, and a false philosophy, every where prevailed.

The idolatry of the age, having long had the sanction of the wise and great, and the highest legal authority—for no God
was worshiped, except such as were introduced by law—would have been difficult to overcome, even if its supporters had deigned to meet the Christians upon terms alike advantageous to both. This, however, they were far from doing. With furious and unrelenting rapidity, leaving the Christians scarcely time to breathe between the several sanguinary attacks, no less than ten consecutive persecutions were gotten up and carried on with fond expectation of utterly exterminating every trace of Christianity. The first was under Nero, A. D. 65. The second under Domitian, A. D. 90. The third commenced under Trajan, A. D. 100. The fourth under Adrian, A. D. 115, and continued under Antonious Pious, to A. D. 140. The 5th under Marcus Aurelius, A. D. 162. The sixth under Severus, A. D. 203. The seventh under Maximinus, A. D. 236. The eighth under Decius, A. D. 251. The ninth under Valarian, A. D. 258. The tenth under Diocletian, A. D. 303. By the last named Emperor, 20,000 Christians were burned to death in one day!! But we cannot dwell here—the details are too horrible.

In concluding our remarks upon this part of our subject, the following items claim our special notice:

1st. At the introduction of Christianity, "darkness covered the earth, and gross darkness the people." No other period in the history of our race would have been less favorable to the establishment of true religion—a religion suited in all respects to the longing desires of mankind.

2nd. That the witnesses chosen and sent out to testify to the resurrection and divine personage of the Son of God, were men wholly destitute of secular authority, fortune, education, or other means of worldly preferment.

3rd. That they delivered the history, taught the doctrine, declared the precepts, promises, and threatenings of the Gospel in bare words unaided by coercive authority and power.

4th. The simple story of the cross of Christ, "to the Jews a stumbling block and to the Greeks foolishness," prevailed in glorious triumph. It changed the whole face of things, demolishing the temples and altars of gods, silencing the oracles, confounding the impious pride and presumptuous wisdom of emperors and philosophers; and finally infusing into the heart of thousands and multiplied thousands of our fallen race a spirit of boundless love and ineffable joy.

[To be continued.]

**Co-operation.**

I have read, with no little interest, various suggestions on co-operation, and were it not that I distrust my own clearness of perception, having but recently emerged from the mists of Babylon, I should desire, also, to show my own opinion. It does appear to me, that all the co-operation we need, is a more exalted standard of personal self-devotion to the cause of our Redeemer, and then the brethren of Antioch send relief to those of Judea, as upon the first day of the week, every one would lay by him in store as the Lord prospered him. So much has been said of the present reformation upon high salaries and salaried preachers, that great apathy prevails upon the subject, but let the subject be fully discussed, and I am persuaded that our brethren would be found coming up to the help of the Lord against mighty. Query: Have we any precept example for an organized system of co-operation in any respect resembling any those recently proposed and recommended? 2nd. Cannot the Churches now prosper with the same co-operation which they observed in the days of the Apostles? This latter be answered in the affirmative, as I conceive it must, it seems to me, if
Religious and civil Duties of Christians.—Deleterious influence of Romanism.

If the time spent in devising and discussing plans of co-operation, were spent in calling attention to the fact, that the Lord hath ordained that they who preach the Gospel should live of the Gospel, the end would be attained by more Scriptural means.

H. L. FRARY.

Monticello, Mo.

Religious and Civil Duties of Christians.

Christians are frequently perplexed as to the discrimination to be made between their religious and civil duties; what shall be their conduct as to resentment when personal affronts or injuries are offered to them; what to leave to the action of the law of the land, and in what cases to seek redress by it, &c. The following from R. Campbell's able "Address on War," published in the July No. (1848) of the Harbinger, may aid in settling, in a right conclusion, the minds of such.

J. R. H.

"The great Lawgiver addresses his followers in two very distinct respects: first, reference to their duties to Him and their own profession; and then, in reference to their civil rights, duties, and obligations.

"So far as any indignity was offered to them or any punishment inflicted on them by their followers, or for his name's sake, they were in no way to resent it. But in their civil rights he allows them the advantages of the protection of civil law; and for this cause enjoins upon them the yment of all their political dues, and to subject to every ordinance of man of a civil nature, not interfering with their obligations to Him.

"If a heathen man, or persecutor, smite you on one cheek, turn to him the other also. If he compel you to go with him one mile, go two. If he sue thee at law, take away thy coat, let him have thy coat also,' &c., &c. These, and whatever else of evil treatment they might receive, as disciples of Christ, they must for His sake, endure without resistance or resentment. But if in their citizen character or civil relations, they are defrauded, maligned, or prosecuted, they might, and they did appeal to Caesar. They paid tribute to civil magistrates, that they might protect them; and, therefore, they might rightfully claim their protection. In this view of the matter civil magistrates were God's ministers to the Christian "for good." And also as God's ministers, they were revengers to execute wrath on those who did evil. Therefore, Christians are in duty bound to render to Caesar what is Caesar's, and to God what is God's—to reverence, honor, and support the civil magistrate; and, when necessary, to claim his protection."

Deleterious Influence of Romanism.

The following, from the eloquent pen of Croly, depicts in vivid and glowing colors, the blighting and desolating influences of Romanism on the fairest portions of the globe, where, for centuries, it has reigned undisturbed, and been permitted to exert its full and unrestrained influence:

"What would not the continental European countries have been but for the incubus of Popery in their slumbering breasts! For instance, Spain; with her six ranges of mountains, interspersed with the loveliest vallies in the world; her fountains and forests; her noble rivers and harbors; her delicious climate; her mixture of every product of the tropical and temperate zones; her position, incomparably the first in Europe, commanding the Straits, resting at once on the Ocean and the Mediterranean, and touching at once on Africa and France; and her soil capable of sustaining fifty millions of people! What would not that fine country have been, with the solemn enthusiasm and soaring genius of that people turned for the last three hundred years, to the pursuits of virtue and freedom? Instead of being so long the scoff, and now the sorrow of Europe, she would have been a paradise!

"Or, what would not France have been, with her volatility and vanity transmuted
Public Morality.—The Races.

by a pure faith into decision and dignity; her vast and inexhaustible land covered with a hundred millions of human beings, (she might hold twice the number;) and her original animation and activity, her singular subtlety of intellect, and her innate elegance of taste, all employed in their full ardor in cultivating the powers of their country?

"What would not Italy—that fallen star? If such has been the influence of Popery where it has predominated in full sway and been permitted to exert its full influence, what would be the state of our own beloved country, could it here gain that ascendancy and influence, for which it is always striving everywhere? Into what a physical and moral waste would it be transformed! And this will most certainly follow, if Romanism shall ever get the ascendancy.

J. R. H.

PUBLIC MORALITY.—THE RACES.

We hold it to be the duty of every good citizen, whether he be a professed Christian or not, to uphold a high standard of Public Morals. All good men readily admit the necessity of public morality, in order to sustain the social fabric, though sometimes they fail to be united, from a difference of opinion as to the moral or immoral tendency of a particular Institution or practice. Could the evil tendencies of any amusement now indulged or encouraged by a large portion of our citizens be demonstrated, it would at once be generally condemned and abandoned. We have been led to make these remarks by the frequent notices we find in the city Press of the "St. Louis Race Course." Not only are the appointments and preparations of the "Course" lauded in the most glowing terms, but even the ladies are urged to grace by their presence this (so understood) refined and genteel spectacle.

Now, we differ materially with our brethren in our estimate of this popular amusement. We regard it as more prejudicial to public morality, than almost any other prevailing amusement. Our experience on this subject is not limited. We have visited all sorts of 'races'—from the low 'quarter-race' to the 'gentlemanly-conducted Sporting Club,'—and pronounce alike against all.

During the week we passed the place where the 'races' are now being held near this city, and, from personal observation and reliable information, can give some idea, though it may be but a faint one, of the manner in which they are conducted.—Upon either side of the high-way, along which all visitors are obliged to pass, are arranged numerous drinking booths, where is exhibited every variety of character—including the well-born gentleman, and vulgar blackguard, the genteel "black-leg," and ragged loafer, the pick-pocket and the rowdy—all engaged in an indiscriminate attack on the wines, brandy and whiskey, supplied in such abundance. The confusion of another Babel pervades the mass; uproar, vulgarity and ruffianism salute you on every side, quarrelling, fighting, and bloodshed are the unvarying accompaniment of the scene. Thus you are introduced to the 'Course.' To this assembly must pay their respects, before admission to the so much lauded mysteries beyond. Through this polluted mass must even the refined and delicate lady make her way, saluted on all sides by the most offensive coarseness, if not by fiendish broil, before she can take her place on the "elegant ladies' stand" provided by the "spirited proprietor" for her comfort and convenience.

Having succeeded in gaining an entrance to the "Course" itself, what is found there to compensate the visitor for the labor and annoyance, (to say the least,) he has submitted to? Nothing—save a repetition on a large scale, of the external ceremonies. It is a medley defying description. The 'jockey' of knowing look, encircled by a crowd of admirers, waiting
influence of the Wicked.

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open-mouthed his oracular opinions—the gentlemanly sportsman canvassing keenly the merits of the contending steeds—the blustering "swell," vaunting his favorite in terms anything but agreeable to "ears polite," ready to "plank the dough" with any who disputes his judgment—the "roulette" and "faro table" surrounded by eager crowds, many of them staking their last 'dime' on the turn of a wheel or card—with an excited throng eddying to and fro to get a sight of the show. But where are the ladies? To be sure, they are in the "stand," yet not removed from the sight or hearing of all that transpires.

But—where is the amusement, to compensate for all that is unpleasant, laborious, disgusting and loathsome on the "Race Course"? Nothing—unless it be the sight of some poor brutes, driven by 'steel' and 'whalebone' at their utmost speed, overtasking their strength, sometimes "to the death"—simply to win a sum of money. This is called amusement—"sport." What a perversion of language and of taste! To have a momentary pleasure we inflict torture, perhaps death, on so noble an animal as the horse.

This is only an outline of the workings of the race-course. We think enough has been said to satisfy right-thinking men, that it is little calculated to improve the morals of the community, and is hardly a fit place to take their wives or daughters to. Racing, as usually conducted, is based upon fraud, deceit and corruption. In practice, it promotes every vice most injurious to society. Drunkenness, gambling, idleness, loafers, fraud and rascality are a few only of the evils that flow from it. Even as an amusement, it tends to deaden the finer sensibilities, and brutalize our nature. It is more worthy of a barbarous, than a civilized and Christian community. As to the secrets of the race-course, there are many who well know, by whom they are mainly supported, and how it is done. Will some of the gentlemen composing the "St. Louis Jockey Club" take the trouble to inquire how large a sum the "professional" gamblers pay for the privilege of exercising their 'profession' publicly upon the 'course,' and having learned it, ask still further—by what means, is it to be supposed, so large a sum is recovered back by those who pay it? So long as men of high standing and respectability, by their precept and example, encourage this system of 'racing,' either here or in its various ramifications through the interior, just so long will there be one almost insuperable obstacle to the success of that aim of Philanthropy, which looks to the remedy of one of the greatest of social evils, intemperance.—Weekly Fountain.

Influence of the Wicked.

After the manifestation of God's love and tender compassion in the gift, and life of his only begotten Son, we think it strange and are deeply distressed to witness unbelief and ingratitude in one of our fellow-beings, under the full display of such loving kindness. But how often do we see sinners, after putting to death every generous and holy emotion in their own bosoms, undertake to accomplish the same dreadful work in the hearts of their companions. The immeasurable wickedness of such conduct, we do not appear conscious of. The reading of Saul's rebuke to Elymas the sorcerer, who sought to turn away the deputy from the faith, occasioned us to reflect upon the enormity of the sin. The unsurpassable words of the Apostle impress us with the energy of his abhorrence against such reckless hostility to God and man. The Apostle set his eyes on him, (how he must have quailed under his honest and searching eye,) and said, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" O sinner read these fearful words and ponder them well—think not that they only apply to Elymas, but bear in mind the fearless Apostle to the Gentiles, if
now living, would address you in the same way. Tremble at the awful responsibility you have incurred in your own disobedience. If you are determined to live without Jesus, and the hope of salvation, let others alone, do not treasure up for yourself the bitter reflection, when the shadows of eternity encompass you, and the damps of death come upon you, and endless misery in view, that you have not only ruined yourself, but have undone and enticed others from the blessed road that leads to happiness and God.

J. S. P.

TO THE BRETHREN.—THE BIBLE ADVOCATE.

Dear Brethren:—I wish to make known to you a few facts in relation to the condition and prospects of the Bible Advocate.

At the earnest solicitation of many brethren, this paper was transferred from Paris, Tenn., to St. Louis, Mo. Up to the time of its removal, it had been patronised mainly in the southern States. It was confidently believed that while its removal to St. Louis would not cause any considerable number of its former patrons to draw back, it would be the means of obtaining a large additional number of subscribers and thus obtain a permanent footing at a point the most eligible of all others in the Western country. The foregoing arrangements and expectations have been realized only in part. The Advocate has been brought to Mo.; and as was previously understood, the subscription list formerly belonging to the Christian Messenger, transferred to it. But, owing to a variety of causes—mainly perhaps to the irregularity with which the Advocate was issued—these subscribers very generally failed to take and pay for the paper. Almost the entire list has been dropped. Nor is this all. Out of about two thousand there are not more than some 1200 paying subscribers! Under this state of things, Bro. Aden, the publisher, has not been able to bring his family to St. Louis. They are yet in Tenn.; and he

has been compelled to remain absent from them, or give up the project of a paper entirely. Brethren, these things ought not so to be. One thousand additional paying subscribers will give the needed relief, and brethren Aden and Howard can safely remove their families to St. Louis. A periodical paper requires a constant superintendence, and it is impossible, in justice to all concerned, that the Advocate can have such superintendence.

The crisis has come; the paper must cease with the current year, (which ends with February) or the brethren must come up to its relief.

Brethren, if any of you have failed to pay your dues to bro. Aden, please delay no longer, but at the earliest practicable opportunity, send on the money. Do not wait till you can see an agent; you can remit through your post master. May we hope that this request will meet with a ready response, and that one and all will be found actively engaged in getting new paying subscribers?

Yours, truly,

J. H. JOHNSON.

Highland, Mo., Oct. 22d, 1848.

Meaning of the Word Church.

The English word Church is derived from the Greek κυριακόν, belonging to the Lord. The Greek word ἐκκλησία, commonly translated church, in the New Testament, comes from ἐκ, out of, and καλίον, a call. Hence, its first and primary meaning is,

1st. A congregation or assembly of persons, whether good or bad, called out and separated from the rest of the community for some special purpose.—Joel ii. 15; Acts xix. 39, 41.

2d. It is used to denote the congregations of Israel, or the Jewish nation.—Lev. xvi. 33; Acts vii. 38.

3d. In its New Testament sense it is used to signify,

1st. A community of saints, united together for the worship of God, according to the Scriptures. Matt. xviii. 17. Rom. xvi. 1; Acts xiv. 23; 1 Cor. i. 2; Rev i. 4.
Theory and Practice.—My Philosophy.

2d. The whole number or collective body of Christians throughout the world. Acts ii. 47; ch. xx. 28; 1 Cor. x. 32; ch. xv. 9; Gal. i. 13; Eph. iii. 10. ch. v. 28, 24; Heb. xii. 23.

3d. Believers in one family. Rom. xvi. 5; Col. iv. 15; Phil. 2.

4th. In its scholastic and modern sense, it is taken to mean, 1st. A worshipping congregation. 2d. A religious sect or denomination. 3d. A Bethel or a house of public worship.—Exchange.

Theory and Practice.

It has been well said, "theory for the physician, and practice for the sick." And, indeed, it holds most true. The best theory of medicine in the world will avail neither the physician nor the patient anything unless reduced to practice. Practice is the only thing, at last, that can benefit the sick.

Now, it is in religion as in medicine, The best—the true theory of religion, will never profit any body any thing towards pardon and salvation, and eternal life, unless accompanied by a corresponding practice. "Why call ye me Lord and master, and do not the things which I say?" We acknowledge Jesus to be Lord: then why don't we obey his commands? Read the account of the two builders. One heard, and practiced, and built his house on the rock: the other heard too, but "done not," and built his on sand!—and it fell, and great was the fall—it fell to rise no more."

We love to talk about religion, and we talk a great deal about it—we are armed at all points with arguments, and ready to meet and encounter the sects, and can tell how they have been met, and discomfitted, and routed, and brought over, and all this, but do we delight as well to tell of the mercy, wisdom, goodness, and providence of God—to tell of relieving the distressed, of feeding the hungry, of clothing and warming the naked and needy and cold, of visiting and relieving the poor sick and afflicted, the fatherless and the widow? Alas, I am afraid that too many of our great talkers on religion would be found dumb and silent here! And yet, at last, our gaining heaven will depend, not on how much we have known, but how much we have done. The more we know, the greater will be our condemnation if we do not practice it. "The servant who knows his master's will, and does it not, shall be beaten with many stripes." Knowledge will do us no good unless put into practice. "God will render to every man according to his deed: to them who by patient continuance in well doing, seek for glory, honor, and immortal- ity, eternal life. But unto them that are con- tents, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. But glory, honor and peace to every man that worketh good." "Work out your salvation with fear and trembling." Always abounding in the work of the Lord." If you would enter into life keep the commandments.

"Not the hearers of the law are just before God, but the doers of the law shall be justified." J. R. H.
CO-OPERATION MEETING AT CLEAR CREEK, DAVIS COUNTY, MO.
The annual meeting of the North Grand River Co-operation of Christians took place according to appointment, at Clear Creek, on Friday, the 1st of September, 1848; and was organized by calling bro. Wm. Harryman to the chair, and appointing bro. Jno. Boyle, to act as Secretary, after which the following congregations reported, viz:

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<th>Congregation</th>
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<td>Yellow Creek, Linn</td>
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Total 2 8 13 131 597

* Denotes a new Church.

On motion bro. Wm. Harryman was appointed to labor in the bounds of the above congregations as their Evangelist, until their next co-operation meeting.

This co-operation being well pleased with the Bible Advocate,

Resolved, that they use their utmost endeavors to sustain it.

Resolved, that the next annual meeting of this co-operation be held with the congregation on Hickory Creek, Davis County, commencing Friday before the second Lord’s day in September, 1849.

Resolved, that the proceedings of this meeting be published in the Bible Advocate, now published in St. Louis.

During the meeting there were fifteen additions: nine by confession and baptism, two from the Baptists, and four by letter and restoration.

Preaching brethren present at the meeting, Jno. S. Allen, Geo. Hint, Wm. Harryman, Dr. Walker, and David T. Wright.

WM. HARRYMAN, Chairman.
JOHN BOYLE, Secretary.

NEWS FROM THE CHURCHES.

DEAR BRO. ADEN,—The following is an account of some of our summer and fall meetings:

Brethren J. K. Speer, B. W. White, G. W. Cone and myself held a meeting of seven days at Robinson Fork, Giles co., Tenn, including the second Lord’s day in August, with seventeen additions.

At Lynnville, Giles co., bro. J. K. Speer and myself held a meeting of seven days, including the third Lord’s day in August, where we had six additions. Bro. Speer did most of the preaching.

I held a meeting of four days in Lawrence co., and had six additions. Also, one at Philippi, Marshal co., including the second Lord’s day in September, where three were added.

Brethren E. R. Osborne, B. W. White and myself held a meeting of three days, at Robinson’s Fork, Giles co., including the
4th Lord’s day in September, with two additions.

Bro. Speer and myself held another meeting at Lynnville, including the third Lord’s day in October, where five were added.

Bro. Jno. Hooten and myself held a meeting of two days, at Wilson’s Hill, Marshall co., including the fourth Lord’s day in October, where we had four additions.

At another meeting we had one added, making in all forty-four.

WADE BARRETT.

Elk Ridge, Tenn., Nov. 2d, 1848.

Bro. ADEN:—I have just returned from Hannibal, having made the journey in a day and a half, (80 miles.)

I commenced a meeting there on Saturday morning last, and was joined by our worthy brother, D. P. Henderson, the same evening. The meeting was conducted by us, (as speakers) with increasing interest, until Tuesday night, up to which time thirty-five accessions had been obtained, and eleven of them the last night I was present. The most of them having heard—gladly received the word, and were baptized straightway.

As I was compelled to leave to meet other engagements, brother Henderson remained to continue the meeting. It was truly a refreshing season. Several made confession at the water, (one a Methodist sister) and were there, with other believers, immersed in the mighty “father of waters.”

Bro. Allen Wright informs me by letter, that since the State Meeting he has immersed three at a school house a few miles East of Fayette, one of them an intelligent Methodist, and five others at Roanoke, one of whom was a Methodist. Brother Gaines also writes that he has had eight additions at Lexington since his return from the State Meeting. Thus you perceive the good cause is still prospering in our State.

Your Brother, T. M. ALLEN.

Boons co., Mo., Nov. 24, 1848.

A letter received from brother D. T. Morton, written since the close of the meeting at Hannibal states that the number was swelled to fifty.—Ed.

On Lord’s day after the meeting closed at Fayette, I held a meeting four miles east of that place, and gained three confessions, one of whom was an intelligent Methodist lady. I then went to Roanoke and preached three days, (bro. Haden preached one discourse on Lord’s day morning) and immersed five persons, (one a Methodist lady,) and the prospect more favorable than at any former visit.—May the good Lord help us all to walk worthy of our calling, in all lowliness and meekness, endeavoring to keep the unity of the Spirit in the bond of peace.

Yours, in the good hope,

A. WRIGHT.

Bro. J. R. Ross writing from Winchester, Ill., under date of Oct. 29th, says:

“Since I last wrote, there have been fourteen additions here, forty-four at Mill Creek, Adams co., Iowa, and ten at Lost Creek, Lee co., Iowa; making in all sixty-eight additions. Much good might be effected in this region, but the laborers are few.”

In a letter received from brother J. J. Harvey, dated Washington, Ill., Oct. 26th, he says:

“Within the bounds of cooperation sending out brother Wm. Davenport and myself as Evangelists, there have been one hundred and thirty-eight additions from May 11th, 1848, to Sept. 25th.”

Bro. G. W. Aikin, in a letter dated Benton, Ills., Nov. 4th, says, “There have been upwards of thirty additions in this county within the last month.”

An extract from a letter from Bro. S. W. Leonard, written at Jeffersonville, Ia., Nov. 17th, reads as follows:

“Our brother, M. J. Larue, is holding a meeting at Silver Creek, Clark co., Ia. Two have been baptized, and prospects are fair for more. One was added to the Church of Christ at this place recently.

Bro. Jno. Taylor, writing from Franklin county, Alabama, under date of Nov. 5th, says:

“I have immersed seven this fall: three at Chisholm Mill, two at Finkland’s, and two at Read’s.”
The number of additions reported by our exchanges for Nov. are as follows:

- Christian Record: 367
- Ecclesiastic Reformer: 282
- Millennial Harbinger: 112
- Christian Magazine: 82
- Present number of B. A.: 346

OBITUARY.

DIED—At the residence of his brother, in Trigg co., Ky., on the 2nd of August last, (1848,) Dr. PHILIP CLAYTON SLAUGHTER, of New Concord, Calloway co., Ky., aged 23 years and 3 months. His disease was pulmonary consumption, which was hereditary, and to which he had always been predisposed. He has left an affectionate wife and one child, and a large circle of relations and connections to mourn his untimely decease. Being a nearconnexion of the writer, he was well known to him, and had frequent occasion of seeing him, and being in his company. He obeyed the Gospel a few years since, at Cadiz, Ky., under the preaching of bro. Henry T. Anderson; being a resident there at the time, engaged in the study of medicine, under bro. Dr. Burnett. His health rendering it necessary for him to visit the south he fell into wild company, and was induced to engage in the amusement of dancing, for which the Church excluded him. We are happy, however, to say, that before his death he entirely reformed, and was received back again in the fellowship of the Church. He was, however, all the time an advocate of the primitive gospel. He was kind hearted and agreeable in his manners, and was resigned to death—willing and anxious to go.

J. R. H.

POETRY.

The Beautiful.

"There is but a very minute portion of the creation that we can turn into clothes and food, and gratification for the body, but the whole creation may be used to minister to the sense of beauty."

CHANING.

The beautiful! the beautiful,
Where do we find it not?
It is an all-pervading grace,
And lighteth every spot.

It sparkles on the ocean wave,
It glittlers on the dew,
We see it in the glorious sky,
And in the flow'ret's hue.

On mountain top, in valley deep,
We find its presence there;
The beautiful! the beautiful!
It liveth every where.

The glories of the noontide day,
The still and solemn night,
The changing seasons, all can bring
Their tribute to delight.

There's beauty in the child's first smile,
And in that look of faith—
The Christian's last on earth before,
His eyes are closed in death.

Then who shall say this world is dull,
And all to sadness given,
While yet there glows on every side,
The smile that came from Heaven.

If so much loveliness is sent
To grace our earthly home,
How beautiful! how beautiful!
Will be the world to come.

Speak not to Him a Bitter Word.
Would'st thou a wanderer reclaim,
A wild and restless spirit tame;
Check the warm flow of youthful blood,
And lead a lost one back to God?
Pause, if thy spirit's wrath be stirred—
Speak not to him a bitter word—
Speak not—that bitter word may be
The stamp that seals his destiny.

If widely he has gone astray,
And dark excess hath marked his way,
'Tis pitiful—but yet beware,
Reform must come with kindly care;
Forbid thy parting lips to move,
Save in the gentle tones of love;
Though sadly his young heart hath erred,
Speak not to him a bitter word.

The lowering frown he will not bear,
The venomed chidings will not hear;
The ardent spirit will not brook
The stinging tooth of sharp rebuke;
Though wide the bar of earthly bliss,
Thou would'st not goad the restless steed,
To calm his fire or check his speed;
Then let not angry tones be heard;
Speak not to him a bitter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his 'widely devious way,'
So shalt thou win him—call him back
From pleasure's smooth seductive track,
The warning thou hast mildly given,
May guide the wanderer up to heaven.
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One square (10 lines or less) first insertion, $1; each subsequent insertion, 50 cents. A reasonable deduction to those who advertise by the year. Payment in advance.

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Attorneys & Collectors,
Paris, Henry County, Tenn.

REFERENCES:
W L Williams, Esq, Isaac Taylor, Esq, St Louis, Mo; Foster & Fagg, Nashville, Tenn; Grigg & Elliott, Philadelphia, Pa; Dahemus & Nixon, N York.

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Moulton, Ala. Columbus, Miss.

J. T. S W A Y N E ,
Attorney, Collector & General Agent,
MEMPHIS, TENNESSEE.

REFER To.—Editor and Publisher of this paper, W. L. Williams and I. Taylor, Esq., St Louis; Hon. W. Fitzgerald, Paris, Tenn.; Jno. G. Page, Esq., Louisville; Taylor & Payne, New Orleans.

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FASHIONALE HAT & CAP MANUFACTURER,
NO. 37 MARKET STREET
St. Louis, March 1st, 1848.

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This Stove stands unrivalled before the world;
and the only Cooking Stove free from Inside Plates, therefore more durable than any other offered to the public.

We, the undersigned, have each now in use one of Buck's Patent Cooking Stoves, and we confidently recommend them to our friends and the public generally, as superior in all the operations of cooking, to any we have ever tried or seen used. It has a decided advantage over all others with which we are acquainted, in the size of the oven which is so constructed as to afford a horizontal surface equal to that of the whole body and hearth of the stove. It bakes equally well in the front and back part, and is not inferior in any respect to a brick oven. With excellent draught, it consumes a very small amount of fuel.

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S Thompson, Hardin Robirds,
Capt John J Roe, Capt John F Moore,
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To show that these stoves are held in the highest estimation in Ohio, we are at liberty to refer to the following gentlemen of Cincinnati, where they have been in use for the last seven years:
Rev Dr Aydelotte, Rev Dr Woodward, Alphonse Taft, Esq, Dr Rives, Josiah Drake, Augustus Isham, D T Disney, Rev J T Brooke, Dr J Allen, W H H Taylor, Dr Richards, Gen John Snyder, Dr A Curtis, Peter Campbell,
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HAYEN & BUCK.
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February 6th, 1848.

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Oct. 1st 1848.

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